

Language: Cebuano

Book: Matthew

Matthew

Chapter 1

¹ Ang basahon sa talaan sa kaliwatan ni Jesu-Cristo nga anak ni David nga anak ni Abraham. ² Si Abraham ang amahan ni Isaac, ug si Isaac ang amahan ni Jacob, ug si Jacob ang amahan ni Juda ug sa iyang mga igsoon. ³ Si Juda ang amahan ni Perez ug ni Zerah pinaagi kang Tamar, si Perez ang amahan ni Hezron, ug si Hezron ang amahan ni Ram. ⁴ Si Ram ang amahan ni Amminadab, ug si Amminadab ang amahan ni Nahshon, ug si Nahshon ang amahan ni Salmon. ⁵ Si Salmon ang amahan ni Boaz pinaagi kang Rahab, ug si Boaz ang amahan ni Obed pinaagi kang Ruth, si Obed ang amahan ni Jesse, ⁶ si Jesse mao ang amahan ni David ang hari. Si David mao ang amahan ni Solomon pinaagi sa asawa ni Uriah. ⁷ Si Solomon ang amahan ni Rehoboam, ug si Rehoboam ang amahan ni Abijah, si Abijah ang amahan ni Asa. ⁸ Si Asa ang amahan ni Jehoshafat, si Jehoshafat ang amahan ni Joram, ug si Joram ang amahan ni Uzziah. ⁹ Si Uzziah ang amahan ni Jotham, si Jotham ang amahan ni Ahaz, ug si Ahaz ang amahan ni Hezekiah. ¹⁰ Si Hezekiah ang amahan ni Manasseh, si Manasseh ang amahan ni Amon, ug si Amon ang amahan ni Josiah. ¹¹ Si Josiah ang amahan ni Jechoniah ug sa iyang mga igsoon sa panahon sa pagbiya ngadto sa Babilonia. ¹² Ug human sa pagbiya ngadto sa Babilonia, si Jechoniah ang amahan ni Shealtiel, si Shealtiel mao ang kaliwat ni Zerubbabel. ¹³ Si Zerubbabel ang amahan ni Abiud, si Abiud ang amahan ni Eliakim, ug si Eliakim ang amahan ni Azor. ¹⁴ Si Azor ang amahan ni Zadok, si Zadok ang amahan ni Achim, si Achim ang amahan ni Eliud. ¹⁵ Si Eliud ang amahan ni Eleazar, si Eleazar ang amahan ni Matthan, ug si Matthan ang amahan ni Jacob. ¹⁶ Si Jacob ang amahan ni Jose nga bana ni Maria, pinaagi kaniya natawo si Jesus, nga gitawag ug Cristo. ¹⁷ Ang tanang kaliwatan gikan kang Abraham ngadto kang David kay napulo ug upat ka kaliwatan, gikan kang David hangtod sa pagbiya ngadto sa Babilonia napulo ug upat ka kaliwatan, ug gikan sa pagbiya ngadto sa Babilonia hangtod kang Cristo napulo ug upat ka kaliwatan. ¹⁸ Ang pagkatawo ni Jesu-Cristo nahitabo niining mosunod nga paagi. Ang iyang inahan, si Maria, kaslonon ngadto kang Jose, apan sa wala pa sila nagkahiusa, nakaplagan nga siya buntis pinaagi sa Balaang Espiritu. ¹⁹ Ang iyang bana, si Jose, usa ka matarong nga tawo, apan dili niya buot nga pakaulawan siya sa kadaghanan. Mao nga nakahukom siya nga taposon sa hilom ang iyang pagpakasal kaniya. ²⁰ Samtang naghunahuna siya niining mga butanga, ang anghel sa Ginoo nagpakita kaniya sa damgo, nga nag-ingon, "Jose, anak ni David, ayaw kahadlok sa pagpangasawa kang Maria, kay ang gipanamkon niya gipanamkon pinaagi sa Balaang Espiritu. ²¹ Manganak siya ug usa ka anak nga lalaki, ug tawgon nimo ang iyang ngalan nga Jesus, kay iyang luwason ang iyang katawhan gikan sa ilang mga sala." ²² Kining tanan nahitabo aron matuman kung unsa ang gisulti sa Ginoo pinaagi sa propeta, nga nag-ingon, ²³ "Tan-awa, ang ulay manamkon ug manganak ug anak nga lalaki, ug tawgon nila ang iyang ngalan nga Immanuel"--nga ang buot ipasabot, "Ang Dios uban kanato." ²⁴ Si Jose nimata gikan sa iyang pagkatulog ug gibuhat ang gimando sa anghel sa Ginoo kaniya ug gikuha niya siya ingon nga iyang asawa. ²⁵ Bisan pa niini, wala siya natulog uban kaniya hangtod nga nanganak siya ug usa ka anak nga lalaki. Ug iyang gitawag ang iyang ngalan nga Jesus.

Matthew 1:1

Kinatibuk-ang kasayoran:

Ang nagsulat niini nga libro nagsugod sa talaan sa kagikan ni Jesus aron sa pagpakita nga siya usa ka kaliwat ni Haring David ug ni Abraham. Ang talaan sa kaliwat nagapadayon [MAT 1:17](#).

Ang basahon sa talaan sa kagikan ni Jesu-Cristo

Mahimo nimo kining hubaron ingon nga kompleto nga mga pulong. Ang ubang paagi sa paghubad: "Kini ang talaan sa mga katigulangan ni Jesu-Cristo."

nga anak ni David nga anak ni Abraham

Adunay daghang mga kaliwatan taliwala kang Jesus, kang David, ug kang Abraham. Dinhi ang "anak" nagpasabot nga "kaliwat." Ang ubang paagi

sa paghubad: "usa ka kaliwat ni David, nga usa ka kaliwat ni Abraham."

nga anak ni David

Usahay ang mga pulong nga "anak ni David" kay gigamit ingon nga usa ka titulo, apan dinhi makita nga kini gigamit aron sa pag-ila lamang sa kagikan ni Jesus.

Si Abraham ang amahan ni Isaac

Adunay lainlaing pamaagi nga mahubad nimo kini. Sa bisan unsang pamaagi nga hubaron nimo kini dinhi, mas maayo gayod nga hubaron nimo kini sa samang pamaagi sa talaan sa mga katigulangan ni Jesus. Ang ubang pamaagi sa paghubad: "Si Abraham ang nahimong amahan ni Isaac" o "Si Abraham adunay anak nga lalaki nga si Isaac" o "Si Abraham adunay anak nga lalaki nga ginganlan ug Isaac."

Si Perez ug si Zerach...Hezron...Ram
Mga ngalan kini sa mga lalaki.

si Perez ang amahan...si Hezron ang amahan
Ang ubang paagi sa paghubad: "Si Perez mao ang amahan...si Hezron mao ang amahan"

Matthew 1:4

Si Salmon ang amahan ni Boaz pinaagi kang Rahab
"Si Salmon mao ang amahan ni Boaz, ug si Rahab ang inahan ni Boaz" o "Si Salmon ug si Rahab mao ang mga ginikanan ni Boaz"

si Boaz ang amahan ni Obed pinaagi kang Ruth
"si Boaz mao ang amahan ni Obed, ug si Ruth mao ang iyang inahan" o "si Boaz ug si Ruth mao ang mga ginikanan ni Obed"

Si David mao ang amahan ni Solomon pinaagi sa asawa ni Uriah
"si David mao ang amahan ni Solomon, ug ang inahan ni Solomon asawa ni Uriah" o "si David ug ang asawa ni Uriah mao ang mga ginikanan ni Solomon"

asawa ni Uriah
Natawo si Solomon human namatay si Uriah. Ang ubang paagi sa paghubad: "ang nabalo ni Uriah."

Matthew 1:7

Asa
Usahay ginahubad ang iyang ngalan ingon nga "Asaf."

si Joram ang amahan ni Uzziah
Si Joram mao ang apohan sa apohan ni Uzziah, busa ang pulong "amahan" mahimong hubaron nga "katigulangan" (UDB).

Matthew 1:9

Amon
Usahay ginahubad kini ngon nga "Amos."

Si Josiah ang amahan ni Jechoniah
Si Josiah mao ang apohan ni Jechoniah.

sa panahon sa pagbiya ngadto sa Babilonia
"sa dihang gipugos sila sa pagpabalhin didto sa Babilonia" o "sa dihang ang mga taga-Babilonia nagbuntog kanila ug nagpapuyo kanila sa Babilonia." Kung ang imong pinulongan kinahanglan nga magpaklaro kung kinsa ang nangadto sa Babilonia, mahimo kang moingon nga "ang mga Israelita" o "ang mga Israelita nga nagpuyo sa Judah."

Babilonia
Dinhi ang gipasabot niini mao ang nasod sa Babilonia, dili lang ang siyudad sa Babilonia.

Matthew 1:12

Ug human sa pagbiya ngadto sa Babilonia
Paggamit ug sama lamang nga mga pulong nga imong gigamit sa [MAT 1:11](#).

si Shealtiel mao ang kaliwat ni Zerubbabel
Si Shealtiel mao ang apohan ni Zerubbabel.

Matthew 1:15

Sumpay nga pamahayag:
Ang nagsulat sa maong libro naglakip sa talaan sa kaliwatan ni Jesus, nga nagsugod sa [MAT 1:1](#).

Maria, pinaagi kaniya natawo si Jesus
Ang ubang paagi sa paghubad: "si Maria, nga nanganak kang Jesus"

nga gitawag ug Cristo
Ang ubang paagi sa paghubad: "nga gitawag sa mga tawo ug Cristo."

Napulo ug upat
"14"

pagbiya ngadto sa Babilonia
Gamita ang sama nga mga pulong nga imong gigamit sa [MAT 1:11](#).

Matthew 1:18

Kinatibuk-ang kasayoran:
Nagsugod kini sa bag-ong bahin sa sugilanon diin ang nagsulat sa maong libro naghulagway sa mga panghitabo nga nagpakita sa pagkatawo ni Jesus.

Ang iyang inahan, si Maria, kaslonon ngadto kang Jose
"Ang iyang inahan nga si Maria kaslonon ngadto kang Jose." Ang mga ginikanan maoy kasagarang

mag-andam sa kaminyoon sa ilang mga anak. Ang ubang paagi sa paghubad: "Ang mga ginikanan ni Maria, ang inahan ni Jesus, nakapanaad na sa iyang pagpakigminyo ngadto kang Jose."

Ang iyang inahan nga si Maria kaslonon

Hubara kini sa paagi nga maghimo niining klaro nga si Jesus wala pa natawo sa dihang si Maria kaslonon ngadto kang Jose. Ang ubang paagi sa paghubad: "Si Maria, nga mao ang mahimong inahan ni Jesus, kaslonon."

sa wala pa sila nagkahiusa

"sa wala pa sila nagminyo." Kini naghisgot ngadto kang Maria ug kang Jose nga nagdulog. Ang ubang paagi sa paghubad: "sa wala pa sila nagdulog."

nakaplagan nga siya buntis

Kini mahimong isulti niini nga hulagway. Ang ubang paagi sa paghubad: "ilang naamgohan nga siya makabaton na ug anak" o "nahitabo nga siya mabdos."

pinaagi sa Balaang Espiritu

Ang gahom sa Balaang Espiritu maoy naghimo nga makabaton si Maria ug anak sa wala pa siya makigdulog uban sa usa ka lalaki.

Iyang bana, si Jose

Si Jose wala pa naminyo kang Maria, apan sa dihang ang lalaki ug babaye nagkasaad na nga magminyo, ang mga Judio nag-ila na kanila nga magtiayon bisan pa ug wala sila nag-ipon. Ang ubang paagi sa paghubad: "Si Jose, nga mangasawa kang Maria" o "Jose."

taposon ang iyang pagpakasal kaniya

"dili idayon ang ilang plano nga magminyo"

Matthew 1:20

Samtang naghunahuna siya

"Samtang naghunahuna si Jose"

nagpakita kaniya sa damgo

"niadto kaniya samtang si Jose nagdamgo pa."

anak ni David

Dinhi ang pulong nga "anak" nagpasabot nga "kaliwat."

kay ang gipanamkon niya gipanamkon pinaagi sa Balaang Espiritu

Mahimo kining isulti niini nga hulagway. Ang ubang paagi sa paghubad: "ang Balaang Espiritu ang naghimo kang Maria nga mabuntis niini nga bata."

Manganak siya ug usa ka anak nga lalaki

Tungod kay gipadala sa Dios ang anghel, nakahibalo ang anghel nga ang bata lalaki.

tawgon nimo ang iyang ngalan

Kini usa ka sugo. Ang ubang paagi sa paghubad: "kinahanglan imo siyang nganlan" o "kinahanglan nimo siyang hatagan ug ngalan nga."

kay iyang luwason

Ang mga maghuhubad mahimong magdugang ug pataban nga mga sulat nga mag-ingon, "Ang ngalan nga 'Jesus' nagpasabot nga 'ang Ginoo magluwas.'"

iyang katawhan

Naghisgot kini sa mga Judio.

Matthew 1:22

Kinatibuk-ang kasayoran:

Ang nagsulat sa maong libro nagkutlo nga si propeta Isaia nagpakita nga ang pagkatawo ni Jesus sumala gayod sa kasulatan.

Kining tanan nahitabo

Dili ang anghel ang nag-istorya dinhi. Si Mateo na ang nagpasabot karon sa kamahinungdanon sa gisulti sa anghel.

unsa ang gisulti sa Ginoo pinaagi sa propeta

Mahimo kining isulti niini nga hulagway. Ang ubang paagi sa paghubad: "Kung unsa ang gisulti sa Ginoo kang propeta Isaia nga gisulat kaniadto."

Tan-awa...Immanuel

Dinhi si Mateo nagkutlo sa mga sinulat ni propeta Isaia.

Tan-awa

Kini nga pulong nagadugang sa pagpaklaro sa kung unsa ang isulti sa sunod. Ang ubang paagi sa paghubad: "Tan-awa" o "Paminaw" o "Hatagi ug pagtagad ang akong isulti kanimo"

Immanuel

Ngalan kini sa usa ka lalaki.

nga ang buot ipasabot, 'Ang Dios uban kanato'

Wala kini sa libro ni Isaia. Gipasabot ni Mateo ang buot ipasabot sa ngalan nga "Immanuel." Mahimo nimo kining hubaron ingon nga linahing mga pulong. Ang ubang paagi sa paghubad: "Kini nga ngalan nagpasabot nga 'Ang Dios uban kanato.'"

Matthew 1:24

Sumpay nga pamahayag:

Ang nagsulat sa maong libro naglakip sa hulagway sa mga panghitabo nga nagpakita sa pagkatawo ni Jesus.

ang gimando sa anghel sa Ginoo

Ang anghel nagsulti kang Jose nga pangasaw-on si Maria ug nganlan ang bata ug Jesus.

gikuha niya siya ingon nga iyang asawa

"iyang giminyoan si Maria"

usa ka anak nga lalaki

Siguradoha nga klaro kaayo nga si Jose dili mao ang amahan. Ang ubang paagi sa paghubad: "sa usa ka bata nga lalaki" o "sa iyang anak nga lalaki."

Ug iyang gitawag ang iyang ngalan nga Jesus.

"Ginganlan ni Jose ang bata ug Jesus"

Chapter 2

¹ Human matawo si Jesus sa Betlehem sa Judea sa panahon ni Herodes nga hari, ang maalamon nga mga tawo gikan sa sidlakan nangabot sa Jerusalem nga nag-ingon, ² "Diin man siya nga natawo nga Hari sa mga Judio? Kami nakakita sa iyang bituon sa sidlakan ug mianhi aron sa pagsimba kaniya." ³ Sa dihang si Herodes nga hari nakadungog niini, siya nabalaka, ug ang tibuok Jerusalem uban kaniya. ⁴ Si Herodes nagpatawag sa tanan nga mga pangulong pari ug mga eskriba sa katawhan, ug siya nangutana kanila, "Diin man ang Cristo matawo?" ⁵ Sila miingon kaniya, "Sa Betlehem sa Judea, tungod kay mao kini ang gisulat sa propeta, ⁶ 'Ug ikaw, Betlehem, sa yuta sa Juda, dili labing ubos taliwala sa mga pangulo sa Juda, kay gikan kanimo moabot ang usa ka magmamando nga maoy magbalantay sa akong mga katawhan nga Israel.'" ⁷ Unya si Herodes sa hilom gipatawag ang maalamon nga mga tawo aron sa pagpangutana kanila sa tukma kung unsa nga takna ang bituon nagpakita. ⁸ Siya nagpadala kanila sa Betlehem, nga nag-ingon, "Lakaw ug pangitaa ug maayo ang bata. Sa dihang inyo na siyang makita, padad-i ako ug pulong, aron ako usab moadto ug mosimba kaniya." ⁹ Human nila madungog ang hari, miadto sila sa ilang dalan, ug ang bituon nga ilang nakita sa sidlakan miuna kanila hangtod miabot kini ug nagpatungod kung asa dapit ang bata. ¹⁰ Sa dihang nakita nila ang bituon, nagmaya sila uban sa dakong kalipay. ¹¹ Sila miadto sa balay ug nakita ang bata uban ni Maria nga iyang inahan. Sila miyukbo ug nagsimba kaniya. Giablihan nila ang ilang mga bahandi ug naghalad kaniya ug mga gasa nga bulawan, insenso, ug mira. ¹² Ang Dios nagpahimangno kanila diha sa damgo nga dili mobalik kang Herodes, busa mibiya sila ngadto sa ilang kaugalingong nasod agi sa lahi nga dalan. ¹³ Human sila mibiya, ang anghel sa Ginoo nagpakita kang Jose diha sa damgo ug miingon, "Bangon, dad-a ang bata ug ang iyang inahan, ug ikyas paingon sa Ehipto. Pabilin didto hangtod nga mosulti ako kanimo, tungod kay pangitaon ni Herodes ang bata aron sa paglaglag kaniya." ¹⁴ Nianang gabhi-ona si Jose mibangon ug gikuha ang bata ug ang iyang inahan ug mibiya padulong sa Ehipto. ¹⁵ Siya nagpabilin didto hangtod sa kamatayon ni Herodes. Kini katumanan kung unsa ang gisulti sa Ginoo pinaagi sa propeta, "Gikan sa Ehipto gitawag ko ang akong anak nga lalaki." ¹⁶ Unya si Herodes, sa dihang nakita niya nga gbinuangan siya sa maalamon nga mga tawo, nasuko pag-ayo. Siya nagpadala ug gipapatay ang tanang batang lalaki nga anaa sa Betlehem ug sa tibuok niana nga rehiyon nga nagpanuigon ug duha ka tuig paubos, sumala sa takna nga iyang nahibaloan gikan sa maalamon nga mga tawo. ¹⁷ Unya katumanan kini kung unsa ang gisulti pinaagi kang propeta Jeremias, ¹⁸ "Ang tingog nadungog sa Rama, ang paghilak ug hilabihan nga pagbangotan, si Raquel naghilak sa iyang mga anak, ug nagdumili siya nga hupayon, tungod kay wala naman sila." ¹⁹ Sa dihang si Herodes namatay na, tan-awa, ang anghel sa Ginoo nagpakita sa usa ka damgo kang Jose didto sa Ehipto ug miingon, ²⁰ "Bangon ug kuhaa ang bata ug ang iyang inahan ug adto sa yuta sa Israel tungod kay kadtong nangita sa kinabuhi sa bata patay na." ²¹ Si Jose mibangon, gikuha ang bata ug ang iyang inahan, ug miadto sa yuta sa Israel. ²² Apan sa dihang nadungog niya nga si Archelus na ang naghari sa Judea sa lugar sa iyang amahan nga si Herodes, siya nahadlok nga moadto didto. Human ang Dios nagpahimangno kaniya sa usa ka damgo, ug mibiya siya paingon sa rehiyon sa Galilea ²³ ug miadto ug nagpuyo sa usa ka siyudad nga gitawag ug Nazaret. Kini katumanan kung unsa ang gisulti sa mga propeta, nga siya pagatawagong nga Nazareno.

Matthew 2:1

Kinatibuk-ang Impormasyon:

Ang bag-o nga bahin sa istorya nagsugod dinhi ug nagpadayon paingon sa kataposan sa kapitulo. Ang manunulat nagsulti mahitungod sa pagsulay ni Herodes sa pagpatay sa bag-o nga Hari sa mga Judio.

Betlehem sa Judea

"ang lungsod sa Betlehem sa probinsiya sa Judea" (UDB)

sa panahon ni Herodes nga hari

"sa dihang si Herodes ang hari didto"

Herodes

Kini naghisgot kang Herodes nga Bantogan.

maalamon nga mga tawo

"ang mga tawo nga nagtuon sa mga bituon" (UDB)

gikan sa sidlakan

"gikan sa usa ka nasod sa sidlakan sa Judea"

Diin man siya nga natawo nga Hari sa mga Judio?

Nahibal-an kini sa mga tawo gikan sa ilang pagtuon sa mga bituon. Sila misulay sa pagtuon kung asa siya. Ang ubang paagi sa paghubad: "Ang bata nga mamahimong hari sa mga Judio natawo. Asa man siya?"

sa iyang bituon

Wala sila nag-ingon nga ang bata adunay katungod sa pagbaton sa bituon. Ang ubang paagi sa paghubad: "ang bituon nagpamatuod mahitungod kaniya" o "ang bituon nga may kalabotan sa iyang pagkatawo."

sa sidlakan

"sa pag-abot gikan sa sidlakan" o "samtang anaa pa kami sa among nasod"

pagsimba

Posible nga mga kahulogan mao kini 1) tuyo nila nga mosimba sa bata ingon nga balaan, 2) buot nilang mopasidungog kaniya sama sa usa ka tawo nga hari. Kung ang imong sinultihan adunay pulong nga naglakip sa mga susamang kahulogan, mahimo nimong gamiton kana dinhi.

siya nabalaka

"siya nabalaka." Si Herodes nabalaka nga kining bataa maoy mopuli kaniya ingon nga hari.

ang tibuk Jerusalem

Dinhi ang "Jerusalem" naghisgot ngadto sa mga tawo. Busa, "ang tanan" nagpasabot "daghan." Si Mateo nagpasobra sa pagpaklaro kung unsa ka daghan ang mga tawo nga nabalaka. Ang ubang paagi sa paghubad: "daghan sa mga tawo sa Jerusalem."

Matthew 2:4**Kinatibuk-ang Impormasyon:**

Sa bersikulo 6, ang mga pangulong pari ug ang mga manunulat sa balaod nagkutlo gikan kang propeta Micah aron sa pagpakita nga si Cristo matawo sa Betlehem.

Sa Betlehem sa Judea

"Sa lungsod sa Betlehem sa probinsiya sa Judea"

mao kini ang gisulat sa propeta

Ang ubang paagi sa paghubad: "mao kini kung unsa ang gisulat sa propeta sa dugay na nga panahon."

Ug ikaw, Betlehem.. Israel

Sila nagkutlo kang propeta Micah.

ikaw, Betlehem...dili labing ubos sa mga pangulo sa Juda

Si Micah nakigsulti sa mga tawo sa Betlehem sama nga sila uban kaniya apan wala. Usab, "dili labing ubos" mahimong hubaron sa klaro nga hugpong sa mga pulong. Ang ubang paagi sa paghubad: "kamo, mga katawhan sa Betlehem,...ang inyong lungsod nahilakip sa pinakamahinungdanon nga mga lungsod sa Juda."

nga maoy magbalantay sa akong katawhan nga Israel

Si Micah nagsulti niini nga magmamando sama sa usa ka magbalantay. Nagpasabot kini nga siya ang mangulo sa pag-atiman alang sa iyang mga katawhan. Ang ubang paagi sa paghubad: "kinsa

man ang mangulo sa akong katawhang Israel sama sa usa ka magbalantay nga mangulo sa iyang karnero."

Matthew 2:7**si Herodes sa hilom gipatawag ang maalamon nga mga tawo**

Kini nagpasabot nga si Herodes nakigsulti sa mga maalamon nga walay nahibalo nga laing mga tawo.

aron sa pagpangutana kanila sa tukma kung unsa nga takna ang bituon nagpakita

Ang ubang paagi sa paghubad: "ug nangutana siya kanila, "Kanus-a gayod ang bituon nagpakita?""

unsa nga takna ang bituon nagpakita

Kini naghatag dugang kasayuran nga ang maalamon nga mga tawo nagsulti kanus-a gayod ang bituon nagpakita. Ang ubang paagi sa paghubad: Unsa nga takna ang bituon nagpakita. Ug gisultihan sa maalamong mga tawo si Herodes kon kanus-a magpakita sa unang higayon ang bituon."

ang bata

Kini naghisgot kang Jesus.

padad-i ako ug pulong

Ang ubang paagi sa paghubad: "pahibalua ako" o "sultihi ako"

mosimba kaniya

Hubara kini sama sa imong gibuhay sa [MAT 2:2](#).

Matthew 2:9**Human nila**

"Pagkahuman sa maalamong mga tawo"

nga ilang nakita sa sidlakan

"ilang nakita nga mitungha kini gikan sa sidlakan" o "ilang nakita sa ilang nasod"

miuna kanila

"naggiya kanila" o "nangulo kanila"

nagpatungod

"naghunong"

kung asa dapit ang bata

"ang lugar nga diin ang bata nagpuyo"

Matthew 2:11**Sumpay nga Pamahayag:**

Dinhi ang talan-awon nagbalhin ngadto sa balay diin si Maria, si Jose, ug ang bata nga si Jesus nagpuyo.

Sila miadto

"Ang maalamon nga mga tawo miadto"

nagsimba

Hubara kini sama sa imong gibuhay sa MAT 1:2.

ilang mga bahandi

Dinhi ang "mga bahandi" naghisgot sa mga kahon og mga bag nga ilang gigamit sa ilang pagdala sa ilang mga bahandi. Ang ubang paagi sa paghubad: "ang panudlanan nga gibutangan sa ilang mga bahandi."

ang Dios nagpahimangno kanila

"Human niana, ang Dios nagpahimangno sa maalamon nga mga tawo." Ang Dios nasayod nga si Herodes buot magdaot sa bata.

nga dili mobalik kang Herodes

Mahimo kining hubaron sa diritso nga pagkutlo. Ang ubang paagi sa paghubad: "nag-ingon, 'Ayaw pagbalik ngadto kang Haring Herodes.'"

Matthew 2:13**Kinatibuk-an nga Impormasyon:**

Sa bersikulo 15, ang manunulat nagkutlo kang propeta Hosea aron sa pagpakita nga ang Cristo maggahin ug panahon sa Ehipto.

silang mibiya

"ang maalamon nga mga tawo mibiya"

nagpakita kang Jose diha sa usa ka damgo

"Miadto kang Jose pinaagi sa iyang damgo"

Bangon, dad-a...ikyas...Pabilin...kanimo

Ang Dios nakigsulti kang Jose, busa kining tanan kinahanglan nga usa lang ka porma.

hangtod mosulti ako kanimo

Ang ubang paagi sa paghubad: "hangtod sultihan ko ikaw nga luwas na nga mobalik."

mosulti ako kanimo

Dinhi, ang "Ako" naghisgot sa Dios. Ang anghel nagsulti bahin sa Dios

Siya nagpabilin

Kini nagpasabot nga si Jose, Maria, ug Jesus nagpabilin sa Ehipto. Ang ubang paagi sa paghubad: "Sila nagpabilin."

hangtod sa kamatayon ni Herodes

Si Herodes wala namatay hangtod [MAT 2:19](#). Kini nga pamahayag naghulagway sa kataas sa ilang pagpuyo sa Ehipto, ug wala nagsulti nga si Herodes namatay sa susamang panahon.

Gikan sa Ehipto gitawag ko ang akong anak nga lalaki

"Gitawag ko ang akong anak nga lalaki gikan sa Ehipto"

akong anak nga lalaki

Diha sa Hosea naghisgot kini sa mga katawhan sa Israel. Si Mateo nagkutlo niini aron sa pagpahayag

nga tinuod nga bahin mahitungod sa Anak sa Dios, nga si Jesus. Hubara kini sa paggamit sa usa ka pulong alang sa anak nga naghisgot sa usa lamang ka anak o ang unang anak.

Matthew 2:16**Sumpay nga Pamahayag:**

Dinhi nga talan-awon nagbalhin balik kang Herodes ug nagpahayag kung unsa ang iyang gibuhay sa dihang nasayran niya nga ang maalamon nga mga tawo naglimbong kaniya.

Kinatibuk-an nga kasayuran:

Kini nga mga panghitabo nahitabo sa wala pa ang kamatayon ni Herodes, nga gihisgotan sa manunulat sa [MAT 2:15]

gibinuangan siya sa maalamon nga mga tawo,

Ang ubang paagi sa paghubad: "ang maalamon nga mga tawo nagpakaulaw kaniya pinaagi sa paglimbong kaniya."

Siya nagpadala ug gipapatay ang tanang batang lalaki

Si Herodes wala nagpatay sa tanang mga batang lalaki pinaagi sa iyang kaugalingon. Ang ubang paagi sa paghubad: "Siya naghatag ug mando sa iyang mga sundalo aron sa pagpatay sa tanang mga batang lalaki" o "siya nagpadala ug mga sundalo didto aron sa pagpatay sa tanang mga batang lalaki nga mga bata."

duha ka tuig paubos

"2 ka tuig ug mas bata pa"

sumala sa takna

"sumala sa panahon"

Matthew 2:17**Kinatibuk-an nga Impormasyon:**

Ang manunulat nagkutlo kang propeta Jeremias aron sa pagpakita nga ang kamatayon sa tanang mga lalaki nga bata sa lungsod sa Betlehem sumala sa Kasulatan.

Unya katumanan

Ang ubang paagi sa paghubad: "Kini natuman" o "Ang mga buhat ni Herodes nagtuman sa"

kung unsa ang gisulti pinaagi kang propeta Jeremias

Ang ubang paagi sa paghubad: "Kung unsa ang gisulti sa Ginoo kaniadto pinaagi kang propeta Jeremias."

Ang tingog nadungog...tungod kay wala naman sila

Si Mateo nagkutlo kang propeta Jeremias.

Ang tingog nadungog

Ang ubang paagi sa paghubad: "Ang mga tawo nakadungog ug usa ka tingog" o "Adunay saba nga tingog"

si Raquel naghilak sa iyang mga anak

Si Raquel nagpuyo sa pila na ka mga katuigan sa wala pa kini nga takna. Kini nga propesiya nagpakita nga si Raquel, nga namatay, naghilak alang sa iyang mga kaliwatan.

nagdumili siya nga hupayon

Ang ubang paagi sa paghubad: "walay bisan usa nga makahupay kaniya."

tungod kay wala naman sila

"tungod kay ang mga bata nahanaw na ug dili na mobalik pa." Dinhi ang "wala naman" usa ka malomo nga paagi sa pagsulti nga sila patay na. ang ubang paagi sa paghubad. "tungod kay patay na sila."

Matthew 2:19

Sumpay nga Pamahayag:

Dinhi nga talan-awon nagbalhin sa Ehipto, diin si Jose, Maria, ug ang bata nga si Jesus nagpuyo.

tan-awa

Kini nagpakita sa sinugdanan sa lahi nga panghitabo sa dako nga sugilanon. Kini naglakip sa nagkalainlaing tawo kaysa niaging mga panghitabo. Ang imong sinultihan mahimong adunay usa ka paagi sa pagbuhat niini.

kadtong nangita sa kinabuhi sa bata

Ang ubang paagi sa paghubad: "Kadtong nangita sa bata aron sa pagpatay kaniya"

kadtong nangita

Kini naghisgot kang Haring Herodes ug sa iyang mga tigtambag.

Matthew 2:22

Sumpay nga Pamahayag:

Kini mao ang kataposan nga bahin sa sugilanon nga nagsugod sa [MAT 2:1](#) mahitungod sa pagsulay ni Herodes sa pagpatay sa bag-o nga Hari sa mga Judio.

Apan sa dihang nadungog niya

"Apan sa dihang nadungog ni Jose"

Archelus

Mao kini ang ngalan sa anak nga lalaki ni Herodes.

siya nahadlok

"Si Jose nahadlok"

kung unsa ang gisulti sa mga propeta

Ang ubang paagi sa paghubad: "Kung unsa ang gisulti sa Ginoo sa dugay na nga panahon pinaagi sa mga propeta."

siya pagatawagon nga Nazareno

Dinhi ang "siya" naghisgot kang Jesus. Ang mga propeta sa wala pa ang takna ni Jesus ginganlan siya ug Mesiyas o Cristo. Ang ubang paagi sa paghubad: "ang mga tawo nagsulti nga si Cristo usa ka Nazareno."

Chapter 3

¹ Niadtong mga adlaw si Juan nga Tigbawtismo miabot sa pagwali didto sa kamingawan sa Judea nga nag-ingon, ² "Paghinulsol, kay ang gingharian sa Dios duol na." ³ Kay mao kini siya ang gisulti ni Isaias nga propeta, nga nag-ingon, "Ang tingog sa usa ka tawo nga mitawag didto sa kamingawan, 'Andama ang dalan sa Ginoo, himoa ang iyang agianan nga matul-id.'" ⁴ Karon si Juan nagsul-ob ug sinina nga balahibo sa kamelyo ug usa ka panit nga bakos libot sa iyang hawak. Ang iyang pagkaon mga dulon ug ihalas nga dugos. ⁵ Unya ang Jerusalem, tibuk Judea, ug ang tanan nga rehiyon palibot sa Suba sa Jordan miadto kaniya. ⁶ Sila gibawtismohan pinaagi kaniya didto sa Suba sa Jordan, samtang sila nagsugid sa ilang mga sala. ⁷ Apan sa dihang iyang nakita ang kadaghanan sa mga Pariseo ug mga Saduseo nga miduol kaniya alang sa pagpabawtismo, siya miingon ngadto kanila, "Kamo mga anak sa makahilo nga mga bitin, kinsa man ang nagpahimangno kaninyo sa pag-ikyas gikan sa kapungot nga moabot?" ⁸ Pamunga ug angayan sa paghinulsol. ⁹ Ug ayaw paghunahuna sa pagsulti sa inyong kaugalingon, 'Kami adunay Abraham nga among amahan,' Kay ako mosulti kaninyo nga ang Dios makahimo sa pagtuboy ug mga anak alang kang Abraham bisan paman niining mga bato. ¹⁰ Ang atsa nahimutang batok sa gamot sa mga kahoy. Busa ang matag kahoy nga dili mohatag ug maayong bunga pagaputlon ug ilabay ngadto sa kalayo. ¹¹ Ako magbawtismo kaninyo uban sa tubig sa paghinulsol. Apan siya nga moabot human kanako mas gamhanan pa kay kanako, ug dili ako takos bisan pa sa pagdala sa iyang mga sandalyas. Siya magabawtismo kaninyo uban sa Balaang Espiritu ug sa kalayo. ¹² Ang iyang pangkahig anaa sa iyang kamot aron ihinlo sa hingpit sa iyang giokanang salog ug sa pagtigom sa iyang mga trigo ngadto sa bodega. Apan iyang pagasunogon ang mga uhot sa kalayo nga dili gayod mapalong." ¹³ Unya si Jesus miabot gikan sa Galilea ngadto sa Suba sa Jordan aron sa pagpabawtismo kang Juan. ¹⁴ Apan si Juan nagpugong kaniya, sa pag-ingon, "Ako kinahanglan nga imong bawtismohan, ug mianhi ka kanako?" ¹⁵ Si Jesus mitubag ug miingon ngadto kaniya, "Tugoti kini karon, kay kini husto kanato sa pagtuman sa tanang pagkamatarong." Unya si Juan mitugot kaniya. ¹⁶ Human siya nabawtismohan, si Jesus mihaw-as dayon gikan sa tubig, ug tan-awa, ang langit naabli alang kaniya. Iyang nakita ang Espiritu sa Dios mikanaog sama sa salampati ug mihayag kaniya. ¹⁷ Tan-awa, ang usa ka tingog migawas gikan sa langit nga nag-ingon, "Kini ang akong hinigugmang Anak. Ako nalipay pag-ayo kaniya."

Matthew 3:1

Kinatibuk-an nga Kasayuran:

Mao kini ang sinugdanan sa bag-o nga bahin sa istorya kung asa nagsulti ang manunulat sa buluhaton ni Juan nga Tigbawtismo. Sa bersikulo 3, ang manunulat nagkutlo sa sinulat ni propeta Isaias aron sa pagpakita nga si Juan nga Tigbawtismo gipili sa Dios nga maoy magdala ug mensahe aron sa pag-andam sa buluhaton ni Jesus.

Niadtong mga adlaw

Kini nahitabo sa daghan nang mga katuigan pagkahuman ug biya ni Jose ug sa iyang pamilya didto sa Ehipto ug miadto sa Nazaret. Kini lagmit nga duol na sa panahon nga si Jesus misugod na sa iyang buluhaton. Ang ubang paagi sa paghubad: "Human sa pila ka panahon" o "Human sa pila ka tuig."

Paghinulsol

Si Juan nakigsulti sa daghang mga tawo.

ang gingharian sa langit duol na

Ang pulong nga "gingharian sa langit" nagpasabot nga ang Dios magamando ingon nga hari. Kini nga pulong anaa lamang sa libro sa Mateo. Kung mahimo, gamita ang pulong nga "langit" sa inyong

paghubad. Ang ubang paagi sa paghubad: "sa dili madugay ang atong Dios sa langit magpakita sa iyang kaugalingon ingon nga hari."

Kay mao kini siya ang gisulti ni Isaias nga propeta, nga nag-ingon

Ang ubang paagi sa paghubad: "Kay si Isaias nga propeta nagsulti kang Juan nga Tigbawtismo sa dihang siya misulti."

Ang tingog sa usa ka tawo

Dinhi ang "tingog" naghisgot sa kinatibuk-ang tawo. Ang ubang paagi sa paghubad: "Adunay usa ka tawo."

Andama ang dalan sa Ginoo, himoa ang iyang agianan nga matul-id

"Andama ang dalan alang sa Ginoo, himoa ang iyang agianan nga matul-id." Kini usa ka pulong

Matthew 3:4

Karon...ihalas nga dugos

Ang pulong nga "karon" gigamit dinhi aron sa pagpaila sa paghunong sa dagan sa istorya. Dinhi si Mateo nagsulti sa mga niaging kasayoran mahitungod kang Juan nga Tigbawtismo.

nagsul-ob ug sinina nga balahibo sa kamelyo ug usa ka panit nga bakos libot sa iyang hawak
Kini nga sinuotan nagsimbulo nga si Juan usa ka propeta sama sa mga propeta sa unang panahon, ilabi na si propeta Elias.

Unya ang Jerusalem, tibuok Judea, ug ang tibuok nga rehiyon
Kini naghisgot sa mga tawo nga gikan niadtong mga dapita. Dinhi nga pulong ang "tibuok" nagpasabot nga "daghan." Si Mateo nagpaklaro kung pila ka mga tawo ang miadto kang Juan nga Tigbawtismo.

Sila gibawtismohan pinaagi kaniya
Ang ubang paagi sa paghubad: "Si Juan nagbawtismo kanila."

Sila
Kini nagpasabot sa mga tawo nga naggikan sa Jerusalem, Judea, ug sa rehiyon palibot sa Suba sa Jordan.

Matthew 3:7

Kinatibuk-an nga Kasayoran:
Si Juan nga Tigbawtismo nagsugod sa pagbadlong sa mga Pariseo ug mga Saduseo.

Kamo mga anak sa makahilo nga mga bitin
Ang makahilo nga mga bitin kuyaw ug nagpaila sa daotan. Ang ubang paagi sa paghubad: "Kamong mga daotang makahilo nga mga bitin!" o "kamong mga daotan sama sa makahilo o malala nga mga bitin."

kinsa man ang nagpahimangno kaninyo sa pag-ikyas gikan sa kapungot nga moabot
Naggamit si Juan ug usa ka pangutana aron sa pagbadlong sa mga Pariseo ug mga Saduseo tungod sila naghangyo kaniya sa pagbawtismo kanila aron nga ang Dios dili magsilot kanila, apan sila dili gusto nga maghunong sa ilang pagpakasala. Ang ubang paagi sa paghubad: "Dili kamo makaikyas sa kapungot sa Dios sama niini" o "ayaw kamo paghunahuna nga kamo makaikyas gikan sa kapungot sa Dios tungod lamang kay ako kamong gibawtismohan."

pag-ikyas gikan sa kapungot nga moabot
Ang pulong nga "kapungot" gigamit aron sa paghisgot sa silot sa Dios tungod kay ang iyang kapungot nag-una niini. Ang ubang paagi sa paghubad: "dagan palayo gikan sa silot nga moabot" o "pag-ikyas tungod kay ang Dios hapit nang mosilot kaninyo."

pamunga ug angayan sa paghinulsol
Ang pulong nga "pamunga" naghisgot sa binuhatan sa mga tawo. Ang ubang paagi sa paghubad: "Tugoti ang inyong mga buhat sa pagpakita nga kamo matinud-anon nga naghinulsol."

Kami adunay Abraham nga among amahan,
"Si Abraham among katigulangan" o "Kami mga kaliwat ni Abraham." Ang mga pangulo sa mga Judio naghunahuna nga ang Dios dili mosilot kanila tungod kay sila mga kaliwat man ni Abraham.

kay ako mosulti kaninyo
Kini dugang sa pagpaklaro kung unsa ang buot isulti ni Juan.

ang Dios makahimo sa pagtuboy ug mga anak alang kang Abraham bisan paman niining mga bato
"Ang Dios lawasnon o pisikal nga makahimo ug kaliwatan gikan niining mga bato ug ihatag kini kang Abraham"

Matthew 3:10

Sumpay nga Pamahayag:
Nagpadayon si Juan nga Tigbawtismo sa pagbadlong sa mga Pariseo ug mga Saduseo.

Ang atsa nahimutang batok sa gamot sa mga kahoy. Busa ang matag kahoy nga dili mohatag ug maayong bunga pagaputlon ug ilabay ngadto sa kalayo
Kini nga pulong nagpasabot nga andam na ang Dios aron sa pagsilot sa mga makasasala. Ang ubang paagi sa paghubad: "Anaa na sa Dios ang iyang atsa ug andam na siya sa pagputol ug pagsunog sa bisan unsang kahoy nga naghatag ug daot nga mga bunga" o "Ingon nga ang usa ka tawo mikuha sa iyang atsa ug andam na sa pagputol ug pagsunog sa usa ka kahoy nga naghatag ug daot nga mga bunga, ang Dios andam na sa pagsilot kaninyo alang sa inyong mga sala."

sa paghinulsol
"aron sa pagpakita nga kamo naghinulsol"

Apan siya nga moabot human kanako
Si Jesus ang tawo nga moabot pagkahuman kang Juan.

mas gamhanan pa kay kanako
"mas mahinungdanon o mas importante pa kay kanako"

Siya magabawtismo kaninyo uban sa Balaang Espiritu ug sa kalayo
Kini nga pulong nagtandi sa bawtismo ni Juan sa tubig ngadto sa umaabot nga bawtismo sa kalayo. Ang bawtismo pinaagi sa Balaang Espiritu ug sa kalayo tinuod gayod nga maghinlo sa mga sala sa mga tawo. Kung posible, gamita ang pulong nga "pagbawtismo" sa inyong paghubad aron nga maila ang kalahian sa bawtismo ni Juan.

Ang iyang pangkahig anaa na sa iyang kamot aron mohinlo sa hingpit sa iyang giokanang salog
Kini nga pulong nagtandi sa pamaagi nga ilahi ni Cristo ang matarong nga mga tawo gikan sa dili mga matarong nga mga tawo aron sa nianang paagi ang usa ka tawo ilahi ang lugas sa trigo gikan sa uhot. Ang ubang paagi sa paghubad: "Si Cristo

sama sa usa ka tawo nga adunay pangkahig sa iyang mga kamot."

Ang iyang pangkahig anaa na sa iyang kamot

Dinhi ang "anaa sa iyang kamot" nagpasabot sa tawo nga andam sa pagbuhat. Ang ubang paagi sa paghubad: "Si Cristo naggunit ug usa ka pangkahig tungod kay siya andam na."

pangkahig

Kini usa ka gamit o butang alang sa paglabay sa trigo ngadto sa hangin aron sa paglahi sa lugas sa trigo gikan sa uhot. Ang bug-at nga lugas mahulog pabalik sa ubos ug ang dili na kinahanglan nga uhot mapalid pinaagi sa hangin. Kini sama sa karas apan aduna kini taas nga mga ngipon nga binuhat sa kahoy.

iyang giokanang salog

"iyang yuta" o "ang dapit kung asa niya gilahi ang lugas gikan sa uhot"

pagtigom sa iyang mga trigo ngadto sa bodega...pagasunogon ang mga uhot sa kalayo nga dili gayod mapalong

Kini usa ka pulong nga nagpakita kung giunsa sa Dios paglahi ang mga tawong matarong gikan sa daotang mga tawo. Ang matarong moadto sa langit sama sa trigo nga anaa sa bodega sa mag-uuma, ug sunogon sa Dios ang mga tawo nga sama sa uhot sa usa ka kalayo nga dili gayod mapalong.

dili gayod mapalong

Ang ubang paagi sa paghubad: "dili gayod mawad-an ug kalayo."

Matthew 3:13

Sumpay nga pamahayag:

Dinhi ang panghitabo o senaryo gibalhin sa niaging panahon sa dihang si Juan nga Tigbawtismo gibawtismohan si Jesus.

aron sa pagpabawtismo pinaagi kang Juan

Ang ubang paagi sa paghubad: "aron bawtismohan siya ni Juan."

Ako kinahanglan nga imong bawtismohan, ug mianhi ka kanako?

Naggamit si Juan ug usa ka pangutana aron sa pagpakita sa wala niya pagdahom sa gihangyo ni

Jesus. Ang ubang paagi sa paghubad: "Mas labaw kang halangdon kay kanako. Dili ako mahimong mobawtismo kanimo. Kinahanglan nga imo akong bawtismohan."

kanato

Dinhi ang "kanato" naghigot kang Jesus ug Juan.

Matthew 3:16

Sumpay nga pamahayag:

Kini ang kataposan nga bahin sa istorya mahitungod kang Juan nga Tigbawtismo ug sa paghulagway kung unsa ang nahitabo pagkahuman nga iyang gibawtismohan si Jesus.

Human siya nabawtismohan

Ang ubang paagi sa paghubad: "Human gibawtismohan ni Juan si Jesus."

Tan-awa

Ang pulong nga "tan-awa" nagdasig kanato aron sa paghatag ug pagtagad sa wala damha nga impormasyon nga misunod.

ang langit naabli alang kaniya

Ang ubang paagi sa paghubad: "Nakita ni Jesus nga naabli ang langit" o "Giablihan sa Dios ang langit alang kang Jesus."

mikanaog sama sa salampati

Posibleng kahulogan 1) kini sayon nga pamahayag nga ang Espiritu sama sa usa salampati o 2) kini nagtandi sa Espiritu nga mikanaog kang Jesus sa hinayhinay, sama sa usa ka salampati.

ang usa ka tingog migawas gikan sa langit miingon

"si Jesus nakadungog sa usa ka tingog nga gikan sa langit." Dinhi ang "tingog" naghigot sa Dios nga nakig-istorya. Ang ubang paagi sa paghubad: "Nakig-istorya ang Dios gikan sa langit."

Anak

Kini mao ang mahinungdanon nga tawag kang Jesus, ang Anak sa Dios.

Chapter 4

¹ Unya si Jesus gigiyahan pinaagi sa Espiritu, ug gidala sa kamingawan aron tintalon sa yawa. ² Sa dihang siya nagpuasa sa 40 ka adlaw ug 40 ka gabii, siya gigutom. ³ Ang maninintal niabot ug miingon kaniya, "Kung ikaw ang Anak sa Dios, mandoi kining mga bato aron mahimong tinapay." ⁴ Apan si Jesus mitubag ug miingon kaniya, "Kini nahisulat, 'Ang tawo dili mabuhi sa tinapay lamang, apan pinaagi sa matag pulong nga mogawas sa baba sa Dios.'" ⁵ Unya gidala siya sa yawa sa balaang siyudad ug gibutang siya sa pinakahabog nga bahin sa templo, ⁶ ug miingon kaniya, "Kung ikaw ang Anak sa Dios, ambak ngadto sa ubos, kay kini nahisulat, 'Mandoan niya ang iyang mga anghel aron mag-amping kanimo,' ug, 'Pagasapnayon ka nila sa ilang mga kamot, aron nga ang imong mga tiil dili maigo sa bato.'" ⁷ Miingon si Jesus kaniya, "Nahisulat usab kini, 'Dili nimo kinahanglan nga sulayan ang Ginoo nga imong Dios.'" ⁸ Usab, ang yawa nagdala kaniya sa habog nga dapit ug gipakita kaniya ang tanang gingharian sa kalibotan uban sa ilang katahom. ⁹ Siya miingon kaniya, "Kining tanan nga mga butang ihatag ko kanimo, kung ikaw moyukbo ug mosimba kanako." ¹⁰ Unya si Jesus miingon kaniya, "Palayo gikan dinhi, Satanas! Kay kini nahisulat, 'Ikaw kinahanglan mosimba sa Ginoo nga imong Dios, ug ikaw kinahanglan nga moalagad kaniya lamang.'" ¹¹ Unya ang yawa mibiya kaniya, ug tan-awa, ang mga anghel niabot ug nag-alagad kaniya. ¹² Karon sa dihang nadungog ni Jesus nga si Juan gidakop, siya mibalik sa Galilea. ¹³ Mibiya siya sa Nasaret ug miadto ug mipuyo sa Capernaum, nga anaa duol sa Dagat sa Galilea, sa mga teritoryo sa Zebulun ug Naftali. ¹⁴ Kini nahitabo aron matuman ang giingon sa propeta nga si Isaia, ¹⁵ "Ang yuta sa Zebulun ug ang yuta sa Naftali, padulong sa dagat, tabok sa Jordan, Galilea sa mga Gentil!" ¹⁶ Ang mga tawo nga naglingkod sa kangitngit nakakita sa dakong kahayag, ug kadtong mga tawo nga naglingkod sa rehiyon ug anino sa kamatayon, ngadto kanila adunay kahayag nga misubang." ¹⁷ Gikan niadtong panahona si Jesus misugod pagsangyaw ug miingon, "Paghinulsol, kay ang gingharian sa langit haduol na." ¹⁸ Sa dihang naglakaw siya sa daplin sa Dagat sa Galilea, nakita niya ang duha ka managsoon, si Simon nga gitawag ug Pedro, ug si Andres nga iyang igsoon, nga naglabay ug pukot sa dagat, kay sila mga mangingisda. ¹⁹ Si Jesus miingon kanila, "Dali, sunod kanako, ug himoon ko kamong mga mananagat ug mga tawo." ²⁰ Dihadiha ilang gibiyaan ang mga pukot ug misunod kaniya. ²¹ Sa dihang si Jesus mipadayon gikan didto iyang nakita ang ubang duha ka managsoon, si Santiago nga anak ni Zebede, ug si Juan nga iyang igsoon. Sila anaa sa sakayan uban ni Zebede nga ilang amahan nga nag-ayo sa ilang mga pukot. Gitawag niya sila, ²² ug dihadiha mibiya sila sa sakayan ug sa ilang amahan ug misunod kaniya. ²³ Si Jesus miadto sa tibuok Galilea, nagtudlo sa ilang mga sinagoga, nagsangyaw sa ebanghelyo sa gingharian, ug nag-ayo sa tanang matang sa balatian ug mga sakit sa mga tawo. ²⁴ Ang balita mahitungod kaniya miabot sa tibuok Siria, ug ang mga tawo nagdala padulong kaniya sa tanan niadtong mga nagsakit, nagsakit sa nagkalainlaing balatian ug mga kasakit, kadtong mga giyawaan, ug ang patolon, ug paralitiko. Giayo sila ni Jesus. ²⁵ Ang dakong panon misunod kaniya gikan sa Galilea, ang Decapolis, ang Jerusalem, ug ang Judea, ug gikan sa tabok sa Jordan.

Matthew 4:1

Kinatibuk-ang kasayoran:

Ang manunulat dinhi nagsugod sa bag-ong parte sa sugilanon nga si Jesus naggahin ug 40 ka adlaw sa kamingawan, diin si Satanas nagtintal kaniya. Sa bersikulo 4, gibadlong ni Jesus si Satanas pinaagi sa kinutlo nga gikan sa Deuteronomio.

si Jesus gigiyahan pinaagi sa Espiritu

Ang ubang paagi sa paghubad: "Ang Espiritu migiya kang Jesus."

aron tintalon sa yawa

Ang ubang paagi sa paghubad: "aron ang yawa magtintal kang Jesus."

sa yawa...Ang maninintal

Kini naghigot sa managsamang binuhat. Kini adunay managsamang kahulogan. Makahimo kamo sa paggamit ug usa ka pulong sa paghubad sa duha.

siya nagpuasa...siya gigutom

Kini naghigot kang Jesus.

40 ka adlaw ug 40 ka gabii

"40 ka adlaw ug 40 ka gabii." Kini naghigot sa 24 ka oras. Ang ubang paagi sa paghubad: 40 ka mga adlaw."

Kung ikaw ang Anak sa Dios, mandoi

Ang posible nga mga kahulogan 1) mao kini ang tintasyon aron si Jesus makahimo sa pagbuhat sa mga milagro alang sa iyang kaayohan. Ang ubang paagi sa paghubad: "Ikaw ang anak sa Dios, busa

makamando ka." o 2) kini usa ka hagit o pagpanumangil. Ang ubang paagi sa paghubad: "Pamatud-i nga ikaw ang Anak sa Dios pinaagi sa pagmando." Mas maayong hunahunaon nga si Satanas nasayod nga si Jesus ang Anak sa Dios.

ang Anak sa Dios

Kini usa ka mahinungdanong titulo nga naghulagway sa relasyon tali kang Jesus ug sa Dios.

Anak sa Dios

Kini mahinungdanon nga titulo alang kang Jesus.

mandoi kining mga bato aron mahimong tinapay

Ang ubang paagi sa paghubad: "sultihi kining mga bato, "Nga mahimong tinapay!"

tinapay

Ang ubang paagi sa paghubad: "pagkaon"

Kini nahisulat

Ang ubang paagi sa paghubad: "Si Moises misulat niini diha sa kasulatan sa dugay na nga panahon."

Ang tawo dili mabuhi sa tinapay lamang

Kini nagpasabot nga aduna pay usa ka butang nga mas importante sa kinabuhi sa tawo kaysa sa pagkaon.

apan pinaagi sa matag pulong nga mogawas sa baba sa Dios "

Ang "pulong" ug "baba" dinhi naghigot sa kung unsa ang gisulti sa Dios. Ang ubang paagi sa paghubad: "apan pinaagi sa pagpaminaw sa tanan nga gisulti sa Dios"

Matthew 4:5

Kinatibuk-ang kasayoran:

Sa bersikulo 6, si Satanas nagkutlo sa Salmo aron tintanlon si Jesus.

Kung ikaw ang Anak sa Dios, ambak ngadto sa ubos

Ang posible nga mga kahulogan 1) kini ang tintasyon aron si Jesus makahimo sa pagbuhat sa mga milagro alang sa iyang kaayohan. Ang ubang paagi sa paghubad: "Sanglit ikaw ang tinuod nga Anak sa Dios, makahimo ka sa pag-ambak sa ubos." o 2) kini usa ka hagit o pagpanumangil. Ang ubang paagi sa paghubad: "Pamatud-i nga ikaw gayod ang tinuod nga Anak sa Dios pinaagi sa pag-ambak sa ubos" (UDB). Mas maayo nga hunahunaon nga si Satanas nasayod nga si Jesus ang Anak sa Dios.

Anak sa Dios

Kini usa ka mahinungdanong titulo nga naghulagway sa relasyon taliwala kang Jesus ug sa Dios.

ambak ngadto sa ubos

"pasagdi nga ikaw mahulog sa yuta" o "ambak sa ubos"

kay kini nahisulat

Ang ubang paagi sa paghubad: "kay ang salmista nagsulat diha sa kasulatan" o "kay kini giingon diha sa kasulatan."

Mandoan niya ang iyang mga anghel aron mag-amping kanimo

"Ang Dios magsugo sa iyang mga anghel aron sa pagbantay kanimo." Ang ubang paagi sa paghubad: "Ang Dios moingon sa iyang mga anghel, 'Bantayi siya.'"

Pagasapnayon ka nila

"Ang mga anghel maggunit kanimo"

Matthew 4:7

Kinatibuk-ang kasayoran:

Sa bersikulo 7, si Jesus mibadlong kang Satanas gamit ang laing kinutlo nga gikan sa Deuteronomio.

Nahisulat usab kini

Nagpasabot nga si Jesus nagkutlo pag-usab sa kasulatan. Ang ubang paagi sa paghubad: "Usab, ako moingon kanimo kung unsa ang gisulat ni Moises diha sa kasulatan."

Dili nimo kinahanglan nga sulayan

Ang "nimo" dinhi naghigot kang bisan kinsa. Ang ubang paagi sa paghubad: "Kinahanglan ang usa dili motintal" o "Walay usa ka tawo nga kinahanglan mosulay."

Usab, ang yawa

"Sunod, ang yawa"

Siya miingon kaniya

"Ang yawa miingon kang Jesus"

Kining tanan nga mga butang ihatag ko kanimo

"Ihatag ko kining tanan nga mga butang." Ang maninintal nagpaklaro nga siya mohatag "niining tanang butang," dili ang pipila lamang niini.

Matthew 4:10

Ang sumpay nga pamahayag:

Kini ang kataposang parte sa sugilanon mahitungod kung giunsa pagtintal ni Satanas si Jesus.

Kinatibuk-ang kasayoran:

Sa bersikulo 10, si Jesus mibadlong kang Satanas sa ubang kinutlo nga gikan sa Deuteronomio.

Kay kini nahisulat

Ang ubang paagi sa paghubad: "Kay si Moises usab misulat diha sa kasulatan."

Ikaw kinahanglan

Dinhi "ikaw" naghigot sa kang bisan kinsa.

tan-awa

Ang pulong "tan-awa" dinhi nagpahibalo kanato aron atong hatagan ug importansiya ang bag-ong kasayoran nga mosunod.

Matthew 4:12

Kinatibuk-ang kasayoran:

Kini ang sinugdanan sa bag-ong parte sa sugilanon nga ang manunulat naghulagway sa pagsugod ni Jesus sa iyang buluhaton sa Galilea. Kini nga bersikulo nagpasabot kung giunsa ni Jesus pagkaabot sa Galilea.

Karon

Kini nga pulong gigamit dinhi aron sa pagpahulay sa dagan sa sugilanon. Dinhi si Mateo nagsugod sa pagsugilon sa bag-ong parte sa sugilanon.

si Juan gidakop

Ang ubang paagi sa paghubad: "ang hari nagpadakop kang Juan."

sa mga teritoryo sa Zebulun ug Naftali

Kini ang mga ngalan sa tribo nga nagpuyo sa maong lugar sauna sa wala pa gikontrol sa mga langyaw ang yuta sa Israel sa daghang mga katuigan.

Matthew 4:14

Kinatibuk-ang kasayoran:

Sa bersikulo 15 ug 16, ang manunulat nagkutlo kang propeta Isaias aron ipakita nga ang pagpamuhat ni Jesus sa Galilea katumanan sa usa ka propesiya.

Kini nahitabo

Kini naghigot kang Jesus nga magpuyo sa Capernaum.

ang giingon sa

Ang ubang paagi sa paghubad: "kung unsa ang gisulti sa Dios."

Ang yuta sa Zebulun ug ang yuta sa Naftali...Galilea sa mga Gentil!

Ang tanan niining mga teritoryo naghulagway sa samang mga lugar. Ang ubang paagi sa paghubad: "Diha sa teritoryo sa Zebulun ug Naftali...ang teritoryo sa Galilea nga gipuy-an sa daghang mga Gentil!"

padulong sa dagat

Kini ang dagat sa Galilea.

Ang mga tawo nga naglingkod sa kangitngit nakakita sa dakong kahayag

Ang "kangitngit" dinhi naghigot sa moral nga kangitngit o sala nga nagpahilayo o nagpahimulag sa tawo gikan sa Dios. Ug, "kahayag" naghigot sa tinuod nga mensahe sa Dios nga moluwas sa mga tawo gikan sa ilang mga sala. Kini ang hulagway sa

mga tawo nga walay paglaom nga karon aduna nay paglaom gikan sa Dios.

kadtong mga tawo nga naglingkod sa rehiyon ug anino sa kamatayon, ngadto kanila adunay kahayag nga misubang

Dinhi ang "rehiyon ug anino sa kamatayon" naghigot sa espirituhanong kamatayon ug pagkahilayo sa Dios.

Matthew 4:17

Paghinulsol, kay ang gingharian sa langit haduol na
Tan-awa kung giunsa kini paghubad sa MAT 3:2.

Matthew 4:18

Kinatubuk-ang kasayoran:

Kini nagsugod sa bag-ong senaryo sulod sa parte sa sugilanon mahitungod sa pagpamuhat ni Jesus sa Galilea. Nagsugod siya dinhi sa pagtigom sa mga tawo nga mahimong iyang mga tinun-an.

naglabay ug pukot sa dagat

Ang ubang paagi sa paghubad: "paglabay sa pukot ngadto sa tubig aron sa pagkuha ug isda"

Dali, sunod kanako

Gidapit ni Jesus sila Simon ug Andres aron sa pagsunod kaniya, sa pagpuyo uban kaniya, ug mahimong iyang mga tinun-an. Ang ubang paagi sa paghubad: "mahimong akong mga tinun-an."

himoan ko kamong mga mananagat ug mga tawo

Kini nga pulong nagpasabot kang Simon ug Andres nga magtudlo sa mga tawo mahitungod sa matuod nga mensahe aron ang uban usab mosugod sa pagsunod kang Jesus. Ang ubang paagi sa paghubad: "Ako magtudlo kaninyo kung unsaon pagtigom sa mga tawo sama sa pagtapok ninyo ug isda."

Matthew 4:21

Ang sumpay nga pamahayag:

Si Jesus nagtawag ug dugang mga lalaki aron mahimong iyang mga tinun-an.

Gitawag niya sila

"Gitawag ni Jesus sila Juan ug Santiago." Kini nga pahayag nagpasabot usab nga si Jesus nagdapit kanila sa pagsunod kaniya, sa pagpuyo uban kaniya, ug mahimong iyang mga tinun-an.

dihadiha

"sa samang higayon"

mibiya sila sa sakayan...ug misunod kaniya

Kini kinahanglan nga mapaklaro nga kining kinabuhia mausab. Kini nga mga lalaki dili na gayod mananagat ug magbiya sa ilang pangpamilya nga panginabuhian aron mosunod kang Jesus sa tibukong nilang mga kinabuhi.

Matthew 4:23

Ang sumpay nga pamahayag:

Mao na kini ang kataposan nga parte sa sugilanon mahitungod sa pagsugod sa pagpamuhat ni Jesus sa Galilea. Kini nga mga bersikulo nagsumada kung unsa ang iyang nabuhat ug kung unsa ang tubag sa mga tawo. (See: [[End of Story]])

nagtudlo sa ilang mga sinagoga

"nagtudlo sa mga sinagoga sa mga taga-Galilea" o "nagtudlo sa mga sinagoga sa mga tawo didto"

nagsangyaw sa ebanghelyo sa gingharian

Ang "gingharian" dinhi naghisgot sa paghari sa Dios. Ang ubang paagi sa paghubad: "pagsangyaw sa maayong balita mahitungod kung unsaon sa Dios pagpakita sa iyang kaugalingon ingon nga hari."

tanang matang sa balatian ug mga sakit sa mga tawo

"tanang balatian ug tanang sakit." Ang mga pulong "balatian" ug sakit" managsama apan kinahanglan

nga hubaron sa duha ka managlahi nga mga pulong kung mahimo. "Balatian" ang hinungdan nga ang tawo magsakit. "Sakit" usa ka lawasnong kaluyahon o pag-antos nga resulta sa balatian.

kadtong mga giyawaan

Ang ubang paagi sa paghubad: "lawas sa tawo nga gisudlan sa yawa" o "kadtong mga gigamhan sa demonyo"

ang patolon

"kadtong mga mokirig o mangurog" o "kadtong adunay balatian nga hinungdan nga sila motuskig"

paralitiko

"kadtong dili makalakaw"

ang Decapolis

Kini nga ngalan nagpasabot "ang Napulo ka Lungsod."

Chapter 5

¹ Sa dihang nakita ni Jesus ang panon sa mga katawhan, misaka siya ngadto sa bukid. Sa dihang siya naglingkod, ang iyang mga disipulo miduol kaniya. ² Iyang gibuka ang iyang baba ug nagtudlo kanila, nga nag-ingon, ³ "Bulahan ang kabos sa espiritu, kay ila ang gingharian sa langit. ⁴ Bulahan kadtong nagbangutan, kay sila pagalipayon. ⁵ Bulahan ang maaghop, kay sila makapanunod sa yuta. ⁶ Bulahan kadtong gigutom ug gi-uhaw sa pagkamatarong, kay sila pagabusgon. ⁷ Bulahan kadtong maluloy-on, kay sila makabaton ug kalooy. ⁸ Bulahan ang putli ug kasing-kasing, kay sila makakita sa Dios. ⁹ Bulahan ang mga tigpasiugda sa kalinaw, kay sila pagatawgong mga anak sa Dios. ¹⁰ Bulahan kadtong gipanglutos tungod sa pagkamatarong, kay ila ang gingharian sa langit. ¹¹ Bulahan kamo sa dihang bugalbugalan kamo sa mga tawo ug pagalutuson kamo, o magsulti sa tanang klase sa mga daotang butang batok kaninyo nga bakak alang sa akong katuyoan. ¹² Pagmaya ug paglipay pag-ayo, tungod kay dako ang inyong ganti sa langit. Sa ingon niini nga paagi gilutos sa mga tawo ang mga propeta nga nagpuyo kaniadto una kaninyo. ¹³ Kamo mga asin sa yuta. Apan kung ang asin mawad-an sa iyang lami, unsaon man kini nga mahimong moparat pag-usab? Kini dili na gayod maayo alang sa bisan unsang butang, gawas nga ilabay ug pagatamaktamakan ilalom sa tiil sa mga tawo. ¹⁴ Kamo ang kahayag sa kalibotan. Usa ka siyudad nga nahimutang sa usa ka bungtod nga dili matago. ¹⁵ Walay tawo nga modagkot ug suga ug ibutang kini ilalom sa usa ka sudlanan, apan ngadto hinuon sa patungan sa suga, ug kini modan-ag sa matag-usa sa panimalay. ¹⁶ Himoa ang inyong kahayag nga modan-ag atubangan sa mga tawo sa ingon niana nga paagi ilang makita ang inyong maayong mga binuhatan ug daygon ang inyong Amahan nga anaa sa langit. ¹⁷ Ayaw hunahunaa nga mianhi ako aron moguba sa balaod o sa mga propeta. Ako mianhi dili sa pagguba kanila, apan sa pagtuman kanila. ¹⁸ Sa pagkatinuod ako moingon kaninyo nga hangtod ang langit ug ang yuta mahanaw, walay bisan usa nga nahisulat o bisan usa ka kudlit sa bisan unsa nga paagi ang mawala gikan sa balaod, hangtod nga ang tanang mga butang matuman. ¹⁹ Busa bisan kinsa ang motuis sa usa nga labing ubos niining mga sugo ug nagtudlo sa uban sa pagbuhat niini mahimong tawgon nga labing ubos sa gingharian sa langit. Apan bisan kinsa nga nagtipig niini ug nagtudlo niini mahimong tawgong bantugan sa gingharian sa langit. ²⁰ Kay ako moingon kaninyo nga gawas kung ang inyong pagkamatarong molabaw sa pagkamatarong sa mga escriba ug sa mga Pariseo, kamo dili makasulod sa gingharian sa langit. ²¹ Nakadungog kamo nga kini gisulti kanila sa karaang mga panahon, 'Ayaw pagpatay,' ug, 'bisan kinsa nga mopatay mahimong makuyaw sa paghukom.' ²² Apan ako moingon kaninyo nga ang matag-usa nga masuko sa iyang igsoon mahimong anaa sa makuyaw nga paghukom. Ug bisan kinsa nga moingon sa iyang igsoon nga lalaki, 'Wala kay pulos nga pagkatawo!' mahimong anaa sa kakuyaw sa konseho. Ug bisan kinsa nga moingon, 'Buang ka!' mahimong anaa sa kakuyaw sa kalayo sa impiyerno. ²³ Busa kung kamo maghalad sa inyong gasa sa altar ug didto hinumdomi nga ang inyong igsoon adunay bisan unsang butang batok kaninyo, ²⁴ biyai ang inyong gasa didto sa atubangan sa altar, ug lakaw sa inyong dalan. Una pagpasig-uli sa inyong igsoon ug unya adto ug ihalad ang inyong gasa. ²⁵ Pagpakig-uli sa inyong magsusumbong samtang kamo uban kaniya padulong sa korte, o ang inyong magsusumbong motugyan kaninyo ngadto sa maghuhukom, ug ang maghuhukom motugyan kaninyo ngadto sa opisiales, ug kamo igabanlod ngadto sa prisohan. ²⁶ Sa pagkatinuod ako moingon kaninyo, dili gayod kamo makagawas gikan didto hangtod inyong mabayran ang kataposang gamay nga salapi nga inyong nutang. ²⁷ Inyong nadungog nga kini gisulti, 'Ayaw panapaw.' ²⁸ Apan ako moingon kaninyo nga ang matag-usa nga motan-aw sa usa ka babaye uban ang kaibog diha kaniya nakabuhat na sa pagpanapaw uban kaniya diha sa iyang kasingkasing. ²⁹ Ug kung ang inyong tuong mata mahimong hinungdan nga kamo mapandol, lugita kini ug ilabay palayo gikan kaninyo. Kay mas maayo pa alang kaninyo nga ang usa ka bahin sa inyong lawas kinahanglang mawala kaysa tibuok ninyong lawas ilabay ngadto sa impiyerno. ³⁰ Ug kung ang inyong tuong kamot mahimong hinungdan sa inyong pagkapandol, putla kini ug ilabay palayo gikan kaninyo. Kay mas maayo pa alang kaninyo nga ang usa ka bahin sa inyong lawas kinahanglang mawala kaysa tibuok ninyong lawas mahiadto sa impiyerno. ³¹ Kini usab ang gisulti, 'Bisan kinsa ang magpadala sa iyang asawa sa layo, pahataga siya ug kasulatan kaniya sa panagbulag.' ³² Apan ako moingon kaninyo nga ang matag-usa nga makigbulag sa iyang asawa, gawas sa hinungdan sa makauulaw nga pagpakighilawas, nakapahimo kaniya nga babayeng mananapaw. Ug bisan kinsa nga makigminyo kaniya human siya nakigbulag nakabuhat ug pagpanapaw. ³³ Usab, nakadungog kamo nga kini gisulti niadtong karaang mga panahon, 'Ayaw pagsaad sa bakak nga panumpa, apan dalha ang imong mga panaad ngadto sa Ginoo.' ³⁴ Apan ako moingon kaninyo, ayaw na gayod pagpanumpa, bisan sa langit, kay mao kini ang trono sa Dios; ³⁵ bisan sa yuta, kay mao kini ang tumbanan sa iyang tiil; bisan sa Jerusalem, kay mao kini ang siyudad sa bantogang Hari. ³⁶ Ayaw panumpa pinaagi sa inyong ulo, kay dili kamo makahimo sa usa ka buhok nga moputi o moitom. ³⁷ Apan himoa ang inyong pulong nga,

'Oo,' o 'Dili.' Ang bisan unsa nga labaw pa niini gikan sa usa nga daotan. ³⁸ Inyong nadungog nga kini gisulti, 'Mata batok sa mata, ug ngipon batok sa ngipon.' ³⁹ Apan moingon ako kaninyo, ayaw pagsukol sa usa nga daotan. Hinuon, bisan kinsa nga mosagpa kaninyo sa inyong tuong aping, ipasagpa usab kaniya ang pikas. ⁴⁰ Ug kung bisan kinsa ang mangandoy sa pag-adto sa korte uban kaninyo ug mokuha sa inyong pangsulod nga bisti, pasagdi usab kanang tawhana nga kuhaon ang inyong kupo. ⁴¹ Ug bisan kinsa nga motukmod kaninyo sa pag-adto sa usa ka milya, adto usab uban kaniya sa duha. ⁴² Paghatag ngadto kang bisan kinsa nga mangayo kaninyo, ug ayaw pagtalikod gikan niadtong bisan kinsa nga nangandoy sa pagpanghulam gikan kaninyo. ⁴³ Kamo nakadungog nga kini gisulti, 'Higugmaon ninyo ang inyong silingan ug dumti ang inyong kaaway.' ⁴⁴ Apan ako moingon kaninyo, higugmaa ang inyong kaaway ug pag-ampo niadtong naglutos kaninyo, ⁴⁵ aron nga kamo mahimong mga anak sa inyong Amahan nga anaa sa langit. Kay siya makapahimo sa iyang adlaw sa pagsubang sa daotan ug sa matarong, ug nagpadalag ulan sa matarong ug sa dili matarong. ⁴⁶ Kay kung inyong higugmaon kadtong nahigugma kaninyo, unsang ganti ang inyong makuha? Dili ba nagabuhat man bisan ang tigkolekta ug buhis sa susamang butang? ⁴⁷ Ug kung inyo lamang pangumustahon ang inyong mga igsoon, unsay inyong mabuhat nga labaw pa sa uban? Dili ba nagabuhat man bisan ang mga Gentil sa susamang butang? ⁴⁸ Busa kamo kinahanglan mahingpit, sama kahingpit sa inyong langitnong Amahan.

Matthew 5:1

Sumpay nga Pamahayag:

Mao kini ang sinugdanan sa bag-ong bahin sa sugilanon diin si Jesus nagsugod sa pagtudlo sa iyang mga tinun-an. Kini nga bahin nagpadayon pinaagi sa kataposan sa kapitulo 7 ug sa kanunay ginatawag nga wali ngadto sa bukid.

kinatibuk-an nga Kasayoran:

Sa bersikulo 3, si Jesus nagsugod sa paghulagway sa mga kinaiya sa mga tawo nga gipanalanginan.

Iyang gibuka ang iyang baba

Mahimo kining hubaron nga: "Si Jesus nagsugod sa pagsulti"

nagtudlo kanila

Ang pulong nga "kanila" naghigot sa iyang mga tinun-an.

ang kabos sa espiritu

Kini nagpasabot nga usa ka tawo nga mapainubsanon. Mahimong hubaron nga: "kadtong nasayod nga sila nanginahanglan sa Dios."

kay ila ang gingharian sa langit

Dinhi ang "gingharian sa langit" naghigot sa pagdumala sa Dios isip Hari. Kini nga pulong dinhi lamang makita sa libro sa Mateo. Kung mahimo ipabilin ang pulong nga "langit" sa imong paghubad. Mahimong hubaron nga: "kay ang Dios sa langit mahimong ilang Hari."

kadtong nagbangutan

Mga mahimong hinungdan sila nagsubo 1) ang pagkamakasala sa kalibotan o 2) ilang kaugalingong mga sala o 3) ang kamatayon sa usa ka tawo. Ayaw nganli ang mga hinungdan alang sa pagsubo hangtod nga ang inyong pinulongan nagkinahanglan niini.

kay sila pagalipayon

Kini mahimong hubaron nga: "Ang Dios magalipay kanila."

Matthew 5:5

ang maaghop

"ang malumo" o "kadtong wala nagsalig sa ilang kaugalingong gahom"

sila makapanunod sa yuta

"Ang Dios mahimong maghatag kanila sa tibuok kalibotan"

gigutom ug gi-uhaw sa pagkamatarong

Kini nga sambingay nagpasabot sa usa ka tawo nga hugot nga nagtinguha sa pagbuhat kung unsa ang matarong. Mahimong hubaron nga: "nagtinguha sa pagpuyo nga matarong sama sa ilang pagtinguha sa pagkaon ug pag-inom."

sila pagabusgon

Kini mahimong hubaron nga: "Ang Dios mopuno kanila" o "Ang Dios magtagbaw kanila."

ang putli ug kasing-kasing

Ang mga tawo kansang kasingkasing putli." dinhi "kasingkasing" naghigot sa tinguha sa usa ka tawo. Mahimong hubaron nga: "kadtong gusto lamang moalagad sa Dios."

sila makakita sa Dios

Dinhi ang pulong nga "makakita" nagpasabot nga sila makahimo sa pagpuyo nga anaa sa presensya sa Dios. Mahimong hubaron nga: "Ang Dios nagtugot kanila nga magpuyo uban kaniya."

Matthew 5:9

ang mga tigpasiugda sa kalinaw

Mao kini ang mga tawo nga nagtabang sa uban aron makaangkon ug kalinaw ang matag-usa.

kay sila pagatawgong mga anak sa Dios

Kini mahimong hubaron nga: "kay ang Dios magtawag kanila nga iyang mga anak" o "sila mahimong mga anak sa Dios."

mga anak sa Dios

Mas maayo kung hubaron nimo ang pulong nga "mga anak" sama sa pulong nga inyong natural nga ginagamit sa inyong pinulongan sa pagtawag sa usa ka anak nga lalaki o bata.

kadtong gipanglutos

kini mahimong hubaron nga: "kadtong mga tawo nga ginatagad sa uban ug dili patas"

tungod sa pagkamatarong

"tungod kay ilang gibuhay kung unsa ang gusto sa Dios nga ilang buhaton"

kay ila ang gingharian sa langit

Tan-awa kung giunsa kini paghubad sa [MAT 5:3](#).

Matthew 5:11**Sumpay nga Pamahayag:**

Si Jesus nahuman na sa paghulagway sa mga kinaiya sa mga tawo nga bulahan.

Bulahan kamo

Ang pulong nga "kamo" nagpasabot nga ang tigsaysay nakig-istorya sa daghang tawo.

magsulti sa tanang klase sa mga daotang butang batok kaninyo nga bakak

"magsulti ug tanang klase sa daotang mga bakak mahitungod kaninyo" o "magsulti ug daotang mga butang mahitungod kaninyo nga dili tinuod"

alang sa akong katuyoan

"tungod kay kamo nagsunod kanako" o "tungod kay kamo nagtuo kanako"

Pagmaya ug paglipay pag-ayo

Ang "Pagmaya" ug "paglipay pag-ayo" sama lang ang ipasabot. Gusto ni Jesus nga ang iyang mga tigpaminaw dili lamang magmaya apan magbuhay ug labaw pa sa pagmaya kung posible.

Matthew 5:13**Sumpay nga Pamahayag:**

Si Jesus nagsugod sa pagtudlo mahitungod sa iyang mga tinun-an nga sama sa asin ug kahayag.

Kamo mga asin sa yuta

Posibling mga ipasabot 1) sama lang sa asin nga makapahimo sa pagkaon nga maayo, ang usa ka tinun-an ni Jesus kinahanglang makaimpluwensya sa mga tawo sa kalibotan aron nga sila mahimong maayo o 2) sama lang sa asin nga makapreserba sa pagkaon, ang usa ka tinun-an ni Jesus kinahanglang moamping sa mga tawo nga dili mahimong hilabihan ka dunot. Mahimong hubaron nga: "Sama

kamo sa asin alang sa mga tawo sa kalibotan" o "Ingon nga asin sa pagkaon, kamo alang sa kalibotan."

kung ang asin mawad-an sa iyang lami

Posibleng mga ipasabot 1) "kung ang asin mawad-an sa iyang gahom sa pagbuhay sa mga butang nga ang asin makahimo" (UDB) o 2) "kung ang asin mawad-an sa iyang lami."

unsaon man kini nga mahimong moparat pag-usab?

"Unsaon man kini nga mahimong magamit pag-usab?" Si Jesus naggamit ug usa ka pangutana sa pagtudlo sa mga tinun-an. Mahimong hubaron nga: "Wala nay pamaagi nga kini mahimong maggamit pag-usab."

gawas nga ilabay ug pagatamaktamakan ilalom sa tiil sa mga tawo

Kini mahimong hubaron nga: "gawas sa paglabay niini ngadto sa dalan ug pagatumban kini."

kamo ang kahayag sa kalibotan

Kini nagpasabot nga ang mga sumusunod ni Jesus ang nagdala sa matuod nga mensahe sa Dios ngadto sa tanang mga tawo nga wala pa nakaila sa Dios. Mahimong hubaron nga: "Sama ka sa usa ka suga alang sa mga tawo sa kalibotan."

Usa ka siyudad nga nahimutang sa usa ka bungtod nga dili matago

Kini nagpaklaro nga ang mga tawo makakita sa kahayag sa siyudad sa panahon sa gabii. Kini mahimong hubaron nga: "Panahon sa gabii, walay bisan kinsa nga makatago sa mga kahayag sa usa ka siyudad sa bungtod" o "Ang matag usa makakita sa mga kahayag sa usa ka siyudad sa bungtod."

Matthew 5:15**Walay tawo nga modagkot ug suga**

"Ang mga tawo wala nagpasiga sa usa ka suga"

ibutang kini ilalom sa usa ka sudlanan

"gibutang ang suga ilalom sa usa ka basket." Kini nagaingon nga buang-buang ang pagpasiga sa kahayag unya itago lang kini aron ang mga tawo dili makakita sa kahayag sa suga.

Himoa ang inyong kahayag nga modan-ag atubangan sa mga tawo

Kini nagpasabot nga ang usa ka tinun-an ni Jesus kinahanglang mopuyo sa usa ka pamaagi nga ang uban makahimo sa pagtuon mahitungod sa kamatuoran sa Dios. Mahimong hubaron nga: "Tugoti ang inyong mga kinabuhi nga mahimong sama sa usa ka kahayag nga modan-ag atubangan sa mga tawo."

ang inyong Amahan nga anaa sa langit

Mas maayo nga hubaron ang "Amahan" nga sama sa natural nga ginagamit nga pulong sa inyong pinulongan sa usa ka tawhanong amahan.

Matthew 5:17**Sumpay nga Pamahayag:**

Si Jesus nagsugod sa pagtudlo mahitungod sa iyang pag-abot aron sa pagtuman sa balaod sa Daang Kasabotan.

sa mga propeta

Kini naghigot kung unsa ang gisulat sa mga propeta sa kasulatan.

Sa pagkatinuod ako moingon

"Sultihan ko kamo sa tinuod." Kini nga pulong dugang nga pagpaklaro kung unsa ang sunod nga isulti ni Jesus.

ang langit ug ang yuta mahanaw

Mahimong hubaron nga: "ang tanang butang nga gihimo sa Dios lumalabay lamang"

walay bisan usa nga nahisulat o bisan usa ka kudlit

Ang laing hubad: "bisan pa kadtong pinakagamay nga nahisulat nga letra o ang pinakagamay nga bahin sa letra." Kini usa ka samingay nga naghigot sa usa ka butang sa kasulatan nga daw dili mahinungdanon. Mahimong hubaron nga: "bisan pa kadtong mga balaod nga daw dili importante"

tanang mga butang matuman

Kini mahimong hubaron nga: "Gibuhat sa Dios ang tanang butang nga nahisulat sa balaod"

Matthew 5:19**bisan kinsa ang motuis**

"bisan kinsang mosupak" o "bisan kinsang magbaliwala"

labing ubos niining mga sugo

"bisan asa niini nga mga sugo, bisan pa ang labing ubos nga mahinungdanong mga sugo"

mahimong tawgon nga

Kini mahimong hubaron nga: "Ang Dios magtawag nianang tawhana" o "Ang Dios magtawag kanila."

labing ubos sa gingharian sa langit

Ang pulong nga "gingharian sa langit" naghigot sa pagdumala sa Dios isip Hari. Kini nga pulong makita lamang sa Mateo. Kung mahimo paggamit ug "langit" sa inyong paghubad. Mahimong hubaron nga: "ang labing ulahi nga mahinungdanon sa iyang langitnong gingharian" o "ang labing ulahi nga mahinungdanon ilalom sa pagdumala sa atong Dios sa langit."

nagtipig niini ug nagtudlo niini

"pagtuman sa tanan niining mga sugo ug pagtudlo sa uban sa pagbuhat ug susama"

bantugan

"labing mahinungdanon"

Kay ako moingon kaninyo

Kini nga dugang nagpasabot kung unsa ang sunod nga isulti ni Jesus.

kamo...inyong...kaninyo

Nakighigot sa daghan nga mga tawo.

gawas kung ang inyong pagkamatarong molabaw....kamo dili makasulod

Mahimong hubaron nga: "ang inyong pagkamatarong kinahanglan magpadayon...aron makasulod."

Matthew 5:21**Sumpay nga Pamahayag:**

Si Jesus nagsugod sa pagtudlo mahitungod sa iyang pag-abot aron sa pagtuman sa balaod sa Daang Kasabotan. Dinhi nagsugod siya sa pagsulti mahitungod sa pagpatay ug kasuko.

Kinatibuk-an nga mga Kasayoran:

Si Jesus nagsulti sa usa ka grupo sa mga tawo mahitungod kung unsa ang mahitabo sa matag-usa kanila. Ang pulong nga "ikaw" sa "kamo nakadungog" ug sa "Ako mosulti kaninyo" naghigot sa kadaghanan. Ang sugo nga "Ikaw dili magpatay" usa ra, apan mahimo nimo kining hubaron isip daghan.

kini gisulti kanila sa karaang mga panahon

Kini mahimong hubaron nga: "Ang Dios nagsulti sa atong mga katigulangan sa dugay na nga panahon."

bisan kinsa nga mopatay mahimong makuyaw sa paghukom

Dinhi "ang paghukom" nagpaklaro nga ang usa ka maghuhukom mahimong mosilot sa mga tawo ngadto sa kamatayon. mahimong hubaron nga: "Ang usa ka maghuhukom mahimong mosilot kang bisan kinsa nga magpatay ug ubang mga tawo."

pagpatay...mopatay

Kini nga pulong naghigot sa pagpatay, dili sa tanang klase sa pagpatay.

Apan ako moingon

Ang "Ako" pinabundak nga pulong. Kini nagpasabot nga kung unsa ang gisulti ni Jesus patas nga mahinungdanon ngadto sa orihinal nga mga sugo gikan sa Dios. Sulayi sa paghubad kini nga pulong sa pamaagi nga nagpakita sa pagpaklaro.

igsoon nga lalaki

Kini naghigot sa mga kaubang magtutuo, dili ngadto sa usa ka lalaki nga igsoon o silingan.

mahimong anaa sa makuyaw nga paghukom

Dinhi si Jesus wala naghigot ug usa ka tawhanong paghukom apan hinuon sa Dios nga nagsilot sa mga tawo nga nasuko sa iyang igsoon.

Wala kay pulos nga pagkatawo...buang

insulto kini alang sa mga tawo nga walay insaktong hunahuna. "Walay pulos nga tawo" duol sa "walay hunahuna," diin "buang" dugang sa pamaagi sa dili pagtuman sa Dios.

konseho

kini lagmit susama sa usa ka lokal nga konseho, dili ang nag-unang Sanhedrin ni Jerusalem.

Matthew 5:23**kamo**

Si Jesus nagsulti ngadto sa usa ka grupo sa mga tawo mahitungod kung unsa ang mahitabo sa matag-usa kanila. Tanang pulong nga "ikaw" ug "imong" naghigot sa usa ra, apan mahimo ninyo kining hubaron nga daghan.

ihalad ang inyong gasa

"paghatag sa inyong gasa" o "pagdala sa inyong gasa"

sa altar

Klaro dinhi nga kini mao ang altar sa Dios sa templo sa Jerusalem. Mahimong hubaron nga: "sa Dios sa altar sa templo."

ug didto hinumdomi

"ug samtang kamo nagtindog sa altar hinumdomi ninyo"

ang inyong igsoon adunay bisan unsang butang batok kaninyo

"ang ubang tawo nasuko kanimo tungod sa usa ka butang nga imong nahimo"

Una pagpakig-uli sa inyong igsoon

Kini mahimong hubaron nga: "Una paghimo ug kalinaw sa tawo."

Matthew 5:25**Pagpakig-uli sa inyong**

Si Jesus nagsulti ngadto sa usa ka grupo sa mga tawo mahitungod sa kung unsa ang mahitabo sa matag-usa kanila.

inyong magsusumbong

Mao kini ang usa ka tawo nga nagbasol sa usa ka tawo sa pagbuhat sa ubang butang nga sayop. Iyang dad-on ang nagbuhat ug daotan sa hukmanan sa pagsumbong kaniya sa atubangan sa maghuhukom.

motugyan kaninyo ngadto sa opisyaes

Dinhi ang "motugyan kaninyo ngadto sa" nagpasabot sa paghatag sa usa ka tawo ngadto sa pagdumala sa usa ka tawo. Mahimog hubaron nga: "pasagdan ang maghuhukom sa pagbuhat unsay angay nga hukom kaninyo."

ang maghuhukom motugyan kaninyo ngadto sa opisyaes

Dinhi ang "motugyan kaninyo" nagpasabot sa paghatag sa usa ka tawo ngadto sa pagdumala sa usa ka tawo. Mahimong hubaron nga: "ang maghuhukom maghatag kaninyo ngadto sa opisyaes."

opisyales

ang tawo nga adunay katungod sa pagpatuman sa hukom sa usa ka maghuhukom.

kamo igabanlod ngadto sa prisohan

Kini mahimong hubaron nga: "ang opisyaes magbutang kaninyo sa bilanggoan."

Sa pagkatinuod ako moingon kaninyo

"Mosulti ako kaninyo sa tinuod." Kini nga pulong dugang sa pagpasabot kung unsay sunod nga isulti ni Jesus.

gikan didto

"gikan sa bilanggoan"

Matthew 5:27**Sumpay nga Pamahayag:**

Si Jesus nagsugod sa pagtudlo mahitungod sa iyang pag-abot aron sa pagtuman sa balaod sa Daang Kasabotan. Dinhi siya nagsugod sa pagsulti mahitungod sa pagpanapaw ug sa pagpangibog.

Kinatibuk-an nga Kasayoran:

Si Jesus nagsulti ngadto sa usa ka grupo sa mga tawo kung unsa ang mahitabo sa matag-usa kanila. Ang pulong "inyong" sa "inyong nadungog" ug "Ako moingon kaninyo" naghigot sa kadaghanan. Ang sugo "Ayaw pagpanapaw" nagtumong sa usa lang "kamo", apan kinahanglan nimo kining hubaron isip daghan nga "kamo."

nga kini gisulti

Kini mahimong hubaron nga: "nga ang Dios nagsulti."

nakabuhat

Kini nga pulong nagpasabot sa pagbuhat o pagbuhat sa usa ka butang.

Apan ako moingon

Tan-awa kung giunsa kini paghubad sa [MAT 5:22](#).

nga ang matag-usa nga motan-aw sa usa ka babaye uban ang kaibog diha kaniya nakabuhat na sa pagpanapaw uban kaniya diha sa iyang kasingkasing

Kini nga sambingay naglakip nga ang usa ka tawo nga nangibog sa usa ka babaye sad-an usab sama sa usa ka lalaki nga nakabuhat gayod ug pagpanapaw.

ang kaibog diha kaniya

"ug pagpangibog human niya" o "ug nagtinguha sa pagdulog kaniya"

sa iyang kasingkasing

Dinhi "kasingkasing" naghisingot sa hunahuna sa tawo. Mahimong hubaron nga: "sa iyang hunahuna" o "sa iyang panghunahuna."

Matthew 5:29**Ug kung ang inyong**

Si Jesus nagsulti sa usa ka grupo sa mga tawo mahitungod kung unsay mahitabo sa matag-usa kanila. Ang tanang higayon sa "kaninyo" ug "inyong" naghisingot sa usa ra, apan kinahanglan ninyo sa paghubad kanila isip daghan.

kung ang inyong tuong mata mahimong hinungdan nga kamo mapandol

Dinhi ang "mata" naghisingot sa usa ka tawo nga makakita. Ug, "mapandol" usa ka samingay sa "sala." Mahimong hubaron nga: "kung unsa ang inyong nakita maoy hinungdan sa inyong pagkapandol" o "kung kamo makasala tungod sa kung unsa ang inyong nakita."

tuong mata...tuong kamot

Ang labing mahinungdanong mata o kamot, kaysa wala nga mata o kamot. Mahimo ninyo kining hubaron nga "tuo" isip "labing maayo" o "lamang."

lugita kini

"pinugsanay nga pagkuha niini" o "daota kini." kung ang tuong mata wala gayod gihisingot, kinahanglan ninyo kining hubaron "lugita ang imong mga mata." Kung ang mata nahisingot, kinahanglan ninyo kining hubaron "lugita kini."

lugita kini...putla kini

Si Jesus naggamit ug pagpasobra sa pulong aron ipaklaro kung unsay angay buhaton sa usa ka tawo sa ilang sala ug sa pagpaklaro kung unsa siya ka matinud-anon.

ilabay palayo gikan kaninyo

"isalikway kini"

ang usa ka bahin sa inyong lawas kinahanglang mawala

"kinahanglang mawala ang usa ka bahin sa imong lawas"

kaysa tibuok ninyong lawas mahiadto sa impiyerno

Kini mahimong hubaron nga: "kay sa ilabay sa Dios ang inyong tibuok lawas ngadto sa impiyerno."

kung ang inyong tuong kamot mahimong hinungdan

kini nga paghulagway gigamit sa pagsumpay sa kamot sa tanang lihok ug buluhaton sa tibuok mga tawo.

Matthew 5:31**Sumpay nga Pamahayag:**

Si Jesus nagsugod sa pagtudlo mahitungod sa iyang pag-abot aron sa pagtuman sa balaod sa Daang

Kasabotan. Dinhi nagsugod siya sa pagsulti mahitungod sa panagbulag.

Kini usab ang gisulti

Ang Dios mao ang usa nga "nagsulti." Gipasabot ni Jesus nga dili ang Dios o ang pulong sa Dios ang iyang wala giuyonan. Hinuon, siya nagsulti nga ang usa ka panagbulag makataronganon lamang kung adunay insaktong hinungdan. Ang panagbulag mahimong dili makataronganon bisan pa kung ang lalaki nagtuman sa sugo nga paghatag ug usa ka sinulat nga pahibalo o kasulatan. (See:.)

magpadala sa iyang asawa sa layo

Kini usa ka pasumbingay sa panagbulag.

pahataga siya

"siya kinahanglang mohatag"

Apan ako moingon

Tan-awa kung giunsa kini gihubad sa [MAT 5:22](#).

nakapahimo kaniya nga babayeng mananapaw

Ang lalaki nga dili insakto ang pagpakigbulag sa babaye mao ang "hinungdan nga ang babaye makabuhay ug pagpanapaw." Sa daghang mga kultura normal lamang alang sa babaye ang pagminyo ug usab, apan kung ang panagbulag dili husto, ang maong pagminyo pag-usab maingon nga usa ka pagpanapaw.

kaniya sa panagbulag

Ang pulong nga "siya" naghisingot sa babaye o asawa. Kini mahimong hubaron nga: "siya human nakigbulag ang iyang bana" o "ang biniyaan sa bana."

Matthew 5:33**Sumpay nga Pamahayag:**

Si Jesus nagsugod sa pagtudlo mahitungod sa iyang pag-abot aron sa pagtuman sa balaod sa Daang Kasabotan. Dinhi nagsugod siya sa pagsulti mahitungod sa pagpanumpa sa mga saad.

Kinatibuk-an nga Kasayoran:

Si Jesus nagsulti sa usa ka grupo sa mga tawo kung unsay mahitabo sa matag-usa kanila. Ang "inyo" sa "inyong nadungog" ug "Ako moingon kaninyo" naghisingot sa kadaghanan. Ang "ikaw" sa "ikaw dili manumpa" ug "ikaw makahimong modala" naghisingot sa usa lang.

Usab, nakadungog kamo

"Usab, kamo" o "Ania ang ubang mga pananglitan. kaninyo"

nakadungog kamo nga kini gisulti...bakak nga panumpa

Gipaklaro ni Jesus diri nga siya nag-uyon sa Dios ug sa iyang pulong. Apan, siya nagsulti sa iyang tigpaminaw nga dili mogamit sa unsay dili ilaha aron pagpatuo sa mga tawo sa ilang mga pulong. Mahimong hubaron nga: "Ang inyong mga pangulo

sa tinuohan miingon kaninyo nga ang Dios nag-ingon...bakak nga panumpa."

Ayaw pagsaad sa bakak nga panumpa, apan dalha ang imong mga panaad

Posibleng mga ipasabot 1) ayaw panumpa ngadto sa Ginoo nga ikaw makabuhay sa usa ka butang unya dili kini mabuhay, o 2) ayaw panumpa pinaagi sa Ginoo nga kamo nakahibalo sa usa ka butang nga matuod apan kamo nakahibalo nga kini dili tinuod.

Apan ako moingon

Tan-awa kung giunsa kini paghubad sa [MAT 5:22](#).

ayaw na gayod pagpanumpa...siyudad sa bantogang Hari

Dinhi si Jesus nagpasabot nga ang usa ka tawo dili gayod angay nga manumpa ug bisan unsa. Niini daw ang uban nagtudlo nga dili kaayo makadaot kung ang usa ka tawo wala nagtuman sa iyang panumpa basta kay wala lang siya nanumpa sa ngalan sa Dios, apan nanumpa siya pinaagi sa langit, yuta, o Jerusalem. Apan si Jesus miingon nga dili gihapon kini sakto tungod kay silang tanan nahisakop sa Dios.

ayaw na gayod pagpanumpa

"Ayaw panumpa sa usa ka bakak nga panumpa" tugot ang tigpaminaw sa pagpanumpa apan nagadili sa bakak nga mga panumpa. "ayaw panumpa" nagadili sa tanang mga panumpa.

mao kini ang trono sa Dios

Dinhi ang "trono" naghisgot sa pagmando sa Dios ingon nga Hari. Mahimong hubaron nga: "dinhi ang Dios nagamando."

mao kini ang tumbanan sa iyang tiil

Kini nga sambingay nagpasabot nga ang yuta usab nahisakop sa Dios. Mahimong hubaron nga: "kini sama sa usa ka tumbanan diin ang usa ka hari nagpahulay sa iyang tiil."

kay mao kini ang siyudad sa bantogang Hari

"kay kini mao ang siyudad nga iya sa Dios, ang bantogang hari"

Matthew 5:36

Kinatibuk-an nga mga kasayoran:

Sa nag-una nga pamahayag si Jesus nag-ingon sa iyang mga tigpaminaw nga ang trono sa Dios, tumbanan sa tiil, ug ang yutan-ong puluy-anan dili nila gamiton sa pagpanumpa kay dili man kini ilaha. Dinhi siya nagsulti nga sila dili mahimong manumpa bisan pa sa ilang kaugalingong mga ulo.

inyong...inyo

Si Jesus nagsulti sa usa ka grupo sa mga tawo mahitungod kung unsay mahitabo sa matag-usa kanila. Ang pananglitan sa "kamo" sa "kamo manumpa" ug "kamo dili" naghisgot sa usa ra, apan mahimo nimo kining hubaron nga daghan.

panumpa

Tan-awa kung giunsa kini paghubad sa [MAT 5:34](#).

himoa ang inyong pulong nga, 'Oo,' o 'Dili

"kung ang inyong ipasabot 'Oo,' pag-ingon ug 'Oo,' ug kung inyong ipasabot 'dili,' pag-ingon ug 'dili'"

Matthew 5:38

Sumpay nga Pamahayag:

Si Jesus nagsugod sa pagtudlo mahitungod sa iyang pag-abot aron sa pagtuman sa balaod sa Daang Kasabotan. Dinhi nagsugod siya sa pagsulti mahitungod sa panagsumpaki batok sa kaaway.

Kinatibuk-an nga mga Kasayoran:

Si Jesus nagsulti ngadto sa usa ka grupo sa mga tawo mahitungod kung unsa ang mahitabo sa matag-usa kanila. Ang pulong nga "kamo" "inyong" o "kaninyo" mahimong hubaron usab nga "ikaw" o "imong" nga sama sa nakigsulti lang sa usa ka tawo.

Inyong nadungog nga kini gisulti

Tan-awa kung giunsa kini paghubad sa [MAT 5:33](#).

Mata batok sa mata, ug ngipon batok sa ngipon

Ang balaod ni Moises nagtugot sa usa ka tawo sa pagbuhay sa susamang kadaot sa usa ka tawo nga nagdaot kaniya, apan dili siya makahimo sa pagdaot kaniya nga labaw pa.

Apan moingon ako kaninyo

Tan-awa kung giunsa kini paghubad sa [MAT 5:22](#).

usa nga daotan

"ang daotan nga tawo" o "ang usa ka tawo nga modaot kaninyo" (UDB)

mosagpa...inyong tuong aping

Ang pagsagpa sa pikas nga aping sa usa ka tawo bugalbugal sa kinaiyahan ni Jesus. Sama sa mata ug sa kamot, ang tuo nga aping mao ang usa nga pinakamahinungdanon, ug ang pagsagpa nianang nawonga usa ka makalilisang nga bugalbugal.

mosagpa

"laparo." Kini nagpasabot ang pag-igo sa usa ka tawo sa luyo nga bahin sa kamot nga abri.

ipasagpa usab kaniya ang pikas

"pasagdi siya nga ig-on usab ang imong pikas aping"

Matthew 5:40

Kinatibuk-an nga mga Kasayoran:

Si Jesus nagsulti sa usa ka grupo sa mga tawo kung unsa ang mahitabo sa matag-usa kanila.

pangsulod nga bisti...kupo

Ang "pangsulod nga bisti" gisul-ob sa lawas, sama sa usa ka bug-at nga sinina o jaket. Ang "kupo," ang

pinakabililhon sa duha, gigamit kini ingon nga pangsapaw nga tabon sa lawas o murag habol aron mainitan panahon sa katugnaw sa gabii.

pasagdi usab kanang tawhana nga kuhaon
"ihatag usab nianang tawhana"

Ug bisan kinsa

"Ug kung ang usa ka tawo." Kini nagpaklaro nga kini usa ka Romanong sundalo.

usa ka milya

Kining (1000) usa ka libo ka lakang maoy usa ka legal nga kalay-on nga gihimo sa mga Romanong sundalo aron pugson ang usa ka tawo nga mokuyog kaniya ug mopas-an sa iyang mga dala. Kung ang "milya" makapalibog mahimo kining hubaron ingon nga "usa ka kilometro" o "layo kaayo."

uban kaniya

kini naghisgot sa usa nga nagpugos kanimo sa paglakaw.

adto usab uban kaniya

"adto sa milya nga siya nagpugos kanimo sa paglakaw, unya dugangi pa ug isa ka milya." kung ang "milya" makalibog mahimo nimo kining hubaron isip "2 ka kilometro" o "kaduhaon ka layo."

ug ayaw pagtalikod gikan

"ug ayaw pagdumili sa pagpahulam sa." Kini mahimong hubaron sa tinuod nga pagpahiluna. Mahimong hubaron nga: "ug pagpahulam sa."

Matthew 5:43

Sumpay nga Pamahayag:

Si Jesus nagsugod sa pagtudlo mahitungod sa iyang pag-abot aron sa pagtuman sa balaod sa Daang Kasabotan. Dinhi siya nagsugod sa pagsulti mahitungod sa paghigugma sa mga kaaway.

Kinatibuk-an nga mga Kasayoran:

Si Jesus nagpadayon sa pagsulti sa usa ka grupo sa mga tawo kung unsay mahitabo sa matag-usa kanila.

Kamo nakadungog nga kini gisulti

Tan-awa kung giunsa kini paghubad sa [MAT 5:33](#).

silingan

Ang pulong "silingan" dinhi naghisgot sa mga sakop sa susamang katawhan o grupo sa mga tawo nga kasagarang ginatinguha o kinahanglan maayo ang pagtagad. Wala lamang kini naghisgot sa mga tawo nga nagpuyo sa duol. Kinahanglan nimo kining hubaron nga daghan.

Apan ako moingon

Tan-awa kung giunsa kini paghubad sa [MAT 5:22](#).

kamo mahimong mga anak sa inyong Amahan

Mas maayo kung hubaron ang "mga anak" sama sa pulong nga inyong natural nga ginagamit sa inyong pinulongan nga naghisgot sa usa ka anak sa tawo o mga anak.

Amahan

Kini mahinungdanon nga titulo alang sa Dios.

Matthew 5:46

Sumpay nga Pamahayag:

Si Jesus nahuman na sa pagtudlo kung giunsa niya pagtuman ang balaod sa Daang Kasabotan. Kini nga bahin nagsugod sa [MAT 5:17](#).

Kinatibuk-an nga mga Kasayoran:

Si Jesus nagpadayon sa pagsulti sa usa ka grupo sa mga tawo kung unsay mahitabo kanila ingon nga matag-usa. Ang tanang "kamo" ug "inyong" kay naghisgot sa kadaghanan. Ang mga pangutana niini nga mga bersikulo tanan nga pangutana nga wala nanginahanglan ug tubag.

pangumustahon

Mao kini ang usa ka kinatibuk-ang pulong sa pagpakita sa tinguha sa kaayohan sa tigpaminaw.

Amahan

Mao kini ang mahinungdanong titulo sa Dios.

Chapter 6

¹ Pagbantay nga kamo dili magbuhat sa inyong buhat sa pagkamatarong atubangan sa mga tawo aron makita nila, kay kondili wala kamoy ganti gikan sa Amahan nga anaa sa langit. ² Busa sa dihang maghatag kamo ug limos, ayaw pagpatingog ug trumpeta atubangan sa inyong kaugalingon sama sa gibuhat sa mga tigpakaaron-ingnon didto sa mga sinagoga ug sa kadalanan, aron nga maangkon nila ang pagdayeg sa mga tawo. Sa pagkatinuod sultihan ko kamo, nga nadawat na nila ang ilang ganti. ³ Apan sa dihang mohatag kamo ug limos, ayaw itugot nga ang inyong wala nga kamot masayod kung unsa ang gibuhat sa inyong tuo nga kamot, ⁴ aron nga ang inyong gasa mahimong ihatag sa tago. Unya ang inyong Amahan nga nakakita sa tago moganti kaninyo. ⁵ Ug sa dihang mag-ampo kamo, ayaw pahisama sa mga tigpakaaron-ingnon, kay sila mahigugmaon nga motindog ug mag-ampo didto sa mga sinagoga ug sa mga kilid sa dalan, aron nga sila makita sa mga tawo. Sa pagkatinuod sultihan ko kamo, nadawat na nila ang ilang ganti. ⁶ Apan kamo, sa dihang mag-ampo kamo, sulod kamo sa suok nga lawak. Sirad-i ang pultahan, ug pag-ampo sa inyong Amahan nga anaa sa tago. Unya ang inyong Amahan nga nakakita sa tago moganti kaninyo. ⁷ Ug sa dihang mag-ampo kamo, ayaw pagbuhat sa walay pulos nga pagbalikbalik sama sa gibuhat sa mga Gentil, kay naghunahuna sila nga madunggan sila tungod sa ilang daghang gipangsulti. ⁸ Busa, ayaw pahisama kanila, kay ang inyong Amahan nasayod kung unsa ang mga butang nga inyong gikinahanglan sa dili pa kamo mangayo kaniya. ⁹ Busa pag-ampo sama niini: 'Amahan namo nga anaa sa langit, balaanon ang imong ngalan. ¹⁰ Moabot ang imong gingharian, matuman ang imong pagbuot sa yuta maingon sa langit. ¹¹ Ihatag kanamo karong adlaw ang among tinapay sa matag-adlaw. ¹² Pasayloa kami sa among mga utang, sama usab sa among pagpasaylo sa mga nakautang kanamo. ¹³ Ug ayaw kami dad-a ngadto sa tintasyon; hinuon luwasa kami gikan sa daotan.' ¹⁴ Kay kung inyong pasayloon ang mga tawo sa ilang kalapasan, ang inyong langitnong Amahan usab magapasaylo kaninyo. ¹⁵ Apan kung dili ninyo pasayloon ang ilang kalapasan, dili mopasaylo ang inyong Amahan sa inyong mga kalapasan. ¹⁶ Labaw pa niana, sa dihang magpuasa kamo, ayaw pagbaton sa masulub-on nga panagway sama sa gibuhat sa mga tigpakaaron-ingnon, kay magapadaotdaot sila sa ilang mga dagway aron mapakita nila sa mga tawo nga nagpuasa sila. Sa pagkatinuod sultihan ko kamo, nga nadawat na nila ang ilang ganti. ¹⁷ Apan kamo, sa dihang kamo magpuasa, dihogi ang inyong ulo ug hugasi ang inyong dagway. ¹⁸ Sa ingon dili kamo makita sa mga tawo nga nagpuasa, kondili ngadto lamang sa inyong Amahan nga anaa sa tago. Ug ang inyong Amahan nga nakakita sa tago, moganti kaninyo. ¹⁹ Ayaw pagtigom alang sa inyong kaugalingong mga bahandi sa kalibotan, diin tayaan ug kutkuton sa anay, ug diin ang mga kawatan moguba ug mokawat. ²⁰ Hinuon, pagtigom alang sa inyong kaugalingon ug mga bahandi didto sa langit, diin walay anay ni taya ang moguba, ug diin ang mga kawatan dili makaguba ug makakawat. ²¹ Kay kung diin ang imong bahandi, atua usab ang imong kasingkasing. ²² Ang mata mao ang suga sa lawas. Busa, kung ang inyong mata maayo, ang tibuok lawas mapuno sa kahayag. ²³ Apan kung ang inyong mata daotan, ang inyong tibuok lawas mapuno sa kangitngit. Busa, kung ang kahayag nga anaa kaninyo kangitngit gayod, unsa kadako kana nga kangitngit! ²⁴ Walay bisan usa nga makahimo sa pag-alagad sa duha ka agalon, kay pagadumtan niya ang usa ug higugmaon ang lain, o magmatinud-anon siya sa usa ug magtamay sa lain. Dili kamo makaalagad sa Dios ug sa bahandi. ²⁵ Busa sultihan ko kamo, ayaw kabalaka mahitungod sa inyong kinabuhi, unsa ang inyong kaonon o unsa ang inyong imnon —o mahitungod sa inyong lawas, unsa gayod inyong suoton. Kay ang kinabuhi mas labaw pa kaysa pagkaon, ug ang lawas labaw pa kaysa mga bisti? ²⁶ Tan-awa ang mga langgam sa kahanginan. Wala sila nagpugas o nag-ani o nagtigom sa mga kamalig, apan ang inyong langitnong Amahan nagpakaon kanila. Dili ba kamo labaw pa nga bililhon kay kanila? ²⁷ Ug kinsa ang usa kaninyo nga nabalaka nga makadugang sa usa ka siko nga gitag-on sa iyang kinabuhi? ²⁸ Ug nganong nabalaka man kamo mahitungod sa mga bisti? Hunahunaa ang mga lirio sa kaumahan, giunsa nila pagtubo. Wala sila motrabaho, ug wala sila manahi sa bisti. ²⁹ Apan sultihan ko kamo, bisan si Solomon sa tanan niyang himaya wala makasul-ob sama sa usa niini. ³⁰ Kung ang Dios nagbisti sa mga sagbot sa kaumahan, nga milungtad karon ug pagkaugma itambog didto sa hudno, dili ba kamo labaw pa nga iyang pagabistihan, kamo nga gamay ang pagtuo? ³¹ Busa ayaw kabalaka ug pagsulti, 'Unsa ang atong kaonon?' o, 'Unsa ang atong imnon?' o, 'Unsa nga bisti ang atong sul-ubon?' ³² Kay ang mga Gentil nangita niining mga butanga, ug ang inyong langitnong Amahan nasayod nga kamo nanginahanglan niini. ³³ Apan unaha pagpangita ang iyang gingharian ug ang iyang pagkamatarong ug kining tanan nga mga butang igahatag kaninyo. ³⁴ Busa, ayaw kabalaka alang sa ugma, kay ang ugma mabalaka alang sa iyang kaugalingon. Ang matag adlaw adunay igong suliran sa iyang kaugalingon.

Matthew 6:1**Sumpay nga pamahayag:**

Nagpadayon si Jesus sa pagtudlo sa iyang mga tinun-an sa iyang Wali didto sa Bukid, nga nagsugod sa MAT 5:3. Niini nga bahin, si Jesus nagtumbok sa "mga buhat sa pagkamatarong" sa limos, pag-ampo, ug pagpuasa.

Kinatibuk-an nga impormasyon:

Nagsulti si Jesus ngadto sa pundok sa mga tawo kung unsay mahitabo kanila ingon nga mga tawo.

atubangan sa mga tawo aron makita nila

Kini nagpasabot nga kadtong nakakita sa tawo motahod kaniya. Ang ubang paagi sa paghubad: "atubangan sa mga tawo aron nga makakita sila kaninyo ug mohatag kaninyo sa pagtahod tungod sa inyong nabuhat"

Amahan

Importante kini nga titulo sa Dios.

ayaw pagpatingog ug trumpeta atubangan sa inyong kaugalingon

Kini nga sambingay nagpasabot sa pagbuhat sa mga butang sa katuyuan nga makuha ang pagtagad sa mga tawo. Ang ubang paagi sa paghubad: "Ayaw pagdani ug pagtagad sa inyong kaugalingon sama sa usa ka tawo nga nagpatingog sa makusog nga trumpeta didto sa panon sa katawhan."

Sa pagkatinuod sultihan ko kamo

"Sultihan ko kamo sa kamatuoran." Kini nga pulong nagdugang sa pagpahayag kung unsay sunod nga isulti ni Jesus.

Matthew 6:3**Sumpay nga Pamahayag:**

Nagpadayon si Jesus sa pagtudlo sa iyang mga tinun-an mahitungod sa limos.

Kinatibuk-an nga Impormasyon:

Nagsulti si Jesus ngadto sa grupo sa mga tawo mahitungod sa mahimong mahitabo kanila ingon nga mga tawo.

ayaw itugot nga ang inyong wala nga kamot masayod kung unsa ang gibuhat sa inyong tuo nga kamot

Kini usa ka sambingay alang sa kinatibuk-ang pagkatinago. Sama nga ang mga kamot kasagaran magdungan sa pagbuhat ug makaingon nga "masayod" sa gibuhat sa matag-usa sa tanan nga panahon, kinahanglan ayaw ninyo itugot nga bisan pa kadtong suod ninyo masayod sa dihang mohatag kamo ngadto sa pobre.

ang inyong gasa mahimong ihatag sa tago

Ang ubang paagi sa paghubad: "maghatag kamo sa mga pobre nga walay ubang tawo nga masayod"

moganti kaninyo

"moganti kaninyo" (UDB)

Matthew 6:5**Sumpay nga Pamahayag:**

Nagsugod si Jesus sa pagtudlo mahitungod sa pag-ampo.

Kinatibuk-an nga Impormasyon:

Nagsulti si Jesus ngadto sa pundok sa mga tawo kung unsay mahimong mahitabo sa matag-usa kanila. Ang tanang "kamo" ug "inyong" sa mga bersikulo 5 ug 7 sobra sa usa o daghan; sa bersikulo 6 usa lamang sila, apan mahimo ninyo silang hubaron nga daghan.

aron nga sila makita sa mga tawo

Kini nagpasabot nga kadtong nakakita kanila magahatag kanila sa pagpasidungog. Ang ubang paagi sa paghubad: "aron nga ang mga tawo makakita kanila ug mohatag kanila sa pagpasidungog."

Sa pagkatinuod sultihan ko kamo

"Sultihan ko kamo sa kamatuoran." Kini nga pulong nagdugang ug pagpasabot kung unsay sunod nga isulti ni Jesus.

sulod kamo sa suok nga lawak. Sirad-i ang pultahan

"Adto sa pribado nga dapit" o "Adto sa dapit nga mag-inusara ka lang"

ang inyong Amahan nga makakita sa tago

Ang posible nga mga kahulogan 1) walay usa nga makakita sa Dios, o 2) Ang Dios nianang pribado nga dapit kauban sa tawo nga nag-ampo.

Amahan

Kini usa ka mahinungdanon nga titulo sa Dios.

ang inyong Amahan nga makakita sa tago

"Ang inyong Amahan makakita kung unsay inyong gibuhat sa tago ug"

pagbuhat sa walay pulos nga pagbalikbalik

"Pagbalikbalik sa walay tumong nga mga pulong"

madunggan sila

Ang ubang paagi sa paghubad: "Ang ilang dili tinuod nga mga dios makadungog kanila."

daghang gipangsulti

"taas nga mga pag-ampo" o "daghang mga pulong"

Matthew 6:8**Kinatibuk-an nga Impormasyon:**

Nagsulti si Jesus ngadto sa grupo sa mga tawo mahitungod kung unsay mahimong mahitabo sa matag-usa kanila. Nagsulti siya ngadto kanila ingon nga grupo nga daghan "pag-ampo sama niini."

Tanan nga "imong" pagkahuman sa "Langitnong Amahan" usa lang.

Amahan

Kini usa ka mahinungdanon nga titulo alang sa Dios.

balaanon ang imong ngalan

Ang "ngalan" dinhi naghisgot sa Dios mismo. Ang ubang paagi sa paghubad: "himoa nga masayod ang tanan nga ikaw balaan."

Moabot ang imong gingharian

Ang "gingharian" dinhi naghisgot sa pagmando sa Dios ingon nga hari. Ang ubang paagi sa paghubad: "Hinaot nga magmando ka sa tanan ug sa tanang butang sa hingpit."

matuman ang imong pagbuot dinhi sa yuta maingon sa langit

Ang ubang paagi sa paghubad: "Hinaot nga ang tanan sa kalibotan magtuman kanimo sama sa gibuhay sa tanan didto sa langit."

Matthew 6:11

Kinatibuk-an nga impormasyon:

Ang tanan nga pananglitan sa "kami," "kita" ug "among" naghisgot sa pundok sa katawhan nga gitumbok ni Jesus.

tinapay sa matag-adlaw

Dinhi ang "tinapay" dinhi naghisgot sa kinatibuk-an pagkaon.

mga utang

Ang utang mao ang nahulam o nautang sa uban sa usa ka tawo. Kini nga sambingay alang sa mga sala.

nakautang

Ang nakautang mao ang usa ka tawo nga nakautang sa uban. Kini nga sambingay alang sa mga makasasala.

ayaw kami dad-a ngadto sa tintasyon

Ang pulong "tintasyon," pangaggas nga pulong, mamahimong mapakita diha sa lihok

Matthew 6:14

Kinatibuk-an nga impormasyon:

Si Jesus nagsulti kanila kung unsa ang mahitabo sa matag-usa kanila kung ang matag tawo dili makahimo sa pagpasaylo sa uban.

kalapasan

"mga sayop" o "mga sala"

Amahan

Mahinungdanon kini nga titulo sa Dios.

Matthew 6:16

Sumpay nga pamahayag:

Si Jesus nagsugod sa pagtudlo mahitungod sa pagpuasa.

Kinatibuk-an nga impormasyon:

Nagsulti si Jesus ngadto sa grupo sa mga tawo kung unsay mahitabo sa matag-usa kanila. Ang tanan panghitabo sa "kamo" ug ang "Inyong" sa mga bersikulo 17 ug 18 usa lang, apan kung gusto ninyo nga hubaron sila ingon nga daghan

Labaw pa niana

"Usab"

kay magpaluoy-luoy sila sa ilang mga dagway

Ang mga tigpakaaron-ingnon dili gayod maghugas sa ilang mga nawong o magsudlay sa ilang buhok. Gibuhay nila kini sa katuyoan nga makakuha sa pagtagad sa ilang kaugalingon aron ang mga tawo makakita kanila ug magpasidungog kanila alang sa pagpuasa.

Sa pagkatinuod sultihan ko kamo

"Sultihan ko kamo sa kamatuoran". Kini nga pulong nagdugang sa pagpasabot kung unsay isulti ni Jesus sa sunod.

dihogi ang inyong ulo

"Butangi ug lana ang inyong buhok" o "sudlaya ang inyong buhok." Ang "pagdihog" sa ulo dinhi mao ang naandam nga pag-atiman sa usa ka buhok. Wala kini kalabotan kang "Cristo" nga nagkahulogan ug "Dinihogan." Si Jesus nagpasabot nga ang mga tawo sama lang gayod ang panagway kung sila magpuasa o dili.

Amahan nga anaa sa tago... Amahan nga makakita sa tago

Tan-awa kung giunsa nimo kini paghubad sa [MAT 6:6](#).

Amahan

Mahinungdanon kini nga titulo sa Dios.

Matthew 6:19

Sumpay nga pamahayag:

Si Jesus nagsugod sa pagtudlo mahitungod sa kuwarta ug mga kabtangan.

Kinatibuk-an nga impormasyon:

Si Jesus nagsulti ngadto sa grupo sa mga tawo kung unsay mahitabo sa matag-usa kanila. Ang tanan panghitabo sa "kamo" ug ang "inyong" daghan, gawas sa bersikulo 21, diin usa lang.

mga bahandi

"Mga kabtanagan"

diin walay anay ni taya

"Diin ang anay ug taya moguba sa mga bahandi"

anay

usa ka gamay, molupad nga insekto o gamay nga mananap nga moguba sa sinina

taya

ang makamantsa nga butang nga maporma diha sa puthaw

pagtigom alang sa inyong kaugalingon ug mga bahandi didto sa langit

Kini nga sambingay nagpasabot sa pagbuhat ug maayo nga mga butang sa kalibotan aron ang Dios magapanalangin kaninyo didto sa langit.

atua usab ang imong kasingkasing

Ang "kasingkasing" dinhi nagpasabot sa mga panghunahuna ug kalingawan.

Matthew 6:22**Kinatibuk-an nga Impormasyon:**

Si Jesus nagsulti ngadto sa grupo sa mga tawo kung unsay mahitabo sa matag-usa kanila.

Ang mata mao ang suga sa lawas...unsa kadako kana nga kangitngit

Nagkumpara kini sa maayong mga mata nga nagtugot sa tawo aron makakita sa sakit nga mata nga mao ang hinungdan sa tawo nga mabuta. Kini nga sambingay naghigot sa espirituhanong panglawas. Sa kanunay, ang Judio nga mga tawo nagagamit sa pulong "daotang mata" nga naghigot sa kahakog. Ang pasabot mao nga kung ang tawo mapasidunganon ngadto sa Dios ug makakita sa mga butang sama sa iyang paagi, magbuhat sila kung unsay maayo. Kung ang tawo hakog sa ubang mga bahandi magabuhat siya sa daotan.

Ang mata mao ang suga sa lawas

Kini nga sambingay nagpasabot nga ang mata nagtugot sa tawo nga makakita sama sa suga nga makatabang sa tawo nga makakita diha sa kangitngit. Ang ubang paagi sa paghubad: "Sama sa usa ka suga, ang mata nagtugot kanimo nga makakita sa mga butang nga klaro."

mata

Makahimo ka sa paghubad niini sa daghan, "mga mata."

Kung ang inyong mata daotan

Wala kini naghigot sa salamangka. Ang Judio nga mga tawo kanunay nga naggamit niini ingon nga usa ka sambingay alang sa tawong hakog. See:

Walay bisan usa nga makahimo sa pag-alagad sa duha ka agalon, kay pagadumtan niya ang usa ug higugmaon ang lain, kay magmatinud-anon siya sa usa ug magtamay sa lain

Managsama lamang ang gipasabot niining susama nga butang. Nagpasabot sila nga kanang tawhana dili makahimo sa paghigugma ug mahinalaron sa Dios ug kuwarta sa sama nga panahon.

Dili kamo makaalagad sa Dios ug sa bahandi.

"Dili kamo makahimo sa paghigugma sa Dios ug sa kuwarta sa samang panahon"

Matthew 6:25**sultihan ko kamo**

Dugang kini nga gibug-aton kung unsay sunod nga isulti.

kamo

Si Jesus nagsulti ngadto sa grupo sa mga tawo mahitungod kung unsay mahitabo sa matag-usa kanila.

Kay ang kinabuhi mas labaw pa kaysa pagkaon, ug ang lawas labaw pa kaysa mga bisti?

Si Jesus naggamit sa usa ka pangutana aron motudlo sa mga tawo. Ang ubang paagi sa paghubad: "Klaro nga ang kinabuhi labaw pa kaysa unsa inyong gikaon, ug ang imong lawas labaw pa kaysa unsa ang inyong gisuot."

mga kamalig

dapit nga tigomanan sa mga ani

Amahan

Mahinungdanon kini nga titulo sa Dios.

Dili ba kamo labaw pa nga bililhon kaysa kanila?

Si Jesus naggamit ug pangutana aron motudlo sa mga tawo. Ang ubang paagi sa paghubad: "Klaro nga kamo mas bililhon pa kaysa mga langgam."

Matthew 6:27**Kinatibuk-an nga impormasyon:**

Si Jesus nagsulti ngadto sa pundok sa mga tawo mahitungod sa kung unsay mahitabo sa matag-usa kanila.

Ug kinsa ang usa kaninyo nga nabalaka nga makadugang sa usa ka siko nga gitag-on sa iyang kinabuhi?

Si Jesus naggamit ug pangutana aron magtudlo sa mga tawo. Kini nagpasabot nga walay usa nga mabuhi ug taas pinaagi sa kabalaka.

usa ka siko

Ang "usa ka siko o maniko" mas gamay pa kaysa tunga sa metros. Kini usa ka sambingay alang sa pagdugang sa panahon kung unsa kataas nga mabuhi ang tawo.

Ug nganong nabalaka man kamo mahitungod sa mga bisti?

Si Jesus naggamit sa usa ka pangutana aron magtudlo sa mga tawo. Ang ubang paagi sa paghubad: "Dili namo kinahanglan nga mabalaka mahitungod kung unsay inyong suoton."

Hunahunaa ang

"Hunahunaa ang"

mga lirio

usa ka matang sa ihalas nga bulak

Sultihan ko kamo

Dugang kini nga gibug-aton kung unsa ang isulti ni Jesus sa sunod.

wala makasul-ob sama sa usa niini.

Ang ubang paagi sa paghubad: "wala magsuot ug mga bisti o sinina nga sama katahom niining mga lirio"

Matthew 6:30

Kinatibuk-an nga impormasyon:

Si Jesus nagsulti ngadto sa pundok sa mga tawo kung unsay mahitabo sa matag-usa kanila.

nagbisti sa mga lirio

Kini nga sambingay nagpasabot nga ang Dios naghimo sa mga bulak nga maanindot.

lirio

Kung ang imong pinulongan adunay pulong nga naglakip sa "balili" ug ang pulong nga imong gigamit alang sa "lirio" sa nahauna nga bersikulo, mahimo kini nimong gamiton dinhi.

itambog didto sa hudno

Ang mga Judio naggamit ug sagbot sa ilang kalayo aron magluto sa ilang pagkaon. Ang ubang paagi sa paghubad: "ang usa ka tawo nagtambog niini ngadto sa kalayo" o "ang usa ka tawo nagsunog niini."

dili ba kamo labaw pa nga iyang pagabistihan...pagtuo

Si Jesus naggamit sa usa ka pangutana aron pagtudlo sa mga tawo. Ang ubang paagi sa paghubad: "Siya gayod magabisti kaninyo...pagtuo."

kamo nga gamay ang pagtuo

"kamo nga adunay gamay nga pagtuo." Nangasaba si Jesus sa mga tawo tungod kay aduna lamang silay gamay nga pagtuo sa Dios.

Busa

"Tungod kay ang tanan niini"

Matthew 6:32

Kay ang mga Gentil nangita niining mga butanga

"kay ang mga Gentil adunay kalabotan mahitungod kung unsay ilang kaanon, inumon, ug suoton"

ang inyong langitnong Amahan nasayod nga kamo nanginahanglan niining tanan.

Si Jesus nagpasabot nga ang Dios pagabuhaton gayod ang ilang nag-unang panginahanlanon.

Amahan

Mahinungdanon kini nga titulo sa Dios.

unaha pagpangita ang iyang gingharian ug ang iyang pagkamatarong

Ang "Gingharian" dinhi naghigot sa pagmando sa Dios ingon nga hari. Ang ubang paagi sa paghubad: "hatagi ug pagtagad ang inyong kaugalingon uban sa pag-alagad sa Dios, nga inyong hari, ug magbuhat kung unsa ang maayo."

kining tanan nga mga butang igahatag kaninyo

Ang ubang paagi sa paghubad: "Ang Dios magahatag gayod kaninyo niining tanan nga mga butang."

Busa

"Tungod kay ang tanan niini"

ugma mabalaka alang sa iyang kaugalingon

Si Jesus nagsaysay sa "ugma" nga sama kini sa usa ka nga tawo nga mabalaka. Nagpasabot si Jesus nga ang usa ka tawo adunay igo nga kabalaka mahitungod sa sunod adlaw nga umaabot.

adunay igong suliran sa iyang kaugalingon

"Matag adlaw adunay igo nga daotang mga butang niini" o "Matag adlaw adunay igo nga mga problema"

Chapter 7

¹ Ayaw paghukom, ug kamo dili pagahukman. ² Kay ang paghukom nga inyong ihukom, kamo pagahukman. Ug sa sukdanan nga inyong gisukod, kini ang isukod kaninyo. ³ Ug nganong nagtan-aw kamo ngadto sa gamay nga tipik sa dagami nga anaa sa mata sa inyong mga igsoon, apan wala ninyo mamatikdi ang troso nga anaa sa inyong kaugalingong mata? ⁴ Giunsa ninyo sa pag-ingon ngadto sa inyong mga igsoon nga, 'Tugoti ako sa pagkuha sa tipik sa dagami nga anaa sa imong mata,' samtang ang troso anaa sa imong kaugalingong mata? ⁵ Tigpakaaron-ingnon kamo! Unaha pagkuha ang troso nga anaa sa inyong kaugalingong mata, ug unya makakita kamo sa klaro aron sa pagkuha sa tipik sa dagami nga anaa sa mata sa inyong igsoon. ⁶ Ayaw ihatag kung unsa ang balaan ngadto sa mga iro, ug ayaw ilabay ang inyong mga perlas ngadto sa atubangan sa mga baboy. Kung inyo kining buhaton sila magyatakayatak niini sa ilang mga tiil, ug unya mosumbalik ug magkuniskunis kaninyo sa pino. ⁷ Pangayo, ug kini ihatag kaninyo. Pangita, ug kamo makakaplag. Panuktok, ug kini pagaablihan kaninyo. ⁸ Kay ang tanan nga nangayo, makadawat. Ug ang matag-usa nga mangita, makakaplag. Ug ngadto sa tawo nga manuktok, kini pagaablihan. ⁹ O unsa nga tawo anaa taliwala kaninyo, kung ang iyang anak mangayo kaniya ug tinapay, hatagan ba niya ug bato? ¹⁰ O kung siya mangayo ug isda, hatagan ba niya ug bitin? ¹¹ Busa, kung kamong mga daotan nasayod kung unsaon paghatag ug maayong mga gasa ngadto sa inyong mga anak, unsa pa kaha ang inyong Amahan nga gikan sa langit nga naghatag sa mga maayong butang niadtong nangayo kaniya? ¹² Busa, bisan unsa nga mga butang nga buot ninyong ipabuhat sa mga tawo nganha kaninyo, kinahanglan kamo usab magbuhat ngadto kanila, tungod kay kini mao ang balaod ug mga propeta. ¹³ Sulod diha sa sigpit nga ganghaan. Kay luag ang ganghaan ug lapad ang dalan nga padulong sa kalaglagan, ug adunay daghang mga tawo ang misubay niini. ¹⁴ Kay sigpit ang ganghaan ug sigpit ang dalan nga padulong sa kinabuhi ug diyutay lamang ang nakakaplag niini. ¹⁵ Pagbantay sa mini nga mga propeta, nga moduol kaninyo nga nagbisti sa pangkarnero apan ang tinuod bangis nga mga lobo. ¹⁶ Pinaagi sa ilang mga bunga mailhan ninyo sila. Makabuhat ba ang mga tawo sa pagtapok sa ilang mga ubas nga gikan sa sampinit o mga igos nga gikan sa kadyapa? ¹⁷ Sa samang paagi, ang matag maayo nga kahoy mamunga ug maayong bunga, apan ang daot nga kahoy mamunga ug daot nga bunga. ¹⁸ Ang usa ka maayong kahoy dili mamunga ug daot nga bunga, ni bisan ang daot nga kahoy dili mamunga ug maayong bunga. ¹⁹ Ang matag kahoy nga dili mamunga ug maayong bunga pagaputlon ug ilabay ngadto sa kalayo. ²⁰ Busa, mailhan ninyo sila pinaagi sa ilang mga bunga. ²¹ Dili tanan nga miingon kanako, 'Ginoo, Ginoo,' makasulod didto sa gingharian sa langit, apan kadto lamang si bisan kinsa nga nagbuhat sa kabubut-on sa akong Amahan nga anaa sa langit. ²² Daghang katawhan nga moingon kanako niadtong adlaw, 'Ginoo, Ginoo, dili ba nanagna man kami sa imong ngalan, sa imong ngalan naghingilin ug mga demonyo, ug sa imong ngalan nabuhat ang daghang gamhanan nga mga binuhatan?' ²³ Unya ako moingon kanila sa dayag, 'Ako wala makaila kaninyo! Palayo gikan kanako, kamo nga nagabuhat ug daotan!' ²⁴ Busa, ang tanan nga nakadungog sa akong mga pulong ug mituman niini mahisama sa usa ka maalamong tawo nga nagtukod sa iyang balay diha sa usa ka bato. ²⁵ Ang ulan mibundak, ang baha miabot, ug ang hangin mihuros, ug mihampak niana nga balay, apan wala kini maguba, tungod kay kini natukod man sa bato. ²⁶ Apan ang tanan nga nakadungog sa akong mga pulong ug wala motuman niini mahisama sa usa ka buangbuang nga tawo nga nagtukod sa iyang balay diha sa balas. ²⁷ Ang ulan mibundak, ang baha miabot, ug ang hangin mihuros, ug mihampak niana nga balay. Ug naguba kini, ug hingpit kining pagkaguba." ²⁸ Kini nahitabo nga sa dihang natapos na si Jesus sa pagsulti niining mga pulonga, ang panon sa katawhan natingala sa iyang gitudlo, ²⁹ kay siya nanudlo kanila sama sa adunay katungod, ug dili sama sa ilang mga eskriba.

Matthew 7:1

Sumpay nga Pamahayag:

Nagpadayon si Jesus sa pagpanudlo sa iyang mga tinun-an ngadto sa iyang Wali sa Bukid, nga nagsugod sa MAT 5:3.

Kinatibuk-ang Kasayoran:

Nagsulti si Jesus sa usa ka pundok sa mga tawo mahitungod sa mahitabo sa matag-usa kanila. Ang

pananglitan sa "kaninyo" ug ang mga sugo alang sa daghan.

Ayaw paghukom

Ang gipasabot dinhi nga ang "paghukom" adunay lig-on nga ipasabot sa "hilabihan nga paghukom" o "pagpahayag nga sad-an." Ang ubang paagi sa paghubad: "Ayaw paghukom sa hilabihan sa mga tawo."

kamo dili pagahukman

Ang ubang paagi sa paghubad: "Ang Dios dili maghukom kaninyo sa hilabihan."

Kay

Siguradoha nga ang nagbasa makasabot sa pamahayag sa 7:2 sumala sa gisulti ni Jesus sa 7:1.

ang paghukom nga inyong ihukom, kamo pagahukman

Ang ubang paagi sa paghubad: "Hukman kamo sa Dios sa samang paagi sa inyong paghukom sa uban."

sukdanan

Posible nga mga ipasabot 1) kini ang kantidad sa gihatag nga silot o 2) kini ang sukdanan nga gigamit alang sa paghukom.

kini ang isukod kaninyo

Ang ubang paagi sa paghubad: "sukdon kamo sa Dios pinaagi niini."

Matthew 7:3**Kinatibuk-an nga Kasayoran:**

Nagsulti si Jesus sa usa ka pundok sa mga tawo mahitungod sa mahitabo sa matag-usa kanila. Ang pananglitan sa "kaninyo" ug ang mga sugo alang sa daghan.

nganong nagtan-aw kamo...Giunsa ninyo sa pag-ingon

Gigamit ni Jesus kini nga mga pangutana aron sa pagtudlo ug paghagit sa mga tawo. Buot niya nga sila maghatag ug pagtagad sa ilang kaugalingong sala una sila maghatag ug pagtagad sa sala sa ubang mga tawo.

tipik sa dagami

"puling" o "tukog" o "abog." Paggamit ug usa ka pulong nga pinakagamay nga butang nga kasagaran makapuling sa mata sa mga tawo. Kini usa ka pasumbingay alang sa sala sa usa ka tawo nga dili kaayo mahinungdanon.

igsoon

Kini naghisgot sa mga isig ka magtutuo, dili sa tawhanon nga igsoong lalaki o sa usa ka silingan.

troso

Ang pinakadakong bahin sa kahoy nga ginaputol sa mga tawo. Kini usa ka kahoy nga dako ra kaayo aron literal nga mosulod sa mata sa usa ka tawo. Kini usa ka pasumbingay alang sa mahinungdanong sayop sa usa ka tawo.

Matthew 7:6**Kinatibuk-an nga Kasayoran:**

Nagsulti si Jesus sa usa ka grupo sa mga tawo mahitungod mahitabo sa matag-usa kanila.

mga iro...mga baboy

Giila sa mga Judio nga hugaw kini nga mga hayop, ug gisultihan sa Dios ang mga Judio sa dili pagkaon niini. Kini nga pulong alang sa mga daotang mga tawo nga wala naghatag ug bili sa balaang mga butang. Kini nga mga pulong maayo nga hubaron sa literal nga paagi.

mga perlas

Sama kini sa lingin, bililhon nga mga bato o gagmay nga mga bato. Kini nga pulong sumbingay sa kahibalo sa Dios o sa bililhon nga mga butang alang sa kinatibuk-an.

sila magyatakyatak

"ang mga baboy magyatakyatak"

ug unya mosumbalik ug magkuniskunis

"ug ang mga iro mobalik ug magkuniskunis"

Matthew 7:7**Kinatibuk-an nga Kasayoran:**

Nagsulti si Jesus sa usa ka grupo sa mga tawo mahitungod mahitabo sa matag-usa kanila.

Pangayo...Pangita...Panuktok

Kini nga mga pasumbingay alang sa pag-ampo sa Dios. Kini nga pulong nagpakita nga kita kanunay mag-ampo hangtod nga motubag siya. Kung ang inyong pinulongan adunay paagi sa pagbuhat alang sa pagbalikbalik niini, gamita kini dinhi.

Pangayo

Kini nagpasabot sa pagpangayo ug mga butang gikan sa Dios. (UDB)

kini ihatag kaninyo

Ang ubang paagi sa paghubad: "Ihatag sa Dios ang inyong gikinahanglan."

Pangita

"Pangita gikan sa Dios kung unsa ang inyong gikinahanglan"

Panuktok

Ang pagpanuktok sa pultahan usa ka matinahuron nga paagi aron sa paghangyo sa tawo nga anaa sa sulod sa balay o kuwarto nga ablihan ang pultahan. Kung ang pagpanuktok sa pultahan dili matinahuron sa inyong kultura, paggamit ug pulong nga maghulagway kung unsaon sa mga tawo nga matinahuron sa pagpaabli ug pultahan. Ang ubang paagi sa paghubad: "Sultihi ang Dios nga buot nimo nga ablihan niya ang pultahan."

kini pagaablihan kaninyo

Ang ubang paagi sa paghubad: "Ablihan kini sa Dios alang kanato."

O unsa nga tawo ang anaa taliwala kaninyo nga...ug bato?

Gigamit ni Jesus ang usa ka pangutana aron sa pagtudlo sa mga tawo. Ang ubang paagi sa paghubad: "Walay usa ka tawo diha kaninyo...usa ka bato."

ug tinapay

Kini naghigot sa pagkaon sa kinatibuk-an. Ang ubang paagi sa paghubad: "pagkaon"

bato...isda...bitin

Kini nga pulong kinahanglan hubaron nga literal.

O kung siya mangayo ug isda, hatagan ba niya ug bitin?

Si Jesus nangutana ug laing pangutana aron sa pagtudlo sa mga tawo. Kini nagpasabot nga si Jesus naghigot gihapon sa usa ka tawo ug sa iyang anak. Ang ubang paagi sa paghubad: "Ug walay usa ka tawo nganha kaninyo, kung ang iyang anak mangayo ug isda, hatagan ba siya ug bitin"

Matthew 7:11**Kinatibuk-an nga Kasayoran:**

Nagsulti si Jesus sa usa ka grupo sa mga tawo mahitungod sa mahitabo sa matag-usa kanila.

unsa pa kaha ang inyong Amahan nga gikan sa langit nga naghatag...kaniya?

Gigamit ni Jesus ang usa ka pangutana aron sa pagtudlo sa mga tawo. Ang ubang paagi sa paghubad: "unya ang inyong Amahan sa langit sigurado nga mohatag...kaniya."

Amahan

Kini mahinungdanon nga titulo sa Dios.

bisan unsa nga mga butang nga buot ninyong ipabuhat sa mga tawo nganha kaninyo

"bisan unsa nga paagi ang buot ninyo nga buhaton sa uban nganha kaninyo" (UDB)

tungod kay kini mao ang balaod ug mga propeta.

Dinhi ang "balaod" ug ang "mga propeta" naghigot kung unsa ang gisulat ni Moises ug sa mga propeta. Ang ubang paagi sa paghubad: "Kay kini ang gitudlo ni Moises ug sa mga propeta sa kasulatan."

Matthew 7:13**Kinatibuk-an nga Kasayoran:**

Sa dihang hubaron ninyo kini, gamita ang tukma nga mga pulong alang sa "luag" ug "lapad" nga kini managlahi sa "sigpit" kung mahimo aron mapasabot ang kalainan sa duha ka mga ganghaan ug sa mga dalan.

Sulod diha sa sigpit nga ganghaan...diyutay lamang ang nakakaplag niini

Kini usa ka hulagway sa usa ka tawo nga nagbiyahe nga anaa sa dalan ug mosulod sa usa ka gingharian

pinaagi sa ganghaan. Ang usa ka gingharian sayon ang pagsulod ug lisod ang pagsulod sa usa. Kini nga pasumbingay nagpasabot sa usa ka tawo nga kinahanglan nga dawaton ang kalisdanan sa kinabuhi sa pagtuman sa Dios aron maangkon ang kinabuhing walay kataposan. Kung pilion nila ang sayon nga kinabuhi sa dili pagtuman sa Dios, padulong sila ngadto sa impiyerno.

Sulod diha sa sigpit nga ganghaan

Angay nimo nga ibalhin kini nga bersikulo sa kinatumyan sa bersikulo 14: "Busa, sulod sa sigpit nga ganghaan."

ganghaan...dalan

Posible nga mga ipasabot 1) kini naghigot sa ganghaan nga pasulod sa gingharian ug ang dalan nga paingon ngadto sa ganghaan. Kung mao kana, gusto ninyong usabon ang paagi sama sa UDB. O, 2) ang "ganghaan" ug "dalan" managsamang pulong, ug kining duha naghigot sa agianan sa pagsulod ngadto sa gingharian. Kung mao kana, dili na kinahanglan usbon ang paagi.

padulong sa kalaglagan...sa kinabuhi

Ang ubang paagi sa paghubad: "ngadto sa dapit diin kamo mamatay...ngadto sa dapit diin kamo mabuhi."

Matthew 7:15**Pagbantay sa**

"Magbinantayon batok sa"

nga moduol kaninyo nga nagbisti sa pangkarnero apan ang tinuod bangis nga mga lobo

Kini nga pasumbingay nagpasabot sa mga mini nga mga propeta nga nagpakaaron-ingnon nga sila maayo ug buot nga motabang kaninyo, apan daotan gayod sila ug mopasakit kaninyo.

Pinaagi sa ilang mga bunga mailhan ninyo sila

Kini nga sumbingay nga pulong naghigot sa mga buhat sa tawo. Ang ubang paagi sa paghubad: "Sama nga kamo nasayod sa usa ka kahoy pinaagi sa bunga niini, makaila kamo sa mga mini nga propeta pinaagi sa ilang buhat."

Makabuhat ba ang mga tawo sa pagtapok ...kadyapa

Gigamit ni Jesus ang usa ka pangutana aron sa pagtudlo sa mga tawo. Ang mga tawo nasayod nga ang tubag dili. Ang ubang paagi sa paghubad: "Ang mga tawo wala magtapok... kadyapa"

ang matag maayo nga kahoy mamunga ug maayong bunga

Nagpadayon si Jesus sa paggamit ug sumbingay sa bunga aron sa paghigot sa mga maayong propeta nga mamunga ug maayong buhat o mga pulong.

ang daot nga kahoy mamunga ug daot nga bunga

Nagpadayon si Jesus sa paggamit ug sumbingay sa bunga aron sa paghigot ngadto sa daotang mga propeta nga namunga ug daotang mga buhat.

Matthew 7:18

Ang matag kahoy nga dili mamunga ug maayong bunga pagaputlon ug ilabay ngadto sa kalayo

Nagpadayon si Jesus sa paggamit sa mamungang kahoy ingon nga sumbingay ug naghisgot ngadto sa mini nga mga propeta. Dinhi, naghisgot lamang siya kung unsa ang mahitabo ngadto sa daotang mga kahoy. Kini nagpasabot nga ang samang butang mahitabo ngadto sa mini nga mga propeta. .

pagaputlon ug ilabay ngadto sa kalayo

Ang ubang paagi sa paghubad: "putlon sa usa ka tawo ug sunogon kini."

mailhan ninyo sila pinaagi sa ilang mga bunga

Ang pulong nga "ilang" naghisgot sa mga propeta o sa mga kahoy. Kini nga sumbingay nagpasabot nga ang bunga sa kahoy ug ang mga buhat sa mga propeta pareho nga nagpadayag kon sila maayo o daotan. Kung mahimo, hubara kini sa paagi nga naghisgot sa usa.

Matthew 7:21

makasulod didto sa gingharian sa langit

Dinhi ang "gingharian" naghisgot sa pagmando sa Dios ingon nga hari. Kining pulong nga "gingharian sa langit" gigamit lamang sa libro sa Mateo. Kung mahimo, ipabilin ang "langit" sa inyong paghubad. Ang ubang paagi sa paghubad: "magpuyo uban sa Dios sa langit sa dihang iyang ipakita ang iyang kaugalingon isip hari."

si bisan kinsa nga nagbuhat sa kabubut-on sa akong Amahan

"si bisan kinsa nga nagbuhat kung unsa ang gitinguha sa akong Amahan"

Amahan

Kini ang mahinungdanong titulo alang sa Dios.

nianang adlaw

Nag-ingon si Jesus "niana nga adlaw" sa kasayoran sa iyang tigpaminaw makasabot nga siya naghisgot ngadto sa adlaw sa paghukom. Kinahanglan ilakip ninyo kini "ang adlaw sa paghukom" kung ang inyong magbabasa dili makasabot.

dili ba nanagna man kami...nanghingilin ug mga demonyo...nabuhay ang daghang gamhanan nga mga binuhatan?

Ang mga tawo migamit sa usa ka pangutana sa pagpasabot nga sila naghimo niining mga butanga. Ang ubang paagi sa paghubad: "nanagna kami...nagpagula sa mga demonyo...nagbuhat ug daghang milagrong mga butang."

kita

Kini nga "kita" dili lakip si Jesus.

sa imong ngalan

Dinhi ang "ngalan" nagpasabot uban ang gahom ug katungod ni Jesus.

gamhanan nga mga binuhatan

"mga milagro"

Ako wala makaila kaninyo

Kini nagpasabot sa tawo nga wala nahisakop kang Jesus. Ang ubang paagi sa paghubad: "Dili ko kamo sumusunod" o "Wala akoy kalabotan kaninyo."

Matthew 7:24

Busa

"Tungod niana nga hinungdan"

akong mga pulong

Dinhi ang "mga pulong" naghisgot kung unsa ang gisulti ni Jesus.

mahisama sa usa ka maalamong tawo nga nagtukod sa iyang balay diha sa usa ka bato

Gitandi ni Jesus kadtong nagtuman sa iyang mga pulong ngadto sa usa ka tawo nga nagtukod sa iyang balay nga diin walay makaguba niini. See:

bato

Kini ang patukoranan ilalom sa yuta ug lapokon nga yuta, dili ang dakong bato o bato ibabaw sa yuta.

kini natukod

Ang ubang paagi sa paghubad: "siya ang nagtukod niini."

Matthew 7:26

Sumpay nga Pamahayag:

Kini ang kataposang Wali ni Jesus sa Bukid, diin nagsugod sa MAT 5:3.

mahisama sa usa ka buangbuang nga tawo nga nagtukod sa iyang balay diha sa balas

Nagpadayon si Jesus sa pagtandi gikan sa miaging bersikulo. Siya mitandi niadtong wala mituman sa iyang mga pulong ngadto sa buangbuang nga magtukod-sa mga balay. Buangbuang lamang ang magtukod sa usa ka balay sa ibabaw sa balason nga lugar diin ang ulan, ang baha, ang hangin mobanlas sa balay.

naguba

Gamita ang kinatibuk-ang pulong sa inyong pinulongan sa paghulagway kung unsa ang mahitabo sa dihang maguba ang usa ka balay.

ug hingpit kining pagkaguba

Ang ulan, ang baha, ug ang hangin maoy nagguba pag-ayo sa balay.

Matthew 7:28

Kinatibuk-an nga Kasayoran:

Kini nga mga bersikulo naghulagway kung unsa ang reaksiyon sa kadaghanan sa mga tawo sa gitudlo ni Jesus sa Wali didto sa Bukid. (See: [[End of Story]])

Kini nahitabo nga sa dihang

Kini nga pulong timailhan sa kataposang Wali sa Bukid. Ang ubang paagi sa paghubad: "Pagkahuman."

natingala sa iyang gitudlo

klaro kini sa 7:29 nga sila nahibulong dili lamang kung unsa ang gitudlo ni Jesus kondili sa paagi usab sa iyang pagtudlo. Ang ubang paagi sa paghubad: "nahibulong tungod sa paagi sa iyang pagpanudlo."

Chapter 8

¹ Samtang si Jesus mikanaog gikan sa bungtod, baga nga panon sa katawhan ang misunod kaniya. ² Tan-awa, usa ka sanglahon miyukbo kaniya, nga nag-ingon. "Ginoo, kung buot mo, makahimo ka sa paghinlo kanako." ³ Gituy-od ni Jesus ang iyang kamot ug gihikap siya, nga nag-ingon. "Buot ko. Mahinlo ka." Dihadiha dayon siya nahinlo sa iyang sangla. ⁴ Si Jesus miingon kaniya, "Siguradoha nga dili mo kini isaba kang bisan kinsa nga tawo. Lakaw, ug ipakita ang imong kaugalingon sa pari ug paghalad ug gasa ingon sa kasugoan ni Moises, alang sa pagpamatuod kanila." ⁵ Samtang si Jesus miadto sa Capernaum, ang kapitan niadto kaniya ug nangutana kaniya, ⁶ nga nag-ingon, "Ginoo, ang akong sulugoon naghigda sa balay nga paralisado ug anaa sa hilabihan nga kasakit." ⁷ Si Jesus miingon kaniya, "Ako moadto ug ayohon siya." ⁸ Ang kapitan mitubag ug miingon, "Ginoo, ako dili takos nga ikaw mosulod ilalom sa akong silonganan, isulti lang ang pulong ug ang akong sulugoon mamaayo." ⁹ Kay ako usab usa ka tawo nga nabutang ilalom sa panggamhanan, ug ako adunay mga sundalo ilalom kanako. Kung akong ingnon ang usa, 'Lakaw,' siya molakaw, ug ngadto sa usa, 'Duol diri,' ug siya moduol, ug sa akong sulugoon, 'Buhata kini,' ug siya mobuhat niini." ¹⁰ Sa dihang nadungog kini ni Jesus, siya natingala ug miingon niadtong mga nagsunod kaniya, "Sa pagkatinuod ako moingon kaninyo, ako wala makakaplag ni bisan kinsa nga adunay pagtuo nga sama ani dinhi sa Israel. ¹¹ Ako moingon kaninyo, daghan ang moabot gikan sa sidlakan ug kasadpan, ug sila nagpahayahay sa lamisa ni Abraham, Isaac, ug Jacob, ngadto sa gingharian sa langit. ¹² Apan ang mga anak nga lalaki sa gingharian mahimong itambog ngadto sa kinahiladman sa kangitngit, kung asa didto adunay mga paghilak ug pagkagot sa mga ngipon." ¹³ Ug si Jesus miingon sa kapitan, "Lakaw! Sama sa imong gituohan, mao usab kini ang mahitabo kanimo." Ug ang sulugoon naulian niana gayod nga oras. ¹⁴ Sa dihang si Jesus miadto sa balay ni Pedro, iyang nakita ang ugangan nga babaye ni Pedro nga naghigda sa balatian tungod sa kalintura. ¹⁵ Gihikap ni Jesus ang iyang kamot, ug ang kalintura nihawa kaniya. Unya siya nitindog ug nagsugod pagsilbi kaniya. ¹⁶ Sa dihang mopadulong na ang kagabhion, ang mga tawo midala kang Jesus ug mga gidumalaan sa demonyo. Iyang giabog ang mga espiritu pinaagi sa usa ka pulong ug giayo ang tanang nga nagbalatian. ¹⁷ Niini nga paagi natuman kung unsa ang giingon ni Isaias nga propeta, nga nag-ingon, "Siya sa iyang kaugalingon nikuha sa atong mga sakit ug nagdala sa mga balatian." ¹⁸ Karon sa dihang nakita ni Jesus ang mga panon nga milibot kaniya, siya mihatag ug mga pagtudlo nga manabok paingon sa pikas bahin sa dagat sa Galilea. ¹⁹ Unya ang eskriba miduol kaniya ug miingon, "Magtutudlo, ako mosunod kanimo bisan asa ka moadto." ²⁰ Si Jesus miingon kaniya, "Ang mga milo adunay mga lungag, ang mga langgam sa kawanangan adunay mga salag, apan ang Anak sa Tawo walay kapahulayan sa iyang ulo." ²¹ Laing mga disipulo na usab ang miingon kaniya, "Ginoo, tugoti una ako sa paglubong sa akong amahan." ²² Apan si Jesus miingon kaniya, "Sunod kanako, ug pasagdi ang mga patay nga molubong sa ilang kaugalingong patay." ²³ Samtang si Jesus misakay sa bangka, ang iyang mga disipulo misunod kaniya didto. ²⁴ Tan-awa, dihay dako nga bagyo sa dagat, mao nga ang bangka matabonan sa mga balod. Apan si Jesus natulog. ²⁵ Ang mga disipulo miduol kaniya ug mipukaw kaniya, nga nag-ingon, "Luwasa kami, Ginoo; mahiagom na kita sa kamatayon!" ²⁶ Si Jesus miingon kanila, "Nganong nangahadlok man kamo, kamo nga gamay ug pagtuo?" Unya siya mitindog ug iyang gibadlong ang hangin ug ang dagat, ²⁷ Ug unya miabot ang dakong kalinaw. Ang mga kalalakin-an natingala ug miingon, "Unsa nga matang kini sa pagkatawo, nga bisan ang mga hangin ug ang dagat mituman man kaniya?" ²⁸ Sa dihang si Jesus miadto sa pikas bahin ug ngadto sa nasod sa Gadarenes, duha ka tawo nga gidumalahan ug demonyo ang mitagbo kaniya. Sila migawas gikan sa lubnganan ug labihan ka pintas, mao nga walay magpapanaw nga moagi nianang dalana. ²⁹ Tan-awa, sila misinggit ug miingon, "Unsay labot namo kanimo, Anak sa Dios? Mianhi kaba sa paglutos kanamo sa wala pa ang gitakda nga panahon?" ³⁰ Karon adunay panon sa mga baboy nga nagkaon, sa dili layo gikan kanila. ³¹ Ang demonyo nagpadayon sa pagpakiluoy kang Jesus nga nag-ingon, "Kung imo kaming pagawson, ipadala lamang kami sa mga panon sa mga baboy." ³² Si Jesus miingon kanila, "Lakaw!" Ang mga demonyo migawas ug misulod sa mga baboy. Ug tan-awa, ang tibuok panon midali ug dagan paubos sa pangpang ngadto sa dagat ug silang tanan nangamatay sa tubig. ³³ Ang mga tawo nga nag-atiman sa mga baboy nanagan palayo. Ug sa dihang miadto sila sa siyudad ilang gipanugilon ang tanan, ilabina kung unsa ang nahitabo sa kalalakin-an nga gidumalaan sa mga demonyo. ³⁴ Tan-awa, ang tibuok siyudad niadto ug mitagbo kang Jesus. Sa dihang nakita nila siya, sila nagpakiluoy kaniya nga mobiya sa ilang rehiyon.

Matthew 8:1**Kinatibuk-ang Impormasyon:**

Kini ang sinugdanan sa bag-ong parte sa istorya nga naghigot sa mga pagpang-ayo ni Jesus sa mga tawo. Kini nga tema nagpadayon hangtod sa [MAT 9:35]

Samtang si Jesus mikanaog gikan sa bungtod, бага nga panon sa katawhan ang misunod kaniya

"Human si Jesus milugsong gikan sa bungtod, ang dako nga panon misunod kaniya." Ang panon apil na niini ang katawhan nga kauban niya sa bukid ug ang katawhan nga dili niya kauban.

Tan-awa

Ang pulong "tan-awa" nagpahibalo kanato sa bag-ong tawo sa istorya. Tingali ang imong pinulongan adunay paagi sa paghimo niini.

usa ka sanglahon

"Usa ka tawo nga adunay sangla" o "ang tawo nga adunay sakit sa panit" (UDB)

miyukbo kaniya

Kini timailhan sa usa ka mapaubsanong pagtahod ngadto kang Jesus.

kung buot mo

"kung buot mo" o "kung tinguha mo." Ang sanlahon nasayod nga si Jesus adunay gahom sa pag-ayo kaniya, apan siya wala nasayod kung si Jesus buot ba nga mogunit kaniya.

makahimo ka sa paghinlo kanako

Dinhi ang "hinlo" ginapasabot sa pagkaayo ug mahimo na nga mopuyo sa komunidad pag-usab. Ang ubang pamaagi sa paghubad: "Ikaw mag-ayo kanako" o "palihog ayoha ako."

Dihadiha dayon

"Karon dayon"

nahinlo sa iyang sangla

Ang resulta sa pag-ingon ni Jesus nga "Mahinlo ka" mao nga ang tawo naayo. Ang laing hubad: "siya naulian" o "Ang sangla mibiya kaniya" o "ang sangla nawala."

Matthew 8:4**kaniya**

Kini naghigot ngadto sa tawo nga giayo ni Jesus.

dili mo kini isaba kang bisan kinsa nga tawo

"ayaw isulti ang bisan unsa kang bisan kinsa" o "ayaw isulti kang bisan kinsa nga ako nag-ayo kanimo"

ipakita ang imong kaugalingon sa mga pari

Ang balaod sa Judio nagmando nga ang tawo magpakita sa iyang naulian nga panit ngadto sa

pari, nga maoy motugot kaniya aron makig-uban sa ubang katawhan.

paghalad ug gasa ingon sa kasugoan ni Moises, alang sa pagpamatuod kanila

Ang balaod ni Moises nagmando sa usa nga naayo sa sangla nga mohatag ug halad sa pagpasalamat sa pari. Kung dawaton kini sa pari, ang mga tawo makahibalo nga kana nga tawo naayo na.

kanila

Kini posibleng naghigot sa 1) mga pari o 2) tanang katawhan o 3) ang gasaway kang Jesus. Kung posible, gamita ang pulong nga maghigot sa bisan unsa niini nga pundok.

Matthew 8:5**Sumpay nga Pamahayag:**

Kini nga panghitabo lahi napud nga panahon, oras, ug lugar diin nang-ayo si Jesus sa lahi usab nga tawo.

niadto kaniya ug nangutana kaniya, nga nag-ingon

Dinhi ang "kaniya" naghigot ngadto kang Jesus.

paralisado

Dili makahimo sa paglihok tungod sa balatian"

Si Jesus miingon kaniya

"Si Jesus miingon sa kapitan"

Ako moadto ug ayuhon siya.

"Ako moadto sa imong balay ug ayohon ko ang imong sulugoon"

Matthew 8:8**ikaw mosulod ilawom sa akong silonganan**

Ang pulong "ilawom sa akong silonganan" nagpasabot "akong panimalay."

isulti lang ang pulong

Dinhi ang "pulong" nagpasabot pagsulti ug mando. Ang ubang paagi sa paghubad: "nihatag ug mando."

mamaayo

Ang ubang paagi sa paghubad: "mahimong maulian."

nga nabutang ilalom sa kagahom

Ang ubang paagi sa paghubad: "kinsa ilalom sa katungod sa uban."

ilalom sa kagahom...ilalom kanako

Sa pagka "ilalom" sa uban nagpasabot nga mahimong dili kaayo mahinungdanon ug mosunod sa mando sa uban labing mahinungdanon.

mga sundalo

"mga maayong manggugubat"

Sa pagkatinuod ako moingon kaninyo

"Ako moingon kaninyo sa kamatuoran." Kini nga pulong nagdugang sa pagpasabot sa kung unsay isulti ni Jesus sa sunod.

ako wala makakaplag ni bisan kinsa nga adunay pagtuo nga sama ani dinhi sa Israel.

Ang tigpaminaw ni Jesus naghunahuna nga ang Judio sa Israel, nga nagaangkon nga mga anak sa Dios, adunay dakong pagtuo kay kang bisan kinsa. Si Jesus miingon nga sayop sila ug nga ang pagtuo sa kapitan mas dako.

Matthew 8:11**kaninyo**

Dinhi ang "kaninyo" nagahisgot sa "niadtong nagasunod kaniya" sa [MAT 8:10]

gikan sa sidlakan ug kasadpan

Sa paggamit sa kaatbang nga "sidlakan" ug "kasadpan" mao ang paagi sa pagsulti nga "sa bisan asa." Ang ubang paagi sa paghubad: "gikan sa bisan asa" o "gikan sa layo sa matag gigikanan."

ang mga anak nga lalaki sa gingharian mahimong itambog

Kini mahimong ingnon sa aktibo nga porma. Sa ubang hubad niini: "Ang Dios molabay sa mga anak sa gingharian."

sila nagapahayahay sa lamisa

Ang katawhan niadtong nga kultura nagapahayahay tapad sa lamisa samtang nagakaon. Kini nga pulong nagapasabot nga ang tanan nga anaa sa lamisa miyembro sa tibuok pamilya ug suod nga mga higala. Ang ubang paagi sa paghubad: "nagpuyo isip pamilya ug higala."

sa gingharian sa langit

Dinhi ang "gingharian" naghisgot sa pagdumala sa Dios isip hari. Ang pulong nga "gingharian sa langit" gigamit lamang sa libro sa Mateo. Kung mahimo, ipabilin ang "langit" sa imong paghubad. Ang ubang paagi sa paghubad: "sa dihang ang atong Dios nga anaa sa langit nagpakita nga siya hari."

ang mga anak nga lalaki sa gingharian

Ang pulong "mga anak nga lalaki sa" naghisgot niadtong mga sakop o iya sa usa ka butang, niining kasoha o tungora sa gingharian sa Dios. Aduna puy gibaligtad nga punto dinhi tungod kay ang "mga anak nga lalaki" ilabay samtang ang mga estranghero pagadawat. Ang ubang paagi sa paghubad: "kadtong mga nagtugot unta nga pagadumalahan sila sa Dios."

ngadto sa kahaladman sa kangitngit

Kini nga pagpahayag naghisgot ngadto sa paingnan niadtong naisalikway sa Dios. Sa ubang hubad: "ang ngitngit nga lugar nga layo gikan sa Dios" o "impierno" (UDB).

kay kini mahitabo kanimo

Sa ubang hubad: "mao nga buhaton ko kini kanimo."

ang sulugoon naulian

Sa ubang hubad: "Giayo ni Jesus ang sulugoon."

niana gayod nga oras

"sa insakto nga takna si Jesus miingon nga iyang gayung ayohon ang sulugoon"

Matthew 8:14**Sumpay nga Pamahayag:**

Kini nga panghitabo lahi napud nga panahon, oras, ug lugar diin nang-ayo si Jesus sa lahi usab nga tawo.

si Jesus miadto

Kining mga tinun-an tingali kauban ni Jesus, apan ang gisintro sa istorya kung unsay giingon ug gibuhat ni Jesus, mao nga ipaila lamang ang mga tinun-an kung kinahanglan aron malikayan ang sayop nga pagsabot.

ugangan nga babaye ni Pedro

ugangan - "ang inahan sa asawa ni Pedro"

ug ang kalintura nihawa kaniya

Kung ang imong pinulongan nakasabot niining pinulongan sa pagsabot nga ang kalintura nakahunahuna ug naglihok sa iyang kaugalingon, kini usab mahimong hubaron ingon nga "siya naayo na" o "si Jesus nag-ayo kaniya."

siya nitindog

"nibangon sa higdaanan"

Matthew 8:16**Sumpay nga Pulong:**

Dinhi ang dagan sa istorya nagbalhin sa pagkagabii na, ug nagsaysay sa pagpang-ayo ni Jesus sa daghang mga tawo ug sa pag-abog sa mga demonyo.

Kinatibuk-ang Impormasyon:

Sa bersikulo 17, ang tigsulat nagkutlo kang propeta Isaia aron pagpakita nga ang pagpang-ayo nga ministeryo ni Jesus usa ka katumanan sa panagna o propesiya.

Sa dihang miabot na ang kagabhion

Kini mahimong nagpasabot nga kini human sa adlawng igpapahulay, tungod kay ang Judio dili magtrabaho o molakaw sa Adlawng Igpapahulay. Sila nihulat hangtod sa gabii sa pagdala sa katawhan ngadto kang Jesus. Dili na nimo kinahanglan nga isulti ang adlawng Igpapahulay gawas kung imong likayan ang sayop nga pagsabot.

mga gidumalahan sa demonyo

Sa ubang hubad: "Daghan ang gidumalahan sa demonyo"

Iyang giabog ang mga espiritu pinaagi sa usa ka pulong
Niini ang "pulong" nagpasabot ug mando. Sa ubang hubad: "Iyang gimandoan ang espiritu sa pagbiya."

natuman kung unsa ang giingon ni Isaias nga propeta

Sa ubang hubad: "Gituman ni Jesus ang panagna nga gisulti ni propeta Isaias ngadto sa katawhan sa Israel."

nikuha sa atong mga sakit ug nagdala sa mga balatian
Si Mateo nagkutlo kang propeta Isaias. Kining duha ka pulong nagpasabot sa samang butang ug nagpasabot nga iyang giayo ang tanan natong mga sakit. Sa ubang hubad: "Giayo kadtong nagbalatian ug gihimo silang maayo."

Matthew 8:18**Sumpay nga Impormasyon:**

Dinhi, ang panghitabo nagbalhin ug naghigot bahin sa tubag ni Jesus sa mga tawo nga gusto mosunod kaniya.

Karon

Kini nga pulong ginagamit niini nga timaan sa pagtapos sa nag-unang dagan sa sugilanon. Dinhi si Mateo nagsugod sa pag-ingon sa bag-ong bahin sa istorya.

siya mihatag ug pagpanudlo

"siya miingon sa iyang mga tinun-an"

Unya

Kini nagpasabot nga pagkahuman ni Jesus "nihatag ug pagtudlo" apan sa wala pa siya miadto sa bangka.

bisan asa

"sa bisan asa nga lugar"

Ang mga milo adunay mga lungag, ang mga langgam sa kawanangan adunay mga salag

Kini nagpasabot nga bisan ang mga laag nga mananap adunay kapahulayan.

milo

Ang milo nga mananap sama sa mga iro. Sila nagakaon sa mga langgam nga nagasalag ug ubang gagmayng hayop. Kung ang milo wala nailhan sa inyong lugar, gamita ang nailhan nga pulong nga sama sa iro o ubang balhiboon nga hayop.

lungag

Ang milo nagabangag sa yuta aron puy-an kini. Gamita ang naandang pulong alang sa lugar kung asa magpuyo ang hayop nga imong gigamit puli sa "milo."

ang Anak sa Tawo

Si Jesus nagsulti mahitungod sa iyang kaugalingon.

walay kapahulayan sa iyang ulo

Kini naghigot sa lugar nga katulanan. Sa ubang hubad: walay lugar alang sa iyang kaugalingong tulaganan."

Matthew 8:21**tugoti una ako sa paglubong sa akong amahan**

Kini dili klaro kung ang amahan sa tawo namatay ug siya molubong kaniya dihadia dayon, o kung ang tawo magpabilin ug dugay nga panahon hangtod nga ang iyang amahan mamatay ug iya siyang ilubong. Ang gipasabot nga ang tawo buot mobuhat ug bisan unsa una mobuhat sa pagsunod kang Jesus.

pasagdi ang mga patay nga molubong sa ilang kaugalingong patay

Wala gipasabot ni Jesus nga ang patay nga tawo maoy molubong sa ubang tawo nga namatay. Posibleng pasabot sa "ang patay" 1)Kini mao ang sambingay niadtong hapit na mamatay, o 2) Kini nga sambingay alang niadtong wala misunod kang Jesus ug patay sa ilang espirituhanon nga kinabuhi. Ang ginapasabot nga ang disipulo dili kinahanglan maglanganlangan sa iyang pagsunod kang Jesus.

Matthew 8:23**Sumpay nga Pamahayag:**

Dinhi ang panghitabo naghigot bahin kang Jesus nga nagpakalma sa bagyo samtang siya ug ang iyang mga disipulo naglayag patabok sa Dagat sa Galilea.

misakay sa bangka

"misakay sa bangka"

ang iyang mga disipulo misunod kaniya

Sulayi paggamit ang susama nga pulong alang sa "disipulo" ug "sunod" nga imong gigamit sa: ([MAT 8:21-22](#)).

Tan-awa

Kini nga timaan sa sinugdanan sa lahi nasad nga panghitabo sa istorya. Ang imong pinulongan mahimong adunay laing paagi sa pagpakita niini. Sa ubang hubad: "Sa kalit lang"(UDB) o "Wala nagpasidaan."

dihay dako nga bagyo sa dagat

Sa ubang hubad: "Ang kusog nga bagyo niabot sa dagat"

mao nga ang bangka matabonan sa mga balod

Sa ubang hubad: "Mao nga ang balod motabon sa bangka."

mipukaw kaniya, ug miingon, "Luwasa kami,
Posible nga mga ipasabot 1) Ilang gipukaw una si Jesus ug unya sila miingon, "Luwasa kami " o 2) Samtang gipukaw nila si Jesus sila miingon, "Luwasa kami."

Kami...kita

Kung buot nimo nga hubaron kini nga mga pulong isip alang sa tanan o sa pipila lang, ug unya ang alang sa tanan mao ang labing maayo. Ang disipulo tingali nagpasabot nga buot nila nga si Jesus moluwas sa mga tinun-an ug sa iyang kaugalingon gikan sa pagkalumos.

mahiagom na kita sa kamatayon

"kita mahiagom sa kamatayon" o "kita mangamatay"

Matthew 8:26

kanila

"ngadto sa ma tinun-an"

Nganong nangahadlok man kamo...pagtuo?"

Gibadlong ni Jesus ang mga tinun-an uban niining pangutana nga wala nagkinahanglan ug tubag. Sa ubang hubad: "Dili kamo angay mahadlok...pagtuo" o "Wala kamoy angay kahadlok...pagtuo."

kamo nga gamay ug pagtuo

Tan-awa giunsa kini paghubad sa MAT 6:30.

Unsa nga matang kini sa pagkatawo, nga bisan ang mga hangin motuo man kaniya

"Bisan ang hangin ug ang dagat motuman man kaniya! Unsa kining tawhana?" Kini nga pangutana wala nagkinahanglan ug tubag sa pagpakita nga ang mga tinun-an nangatingala. Sa uban nga hubad: "Kining tawhana dili sama ni bisan kinsa nga tawo nga atong nakita! Nga bisan ang hangin ug ang dagat motuo man kaniya!"

bisan ang mga bagyo motuo man kaniya.

Ang tawo o mananap nga mosunod o dili mosunod kay dili katingalahan, apan ang hangin ug tubig nga mosunod mao ang labihan nga katingalahan. Kini naghulagway sa usa ka pamaagi o klase sa inistoryahan nga ginahimo ang mga natural nga elemento

Matthew 8:28

sa pikas bahin

"ngadto sa pikas tampi sa dagat sa Galilea"

nasod sa Gadarenes

Ang Gadarenes ngalan sa lungsod sa Gadara.

Sila...labihan ka pintas, mao nga walay magpapanaw nga moagi nianang dalana

Ang mga demonyo nga nagdumala sa duha ka tawo labihan gayod ka kuyaw nga walay bisan kinsa nga moagi niana nga dapit.

Tan-awa

Kini ang marka sa bag-ong panghitabo sa dako nga sugilanon. Kini naglambigit sa nagkalainlaing tawo kaysa sa kaniadtong niagi nga panghitabo. Ang imong pinulongan tingali adunay ubang paagi sa pagpahayag niini.

"Unsay labot namo kanimo, Anak sa Dios?"

Kining una nga pangutana nga wala nagkinahanglan ug tubag alang sa kaaway.

Anak sa Dios

Kini usa ka importante nga titulo alang kang Jesus nga naghulagway sa iyang relasyon sa Dios.

Mianhi kaba sa paglutos kanamo sa wala pa ang gitakda nga panahon?"

Kining ikaduhang pangutana nga wala nagkinahanglan ug tubag usab nagpasabot "Kinahanglan nga dili ka mosupak sa Dios pinaagi sa pagsilot kanamo sa wala pa ang tukma nga panahon nga gitakda sa Dios alang sa pagsilot kanamo."

Matthew 8:30

Karon

Kini nga pulong nagpakita nga ang nagsulat mosulti ug impormasyon sa mga mobasa nga kinahanglan nila masayran usa ang sugilanon mopadayon. Ang mga baboy anaa na didto una miabot si Jesus.

Kung imo kaming pagawson

Sa ubang hubad: Tungod kay ikaw magpagawas kanamo"

kaming

Kini nagpasabot sa mga baboy lamang.

kanila

ang demonyo nga anaa sa sulod sa tawo

Ang mga demonyo migawas ug misulod sa mga baboy

Sa ubang hubad: "Ang demonyo migawas sa tawo ug misulod sa mga baboy"

tan-awa

Ang pulong "tan-awa" niini nagpahibalo kanato sa paghatag ug pagtagad sa kahibulongan nga kasayoran nga mosunod.

ang tibuok panon midali ug dagan paubos sa pangpang

Sa ubang hubad: "midalig dagan paubos paingon sa bakilid"

nangamatay sa tubig.

Sa ubang hubad: "Nangahulog sila sa tubig ug nangalumos"

Matthew 8:33

nag-atiman sa mga baboy

"nag-atiman sa mga baboy"

unsa ang nahitabo sa kalalakin-an nga gidumalaan sa mga demonyo

Sa ubang hubad: "Unsa ang gihimo ni Jesus sa pagtabang sa tawo nga gidumalaan sa demonyo"

Tan-awa

Kini ang timaan sa sinugdan sa laing panghitabo sa mas dako nga istorya. Niini naapil ang managlahi nga tawo kay sa niaging panghitabo. Ang imong pinulongan tingali adunay paagi sa pagpakita niini.

tibuok siyudad

Kini nagpasabot sa daghan o kadaghanan sa katawhan, dili kinahanglan nga matag tawo.

rehiyon

Sa ubang hubad: "Ang siyudad ug ang yuta libot niini"

Chapter 9

¹ Si Jesus misulod sa usa ka bangka, patabok, ug miadto sa iyang kaugalingon nga siyudad. ² Tan-awa, sila midala ngadto kaniya ug usa ka paralisado nga tawo nga naghigda sa usa ka banig. Sa pagkakita sa ilang pagtuo, si Jesus misulti ngadto sa paralisado nga tawo, "Anak, pagmalipayon. Ang imong mga sala napasaylo na." ³ Tan-awa, pipila ka mga eskriba nagsulti sa ilang mga kaugalingon, "Kining tawhana nagpasipala." ⁴ Si Jesus nasayod sa ilang mga hunahuna ug miingon, "Nganong naghunahuna kamo ug daotan sa inyong mga kasingkasing?" ⁵ Kay unsa ang mas sayon sa pagsulti, 'Ang imong mga sala napasaylo na.' o sa pagsulti 'Barog ug lakaw'? ⁶ Apan aron kamo masayod nga ang Anak sa Tawo adunay katungod sa kalibotan sa pagpasaylo sa mga sala,..." siya miingon sa parilitiko, 'Barog, punita ang imong banig, ug adto sa imong balay.' ⁷ Unya mibarog ang tawo ug miadto palayo sa iyang balay. ⁸ Sa dihang ang mga panon nakakita niini, sila nahibulong ug nagdayeg sa Dios, nga naghatag sa maong katungod ngadto sa mga tawo. ⁹ Sa paglabay ni Jesus gikan didto, iyang nakita ang usa ka tawo nga ginganlan ug Mateo, nga naglingkod sa kolektahanan sa buhis. Siya miingon kaniya, "Sunod kanako." Siya mibarog ug misunod kaniya. ¹⁰ Sa paglingkod ni Jesus aron mokaon didto sa balay, tan-awa, daghan nga mga tigkolekta sa buhis ug mga makasasala nga tawo ang miabot ug mikaon uban kang Jesus ug sa iyang mga disipulo. ¹¹ Sa dihang ang mga Pariseo nakakita niini, sila miingon sa iyang mga disipulo, "Nganong ang inyong magtutudlo nagkaon uban sa mga kubrador ug buhis ug sa mga makasasala nga tawo?" ¹² Sa dihang si Jesus nakadungog niini, siya miingon, "Ang mga tawo nga lig-on ang lawas dili manginahanglan ug mananambal, kadto lamang nagsakit. ¹³ Kamo kinahanglan makakat-on kung unsa ang mga pasabot niini, 'Ako nagtinguha sa kalooy ug dili sa halad.' Kay ako miabot, dili sa pagtawag sa matarong aron sa paghinulsol, apan sa mga makasasala." ¹⁴ Unya ang mga disipulo ni Juan miadto kaniya ug miingon, "Nganong kami ug ang mga Pariseo kanunay nagapuasa, apan ang imong mga disipulo dili nagapuasa?" ¹⁵ Si Jesus miingon kanila, "Mahimo ba ang abay sa kasal nga magmasulob-on samtang ang pamanhonon kauban pa nila? Apan ang mga adlaw moabot sa dihang ang pamanhonon pagakuhaon gikan kanila, ug unya sila magpuasa. ¹⁶ Walay tawo nga mobutang sa usa ka bag-o nga panapton ngadto sa daang panapton, kay ang tinapak magisi gikan sa panapton, ug usa ka mas dako nga gisi ang mahimo. ¹⁷ Ni ang mga tawo mobutang ug bag-o nga bino ngadto sa daang sudlanan nga panit. Kung kini buhaton nila, ang mga panit magisi, ang bino mahimong mayabo, ug ang sudlanan nga panit madaot. Hinuon, sila mobutang sa bag-o nga bino sa bag-o nga mga sudlanan nga panit, ug ang duha matipigan." ¹⁸ Samtang si Jesus nagsulti niining mga butang ngadto kanila, tan-awa, usa ka opisyal ang miabot ug miluhod ngadto kaniya. Siya miingon, "Ang akong anak namatay karon lang, apan adto ug itapion ang imong kamot kaniya, ug siya mabuhi." ¹⁹ Unya si Jesus mibarog ug misunod kaniya, ug ang iyang mga disipulo usab. ²⁰ Tan-awa, usa ka babaye nga hilabihan ang pagdugo sa dose ka tuig, miabot sa likod ni Jesus ug mihikap sa tumoy sa iyang sinina. ²¹ Kay siya misulti sa iyang kaugalingon, "Kung ako makahikap lamang sa iyang sinina, ako mahimong mauli-an." ²² Apan si Jesus milingi ug nakita siya, ug miingon "Anak, pagmaisugon. Ang imong pagtuo nakahimo sa pag-ayo kanimo." Ug ang babaye naulian dayon. ²³ Sa dihang miabot si Jesus sa balay sa opisyal, iyang nakita ang tiglugtog sa plawta ug ang panon sa katawhan naghimo ug kasaba. ²⁴ Siya miingon, "Hawa palayo, kay ang babaye dili patay, apan siya natulog." Apan sila mikatawa kaniya sa pagbugal-bugal. ²⁵ Sa dihang ang panon nabutang na sa gawas, siya misulod sa kuwarto ug gigunitan siya sa kamot, ug ang batang babaye mibarog. ²⁶ Ang mga balita mahitungod niini mikaylap ngadto sa tanan niana nga rehiyon. ²⁷ Sa paglabay ni Jesus gikan didto, duha ka buta nga mga lalaki ang misunod kaniya. Sila nagsige ug singgit ug nagsulti, "Kaloy-i kami, Anak ni David!" ²⁸ Sa dihang si Jesus miabot sa balay, ang buta nga mga lalaki miduol kaniya. Si Jesus miingon kanila, "Nagtuo ba kamo nga ako makahimo niini?" Sila miingon kaniya, "Oo, Ginoo." ²⁹ Unya gihikap ni Jesus ang ilang mga mata ug miingon, "Mahitabo kini kaninyo sumala sa inyong pagtuo." ³⁰ Ug ang ilang mga mata naabli. Unya si Jesus hugot nga nagmando kanila ug miingon, "Tan-awa nga walay bisan usa nga masayod niini." ³¹ Apan ang duha ka lalaki miadto sa gawas ug gipakaylap ang mga balita mahitungod niini nianang tibuok nga rehiyon. ³² Samtang kadtong duha ka lalaki milakaw palayo, tan-awa, usa ka amang nga tawo nga gidumalahan sa usa ka demonyo ang gidala ngadto kang Jesus. ³³ Sa dihang ang demonyo gipahawa na, ang amang nga tawo nakasulti. Ang panon sa katawhan nahibulong ug misulti, "Kini wala pa sukad nakita sa Israel!" ³⁴ Apan ang mga Pariseo miingon, "Pinaagi sa magmamando sa mga demonyo, siya makapahawa sa mga demonyo." ³⁵ Si Jesus miadto sa tanan nga mga siyudad ug sa mga baryo. Siya mipadayon sa pagtudlo sa ilang mga sinagoga, sa pagwali sa ebanghelyo sa gingharian, ug sa pag-ayo sa tanang matang sa balatian ug sa tanang matang sa sakit. ³⁶ Sa dihang iyang nakita ang mga panon sa katawhan, siya adunay gugma alang kanila, tungod kay sila nasamok ug naluya. Sila sama sa karnero nga walay magbalantay. ³⁷ Siya miingon sa iyang mga disipulo, "Ang anihonon daghan, apan ang mga

magbubuhay gamay. ³⁸ Busa pag-ampo ngadto sa Ginoo sa pag-ani, aron nga siya magpadala ug mga magbbuhay didto sa iyang anihonon."

Matthew 9:1

Sumpay nga Pamahayag:

Ang manunulat sa balaod mibalik ngadto sa tema kung asa siya nagsugod MAT 8:1 ni Jesus nga nang-ayo sa mga tawo. Kini ang pagsugod ni Jesus sa pag-ayo sa usa ka paralisado nga tawo.

Si Jesus misulod sa usa ka bangka

Tingali ang mga tinun-an miuban kang Jesus.

usa ka bangka

Tingali mao ra gihapon nga bangka sa MAT 8:23. Ipaklaro lamang aron malikayan ang pagkalibog.

miadto sa iyang kaugalingon nga siyudad

Ang laing paghubad: "ang siyudad diin siya nagpuyo" (UDB)

Tan-awa

Nagpaila kini sa sinugdanan sa laing panghitabo sa dako pa nga istorya. Siguro naglambigit kini sa nagkalainlaing mga tawo kaysa miagi nga mga panghitabo. Tingali ang inyong pinulongan adunay pamaagi sa pagpakita niini.

sila...ilang

Naghisgot kini niadtong midala sa paralisado nga tawo ngadto kang Jesus. Siguro giapil sa paralisado nga tawo ang iyang kaugalingon.

Anak

Ang tawo dili tinuod nga anak ni Jesus. Matinahurong nag istorya si Jesus kaniya. Kung kini makalibog, mahimo usab kining hubaron, "Akong higala" o "Batan-on nga tawo," o mahimo usab nga walaon nalang.

Ang imong mga sala napasaylo na

Ang ubang paagi sa paghubad: "Gipasaylo na sa Dios ang imong mga sala" o "Ako nang gipasaylo ang imong mga sala"

Matthew 9:3

Tan-awa

Nagpaila kini sa sinugdanan sa lahing panghitabo sa dako nga istorya. Mahimo kining naglambigit sa nagkalainlaing mga tawo kaysa miagi nga mga panghitabo. Mahimong ang inyong pinulongan adunay pamaagi sa pagbuhay niini.

sa ilang mga kaugalingon

Nagpasabot usab kini "ngadto sa ilang kaugalingon," sa ilang mga hunahuna, o "ngadto sa matag-usa," gamit ang ilang mga baba.

nagpasipala

Nag-angkon si Jesus nga makahimo sa pagbuhay sa mga butang nga gihunahuna sa mga manunulat sa balaod nga ang Dios lamang ang makabuhay.

nasayod sa ilang mga hunahuna

Nakahibalo si Jesus kung unsa ang ilang gihunahuna pinaagi sa iyang gahom o kaha tungod kay iya silang makita nga mag-istoryahanay sa matag-usa.

Nganong naghunahuna kamo ug daotan sa inyong mga kasingkasing?

Naggamit si Jesus sa pangutana nga wala nagkinahanglan ug tubag sa pagbadlong sa mga manunulat sa balaod.

daotan

Kini moral nga klase sa daotan o daotang buhat o pagkadaotan, dili lamang simple nga kasaypanan.

Unsa ang mas sayon...lakaw

Nangutana si Jesus niining pangutana aron sa pagpahinumdom sa mga manunulat sa balaod nga sila nagtuo nga ang tawo naparalisa tungod sa iyang mga sala ug nga kung ang iyang mga sala napasaylo, siya makahimo na sa paglakaw, aron nga kung iya nang ayuhon ang paralisado nga tawo, ang mga manunulat sa balaod makahibalo nga siya makapasaylo sa mga sala.

Kay unsa ang mas sayon sa pagsulti, 'Ang imong mga sala napasaylo na.' o sa pagsulti 'Barog ug lakaw'?

Ang ubang paagi sa paghubad: "Mas sayon ba sa pagsulti nga, 'ang imong mga sala napasaylo na'? o mas sayon sa pagsulti nga 'Tindog ug lakaw'?"

Ang imong mga sala napasaylo na

Nagpasabot kini 1) "Gipasaylo ko na ang imong mga sala"

Apan aron kamo masayod

Ang ubang paagi sa paghubad: "Ako magpamatuod kaninyo."

ug adto sa imong balay

Wala gibawalan ni Jesus ang tawo nga molakaw bisan asa. Gihatagan niya ang tawo sa panahon nga mouli sa iyang balay.

Matthew 9:7

Sumpay nga Pamahayag:

Nagtapos kini sa pag-ayo ni Jesus sa paralisado nga tawo. Unya gitawag ni Jesus ang usa ka tigkolekta sa buhis nga mahimo niya nga mga tinun-an.

naghimaya

Gamita ang sama nga pulong nga inyong gigamit sa MAT 5:16.

sa maong katungod

ang katungod sa pagsulti nga ang mga sala napasaylo na

Mateo...kaniya...siya

Ang tradisyon sa simbahan nagsulti nga kini si Mateo ang nagsulat niini nga Ebanghelyo, apan ang nahisulat wala naghatag ug rason aron usabon ang "kaniya" ug "siya" ngadto sa "Kanako" ug "ako."

Siya miingon kaniya

"Misulti si Jesus kang Mateo"

Sa paglabay ni Jesus gikan didto

Gigamit dinhi kini nga pulong sa pag-ila sa sinugdanan ngadto sa panghitabo nga nagsugod sa "Tan-awa" sa [MAT 9:8](#). Kung ang inyong pinulongan adunay pamaagi sa pagbuhat niini, mahimo ninyo kining ikunsidirar nga gamiton dinhi.

Sa paglabay

Paggamit sa kinatibuk-an nga pulong alang sa "paglakaw." Kini dili klaro kung si Jesus ba naglakaw pataas o paubos o paingon sa Capernaum o palayo gikan niini.

Siya mibarog ug misunod kaniya

"Mitindog si Mateo ug misunod kang Jesus" isip usa ka tinun-an, dili lamang pag-uban kang Jesus ngadto sa iyang sunod nga padulongan.

Matthew 9:10**Kinatibuk-an nga Impormasyon:**

Kining mga panghitabo nahitabo didto sa balay ni Mateo nga tigkolekta sa buhis.

sa balay

Siguro balay kini ni Mateo, apan siguro balay usab kini ni Jesus ("mikaon uban ni Jesus ug sa iyang mga tinun-an"). Ipaklaro lang kung gikinahanglan aron sa paglikay sa kalibog.

Sa dihang ang mga Pariseo nakakita niini

"Sa dihang nakita sa mga Pariseo nga si Jesus mikaon uban sa mga tigkolekta sa buhis ug sa mga makasasala nga tawo"

Matthew 9:12**Kinatibuk-an nga Impormasyon:**

Kining mga panghitabo nahitabo didto sa balay ni Mateo nga tigkolekta ug buhis.

Sa dihang si Jesus nakadungog niini

Dinhi ang "niini" naghigot sa pangutana sa Pariseo mahitungod kang Jesus nga nakigkaon uban sa mga tigkolekta sa buhis ug sa mga makasasala.

Ang mga tawo nga lig-on ang lawas

Ang laing hubad: "ang mga tawo nga himsog"

mananambal

"doktor" (UDB)

kadto lamang nagsakit

"ang nanginahanglan ug mananambal kadto lang nagsakit nga mga tawo"

Kamo kinahanglan motuon kung unsa ang pasabot niini

Ang laing paghubad: "kinahanglan kamo motuon kung unsa ang pasabot niini"

Kamo kinahanglan motuon

Ang pulong nga "Kamo" naghigot sa mga Pariseo.

Matthew 9:14**Sumpay nga Pamahayag:**

Ang mga tinun-an ni Juan nga Tigbawtismo nangutana nganong ang mga tinun-an ni Jesus wala magpuasa.

dili nagappuasa

Ang pagpuasa mao ang dili pagkaon, busa sa pipila ka mga pinulongan diin ang pagpuasa wala ginabuhat mahimo kining ipahayag nga "nagpadayon sa pagkaon"

Mahimo ba ang abay sa kasal magmasulob-on...kanila?

Walay bisan usa nga modahom nga ang mga abay sa kasal magpuasa samtang kauban pa nila ang pamanhonon.

abay sa kasal

Kini nga sambingay alang sa tinun-an ni Jesus.

ang pamanhonon kauban pa nila...sa dihang ang pamanhonon pagakuhaon

Ang "pamanhonon" si Jesus, nga nagpadayon nga buhi ug busa "padayon nga kauban" sa iyang mga tinun-an.

ang pamanhonon pagakuhaon

Ang ubang paagi sa paghubad: "usa ka tawo ang magakuha sa pamanhonon." Kini usa ka sambingay alang sa gipatay.

magmasulob-on

"nagbangutan" o "magul-anon" (UDB)

Matthew 9:16**Sumpay nga Pamahayag:**

Nagpadayon si Jesus sa pagtubag sa pangutana nga gipangutana sa tinun-an ni Juan.

Walay tawo nga mobutang sa usa ka bag-o nga panapton ngadto sa daang panapton

Kini nga sambingay nagpasabot nga ang mga tawo nga nakahibalo lamang sa daang mga tradisyon kay dili andam sa pagdawat sa kung unsa ang bag-o.

panapton
"mga sinina"

ang tinapak
"ang bahin sa bag-o nga panapton" gigamit aron sa pagtabon sa nagisi nga sinina

Matthew 9:17

Sumpay nga Pamahayag:
Nagpadayon si Jesus sa pagtubag sa pangutana nga gipangutana sa tinun-an ni Juan.

Ni ang mga tawo mobutang ug bag-o nga bino ngadto sa daang sudlanan nga panit
Kini usa ka sambingay aron sa pagtubag sa pangutana sa disipulo ni Juan, nga "Nganong kami ug ang mga Pariseo kanunay magpuasa, apan ang imong mga tinun-an dili magpuasa?".

Ni ang mga tawo mobutang
Ang laing paghubad: "Ni walay si bisan kinsa nga moyabo" (UDB) o "Ang mga tawo wala gayod nagbutang"

bag-o nga bino
Ang ubang paagi sa paghubad: "duga sa ubas." Kini naghisgot sa bino nga wala pa gitan-ogan. Kung ang ubas wala mailhi sa inyong lugar, paggamit sa kinatibuk-an nga pulong alang sa prutas.

daang sudlanan nga panit
Kini naghisgot sa sudlanan nga panit nga makadaghan na nga nagamit.

sudlanan nga panit
Kini nga mga sudlanan hinimo gikan sa panit sa hayop. Gitawag usab nila nga "sudlanan sa bino nga bag" o "sudlanan nga panit" (UDB).

ang mga panit magisi
Sa dihang ang bag-o nga bino moawas ug modaghan, ang mga panit magisi tungod kay dili na sila mainat.

maguba
"madaot" (UDB)

presko nga mga sudlanan nga panit
"ang bag-o nga sudlanan nga panit" o "bag-o nga sudlanan sa bino." Kini naghisgot sa sudlanan nga panit nga wala pa sukad nagamit.

Matthew 9:18

Sumpay nga Pamahayag:
Kini nagsugod sa pagsaysay ni Jesus sa pagpabalik sa kinabuhi sa anak nga babaye sa usa ka opisyal nga Judio nga namatay.

niining mga butang
Kini naghisgot sa tubag ni Jesus sa disipulo ni Juan mahitungod sa pagpuasa.

tan-awa
Ang pulong nga "tan-awa" nagpaila kanato ngadto sa bag-o nga tawo sa istorya. Tingali ang inyong pinulongan adunay pamaagi sa pagbuhat niini.

miluhod ngadto kaniya
Sa kultura sa Judio, kini usa ka pamaagi sa usa ka tawo aron sa pagpakita ug pagtahod.

adto ug ibutang ang imong kamot kaniya, ug siya mabuhi
Kini nagpakita nga ang opisyal nga Judio nagtuo nga si Jesus adunay gahom sa pagpabalik sa kinabuhi sa iyang anak.

iyang mga disipulo
mga tinun-an ni Jesus

Matthew 9:20

Sumpay nga Pamahayag:
Kini nagsaysay kung giunsa ni Jesus pag-ayo sa usa ka babaye samtang si Jesus padulong pa sa balay sa opisyal nga Judio.

tan-awa
Ang pulong nga "tan-awa" nagpaila kanato ngadto sa bag-o nga tawo sa istorya. Basin ang inyong pinulongan adunay pamaagi sa pagbuhat niini.

hilabihan ang pagdugo
Ang ubang paagi sa paghubad: "kusog ang dugo nga mogawas." Tingali nagdugo siya gikan sa iyang tagoangkan bisan dili pa kini ang tamang panahon. Ang pipila ka mga kultura tingali adunay matinahuron nga pamaagi sa pagpaila niining balatian.

Kung ako makahikap lamang sa iyang sinina, ako mahimong mauli-an
Naka-ayo na si Jesus ug daghan nga mga tawo, daghan nga mas sobra pa ang gibati kaysa niini nga babaye.

sinina
"kupo"

Apan
"Hinunon" o "Ngani". Unsa ang gilauman sa babaye nga mahitabo nga wala nahitabo.

Anak
Ang babaye dili tinuod nga anak ni Jesus. Si Jesus nag istorya lamang kaniya nga matinahuron. Kung kini makalibog, mahimo usab kining hubaron nga "Batan-ong babaye" o pwede pud nga dili na kini iapil.

Matthew 9:23**Sumpay nga Pamahayag:**

Kini nagbalik ngadto sa pagsaysay ni Jesus sa pagpabalik sa kinabuhi sa anak sa Judio nga opisyal.

balay sa opisyal

Balay kini sa pangulo nga Judio.

plawta

Kini usa ka taas ug binangagan nga pangmusika nga instrumento, nga gitugtog pinaagi sa paghuyop niini o sa tumoy.

tigtugtog sa plawta

"mga tawo nga tigtugtog sa mga plawta"

Hawa palayo

Nakigsulti si Jesus sa daghan nga mga tawo. Ang laing hubad: "Palayo kamo"

kay ang babaye dili patay, apan siya natulog

Naggamit si Jesus sa pasundayag nga mga pulong. Kasagaran kini kaniadto sa panahon ni Jesus sa paghisgot sa usa ka patay nga tawo ingon nga "natulog." Apan dinhi ang patay nga babaye mibangon, nga mura bag siya natulog lamang.

Matthew 9:25**Sumpay nga Pamahayag:**

Kini nagkumpleto sa sinulat mahitungod sa pagpabalik ni Jesus sa kinabuhi sa anak sa Judio nga opisyal.

Kinatibuk-an nga Impormasyon:

Ang bersikulo 26 usa ka gipamubo nga pamahayag nga nagsaysay sa resulta sa pagpabalik ni Jesus niining bataa gikan sa kamatayon.

Sa dihang ang panon nabutang na sa gawas

"Human gipagawas ni Jesus ang mga panon sa katawhan" o "Human gipagawas sa pamilya ang mga tawo"

mibarog

"mibangon sa higdaanan." MAT 8:15.

Ang mga balita mahitungod niini mikaylap ngadto sa tanan nga rehiyon

Kini nagpasabot nga ang mga balita mikaylap tungod kay gisulti kini sa mga tawo didto sa uban nga mga tawo. Ang laing hubad: "Ang mga tawo nianang tibuok rehiyon nakadungog mahitungod niini."

Matthew 9:27**Sumpay nga Pamahayag:**

Kini nagsugod sa pagsaysay mahitungod sa pag-ayo ni Jesus sa duha ka buta nga tawo.

Sa paglabay ni Jesus gikan didto

Mibiya si Jesus sa rehiyon.

Sa paglabay

Dili klaro kung si Jesus nitungas ba o nilugsong. Makagamit ka sa kinatibuk-an nga pulong alang sa "miadto"

Anak ni David

Dili literal nga anak ni David si Jesus, busa mahimo kini nga hubaron isip "Kaliwatan ni David" (UDB). Apan, ang "Anak ni David" usab kay usa ka titulo nga gihatag sa Mesiyas (see MAT 21:9), ug ang mga lalaki tingali nagtawag kang Jesus pinaagi niini nga titulo.

Sa dihang si Jesus miadto sa balay

Kini siguro kaugalingong balay ni Jesus (UDB) o balay sa [MAT 9:10](#).

Oo, Ginoo

Ang ubang paagi sa paghubad: "Oo, Ginoo, nagtuo kami nga makahimo ka sa pag-ayo kanamo."

Matthew 9:29**gihikap ni Jesus ang ilang mata ug miingon**

Kini dili klaro kung iyang gihikap ug dunggan ang mata sa duha ka lalaki o gigamit lang niya ang tuo nga kamot sa paghikap sa usa unya ang usa ka kamot gihikap sa usa ka tawo. Tungod kay ang wala nga kamot kay naandan nga ginagamit alang sa hugaw nga buluhaton, adunay posibilidad nga ang iya lang tuong kamot ang gigamit. Dili usab klaro kung siya misulti samtang siya naghikap kanila o gihikap sila una ug ayha misulti kanila.

ilang mata naabli

Ang ubang paagi sa paghubad: "Giayo sa Dios ang ilang mga mata" o "ang duha ka buta nga lalaki makakita na"

Apan

"Hinunon." Wala gibuhay sa duha ka tawo kung unsa ang gisulti ni Jesus nga ilang buhaton.

gipakaylap ang mga balita

Ang ubang paagi sa paghubad: "Gisultihan ang daghang mga tawo kung unsa ang nahitabo kanila"

Matthew 9:32**Sumpay nga Pamahayag:**

Kini ang pagsaysay mahitungod sa pag-ayo ni Jesus sa giyawaan nga tawo nga dili makasulti ug naghulagway kung unsa ang reaksiyon sa mga tawo.

tan-awa

Ang pulong nga "tan-awa" nagpaila kanato ngadto sa bag-o nga tawo sa istorya. Basin ang inyong pinulongan adunay pamaagi sa pagbuhay niini.

amang

dili makahimo sa pagsulti

amang nga tawo nakasulti

Ang laing hubad: "nagsugod sa pagsulti ang amang" o "ang naamang nga tawo misulti" o "ang tawo, nga dili na gayod amang, misulti"

Ang mga panon sa katawhan nahibulong

Ang ubang paagi sa paghubad: "Nahibulong ang mga tawo o natingala ang mga tawo"

Kini wala pa sukad nakita

Nagpasabot kini, "Wala pa gayod kini nahitabo" o "Wala pay bisan kinsa ang nakabuhay sa bisan unsa nga butang sama niini."

siya makapahawa sa mga demonyo

Ang pulong "siya" naghisgot kang Jesus.

Matthew 9:35**Sumpay nga Pamahayag:**

Bersikulo 35 ang kataposan nga bahin sa istorya nga nagsugod sa MAT 8:1 mahitungod sa pagpang-ayo ni Jesus sa Galilea. (See: [[End of Story]])

Kinatibuk-an nga Impormasyon:

Ang bersikulo 36 nagsugod sa bag-ong bahin sa istorya kung asa gitudloan ni Jesus ang iyang mga tinun-an ug gipadala sila aron sa pagwali ug pag-ayo sama sa iyang gibuhay.

sa tanan nga mga siyudad

Ang ubang paagi sa paghubad: "daghang mga siyudad"

mga siyudad...mga baryo

Ang ubang paagi sa paghubad: "dagkong mga baranggay... gagmayng mga baryo o baranggay" o "dagkong mga lungsod...gagmayng mga lungsod"

tanang matang sa sakit ug tanang matang sa masakiton

Ang ubang paagi sa paghubad: "kada balatian ug kada sakit." Ang pulong nga "balatian" ug "mga sakit" halos managsama ra apan kinahanglan hubaron sa lainlaing pulong kung mahimo. "Balatian" ang hinungdan nga ang tawo magsakit. "Sakit" mao ang pisikal nga kahuyang o kagul-anan nga resulta gikan sa nagkabalatian.

Sila nahisama sa karnero nga walay tigbalantay

Ang ubang paagi sa paghubad: "Walay pangulo ang mga tawo"

Matthew 9:37**Kinatibuk-an nga Impormasyon:**

Naggamit si Jesus ug usa ka sambingay mahitungod sa pag-ani aron sa pagsulti sa iyang mga tinun-an kung unsaon nila pagtagbo sa panginahanglanon sa mga pundok sa tawo sa milabay nga seksiyon.

Ang anihonon daghan, apan ang mga magbubuhay gamay

Kini nga sambingay nagtandi sa daghang mga tawo nga nagtuo sa Dios ug madugang sa iyang gingharian ngadto sa pagpatubo sa tanom sa kaumahan, ug kadtong nagsulti sa uban mahitungod sa Dios nga mahimong mga trabahante. Ang punto niining sambingay mao nga adunay pipila ka mga tawo ang mosulti sa daghang mga tawo mahitungod sa Dios.

anihonon

Ang ubang paagi sa paghubad: "koleksiyon/tinigom sa nahinog nga pagkaon o bunga"

magbubuhay

"mga trabahante"

pag-ampo ngadto sa Ginoo sa pag-ani

Ang ubang paagi sa paghubad: "pag-ampo ngadto sa Ginoo, nga maoy nangulo/nagpatigayon sa anihonon"

Chapter 10

¹ Gitawag ni Jesus sa tingob ang iyang napulo ug duha ka mga disipulo ug naghatag kanila sa katungod ibabaw sa mahugaw nga mga espiritu, sa pagpagawas kanila, ug sa pag-ayo sa tanang matang sa mga balatian ug tanang matang sa mga sakit. ² Karon ang mga ngalan sa napulo ug duha ka mga apostoles mao kini. Ang nauna, si Simon (nga gitawag usab siya nga Pedro), ug si Andres nga iyang igsoon; si Santiago ang anak nga lalaki ni Zebedee, ug si Juan nga iyang igsoon; ³ si Filipe ug Bartolomeo; si Tomas, ug Mateo ang kubrador sa buhis; si Santiago ang anak nga lalaki ni Alfeo ug Taddeo; ⁴ si Simon ang Zealotes, ug si Judas Iscariote, nga mao ang magbudhi kaniya. ⁵ Gipadala ni Jesus kining napulo ug duha. Nagsugo siya kanila ug miingon, "Ayaw pag-adto sa dapit diin nagpuyo ang mga Gentil, ug ayaw pagsulod sa bisan diin nga lungsod sa mga Samarianhon. ⁶ Adtoa hinuon ang nangawala nga karnero sa balay sa Israel. ⁷ Ug samtang kamo moadto, pagwali ug pagsulti, "Ang gingharian sa langit nagkaduol na." ⁸ Ayoha ang masakiton, banhawa ang mga patay, hinloi ang mga sanlahon, ug hinginli ang mga demonyo. Walay bayad ang inyong pagdawat, walay bayad ang paghatag. ⁹ Ayaw pagdala ug bulawan, salapi, o plata sa inyong mga puntal. ¹⁰ Ayaw pagdala ug sudlanan sa inyong pagpanglakaw, o dugang pang sapot, o sandalyas, o usa ka sungkod, kay ang magbubuhay angayan sa iyang pagkaon. ¹¹ Bisan unsang siyudad o baryo nga inyong masudlan, pangitaa kung kinsa ang takos niini, ug pagpuyo didto hangtod nga kamo mobiya. ¹² Sa inyong pagsulod didto sa balay, panghinaoti kini. ¹³ Kung ang balay takos, pasagdi nga ang inyong kalinaw maanaa niini. Apan kung dili kini takos, pasagdi nga ang inyong kalinaw magabalik kaninyo. ¹⁴ Alang niadtong dili magdawat kaninyo o maminaw sa inyong mga pulong, sa dihang mobiya na kamo niana nga balay o siyudad, itaktak ang abog gikan sa inyong mga tiil. ¹⁵ Sa pagkatinuod magsulti ako kaninyo, mas maantos pa alang sa yuta sa Sodoma ug Gomorrah ang adlaw sa paghukom kaysa nianang siyudara. ¹⁶ Tan-awa, ipadala ko kamo sama sa karnero taliwala sa mga lobo, busa pagmaalamon sama sa mga bitin ug dili makapasakit sama sa mga salampati. ¹⁷ Pagbantay sa katawhan! Itugyan nila kamo sa mga konseho, ug latigohon nila kamo sa ilang mga sinagoga. ¹⁸ Ug dad-on kamo atubangan sa mga gobernador ug sa mga hari tungod kanako, ingon nga pagpamatuod ngadto kanila ug ngadto sa mga Gentil. ¹⁹ Sa dihang itugyan na nila kamo, ayaw kamo kabalaka mahitungod kung unsaon o unsa ang inyong isulti, kay kung unsa ang igasulti ihatag kaninyo nianang taknaa. ²⁰ Kay dili na kamo ang magasulti, kondili ang Espiritu sa inyong Amahan ang magasulti diha kaninyo. ²¹ Ang igsoon magatugyan sa igsoon ngadto sa kamatayon, ug ang amahan sa iyang mga anak. Ang mga anak magatindog batok sa ilang mga ginikanan ug maoy hinungdan nga sila pagapatyon. ²² Pagadumtan kamo sa tanan tungod sa akong ngalan. Apan si bisan kinsa kadtong maglahutay sa kataposan, kanang tawhana mamaluwas. ²³ Sa dihang lutoson nila kamo niining siyudara, kalagiw ngadto sa pikas, kay sa pagkatinuod magasulti ako kaninyo, nga dili pa ninyo mahuman pag-adto ang mga siyudad sa Israel sa dili pa moabot ang Anak sa Tawo. ²⁴ Ang usa ka disipulo dili molabaw sa iyang magtutudlo, ni ang sulugoon motaas sa iyang agalon. ²⁵ Igo lamang sa disipulo nga mahisama siya sa iyang magtutudlo, ug ang sulugoon mahisama sa iyang agalon. Kung tawagon nila nga agalon sa balay nga Beelsebul, unsa pa kaha ang pagpakaulaw nila sa iyang panimalay! ²⁶ Busa ayaw kahadlok kanila, kay walay bisan unsang natago nga dili madayag, ug walay bisan unsang tinago nga dili masayran. ²⁷ Kung unsa ang akong gisulti kaninyo diha sa mangitngit, isulti diha sa kahayag, ug kung unsa ang inyong nadungog nga malumo sa inyong dalunggan, imantala diha sa ibabaw sa atop. ²⁸ Ayaw kahadloki kadtong mopatay sa lawas apan dili makahimo sa pagpatay sa kalag. Hinuon, kahadloki siya nga makahimo sa paglaglag sa kalag ug lawas didto sa impiyerno. ²⁹ Dili ba ang duha ka goryon gibaligya alang sa gamay nga sinsilyo? Apan walay usa kanila nga mangahulog ngadto sa yuta nga dili masayran sa inyong Amahan. ³⁰ Apan bisan gani ang mga buhok sa inyong ulo inihap man. ³¹ Ayaw kahadlok, mas bililhon pa kamo kaysa sa daghang mga goryon. ³² Busa si bisan kinsa nga magsugid kanako atubangan sa katawhan, igasugid ko usab atubangan sa akong Amahan nga atua sa langit. ³³ Apan siya nga maglimod kanako atubangan sa katawhan, igalimod ko usab atubangan sa akong Amahan nga atua sa langit. ³⁴ Ayaw hunahunaa nga mianhi ako aron sa pagdala ug kalinaw ibabaw sa kalibotan. Wala ako mianhi aron sa pagdala ug kalinaw, kondili usa ka espada. ³⁵ Kay mianhi ako aron sa pagbutang sa usa ka lalaki batok sa iyang amahan, ug sa anak nga babaye batok sa iyang inahan, ug sa umagad nga babaye batok sa iyang ugangan nga babaye. ³⁶ Ang mga kaaway sa usa tawo mao kadtong anaa sa iyang kaugalingong panimalay. ³⁷ Siya nga nahigugma sa amahan o sa inahan labaw pa kanako dili takos kanako. Ug siya nga nahigugma sa anak nga lalaki ug sa anak nga babaye labaw pa kanako dili takos kanako. ³⁸ Siya nga dili magpas-an sa iyang krus ug mosunod kanako dili takos kanako. ³⁹ Siya nga mangita sa iyang kinabuhi mawad-an niini. Apan siya nga mawad-an sa iyang kinabuhi tungod kanako makakaplag niini. ⁴⁰ Siya nga magdawat kaninyo magadawat kanako, ug siya nga magadawat

kanako magdawat usab kaniya nga nagpadala kanako. ⁴¹ Siya nga magdawat sa usa ka propeta tungod kay siya usa ka propeta makadawat sa ganti sa usa ka propeta. Ug siya nga magadawat sa usa ka tawo nga matarong tungod kay siya usa ka matarong nga tawo makadawat sa ganti sa tawong matarong. ⁴² Si bisan kinsa kadtong maghatag sa usa niining mga gagmay, bisan usa ka baso sa mabugnaw nga tubig, tungod kay siya usa ka disipulo, sa pagkatinuod magasulti ako kaninyo, walay paagi nga mawala kaniya ang iyang ganti."

Matthew 10:1

Sumpay nga Pahayag:

Nagsugod kini sa pag-asoy o pag-istorya ni Jesus sa pagpadala sa iyang dose ka mga apostoles aron sa pagbuhat sa iyang buluhaton.

Gitawag ni Jesus sa tingob ang iyang napulo ug duha ka mga disipulo

Ang ubang paagi sa paghubad: "gitawag ang iyang dose ka mga disipulo"

naghatag kanila sa katungod

Sigurado nga ang teksto klaro nga nagsulti nga kini nga awtoridad o katungod mao ang 1) magpagawas sa mahugaw nga mga espiritu ug 2) pag-ayo sa balatian ug mga sakit.

sa pagpagawas kanila

Ang ubang paagi sa paghubad: "paghingilin sa mahugaw nga mga espiritu sa pagbiya"

tanang matang sa mga balatian ug tanang matang sa mga sakit.

Ang ubang paagi sa paghubad: "matag balatian ug matag sakit." Ang mga pulong "balatian" ug "sakit" may kalabotan sa pag-ayo apan kinahanglan hubaron sa duha ka nagkalainlaing mga pulong kung mahimo. "Baliatian" nga maoy hinungdan sa usa ka tawo nga nagsakit. "Sakit" nga mao ang lawasnong kaluya o kasakit nga resulta gikan sa adunay usa ka balatian.

Matthew 10:2

Kinatibuk-an nga Kasayoran:

Gihatag dinhi sa magsusulat ang mga ngalan sa napulo ug duha ka mga apostoles ingon nga may kalabotan sa kasayoran.

nauna

pagkasunod, dili ang ranggo

ang Zealotes

Ang usa ka posible nga gipasabot 1) "ang Patriyota." Nagpakita kini nga siya bahin o apil sa usa ka grupo sa katawhan nga buot mopalingkawas sa mga Judiong katawhan gikan sa Romanong pagmando. Ang ubang paagi sa paghubad: "ang patriyota" o "ang nasudnon" o "ang mangangaway alang sa kagawasan." Ang uban nga posibling pagpasabot 2) "ang usa nga kugihan." Nagpakita kini nga siya makugihon sa Dios aron pasidunggan. Ang ubang paagi sa paghubad: "mabination."

si Mateo ang kubrador sa buhis

"si Mateo, nga usa ka kubrador o maniningil sa buhis"

ang magbudhi kaniya

"nga magbudhi o magluib o magtraydor gayod kaniya"

Matthew 10:5

Sumpay nga Pamahayag:

Nagsugod dinhi si Jesus sa paghatag ug pahinumdom o pahibalo sa iyang mga tinun-an mahitungod kung unsa ang ilang angay buhaton ug dahomon sa dihang sila molakaw ug magwali na.

Kinatibuk-an nga Kasayoran:

Bisan tuod ang bersikulo 5 nagsugod sa pagsulti nga siya nagpadala sa dose, si Jesus naghatag ug pahimatngon o pahibalo sa wala pa niya sila gipadala.

Gipadala ni Jesus kining napulo ug duha

Sa ubang paagi sa paghubad: "Nagpadala si Jesus niining dose ka mga lalaki" o "mao kini ang dose ka mga lalaki nga gipadala ni Jesus"

gipadala

Si Jesus nagpadala kanila alang sa tukma nga katuyoan. Ang "pagpadala" ang pulong nga naghigot sa "mga apostoles" nga gigamit sa [MAT 10:2](#).

Nagsugo siya kanila

Ang ubang paagi sa Paghubad: "Nagsulti siya kanila kung unsa ang ilang kinahanglan buhaton" o "Nagsugo siya kanila"

nangawala nga karnero sa balay sa Israel

Kini usa ka pasundayag nga nagtandi sa kinatibuk-an nasud sa Israel ngadto sa mga karnero nga nahisalaag gikan sa ilang magbalantay.

balay sa Israel

Kini nga pulong nagtumong o naghigot ngadto sa nasod sa Israel. Ang laing paagi sa paghubad: "katawhan sa Israel" o "kaliwat sa Israel."

Ug samtang kamo moadto

ang "kamo" nagtumong o nagpasabot sa dose ka mga tinun-an.

Ang gingharian sa langit nagkaduol na."

Gikinahanglan nga hubaron nimo kini sa samang paagi sa paghubad sa samang panghunahuna sa MAT 3:2.

Matthew 10:8**Sumpay nga Pahayag:**

Nagpadayon si Jesus sa pagpahimangno sa iyang mga tinun-an mahitungod sa ilang angay buhaton sa dihang sila molakaw ug magwali na.

kamo... inyong

Kini nagtumong o naghisgot sa dose ka mga tinun-an.

bulawan, salapi, o plata

Kini nga mga metal nagagikan sa hinimo nga mga sinsilyo. Busa kung ang metal wala mailhan sa inyong dapit, hubara kini nga "kwarta o salapi."

puntal

Kini nagpasabot sa "puntal" o "nga porma ug bakos nga sudlanan sa kwarta", apan nagtumong o naghisgot kini sa bisan unsang pwede gamiton sa pagdala ug kwarta. Ang bakos usa ka taas nga panapton o panit nga isuot palibot sa hawak. Sakto kini ka luag nga pwedeng lukoton ug gamiton nga sudlan ug kwarta.

sudlanan sa inyong pagpanglakaw

Sama kini sa mga bag nga gamiton aron sa pagdala ug mga gamit sa paglakaw, o usa ka bag nga gamiton sa tanan aron sa pagkolekta ug pagkaon o kwarta.

dugang pang sapot

Gamita ang sama nga pulong nga imong gigamit sa "Bisti o sinina" sa MAT 5:40.

mamumuo

"trabahanti o trabahador"

sa iyang pagkaon

Ang ubang paagi sa paghubad: "kung unsa iyang kinahanglanon"

Matthew 10:11**Sumpay nga Pamahayag:**

Nagpadayon si Jesus sa pagpahimangno sa iyang mga tinun-an mahitungod sa ilang angay buhaton sa dihang sila molakaw ug magwali na.

inyong...inyong

Kini nagtumong o naghisgot sa dose ka mga apostoles.

Bisan unsang siyudad o baryo nga inyong masudlan

Ang ubang paagi sa Paghubad: "Sa higayon nga kamo mosulod na sa usa ka siyudad o baryo" o "Matag siyudad o baryo nga inyong maadtoan"

siyudad...baryo

"dako nga baryo...gamay nga baryo" o "dako nga lungsod...gamay nga lungsod." kini managsama nga pulong sa MAT 9:35.

puyo didto hangtod sa inyong pagbiya

Ang ubang paagi sa Paghubad: "pagpabilin sa balay sa maong tawo hangtod nga kamo mobiya sa lungsod o baryo"

Sa inyong pagsulod didto sa balay, abiabiha kini.

Ang ubang paagi sa Paghubad: "Sa inyong pagsulod didto sa balay, panghinaoti ang mga tawo nga nagpuyo didto." Ang usa ka kasagarang panghinaot niadtong panahona mao ang "Ang kalinaw maana niining balaya!"

ang balay takos

Ang ubang paagi sa Paghubad: ang katawhan nga nagpuyo nianang balaya magmadinawaton kaninyo" o "ang katawhan nga nagpuyo nianang balaya maayong magtagad kaninyo" (UDB)

pasagdi nga ang inyong kalinaw maana niini

Ang ubang paagi sa Paghubad: "Ang kalinaw moabot niini" o "ang katawhan nga nagpuyo nianang balaya magpuyo nga adunay kalipay"

inyong kalinaw

Mao kini nga kalinaw ang gipangayo sa apostoles gikan sa Dios aron mokunsad diha sa katawhan sa ilang balay.

Apan kung dili kini takos

Ang ubang paagi sa Paghubad: "kung dili maayo ang pagdawat nila kaninyo" o "kung dili maayo ang pagtagad nila kaninyo" (UDB).

pasagdi nga ang inyong kalinaw magabalik kaninyo.

Kini adunay duha ka posible nga ipasabot: 1) kung ang tagbalay dili takos, ang Dios mokuha gayod pagbalik sa kalinaw o mga panalangin gikan niana nga tagbalay o 2) kung ang tagbalay dili takos, ang mga apostoles aduna gayoy buhaton nga mga butang, sama sa pagpangayo sa Dios nga dili dunggon ang ilang pag-abiabi sa kalinaw. Kung ang imong pinulongan adunay susama nga ipasabot sa pagkuha ug balik sa pag-abiabi o sa epekto niini, angay kanang gamiton dinhi.

Matthew 10:14**Sumpay nga Pahayag:**

Nagpadayon si Jesus sa pagpahinumdom o pagpahibalo sa iyang mga tinun-an mahitungod kung unsa ang ilang angay nga buhaton sa dihang sila manlakaw aron sa pagwali.

Alang niadtong dili magdawat kaninyo o maminaw

Ang ubang paagi sa Paghubad: "kung walay katawhan nianang lungsora nga modawat o maminaw kaninyo"

kaninyo...inyong

Kini nagtumong o naghigot sa dose ka apostoles.

maminaw sa inyong mga pulong

Ang ubang paagi sa Paghubad: "maminaw sa inyong mensahe" (UDB) o "maminaw sa kung unsa ang inyong gisulti"

siyudad

Hubaron nimo kini sama sa paagi nga gigamit sa [MAT 10:11](#).

itaktak ang abog gikan sa inyong mga tiil

Ang ubang paagi sa pagHubad: "itaktak ang abog nianang balaya o siyudad nga naa sa inyong mga tiil." Kini timailhan nga ang Dios nagsalikway sa katawhan nianang balaya o siyudad.

mas maantos pa

Ang ubang paagi sa Paghubad: "ang pag-antos mas hilabihan"

sa yuta sa Sodoma ug Gomorrah

Ang ubang paagi sa Paghubad: "ang katawhan nga nagpuyo sa mga siyudad sa Sodoma ug Gomorrah" nga gilaglag sa Dios uban sa kalayo nga gipadala gikan sa langit .

nianang siyudara

Kini nagtumong o naghigot sa katawhan niadto nga siyudad nga wala midawat sa mga apostoles o naminaw sa ilang mensahe.

Matthew 10:16**Sumpay nga Pahayag:**

Nagpadayon si Jesus sa pagpahinumdong o pahibalo sa iyang mga tinun-an. Dinhi nagsugod siya pagsulti kanila mahitungod sa kasakitan nga ilang mahiagoman sa dihang sila moadto na aron sa pagwali.

Tan-awa

Ang pulong nga "Tan-awa" dinhi nagdugang ug pagpasabot kung unsa ang mosunod. Ang ubang paagi sa paghubad: "Lantaw" o "Paminaw" o "Hatagi ug pagtagad kung unsa ang akong isulti kaninyo"

ipadala ko kamo

ipadala sila ni Jesus alang sa tukma nga katuyoan.

sama sa karnero taliwala sa mga lobo

Nagtandi si Jesus sa mga tinun-an nga iyang ipadala nga sama sa walay mahimo nga mga mananap nga moadto kung asa ang mga ihalas nga mga hayop nga mahimong moaslang kanila.

sama sa karnero

ang karnero wala gayoy mahimo.

taliwala sa mga lobo

Ang ubang paagi sa Paghubad: "taliwala sa katawhan nga sama kabangis sa mga manunukob" o "taliwala sa katawhan nga nagbuhay sama sa ginabuhay sa mga bangis nga mga hayop" o "taliwala sa katawhan nga moaslang kaninyo"

busa pagmaalamon sama sa mga bitin ug dili makapasakit sama sa mga salampati.

Ang ubang paagi sa Paghubad: "buhay nga adunay pagsabot ug pasidaan, lakip ang adunay pagka-inosinte ug hiyas."

Itugyan nila kamo sa mga konseho,

Ang ubang paagi sa Paghubad: "Tungod kay sila magdakop kaninyo ug magdala ngadto sa ilang mga husayanan."

Itugyan nila kamo sa mga

Mao kini ang gibuhay ni Judas ngadto kang Jesus. Ang ubang paagi sa Paghubad: "magluib kaninyo aron" o "ihatag kamo ngadto sa" o "pagadapkon kamo ug sulayan pinaagi."

mga konseho

Mao kini ang mga duol sa mga relihiyosong tigdumala o kadagkoan sa tingob nga nagbantay sa kalinaw diha sa katilingban. Ang ubang paagi sa Paghubad: "mga husgado."

latigohon nila kamo

Ang ubang paagi sa Paghubad: "bunalan kamo pinaagi sa usa ka latigo."

dad-on kamo

"dad-on kamo nila" o "guyoron kamo nila"

tungod kanako

Ang ubang paagi sa Paghubad: "tungod kay kamo nahisakop man kanako" (UDB) o "tungod kay kamo nagsunod nako"

Matthew 10:17**ngadto kanila ug ngadto sa mga Gentil**

Ang "kanila" nagtumong o naghigot sa "mga gobernador ug mga hari" o ngadto sa mga Judiong mga magsusumbong .

Matthew 10:19**Sumpay nga Pahayag:**

Nagpadayon si Jesus sa pagpahimangno o pagpahibalo sa iyang mga tinun-an mahitungod sa kasakitan nga ilang mahiagoman sa dihang sila moadto aron sa pagwali.

Sa dihang itugyan na nila kamo

"Sa dihang itugyan kamo sa mga tawo ngadto sa mga maghuhusay." Ang "katawhan" kini susama lamang sa "mga tawo" sa [MAT 10:17](#).

kamo

Ang "kamo" ug "inyong" nagtumong o naghigot sa dose ka mga tinun-an.

ayaw kamo kabalaka

Ang ubang paagi sa Paghubad: "ayaw gayod kabalaka"

unsaon o unsa ang inyong isulti

"Unsaon ninyo pagsulti o kung unsa ang inyong isulti." Kining duha ka mga panghunahuna mahimong usahon sa pag-ingon: "Unsa ang inyong isulti."

nianang taknaa

Ang ubang paagi sa Paghubad: "nianang orasa"

ang Espiritu sa inyong Amahan

Kung kinahanglanon, mahimo kining hubaron ingon nga "ang Espiritu sa Dios sa inyong langitnong Amahan" o dugangan aron tin-aw nga naghigot sa Dios ang Balaang Espiritu ug dili sa espiritu sa kalibotanong amahan.

Amahan

Kini ang pinakaimportante nga titulo sa Dios.

diha kaninyo

Ang ubang paagi sa Paghubad: "pinaagi kaninyo"

Matthew 10:21

Sumpay nga Pahayag:

Nagpadayon si Jesus sa pagpahimangno o pagpahibalo sa iyang mga tinun-an mahitungod sa kasakitan nga ilang sagubangon sa dihang sila moadto aron sa pagwali.

Ang igsoon magatugyan sa igsoon ngadto sa kamatayon, ug ang amahan sa iyang mga anak.

Ang ubang paagi sa Paghubad: "Ang mga igsoon magtugyan sa ilang mga igsoon ngadto sa kamatayon, ug ang mga amahan magtugyan sa ilang mga anak ngadto sa kamatayon"

magtugyan

Hubara kini sa sama nga paagi nga imong gibuhat sa [MAT 10:17](#).

magatindog batok

Ang ubang paagi sa Paghubad: "mosupak o makig-away" (UDB) o "makigbatok."

hinungdan nga sila pagapatyon.

Ang ubang paagi sa Paghubad: "ug pagapatyon sila" o "ug adunay katungod o awtoridad aron sila pagapatyon"

Pagadumtan kamo sa tanan

Ang ubang paagi sa Paghubad: "Ang tanan magdumot kaninyo" o "Ang tanang katawhan magdumot kaninyo"

Kaninyo...kaninyo...kamo...kaninyo

Kini nagtumong o naghigot ngadto sa dose ka mga apostoles.

tungod sa akong ngalan

Ang ubang paagi sa Paghubad: "tungod kanako" o "tungod kay nagsalig kamo kanako" (UDB)

kadtong maglahutay

Ang ubang paagi sa Paghubad: "bisan kinsa nga magpadayon"

kanang tawhana mamaluwas

Ang ubang paagi sa Paghubad: "Ang Dios magkuha nianang tawhana"

kalagiw ngadto sa pikas

"Ikyas ngadto sa sunod nga siyudad"

moabot

Ang ubang paagi sa Paghubad: "miabot"

Matthew 10:24

Sumpay nga Pahayag:

Nagpadayon si Jesus sa pagpahibalo sa iyang mga tinun-an mahitungod sa kasakitan nga ilang mahiaguman sa dihang sila moadto na sa gawas aron pagwali.

Ang usa ka tinun-an dili molabaw sa iyang magtutudlo,

Mao kini ang kinatibuk-an nga kamatuoran, dili pamahayag mahitungod sa usa ka tinun-an ug magtutudlo. Ang usa ka tinun-an "dili kaayo importante" busa dili siya labaw sa iyang magtutudlo. Siguro tungod kay siya "wala kaayoy nahibal-an" o "walay taas nga ranggo" o "walay mas maayo" nga molabaw sa iyang magtutudlo. Ang ubang paagi sa Paghubad: "Ang usa ka tinun-an dili kanunay nga importante kaysa sa iyang magtutudlo" o "Ang usa ka magtutudlo kanunay nga mas importante kaysa sa iyang tinun-an."

ni ang sulugoon motaas sa iyang agalon

"ug ang usa ka sulugoon dili molabaw sa iyang agalon." Mao kini ang kinatibuk-an nga kamatuoran, dili mahitungod sa partikular nga agalon ug sulugoon. Ang usa ka sulugoon dili "dako" o "labaw nga importante" kaysa sa iyang agalon. Ang ubang paagi sa Paghubad: "ug ang usa ka sulugoon dili kanunay importante kaysa sa iyang agalon" o "ug ang usa ka agalon kanunay nga labaw nga importante kaysa sa iyang sulugoon."

sulugoon

"katabang"

agonalon

"tag-iya" o "amo"

Igo lamang sa disipulo nga mahisama siya sa iyang magtutudlo

Ang ubang paagi sa Paghubad: "Ang tinun-an kinahanglan nga mag-uswag aron mahisama sa iyang magtutudlo"

mahisama siya sa iyang magtutudlo

Ang ubang paagi sa Paghubad: "Daghang nasayran sama sa mga nahibaloan sa iyang" o "mahisama sa iyang magtutudlo"

ug ang sulugoon mahisama sa iyang agalon.

Ang ubang paagi sa Paghubad: "ug ang sulugoon kinahanglan nga mahisama lang sa iyang agalon"

Kung tawagon nila nga agalon sa balay si Beelsebul, unsa pa kaha ang pagpakaulaw nila sa iyang panimalay!
gidagmalan si Jesus, busa ang iyang mga tinun-an gikinahanglan nga magdahom usab sa samang pagdagmal o labaw pa.

Kung tawagon nila

Ang ubang paagi sa Paghubad: "Tungod kay ang katawhan nagtawag"

agonal sa balay

Naggamit si Jesus sa pasundayag alang sa iyang kaugalingon.

Beelsebul

Kini nga ngalan mahimo nga 1) gisulat derikta kang "Beelsebul" o 2) hubaron sa orihinal, gituyo nga pagpasabot kang "Satanas."

sa iyang panimalay

Kini nga pasumbingay nagpasabot sa mga tinun-an ni Jesus.

Matthew 10:26

Sumpay nga Pahayag:

Nagpadayon si Jesus sa pagpahimangno o pagpahibalo sa iyang mga tinun-an mahitungod sa kasakitan nga ilang mahiagoman sa dihang sila moadto na pagawas aron sa pagwali.

ayaw kahadlok kanila

Ang "kanila" dinhi nagtumong o naghigot ngadto sa katawhan nga nagdagmal sa mga sumosunod ni Jesus.

kay walay bisan unsang natago nga dili madayag, ug walay bisan unsang tinago nga dili masayran

Ang ubang paagi sa Paghubad: "Ipadayag sa Dios ang mga butang nga gitago sa katawhan."

Kung unsa ang akong gisulti kaninyo diha sa mangitngit, isulti diha sa kahayag,

Ang ubang paagi sa Paghubad: "Sultihi ang katawhan nga naa sa kahayag unsa gani ang akong gisulti kaninyo sa mangingit, ug ipakaylap didto sa taas sa balay kung unsa ang inyong klaro nga nadungog sa inyong dalunggan"

Kung unsa ang akong gisulti kaninyo diha sa mangitngit

Ang ubang paagi sa Paghubad: "Unsa ang akong gisulti kaninyo sa tago" o "Ang mga butang nga akong gipanulti kaninyo sa tago"

isulti diha sa kahayag

Ang ubang paagi sa Paghubad: "isulti nga dayag" o "isulti sa katawhan"

kung unsa ang inyong nadungog nga malomo sa inyong dalunggan

Ang ubang paagi sa Paghubad: "Unsa ang akong gihung-hong ngadto kaninyo"

imantala diha sa ibabaw sa atop.

Ang ubang paagi sa Paghubad: "isulti kini sa makusog nga tingog aron ang tanan makadungog." Ang atop sa balay nga halapad diin nagpuyo si Jesus, ug ang katawhan nga anaa sa layo makadungog ni bisan kinsa nga magsulti pinaagi sa makusog nga tingog.

Matthew 10:28

Sumpay nga Pahayag:

Nagpadayon si Jesus sa pagpahimangno o pagpahibalo sa iyang mga tinun-an mahitungod sa kasakitan nga ilang sagubangon sa dihang sila moadto aron sa pagwali.

Kinatibuk-an nga impormasyon:

Nagsugod dinhi si Jesus sa paghatag ug mga katarungan ngano nga ang iyang mga tinun-an gikinahanglan nga dili mahadlok sa kasakitan nga ilang masinatian.

Ayaw kahadlok kadtong magpatay sa lawas apan dili makahimo pagpaantos sa kalag.

"Ayaw kahadlok sa katawhan. Makapatay sila sa lawas, apan dili sila makapaantos sa kalag."

magpatay sa lawas

mao ang hinungdan sa lawasnonng kamatayon. Kung kini nga mga pulong bakikaw o dili tukma, mahimo silang hubaron sama sa "pagpatay kaninyo" o "pagpatay sa uban nga katawhan."

lawas

ang parti o bahin sa usa ka tawo nga mahikapan o magunitan.

pagpatay sa kalag

pagpaantos sa katawhan human nga sila mamatay

kalag

ang parti sa usa ka tawo nga dili pwedeng hikapon o gunitan ug mabuhi sa pagkahuman nga ang lawas mamatay

Dili ba ang duha ka goryon gibaligya alang sa gamay nga sinsilyo?

Mahimo kining hubaron ingon nga "hunahunaa ninyo ang mga goryon. Aduna lamang silay gamay"

nga bili nga mapalit ninyo ang duha kanila sa usa ka gamay lamang nga sinsilyo"

mga goryon

Kini gagmay kaayo nga mga langgam nga mokaon ug liso nga ginagamit sa pagpasundayag sa mga butang nga gihunahuna sa katawhan nga dili importante.

gamay nga sinsilyo

Kini usahay ginahubad sa pinakagamay nga sinsilyo sa nagkalain-laing pinulongan. Kini nagtumong o nagpasabot sa bronsi nga sinsilyo nga adunay bili nga 1/16 nga sweldo sa usa ka adlaw sa trabahante. Mahimo usab kining hubaron nga "gamay kaayo nga kantidad."

Apan walay usa kanila nga mangahulog ngadto sa yuta nga dili masayran sa inyong Amahan.

Kini nga pagpahayag mahimo nga hubaron "kung ang usa kanila mahulog ngadto sa yuta ang inyong Amahan nasayod niini" o "ang inyong Amahan ang nasayod niini nga kung ang usa kanila mahulog ngadto sa yuta"

walay usa kanila

"walay usa nga gamay nga langgam nga goryon"

mangahulog ngadto sa yuta

"mamatay"

bisan gani ang mga buhok sa inyong ulo inihap man

"Ang Dios nasayod bisan pa pila ka mga buhok nga anaa sa inyong ulo" .

inihap

"giihap"

mas bililhon pa kamo kaysa sa daghang mga goryon

"Kay mas labaw pa kamong bililhon sa Dios kaysa sa mga goryon."

Matthew 10:32

Sumpay nga Pahayag:

Nagpadayon si Jesus sa pagpahimangno o pagpahibalo sa iyang mga tinun-an mahitungod sa mga rason ngano nga sila kinahanglan nga dili mahadlok sa kasakitan nga ilang masinatian.

Busa si bisan kinsa nga magsugid kanako atubangan sa katawhan

"Bisan kinsa nga mosulti sa uban nga siya akong tinun-an" o "bisan kinsa nga nag-ila atubangan sa kadaghanan nga siya maunongon kanako."

magsugid

"nag-ila"

atubangan sa katawhan

"atubangan sa katawhan" o "atubangan sa ubang tawo."

Amahan

Kini importante nga titulo sa Dios.

Apan siya nga maglimod kanako atubangan sa katawhan

"siya nga nagdumili kanako atubangan sa katawhan" o "siya nga nagsalikway kanako atubangan sa kawtahan" o "bisan kinsa nga nagdumili sa pag-ila sa atubangan sa uban nga siya akong tinun-an" o "kung si bisan kinsa nga nagdumili sa pagsulti nga siya maunongon kanako."

Matthew 10:34

Sumpay nga Pahayag:

Nagpadayon si Jesus sa pagpahimangno o pagpahibalo sa iyang mga tinun-an mahitungod sa rason ngano nga sila gikinahanglan nga dili mahadlok sa kasakitan nga ilang masinatian.

Ayaw hunahunaa

"Ayaw pagdahom" o "Ayaw gayod kamo paghunahuna"

usa ka espada

Kini nagpasundayag sa 1) mapintas nga kamatayon

pagbutang

"motalikod" o "pagkabahin" o "pagkabulag"

usa ka lalaki batok sa iyang amahan

"usa ka anak batok sa iyang amahan"

ang kaaway sa usa tawo

"Kaaway sa usa ka tawo" o "Ngil-ad nga kaaway sa usa ka tawo"

kadtong anaa sa iyang kaugalingong panimalay.

"miyembro o sakop sa iyang kaugalingong panimalay"

Matthew 10:37

Sumpay nga Pahayag:

Nagpadayon si Jesus sa pagpahimangno o pagpahibalo sa iyang mga tinun-an mahitungod sa rason ngano nga sila gikinahanglan nga dili mahadlok sa kasakitan nga ilang masinatian.

Siya nga nahigugma...dili takos

Ang ubang paagi sa Paghubad: "Kinsa kadtong nahigugma...dili takos" o "kung ikaw nahigugma...ikaw dili takos."

Siya nga

Mahimo kining hubaron ingon nga "Bisan kinsa" o "Ang usa nga" o "matag-usa nga" o "katawhan nga" (UDB)

nahigugma

Ang pulong nga "nahigugma" nagtumong kini o naghigot sa "inigsoon nga gugma" o "gugma gikan sa higala." mahimo usab kining hubaron ingon nga

"pag-atiman kang" o "mas mahinalaron kang" o "mas gusto kang."

kay dili takos kanako

Mahimo kining hubaron ingon nga "dili angayan nga mahisakop kanako" o "dili takos nga mahimong akong tinun-an " o "dili takos nga mahiusa kanako."

Siya nga dili magpas-an ...dili

Ang ubang paagi sa Paghubad: "Kadtong wala magpas-an...dili" o "Kung dili kamo magpas-an...dili kamo" o "Gawas kung kamo magpas-an ...dili kamo."

magpas-an...krus ug mosunod

Kini usa ka pasundayag nga siya andam sa kamatayon. Kinahanglan nimong gamiton ang kasagaran nga mga pulong aron sa pagkuha sa usa ka butang ug paglakaw niini sa likod sa ubang tawo.

magpas-an

"pagkuha" o "pagpunit ug dad-on"

Siya nga mangita...mawad-an...siya nga mawad-an...makakaplag

Kini nga mga pulong kinahanglan posibleng hubaron sa mubo nga pulong. Ang ubang paagi sa Paghubad: "Kadtong nangita...mawad-an...kadtong mawad-an...makakita" o "kung ikaw mangita...ikaw mawad-an...kung ikaw mawad-an...ikaw makakita."

mangita

"magtipig" o "magluwas." Ang ubang paagi sa Paghubad: "misulay sa pagtipig"o "misulay sa pagluwas."

mawad-an niini

Kini wala nagpasabot sa usa ka tawo nga mamatay. Kini usa ka pasundayag sa "dili makabaton ug kinabuhing walay kataposan."

nga mawad-an sa iyang kinabuhi

Kini wala nagpasabot nga siya mamatay. Nagpasabot kini nga ang tawo nag-isip nga ang pagsunod kang Jesus mas labaw pang importanti kaysa sa iyang kaugalingong kinabuhi. Ang ubang paagi sa Paghubad: "Nga naglimod sa iyang kaugalingon."

tungod kanako

"tungod kay siya misalig kanako" o "sa akong nahimo" o "tungod kanako." Kini susama nga panghunahuna sa "tungod kanako" [MAT 10:18](#).

makakaplag niini

Kini nga pasundayag naghisgot sa "makakita sa tinuod nga kinabuhi."

Matthew 10:40

Sumpay nga Pahayag:

Nagpadayon si Jesus sa pagpahimangno o pagpahibalo sa iyang mga tinun-an mahitungod sa mga rason ngano nga sila kinahanglan nga dili mahadlok sa kasakitan nga ilang masinatian.

Siya nga

Kini mahimo nga hubaron "Bisan si kinsa" o "matag-usa nga" o "Ang usa nga."

magadawat

Kini managsama nga pulong "pagdawat" sa [MAT 10:14](#) ug nagpasabot "pagdawat ingon nga bisita."

kaninyo

Ang "kaninyo" nagtumong o naghisgot ngadto sa dose ka apostoles nga giistoryahan ni Jesus.

magadawat kanako magdawat usab kaniya

"nagdawat sa Dios nga Amahan nga nagpadala kanako"

Matthew 10:42

Sumpay nga Pamahayag

Gitapos ni Jesus ang iyang pagpahimangno sa iyang mga tinun-an mahitungod sa ilang angay nga dahomon sa dihang sila manlakaw na aron magwali.

Kinsa kadtong maghatag

"Bisan kinsa nga maghatag."

sa usa niining mga gagmay, bisan sa usa ka baso nga mabugnawng tubig, tungod kay siya usa ka disipulo

Mahubad usab kini ingon nga "bisan kinsa sa usa niining mga gagmay nga mohatag ug usa ka baso nga bugnawng tubig tungod kay siya usa ka tinun-an nako" o "usa nga pinakaubos nga akong tinun-an bisan sa paghatag ug mainom nga bugnawng tubig."

walay paagi nga mawala kaniya ang iyang ganti."

"kanang tawhana sigurado gayod nga makadawat sa iyang ganti"

mawala

"masalikway." Wala kini kalabotan sa pagbaton ug mga katungod nga kuhaon.

Chapter 11

¹ Miabot sa dihang si Jesus natapos sa pagtudlo sa iyang napulo ug duha ka mga disipulo, siya mihawa gikan didto aron sa pagtudlo ug pagsangyaw sa ilang mga siyudad. ² Karon sa dihang nabalitaan ni Juan didto prisohan ang mahitungod sa nahimo ni Cristo, siya nagpadala ug mensahe pinaagi sa iyang mga disipulo ³ ug miingon kaniya, "Ikaw ba ang usa nga moabot, o aduna pa bay laing tawo nga kinahanglan namong pangitaon?" ⁴ Si Jesus mitubag ug miingon kanila, "Lakaw ug isulti kang Juan kung unsa ang inyong nakita ug nadungog. ⁵ Ang buta nga mga tawo nakadawat sa ilang panan-aw, ang bakol nga mga tawo nakalakaw, nahinloan ang mga sanglahon, ang mga bungol nakadungog pag-usab, ang mga patay nga tawo nabuhi pag-usab, ug ang mga nanginahanglan nga mga tawo nasultihan sa maayong balita. ⁶ Ug bulahan ang bisan si kinsa nga wala makakaplag ug higayon nga mapandoltungod kanako." ⁷ Samtang kining mga tawo padulong na sa dalan, si Jesus misulti sa panon sa katawhan mahitungod kang Juan, "Unsa ang inyong giadto sa disyerto nga tan-awon—ang bagakay nga napiog pinaagi sa hangin? ⁸ Apan unsa ang inyong giadto aron tan-awon—usa ka tawo nga nakasuot ug humok nga panapton? Tinuod, kadtong misuot ug humok nga panapton gapuyo sa mga balay sa hari. ⁹ Apan unsa ang inyong giadto aron tan-awon—usa ka propeta? Oo, ako mosulti kaninyo, ug mas labaw pa sa usa ka propeta. ¹⁰ Kini siya mao ang gisulat, 'Tan-awa, ako magapadala sa akong mensahero una sa imong dagway, nga mao ang moandam sa imong dalan una kanimo.' ¹¹ Ako mosulti kaninyo sa tinuoray, taliwala niadtong gipakatawo sa mga babaye walay mas labaw kang Juan nga Magbabawtismo. Apan, ang dili mahinungdanon nga tawo sa gingharian sa langit mas dako kay kaniya. ¹² Gikan sa adlaw ni Juan nga Magbabawtismo hangtod karon, ang gingharian sa langit nagaantos sa pagpanglupig, ug ang mga tawo nga manlulupig magailog niini pinaagi sa kusog. ¹³ Kay ang tanang mga propeta ug ang balaod nagapanag-an na hangtod kang Juan. ¹⁴ Ug kung ikaw andam sa pagdawat niini, kini si Elias, ang usa nga moabot. ¹⁵ Siya nga adunay dalunggan sa pagpamati, papamatia siya. ¹⁶ Sa unsa nako igakumpara kini nga henerasyon? Kini sama sa mga bata nga nagdula sa merkado, nga naglingkod ug nagtawag sa usag-usa ¹⁷ ug misulti, 'Kami nitugtog ug plawta alang kaninyo, ug kamo wala misayaw. Kami nagsubo, ug kamo wala midangoyngoy.' ¹⁸ Si Juan miabot nga wala nagkaon ug tinapay o nag-inom ug bino, ug sila misulti, 'Siya anaay demonyo.' ¹⁹ Ang Anak sa Tawo miabot nga nagkaon ug nag-inom ug sila misulti, 'Tan-awa, siya dako ug kaon nga tawo ug palahubog, usa ka higala sa mga kubrador sa buhis ug sa mga makasasala!' Apan ang kaalam gipakamatarong pinaagi sa iyang mga buhat." ²⁰ Unya si Jesus misugod sa pagbadlong sa mga siyudad diin nahimo ang kadaghanan sa iyang gamhanan nga buhat, tungod kay wala sila naghinulsol. ²¹ "Pagkaalaot nimo, Corazin! Pagkaalaot nimo, Betsaida! Kung ang makagagahom nga mga buhat nga nahimo kaninyo nahitabo unta sa Tiro ug Sidon, naghinulsol na unta sila kaniadto pa nga nagsul-ob sa sako ug mga abo. ²² Apan mas maantos pa ang Tiro ug Sidon sa adlaw sa paghukom kaysa kaninyo. ²³ Ikaw, Capernaum, nagahunahuna ka ba nga bayawon ka didto sa langit? Dili, ikaw pagadad-on paubos sa hades. Kay kung sa Sodoma aduna pa untay gihimo nga makagagahom nga mga buhat nga nabuhat kanimo, kini nagpabilin pa unta hangtod karon. ²⁴ Apan ako magasulti kanimo nga mas sayon pa alang sa yuta sa Sodoma sa adlaw sa paghukom kay kanimo." ²⁵ Niadto nga higayon si Jesus miingon, "Gidayeg ko ikaw, Amahan, Ginoo sa langit ug sa kalibotan, tungod kay imong gitago kining mga butanga gikan sa maalamon ug adunay pagsabot, ug gipakita kini niadtong mga wala matudloi, sama sa mga gagmay nga bata. ²⁶ Oo, Amahan, kay kini makapahimuot gayod kanimo. ²⁷ Ang tanang butang nga gisangon kanako gikan sa akong Amahan. Ug walay bisan usa nga nasayod sa Anak gawas sa Amahan, ug walay bisan usa nga nasayod sa Amahan gawas sa Anak, ug si bisan kinsa nga gitinguha sa Anak nga ipakita siya. ²⁸ Duol kanako, kamong tanan nga naghago ug ang gibug-atan, ug papahulayon ko kamo. ²⁹ Kuhaa ang akong yugo diha kaninyo ug pagkat-on gikan kanako, kay ako malumo ug mapainubsanon ang kasingkasing, ug inyong makaplagan ang kapahulayan sa inyong kalag. ³⁰ Kay ang akong yugo masayon ug ang akong lulan magaan."

Matthew 11:1

Kinatibuk-ang Kasayoran:

Kini ang sinugdanan sa bag-o nga bahin sa sugilanon nga ang magsusulat misulti kung unsa si Jesus mitubag sa mga disipulo ni Juan nga Tigbawtismo.

Miabot sa dihang

Kini nga pulong gigamit sa pagpakita nga kini ang sinugdanan sa saysay. Kung ang imong pinulongan naay pamaagi sa pagpakita sa pagsugod sa saysay, imo kanang mahimo. Kini mahubad nga "Unya" o "Human niana"

pagtudlo

Kini nga pulong mahimong hubaron nga "pagtudlo" o "pagmando."

iyang napulo ug duha ka mga disipulo

Kini nagahisgot sa dose ka pinili nga apostoles ni Jesus.

Karon

"Niadto nga panahon." Kini usab mahimo nga kuhaon.

sa dihang nabalitaan ni Juan sa prisohan mahitungod

Sa laing pagkahubad: "Sa dihang si Juan, nga anaa sa prisohan, nadunggan ang mahitungod sa" o "Sa dihang adunay usa nga misulti kang Juan, nga atoa sa prisohan, mahitungod sa"

siya nagpadala ug sulat pinaagi sa iyang mga disipulo

Si Juan nga Magbabawtismo mipadala sa iyang kaugalingong disipulo uban sa mensahe kang Jesus.

ug miingon kaniya

Ang pulong nga "kaniya" naghisgot kang Jesus.

Ikaw ba ang usa nga moabot

"Usa nga Moabot" o "ang usa nga atong gilaoman nga moabot," Kini nga mga pulong dili direkta nga pulong sa Messias o Cristo.

nga kinahanglan namong pangitaon

"nga among gilaoman." Ang pulong nga "namong" naghisgot sa tanang mga Judio, dili lang sa disipulo ni Juan.

Matthew 11:4

isulti kang Juan

"sultihi si Juan"

Matthew 11:7

Sumpay nga Pamahayag:

Si Jesus nagsugod sa pagsulti sa mga panon mahitungod kang Juan nga Tigbawtismo.

Unsa ang inyong giadto...hangin?

Si Jesus migamit niining pulonga sa tulo ka mga pangutana nga wala nagkinahanglan ug tubag aron ang mga tawo maghunahuna kung unsang klase nga tawo si Juan nga Tigbawtismo. Kini mahimong hubaron nga "Migawas ka ba aron makakita...sa hangin? Dili gayod!" o "Sigurado wala ka migawas aron sa pagtan-aw... sa hangin!"

ang bagakay nga napiog pinaagi sa hangin

Kini mahimong nagpasabot nga 1) ang mga tanom sa suba sa Jordan o 2) usa ka pagtandi sa usa ka klase sa tawo: "ang tawo nga sama sa bagakay nga nangabali pinaagi sa hangin." Kini nga sambingay adunay duha ka posible nga pagkahubad: mahimong naghisgot sa klase sa tawo nga 1) sayon nga tandogon pinaagi sa hangin, usa ka sambingay

alang sa dali ra nga pagbag-o sa iyang hunahuna, o 2) pagsaba-saba sa dihang ang hangin mohuyop, ang sambingay sa pagsultig daghan apan wala misulti bisag isa nga mahinungdanong pulong.

bagakay

"taas, sagboton nga tanom"

misuot ug humok nga panapton

"misuot sa mahal nga panapton." Ang dato nga mga tawo misuot niining klase sa panapton.

Tinuod

Kining pulonga, kanunay nga hubad "tan-awa," dugang pagtumbok sa mga mosunod nga pulong. Sa laing Pagkahubad: "gayod."

Matthew 11:9

Sumpay nga Pamahayag:

Si Jesus mipadayon sa pagsulti sa panon sa katawhan mahitungod kang Juan nga Tigbawtismo.

Kinatibuk-ang Kasayoran:

Sa bersikulo 10, gikutlo ni Jesus ang manalagna nga si Malaquias aron sa pagpakita nga ang kinabuhi ug ang pagpangalagad/pagpamuhat ni Juan nga Tigbawtismo nagtuman sa panagna.

Apan unsa ang inyong giadto aron tan-awon—usa ka propeta?

Kini pangutana nga wala nagkinahanglan ug tubag mahitungod kang Juan nga Magbabawtismo. Kini gigamit nga klase sa pangutana aron pagpaklaro sa usa ka punto.

Apan unsa ang inyong giadto aron tan-awon—usa ka propeta? Oo, ako mosulti kaninyo

Ang pulong nga "kaninyo" nagahisgot sa panon sa katawhan sa duha ka mga kaso.

labaw pa sa usa ka propeta

"dili ordinaryo nga propeta" o "labaw pang mahinungdanon kaysa sa naandan nga propeta"

Kini siya mao

"Kini" nagahisgot kang Juan nga Magbabawtismo.

Kini siya mao ang nahisulat

Ang pulong nga "siya" nagahisgot sa "akong mensahero" sa sunod nga mga pulong.

Ako magapadala sa akong mensahero

Ang mga pulong nga "Ako" ug "akong" naghisgot sa Dios. Ang manunulat niini nga panagna sa Daang Tugon kay nagkutlo kung unsa ang giingon sa Dios.

sa imong dagway

"sa imong atubangan" o "nga mouna kanimo." Ang pulong nga "imong" naghisgot kang Jesus, tungod kay ang Dios nakigsulti sa Mesiyas sa gikutlo.

Matthew 11:11**Sumpay nga Pamahayag:**

Si Jesus mipadayon sa pagsulti sa panon sa katawhan mahitungod kang Juan nga Tigbawtismo.

taliwala niadtong gipakatawo sa mga babaye

"taliwala niadtong mga babaye nga gihatagan ug paghimugso" o "ang tanang tawo nga nabuhi"

walay mas labaw kang Juan nga Tigbawtismo

Ang ubang paagi sa paghubad: "Si Juan nga magbabawtismo ang pinakabantugan"

sa gingharian sa langit

kabahin sa gingharian sa Dios nga matukod. Sa laing Pagkahubad: "nga misulod ngadto sa gingharian sa langit."

mas dako kaysa kaniya

"mas labaw pang mahinungdanon kay kang Juan"

Gikan sa adlaw ni Juan nga Tigbawtismo hangtod karon

"Gikan sa panahon nga si Juan misugod sa pagsangyaw sa iyang mensahe"

ang gingharian sa langit maga-antos sa pagpanlupig, ug ang tawo nga manlulupig magailog niini pinaagi sa kusog

mahimo nga pagpasabot mao ang 1) ang masinupakon nga mga tawo trataron kini sa mapugsanon nga paagi o 2) "ang mga katawhan gilutos ang sakop sa gingharian sa langit, ug ang bayolente nga mga tawo misulay sa pagkontrol niini" o 3) "ang gingharian sa langit nagpadayon sa pag-uswag, ug ang mga adunay gahom nga mga tawo gusto nga mahimong kabahin niini."

Matthew 11:13**Sumpay nga Pamahayag:**

Si Jesus mipadayon sa pagsulti sa panon sa katawhan mahitungod kang Juan nga Tigbawtismo.

balaod

"balaod ni Moises"

Juan

"Juan nga Magbabawtismo"

Ug kung ikaw

Ang pulong nga "ikaw" nagahisgot sa katawhan sa panon.

kini si Elias

Ang "Kini" nagahisgot kang Juan nga Magbabawtismo. Kini nga pulong usa ka sambingay nga misulti nga si Juan nga Magbabawtismo uyon o nagtuman sa panagna ni Elias sa Daang Tugon, apan wala kini nagsulti nga si Juan nga Magbabawtismo mao si Elias.

Siya nga adunay dalunggan mamati, papamatia siya.

Sa laing pagkahubad: "Ikaw nga adunay dalunggan sa pagpaminaw, paminaw."

Siya nga adunay dalunggan sa pagpamati

"Bisan kinsa nga makadungog" o "Bisan kinsa nga makadungog kanako"

papamatia siya

"Tugoti siya sa pagpaminaw pag-ayo" o "Tugoti siya nga motagad kung unsa ang akong isulti"

Matthew 11:16**Sumpay nga Pamahayag:**

Si Jesus mipadayon sa pagsulti sa panon mahitungod kang Juan nga Tigbawtismo.

Sa unsa nako igakumpara o ikatandi

Kini ang sinugdanan sa pangutana nga wala nagkinahanglan ug tubag. Si Jesus migamit niini sa pagpaila aron sa pagtandi tali sa mga tawo niadtong panahon ug unsa ang mahimong isulti sa mga bata sa merkado. Siya misugod uban sa pangutana nga wala nagkinahanglan ug tubag.

kini sama sa mga bata nga nagdula sa merkado, nga naglingkod ug nagtawag sa usag-usa

Kini nga sambingay mahimong magpasabot 1) Si Jesus "mipatugtog sa plawta" ug si Juan "nagsubo," apan "kini nga henerasyon o kaliwatan" mibalibad sa pagsayaw o sa pagdangoyngoy, ang sambingay sa pagkamasunoron, o 2) ang mga Pariseo ug ang ubang relihiyoso nga mga pangulo gibatikos ang ordinaryong mga tawo sa dili pagtuman sa balaod nga ilang gidugang sa Balaod ni Moises.

kini nga henerasyon o kaliwatan

"ang mga tawo nga nabuhi karon" o "kini nga mga tawo" o "kamo nga katawhan niini nga henerasyon o kaliwatan"

merkado

Dako kini, ang abli nga dapit diin ang mga tawo moadto sa pagbaligya sa ilang baligya.

Kami nitugtog ug plawta alang kaninyo

Ang "Kami" nagahisgot sa mga bata nga milingkod sa dapit sa merkado. Ang "kaninyo" nagahisgot sa "kini nga henerasyon" o ang panon nga nakadungog sa mga awit ug wala mitubag.

plawta

taas kini, ug adunay buslot-buslot nga tulugtugon, nga gipatingog pinaagi sa paghuyop ug hangin pasulod ug mogawas kini sa tumoy.

ug kamo wala misayaw

"apan kamo wala misayaw sa mga tugtog"

ug wala kamo midangoyngoy

"apan wala kamo mihilak uban kanamo"

Matthew 11:18**Sumpay nga Pamahayag:**

Si Jesus naghuman na sa iyang pagpakig-istorya sa katawhan mahitungod kang Juan ang Magbabawtismo.

dili alang sa pagkaon sa tinapay o pan

"wala mikaon ug pagkaon." Wala kini magpasabot nga si Juan wala mikaon sa pagkaon. Ang ubang pamaagi sa paghubad: "kanunay nga mopuasa" o "dili mokaon sa maayo nga pagkaon" (UDB).

sila misulti, 'Siya anaay demonyo.'

Si Jesus mikutlo kung unsa ang gipangsulti sa mga tawo mahitungod kang Juan. Kini mahubad isip dili diretso nga pagkutlo: "sila misulti nga siya naay demonyo" o "gipasanginlan nila siya nga naay demonyo."

sila

ang "sila" nagahisgot sa mga tawo sa kasamtangan o karon nga henerasyon.

Ang Anak sa Tawo

Tungod kay si Jesus nagtuo nga ang mga tawo didto nakasabot nga siya ang Anak sa Tawo, kini usab mahimong ihubad isip nga "Ako, nga Anak sa Tawo."

sila misulti, 'Tan-awa, siya dako ug kaon nga tawo

Si Jesus mikutlo kung unsa ang gisulti sa mga tawo mahitungod kaniya isip Anak sa Tawo. Kini mahimong hubaron nga: "sila misulti nga siya dako ug kaon nga tawo" o "gipasanginlan nila siya sa pagkaon ug daghan." Kung imong ihubad "Ang Anak sa Tawo" nga "Ako, ang Anak sa Tawo", ang dili diretso nga pagkutlo mahimong ihubad isip "sila misulti nga ako usa ka dako ug kaon nga tawo."

siya dako ug kaon nga tawo

"siya hakog nga manga-unay" o "siya pirmi nagakaon sa daghan kaayong pagkaon"

ug palahubog

"usa ka hubog" o "siya pirmi gainom ug daghang kaayong ilimnon nga makahubog"

Apan ang kaalam gipakamatarong pinaagi sa iyang mga buhat

Tingali kini usa ka panultihon nga gigamit ni Jesus niini nga sitwasyon o kahintang, tungod kay ang mga tawo nga misalikway kaniya ug kang Juan kay dili manggialamon.

ang kaalam gipakamatarong

Kini nga pagpahayag, nga si Jesus mihulagway sa kaalam isip kini usa ka babaye, wala kini gigamit dinhi nga ang kaalam mabutang sa husto sa Dios apan ang kaalam gipamatuod nga husto

iyang mga buhat

Ang pulong "iyang" nagahisgot sa kaalam nga si Jesus mihulagway ingon nga kini usa ka babaye.

Matthew 11:20**Kinatibuk-ang Kasayoran:**

Si Jesus misugod sa pagbadlong sa mga tawo sa siyudad diin siya mihimo ug mga milagro.

pagbadlong sa mga siyudad

Ang buot ipasabot ni Jesus diri sa "siyudad" mao ang "mga tawo sa siyudad", nagpasangil sa mga tawo niining siyudad sa pagbuhat ug sayop.

siyudad

"lungsod"

diin nahimo ang kadaghanan sa iyang gamhanan nga buhat

"diin kasagaran niyang nabuhat ang iyang gamhanang mga buhat"

gamhanan nga buhat

Sa laing Pagkahubad: "gamhanang mga buhat" o "buhat sa gahom" o "mga milagro."

tungod kay wala sila naghinulsol

Ang pulong "sila" nagahisgot sa mga tawo sa siyudad nga wala naghinulsol.

Pagkaalaot nimo, Chorazin! Pagkaalaot nimo, Betsaida!

Nag-istorya si Jesus nga mura ba ug ang mga tawo sa siyudad sa Chorazin ug Betsaida ang naminaw kaniya, apan diay dili sila.

Chorazin...Betsaida...Tiro...Sidon

Ang mga ngalan niining mga siyudara gigamit sa paghisgot sa mga tawo nga mipuyo niining siyudad.

Kung ang makagagahom nga mga buhat nga nahimo kaninyo nahitabo unta sa Tiro ug Sidon

"Kung akong gibuhat ang makagagahom nga mga buhat sa Tiro ug Sidon nga akong nahimo dinha kaninyo" .

naghinulsol na unta sila kaniadto pa

Ang "ilang" nagahisgot sa mga tawo sa Tyre ug Sidon.

naghinulsol

"mipakita nga sila nangayo ug pasaylo sa ilang mga sala"

mas maantos pa ang Tiro ug Sidon sa adlaw sa paghukom kaysa kaninyo

"Ang Dios mas labaw pa nga magpakita ug kaluoy sa Tyre ug Sidon sa adlaw sa paghukom kaysa imoha" o "Ang Dios mosilot kanimo sa mas labaw pa kaayo sa adlaw sa paghukom kaysa mga tawo sa Tyre ug Sidon." Ang klaro nga ipasabot mao ang "tungod kay ikaw wala naghinulsol ug mituo

kanako, bisan tuod imong nakita nga ako mihimo sa mga milagro."

kaysa kaninyo

Ang "kanimo" kay isa lang ug nagahisgot sa Chorazin o Betsaida.

Matthew 11:23

Sumpay nga Pamahayag:

Si Jesus mipadayon sa pagbadlong sa mga tawo sa mga siyudad diin siya mibuhay ug mga milagro.

Ikaw, Capernaum

Si Jesus karon misulti sa mga tawo sa siyudad sa Capernaum ingon nga mura bag naminaw sila kaniya, apan wala sila naminaw. Ang pulong nga "ikaw" isa lang ug nagahisgot sa Capernaum sa tanan niining mga bersikuloha.

Capernaum...Sodoma

Ang mga ngalan niining mga siyudad gigamit aron pagtumbok sa mga tawo nga mipuyo sa Capernaum ug sa Sodoma.

nagahunahuna ka ba nga bayawon ka didto sa langit?

Kini nga pangutana wala nagkinahanglan ug tubag sa pagbadlong ni Jesus sa mga tawo sa Capernaum tungod sa ilang mga garbo. Kini usab mahimong hubaron nga: "moadto ka ba sa langit?" o "nagahunahuna ka ba nga ang Dios magpasidungog kanimo?"

nga bayawon

"nga pasidunggan" o "mapasidunggan"

ikaw pagadad-on paubos sa hades

"Ang Dios modala kanimo ngadto sa hades."

kung sa Sodoma aduna pa untay gihimo nga makagagahom nga mga buhat

"kung didto sa Sodoma ako nakahimo ug gamhanang mga buhat nga akong nahimo kanimo."

gamhanang mga buhat

"gamhanang mga buhat" o "buhat sa gahom" o "mga milagro"

kini magpabilin pa

Ang pulong "kini" nagahisgot sa siyudad sa Sodoma.

mas sayon pa alang sa yuta sa Sodoma sa adlaw sa paghukom kay kanimo

Kini mahimong hubaron nga "Ang Dios magpakita pa gayod ug kaluoy sa yuta sa Sodoma sa adlaw sa paghukom kay kanimo" o "Ang Dios mosilot pa gayod kanimo sa mas labaw pa sa adlaw sa paghukom kaysa mga katawhan sa Sodoma." Ang klaro nga ipasabot mao ang "tungod kay wala ka naghinulsol ug mituo kanako, bisan tuod nakita ko nimo nga mihimo ug mga milagro."

Matthew 11:25

Kinatibuk-ang Kasayoran:

Sa bersikulo 25 ug 26, si Jesus miampo sa iyang langitnong Amahan samtang nagpabilin sa atubangan sa panon. Sa bersikulo 27, siya misugod sa pakigpulong sa mga tawo pag-usab.

Si Jesus mitubag ug miingon

Kini mahimong magpasabot 1) ang mga disipulo ni Jesus nga gipadala MAT 10:5 nga mibalik (see MAT 12:1) ug si Jesus mitubag sa usa ka butang nga giingon sa usa ka tawo, o 2) Si Jesus nihukom sa iyang silot sa mga wala mihinulsol nga siyudad: "Dugang pa niana, Si Jesus miingon."

Amahan...Anak

Kini ang mahinungdanon nga titulo nga mihulagway sa relasyon o kalabutan tali sa Dios ug ni Jesus.

Ginoo sa langit ug sa kalibotan

"Labaw sa matag usa ug ang tanan nga anaa sa langit ug sa kalibotan," "Labaw sa uniberso."

imong gitago kining mga butang gikan sa maalamon ug adunay pagsabot, ug gipakita kini niadtong mga wala matudloi, sama sa mga gagmay nga bata

Dili kaayo klaro kung unsa ang buot ipasabot "niining mga butanga." Kung ang imong pinulongan nagkinahanglan sa pagpaklaro kung unsa nga buot pasabot, ang laing hubad mao ang: "Gipakita nimo sa walay mga alamag nga tawo ang kamatuoran nga wala nimo gitugotan ang manggi-alamon ug edukado nga mga tawo sa pagtuon."

imong gitago kining mga butanga gikan

"gitago nimo kining mga butang gikan" o "wala nimo gihimo kining butanga nga mahimong ilado sa." Kini nga panglihok baliktad sa "gipakita."

sa maalamon ug masinaboton

"ang mga tawo nga maalamon ug masinabtanon." Ang ubang paagi sa paghubad: "mga tawo nga naghunahuna nga sila maalamon ug masinabtanon."

gipakita kanila

"nahimong ilado kanila." Ang "kanila" nagahisgot sa "kinig mga butang" sa niagi nga bersikulo.

kadtong mga wala matudloi, sama sa mga gagmay nga bata

Kining tibukay nga pulong gihubad sa usa ka pulong nga giusa ang pagpasabot sa "batan-ong bata" ug "wala matudloi" o "ignorante o walay alamag." Ang ubang paagi sa paghubad: "walay alamag nga bata"

sama sa gagmay nga bata

usa ka samingay alang sa mga tawo nga dili maalamon o edukado kaayo, o mga tawo nga nasayod nga sila dili maalamon ug edukado kaayo

kung kini makapahimuot gayod nganha kanimo
makapahimuot sa imong panan-aw "kay imong
nakita nga kini maayo nga himuon."

Ang tanang butang nga gisangon kanako gikan sa akong Amahan

Kini mahimong hubaron nga: "Akong Amahan gisalig ang tanang butang nganhi kanako" o "Akong Amahan gihatag ang tanan nganhi kanako." Ang suod ug walay kataposang relasyon sa Dios Amahan diha sa Dios Anak nga si Jesus. Kini gipakita sa ilang Amahan-Anak nga relasyon. Ang gamit sa hunahuna nga "Amahan" ug "Anak" kay ang mga ideya nga gigamit sa orihinal nga Kasulatan sa paghulagway sa ilang relasyon.

Ug walay bisan usa nga nasayod sa Anak gawas sa Amahan

"Ang Amahan lang ang nasayod sa Anak." Ang Amahan ug ang Anak mao lang ang tinuod nga nasayod sa usag usa (kauban sa Espiritu sa Dios).

nasayod sa Anak

nasayod sa Anak gikan sa kaugalingong kasinatian

ang Anak

Si Jesus nagahisgot sa iyang kaugalingon sa ikatulo nga persona.

walay laing nasayod sa Amahan gawas sa Anak

"Ang Anak lang ang labing nasayod sa Amahan"

nasayod ang Amahan

nasayod gikan sa kaugalingong kasinatian

ug ang matag usa nga gitinguha sa Anak nga ipakita siya

Ang ubang paagi sa paghubad: "ang mga tawo masayod lamang sa Amahan kung ang Anak buot nga ipakita ang Amahan ngadto kanila"

Matthew 11:28

Sumpay nga Pamahayag:

Si Jesus mitapos sa pagsulti sa panon.

nga naghago ug ang nabug-atan

Kini nagahisgot sa "yugo" sa Balaod sa mga Judio.

papahulayon ko kamo

"Ako magtugot kanimo sa pagpahulay gikan sa imong pagtrabaho ug kabug-aton"

Kuhaa ang akong yugo diha kaninyo

Ang pulong nga "kanimo" niini nga bersikulo nagahisgot sa "tanan ninyo nga nagtrabaho ug gibug-atan." Kini nagapasabot nga "dawata ang mga buluhaton nga akong gisalig kanimo" o "magtrabaho uban kanako."

ang akong lulan magaan

Ang pulong nga "luwan" dinhi kabaliktaran sa bug-at.

Chapter 12

¹ Niadtong panahona miadto si Jesus sa Adlawng Igpapahulay agi sa kaumahan sa trigo. Ang iyang mga disipulo gipanggutom ug nagsugod sa pagkutlo ug mga ulo sa trigo ug gikaon nila. ² Apan sa dihang ang mga Pariseo nakakita niana, sila misulti kang Jesus, "Tan-awa, ang imong mga disipulo nagbuhat kung unsa ang supak sa balaod nga buhaton sa Adlawng Igpapahulay." ³ Apan si Jesus miingon kanila, "Wala ba ninyo nabasa kung unsa ang gibuhay ni David, sa dihang gigutom siya, ug ang mga tawo nga kauban niya?" ⁴ Kung giunsa niya pag-adto sa balay sa Dios ug mikaon sa tinapay sa presensya, nga supak sa balaod alang kaniya nga mokaon, ug supak sa balaod alang niadtong kauban niya, apan subay lamang sa balaod alang sa mga pari? ⁵ Ug wala ba kamo nakabasa sa balaod, nga sa Adlawng Igpapahulay ang mga pari sa templo nagpasipala sa Adlawng Igpapahulay apan dili sad-an? ⁶ Apan mosulti ako kaninyo ang usa nga mas labaw sa templo ania. ⁷ Kung kamo nahibalo kung unsa ang gipasabot niini, 'Ako naninguha sa kaluoy ug dili ang halad,' dili kamo buot mosilot sa walay mga sala. ⁸ Kay ang Anak sa Tawo ang Ginoo sa Adlawng Igpapahulay." ⁹ Unya si Jesus mibiya gikan didto ug miadto sa ilang sinagoga. ¹⁰ Tan-awa, adunay tawo nga uga ug kamot. Ang mga Pariseo nangutana kang Jesus, nga nag-ingon, "Subay ba kini sa balaod ang pag-ayo sa Adlawng Igpapahulay?" aron nga sila makahimo sa pagpasangil kaniya ug sala. ¹¹ Si Jesus misulti kanila, "Kinsang tawhana nga anaa sa inyong taliwala, nga, kung siya adunay usa ka karnero, ug kung kini nga karnero nahulog sa usa ka lalom nga bangag sa Adlawng Igpapahulay, dili ba gunitan kini ug aswaton kini pagawas?" ¹² Unsa ang mas labaw nga bililhon, unya, ang usa ka tawo kay sa usa ka karnero! Busa kini subay sa balaod ang pagbuhat ug maayo sa Adlawng Igpapahulay." ¹³ Unya si Jesus misulti sa tawo, "Ituy-od ang imong kamot." Gituy-od niya kini pagawas, ug kini mibalik pagkahimsog, sama sa ubang kamot. ¹⁴ Apan ang mga Pariseo migawas ug naglaraw batok kaniya. Sila nangita kung unsaon nila nga siya mapatay. ¹⁵ Si Jesus nakamatikod niini, siya miikyas gikan didto. Daghang mga tawo ang misunod kaniya, ug giayo niya silang tanan. ¹⁶ Gisugo niya sila nga dili siya mahimong mailhan ngadto sa uban, ¹⁷ nga kini mahimong matuman, kung unsa ang gisulti pinaagi ni Isaias nga propeta, nga nag-ingon, ¹⁸ "Tan-awa, ang akong sulugoon nga akong pinili; ang usa nga akong hinigugma, diin gikahimut-an pag-ayo sa akong kalag. Akong ibutang ang akong Espiritu ngadto kaniya, ug siya magpahibalo sa paghukom sa mga Gentil. ¹⁹ Dili siya maningkamot ni mosinggit ug kusog; ni adunay makadungog sa iyang tingog sa kadalanan. ²⁰ Dili niya buakon ang bisan unsa nga nagasgas nga bagakay; dili niya palungon ang bisan unsa nga nag-asong lino, hangtod iyang ipadala ang paghukom sa kadaogan. ²¹ Ug ang mga Gentil magasalig sa iyang ngalan." ²² Unya adunay usa ka tawo nga buta ug amang, nga gisudlan sa demonyo, ang gidala ngadto kang Jesus. Siya nag-ayo kaniya, uban sa gisangpotan nga ang amang nga tawo nakasulti ug nakakita. ²³ Ang tanang panon sa katawhan natingala ug nag-ingon, "Kini bang tawhana ang anak ni David?" ²⁴ Apan sa dihang ang mga Pariseo nakadungog niining milagro, sila miingon, "Kining tawhana dili makahingilin sa mga demonyo gawas kung pinaagi kang Beelzebub, ang prinsipal sa mga demonyo." ²⁵ Apan si Jesus nasayod sa ilang mga hunahuna ug miingon siya kanila, "Ang matag gingharian nga nabahin batok sa ilang kaugalingon nahimong biniyaan, ug ang matag siyudad o balay nga nabahin batok sa ilang kaugalingon dili makabarog. ²⁶ Kung si Satanas mipagawas kang Satanas, siya nabahin batok sa iyang kaugalingon. Unsaon pagbarog sa iyang gingharian?" ²⁷ Ug kung akong gipagawas ang mga demonyo pinaagi kang Beelzebub, pinaagi ni kinsa ang nabuhay sa inyong mga sumusunod sa pagpagawas kanila? Tungod niini, sila mahimo ninyong maghuhukom. ²⁸ Apan kung akong gipagawas ang mga demonyo pinaagi sa Espiritu sa Dios, unya ang gingharian sa Dios moabot diha kaninyo. ²⁹ Ug unsaon pagsulod ni bisan kinsa sa balay sa tawong kusgan ug pagkawit sa iyang mga kabtangan nga wala gaposa pag-una ang tawong kusgan? Unya iyang makawat ang iyang mga kabtangan gikan sa iyang balay. ³⁰ Ang usa nga dili uban nako batok kanako, ug ang usa nga wala nagtigom uban nako magbulagbulag. ³¹ Busa sultihan ko kamo, ang matag sala ug pagpasipala sa tawo mapasaylo, apan ang pagpasipala batok sa Espiritu dili mapasaylo. ³² Ug si bisan kinsa nga mosulti sa bisan unsa nga pulong batok sa Anak sa Tawo, kana mapasaylo niya. Apan si bisan kinsa nga mosulti batok sa Balaang Espiritu, kana dili na niya mahimong mapasaylo, niining kalibotana, ni diha sa umaabot. ³³ Kung mahimo ang kahoy nga maayo ug ang bunga niini maayo, o mahimo ang kahoy nga daot ug ang bunga niini daot, kay ang kahoy mailhan pinaagi sa bunga niini. ³⁴ Kamong mga kaliwat sa mga bitin, sanglit kamo mga daotan, unsaon ninyo pagsulti sa maayong mga butang? Kay kung unsa ang sulod sa kasingkasing ang baba mosulti. ³⁵ Ang maayong tawo gikan sa maayong bahandi sa iyang kasingkasing, madala pagawas kung unsa ang maayo, ug daotang tawo gikan sa daotang bahandi sa iyang kasingkasing, madala pagawas kung unsa ang daotan. ³⁶ Ug mosulti ako kaninyo nga sa adlaw sa paghukom ang mga tawo magahatag ug husay alang sa matag pulong nga walay pulos nga ilang nasulti.

³⁷ Kay pinaagi sa inyong mga pulong kamo mahimong matarong, ug pinaagi sa inyong mga pulong kamo pagahukman." ³⁸ Unya ang pipila ka mga eskriba ug mga Pariseo mitubag kang Jesus ug miingon, "Magtutudlo, kami nagtinguha sa mga timailhan gikan kanimo." ³⁹ Apan si Jesus mitubag ug misulti kanila, "Usa ka daotan ug mananapaw nga kaliwatan nagapangita ug mga timailhan. Apan walay timailhan nga mahatag niini gawas sa timailhan ni Jonas nga propeta." ⁴⁰ Ingon nga si Jonas sa tulo ka adlaw ug tulo ka gabii sa tiyan sa dakong isda, busa ang Anak sa Tawo kay tulo ka adlaw ug tulo ka gabii sa kasingkasing sa yuta. ⁴¹ Ang mga tawo sa Nineveh makabarog sa paghukom uban niining kaliwatan sa mga tawo ug pagahukman kini. Kay sila naghinulsol diha sa pagwali ni Jonas, ug tan-awa, usa nga mas labaw pa kay kang Jonas ania. ⁴² Ang Rayna sa Habagatan motindog sa paghukom uban sa mga kalalakin-an niining kaliwatan ug pagasilotan kini. Siya miabot gikan sa kinatumyan sa kalibotan sa pagpamati sa kaalam ni Solomon, ug tan-awa, usa nga mas labaw pa kay kang Solomon ania. ⁴³ Sa dihang ang hugaw nga espiritu nawala na gikan sa tawo, kini miagi paingon sa dapit nga walay tubig ug nangita sa kapahulayan, apan wala kini nakakaplag. ⁴⁴ Unya kini miingon, 'Mobalik ako sa akong balay kung asa ako naggikan.' Sa pagbalik, nakita niini nga ang balay nalimpyo ug napahimutang. ⁴⁵ Unya kini miadto ug gidala uban niini ang pito ka mga espiritu nga mas daotan pa kay sa iyahang kaugalingon, ug silang tanan misulod ug mipuyo didto. Unya ang kataposang kahimtang nianang tawhana nahimong mas hilabihan pa kay sa una. Ingon niini ang mahimong mahitabo niining daotang kaliwatan." ⁴⁶ Samtang si Jesus nakigsulti pa sa panon sa katawhan, tan-awa, ang iyang inahan ug iyang mga igsoong lalaki nagtindog sa gawas, nangita aron sa pagpakig-istorya kaniya. ⁴⁷ Usa ka tawo miingon kaniya, "Tan-awa, ang imong inahan ug imong mga igsoong lalaki nagtindog sa gawas, nangita aron makig-istorya kanimo." ⁴⁸ Apan si Jesus mitubag ug misulti kaniya nga nag-ingon kaniya, "Kinsa ang akong inahan? Ug kinsa ang akong mga igsoong lalaki?" ⁴⁹ Unya gituy-od niya pagawas ang iyang kamot paingon sa iyang mga disipulo ug miingon, "Tan-awa, ania sila nga akong inahan ug akong mga igsoong lalaki!" ⁵⁰ Alang sa bisan kinsa nga nagbuhat sa kabubut-on sa akong Amahan nga anaa sa langit, kanang tawhana akong igsoong lalaki, ug igsoong babaye, ug inahan."

Matthew 12:1

Kinatibuk-an nga Impormasyon:

Kini ang sinugdanan sa bag-o nga bahin sa istorya nga diin nagsaysay ang manunulat sa nagkadaghan nga nagbatok sa pagpamuhat ni Jesus. Ania, ang mga Pariseo nagsaway sa iyang mga disipulo sa pagpangutlo ug trigo sa Adlawng Igpapahulay.

kaumahan

ang dapit nga tamnahan sa trigo. Kung ang trigo wala mailhi ug ang "lugas sa trigo" kasagaran ra kaayo, "kaumahan sa mga tanom kung asa nila gikan ang tinapay."

pagkutlo ug mga ulo sa trigo ug gikaon nila...nagbuhat kung unsa ang supak sa balaod nga buhaton sa Adlawng Igpapahulay

Ang pagpangutlo sa trigo sa ubang mga kaumahan ug ang pagkaon niini wala giisip nga pagpangawat. Kini nga pangutana kay kung makabuhat ba ang tawo niini sumala sa balaod sa Adlawng Igpapahulay.

nila

ang taas nga bahin sa trigo o ang ulo sa trigo

mga ulo sa trigo

Kini mao ang pinakatamoy nga bahin sa tanom nga trigo, diin usa ka matang sa dagkong sagbot. Kini naggunit sa gulang nga trigo o sa mga lugas sa tanom.

tan-awa

Ang ubang paagi sa paghubad: "Tan-awa" o "Paminaw" o "Hatagi ako sa pagtagad kung unsa ang buot nakong isulti kanimo."

Matthew 12:3

Sumpay nga Pamahayag:

Si Jesus mitubag sa pagsaway sa mga Pariseo.

kanila...ninyo

ang mga Pariseo

wala ba ninyo nabasa

Si Jesus malumo nga nagbadlong sa mga Pariseo alang sa wala pagkat-on gikan sa ilang nabasa. Ang ubang paagi sa paghubad: "Kinahanglan kamo makakat-on gikan sa inyong gibasa."

siya...niya

si David

tinapay sa presensya

tinapay nga gihatag alang sa Dios ug nga hinalad sa atubangan sa Dios.(UDB)

niadtong kauban niya

"ang mga tawo nga kuyog/kauban ni David"

subay lamang sa balaod alang sa mga pari

"ang mga pari lamang ang gitugotan sa pagkaon niini."

Matthew 12:5

Sumpay nga Pamahayag:

Si Jesus nagpadayon sa pagtubag sa mga Pariseo.

kamo...kaninyo

ang mga Pariseo

wala ba kamo nakabasa sa

"Nabasa ninyo ang balaod, busa nasayod kamo nga kini nag-ingon"

nagpasipala sa Adlawng Igpapahulay

"gibuhat sa Adlawng Igpapahulay kung unsa ang ilang ginabuhay sa ubang mga adlaw"

dili sad-an

"Ang Dios dili mosilot kanila"

usa nga mas labaw sa templo

"usa ka tawo nga labaw nga importante kay sa templo." Si Jesus naghisgot sa iyang kaugalingon ingon nga siya mas labaw.

Matthew 12:7

Sumpay nga Pamahayag:

Si Jesus nagpadayon sa pagtubag sa mga Pariseo.

Kinatibuk-an nga Impormasyon:

Sa bersikulo 7, si Jesus mikuha ug pulong gikan kang propeta Hosea aron sa pagbadlong sa mga Pariseo.

Kung kamo nahibalo

"Wala ninyo nahibaloan"

kamo...kamo

ang mga Pariseo

Ako naninguha sa kaluoy ug dili ang halad

Ang mga halad maayo, apan ang kalooy mas labawng maayo.

unsa ang gipasabot

"unsa ang giingon sa Dios sa kasulatan"

Ako naninguha

Ang pulong "Ako" naghisgot sa Dios.

Matthew 12:9

Kinatibuk-an nga Impormasyon:

Mao kini ang panghitabo nga nabalhin sa laing panahon sa dihang ang mga Pariseo nagsaway kang Jesus sa pagpang-ayo sa tawo sa Adlawng Igpapahulay.

Unya si Jesus mibiya gikan didto

"Si Jesus mibiya gikan sa kaumahan sa trigo"

didto

ang sinagoga sa mga Pariseo nga iyang gipakig-istoryahan

Tan-awa

Ang pulong nga "tan-awa" mipahibalo kanato sa bag-ong tawo sa sugilanon. Ang imong pinulongan mahimong adunay paagi sa pagbuhat niini.

uga ug kamot

"kuyos" o "nabawog paingon sa kumo"

Matthew 12:11

Sumpay nga Pamahayag:

Si Jesus mitubag sa pagsaway sa mga Pariseo

Kinsang tawhana nga anaa sa inyong taliwala,

kinsa,...dili ba pasabot...ug aswaton kini pagawas? Ang ubang paagi sa paghubad: "Ang matag-usa kaninyo...mag-aswat ug kuhaon kini pagawas."

kanila...inyong

ang mga Pariseo

kung siya adunay

"kung kanang tawhana adunay"

aswaton kini

"kuhaon/aswaton ang karnero pagawas sa bangag o lungag"

kini subay sa balaod ang pagbuhat ug maayo

"kadtong nagabuhay ug maayo wala nagsupak sa balaod" o "kadtong nagabuhay ug maayo mituman sa balaod"

Matthew 12:13

sa tawo

ang tawo nga adunay uga/kuyos nga kamot

Ituy-od ang imong kamot

"ipagawas ang imong kamot" o "Inata imong kamot."

niya

ang tawo nga adunay uga/kuyos nga kamot

kini..kini

ang kamot sa tawo

mibalik pagkahimsog

"hingpit nga naayo" o "nahimsog pag-usab"

naglaraw batok

"nagplano sa pagdaot" o "nagplano ug dili maayo"

nangita kung unsaon nila

"nangita ug mga pamaagi aron sa"

siya mapatay

si Jesus pagapatayon

Matthew 12:15

Kinatibuk-an Impormasyon:

Kini nga sugilanon nagpatin-aw kung unsa ang gibuhat ni Jesus alang sa katumanan sa usa sa mga gipanagna ni Isaias.

niini

"nga ang mga Pariseo nagplano sa pagpatay kaniya".

miikyas gikan

"mibiya/mipalayo"

dili siya mahimong mailhan ngadto sa uban

"dili gayod isulti kang bisan kinsa ang mahitungod kaniya"

unsa ang gisulti pinaagi ni Isaias nga propeta, nga nag-ingon

"unsa ang giingon sa Dios pinaagi sa kung unsa ang gisulat ni propeta Isaias"

Matthew 12:18

Sumpay nga Pamahayag:

Dinhi ang manunulat nga nagkuha ug pulong kang propeta Isaias sa pagpakita nga ang ministryo ni Jesus nagtuman sa kasulatan.

Matthew 12:19

Sumpay nga Pamahayag:

Ang manunulat nagpadayon sa pagkuha ug pulong kang propeta Isaias.

Dili niya buakon ang bisan unsa nga nagasgas nga bagakay

"dili niya birahon paubos ang huyang nga mga tawo"

nagasgas

"pasiuna nga pagkabuak o pagkaguba"

nag-asong lino

human napalong ang nagsiga nga pabilo sa lampara, nagrepresentar sa katawhan nga walay mahimo o gitakda

hangtod

Kini mahimong hubaron sa bag-ong pulong: "mao kini ang iyang buhaton hangtod"

iyang ipadala ang paghukom sa kadaogan

"siya nag-awhag sa katawhan nga ako matarong"

sa iyang ngalan

Ang ubang paagi sa paghubad: "kaniya"

Matthew 12:22

usa ka tawo nga buta ug amang

"ang usa ka tawo diin dili makakita ug dili makasulti".

Ang tanang panon sa katawhan natingala

"Ang tanang tawo nga nakakita kang Jesus nga nang-ayo sa tawo hilabihan ang katingala"

Matthew 12:24

niining milagro

ang milagro sa pag-ayo sa buta, bungol, ug sa nayawaan nga tawo.

Kining tawhana dili makahingilin sa mga demonyo gawas kung pinaagi kang Beelzebub

"Kining tawhana makahimo lamang paghingilin sa demonyo tungod siya sulugoon ni Beelzebub"

Kining tawhana

Ang mga Pariseo naglikay sa pagtawag kang Jesus pinaagi sa iyang ngalan sa pagpakita nga gisalikway nila siya.

ilang...kanila

ang mga Pariseo

Matthew 12:26

Kung si Satanas mipagawas kang Satanas

"Kung si Satanas nagbatok sa iyang kaugalingong gingharian"

Unsaon pagbarog sa iyang gingharian?

"Ang gingharian ni Satanas dili kabarog," o "ang gingharian ni Satanas maguba/magun-ob."

gipagawas

"gipugos pagpagawas" o "gihinginlan" o "gilabay pagawas" o "gikuha pagawas"

pinaagi ni kinsa ang nabuhat sa inyong mga sumusunod sa pagpagawas kanila

Ang uban nga paagi sa paghubad: "kinahanglan usab nga ang gahom ni Beelzebub makahimo sa inyong mga sumusunod sa paghingilin sa mga demonyo" (o tan-awa sa UDB).

sila mahimo ninyong maghuhukom

Ang ubang paagi sa paghubad: ang inyong mga sumusunod nga naghingilin sa demonyo pinaagi sa gahom sa Dios makahukom kaninyo alang sa pagsulti nga ako naghingilin sa demonyo pinaagi sa gahom ni Beelzebub."

Matthew 12:28

diha kaninyo

diha sa mga Pariseo

wala gaposa pag-una ang tawong kusgan
"wala gidumalaan/gikontrol pag-una ang kusgan nga tawo"

usa nga dili uban nako
"ang wala nagsuporta kanako" o "ang wala nagtrabaho uban kanako"

dili uban kanako
"mga buhat batok kanako" o "nagguba sa akong gibuhat"

batok kanako
"nagtrabaho nga supak kanako" o "nagguba sa akong bulohaton"

nagtigom
Kini mao ang kasagarang tawag alang sa pag-ani sa mga pananom.

Matthew 12:31

kamo
ngadto sa mga Pariseo

ang matag sala ug pagpasipala sa mga tawo mapasaylo
"Ang Dios makapasaylo sa matagsala ug ang pagpasipala nga nabuhat sa mga tawo" o "ang Dios makapasaylo sa matag tawo nga nakasala o nagpasipala"

pagpasipala batok sa Espiritu dili mapasaylo
"Ang Dios dili mopasaylo sa nagpasipala batok sa Espiritu"

Ug si bisan kinsa nga mosulti sa bisan unsa nga pulong batok sa Anak sa Tawo, kana mapasaylo niya
"Ang Dios magpasaylo sa bisan unsang pulong mga gisulti batok sa Anak sa Tawo"

niining kalibotana...diha sa umaabot
Ang ubang paagi sa Paghubad: "kini nga panahon...ang panahon nga moabot."

Matthew 12:33

Kung ang kahoy maayo ug ang bunga niini maayo, o ang kahoy daot ug ang bunga niini daot
"Desisyoni kung ang bunga maayo busa ang kahoy maayo usab, o ang bunga daot busa ang kahoy daot usab"

maayo...daot
Kini mahimong nagpasabot 1) "himsog...dili himsog" o 2) "makaon...dili makaon."

ang kahoy mailhan pinaagi sa bunga niini
Kini mahimong nagpasabot 1) "ang mga tawo nasayod kung ang kahoy himsog o dili pinaagi sa pagtan-aw sa bunga niini" o 2) "ang mga tawo masayod kung unsa nga klaseng kahoy pinaagi sa pagtan-aw sa bunga niini."

Kamo...kamo
ang mga Pariseo

ang sulod sa kasingkasing ang baba mosulti
"ang tawo mosulti lamang kung unsa ang naa sa iyang kasingkasing"

maayong bahandi...daotang bahandi
"matarong nga mga panghunahuna...daotang nga mga panghunahuna"

Matthew 12:36

kaninyo...inyong
ang mga Pariseo

ang mga tawo magahatag ug husay alang
"ang Dios magapangutana kanila mahitungod" o "ang Dios mohukom sa bili sa"

walay pulos
"walay kapuslanan" Ang ubang paagi sa paghubad: "makadaot."

ilang
"ang mga tawo"

kamo mahimong matarong...kamo silotan
"ang Dios makahimo kaninyo ug matarong...ang Dios mosilot kaninyo"

Matthew 12:38

nagtinguha
"gusto"

daotan ug mananapaw nga kaliwatan
Ang katawhan nga nagpuyo niining panahona nahigugma sa pagbuhat sa daotan ug wala sila nagmatinud-anon sa Dios.

walay timailhan nga mahatag niini
"Ang Dios dili mohatag ug timailhan niining daotan ug mananapaw nga kaliwatan."

timailhan ni Jonas
Ang ubang paagi sa Paghubad "kung unsa ang nahitabo kang Jonas" o "ang milagro nga gibuhat sa Dios alang kang Jonas" See:

sa kasingkasing sa yuta
sa sulod sa pisikal nga lubnganan

Matthew 12:41

Ang mga tawo sa Nineveh makabarog...uban niining kaliwatan...ug pagasilotan kini
Ang ubang paagi sa paghubad: "Ang mga tawo sa Nineveh mobatok niining kaliwatan...ug ang Dios maminaw sa ilang mga sumbong ug mosilot kaninyo" o "ang Dios mohukom sa mga tawo sa Nineveh...ug kini nga kaliwatan sad-an gayod,

tungod naghinulsol sila ug kamo wala, siya
magasilot lamang kaninyo"

niining kaliwatan

ang mga tawo nga nabuhi sa panahon nga si Jesus
nagwali

usa nga mas labaw

"tawo nga mas importante/mahinungdanon"

Matthew 12:42

**Ang Rayna sa Habagatan motindog...uban sa mga
kalalakinhon niining kaliwatan ug pagasilotan kini**
Ang ubang paagi sa paghubad: "Ang Rayna sa
Habagatan mobatok niini nga kaliwatan...ug ang
Dios magapaminaw sa iyang mga sumbong ug
mosilot kaninyo" o "ang Dios magahukom sa Rayna
sa Habagatan...ug kini nga kaliwat sad-an gayod,
apan siya miabot ug naminaw kang Haring Solomon
ug kamo nga wala naminaw kanako, siya magasilot
lamang kaninyo"

Rayna sa Habagatan

Kini naghisgot sa Rayna sa Sheba, ang Gentil nga
gingharian.

Siya miabot gikan sa kinatumyan sa kalibotan

"Siya miabot gikan sa layo kaayo nga dapit"

niining kaliwatan

ang mga tawo nga nabuhi sa panahon nga si Jesus
nagwali

usa nga mas labaw

"ang tawo nga mas importante"

Matthew 12:43

dapit nga walay tubig

"uga nga mga lugar" o "lugar diin walay tawo nga
nagpuyo"

wala kini nakakaplag

"wala makakita ug kapahulayan"

kini miingon

"ang hugaw nga espiritu nag-ingon"

nakita niini nga ang balay nalimpyo ug napahimutang

Ang ubang paagi sa paghubad: "ang hugaw nga
espiritu nakakita ug usa ka tawo nga naghinlo sa
balay ug nagbutang sa tanang butang sa balay sa
nahimutangan niini."

Matthew 12:46

iyang inahan

Ang tawhanong inahan ni Jesus

mga igsoong lalaki

Kini mahimong pasabot 1) mga igsoong lalaki nga
anaa sa sakop sa pamilya o 2) suod nga mga higala
o mga kauban sulod/sakop sa Israel

nangita

"gusto"

Matthew 12:48

kaniya nga nag-ingon kaniya

"ang tawo nga nagsulti kang Jesus nga ang iyang
inahan ug mga igsoong lalaki nagpaabot nga makita
siya"

**Kinsa ang akong inahan? Ug kinsa ang akong igsoong
lalaki?**

Ang ubang paagi sa paghubad: "Isulti ko kaninyo
kung si kinsa gayod ang akong inahan ug mga
igsoong lalaki."

bisan kinsa nga

"bisang kinsa"

Amahan

Kini mao ang mahinungdanong titulo alang sa Dios.

Chapter 13

¹ Niadtong adlaw sa si Jesus migawas sa balay ug milingkod daplin sa dagat. ² Ang labihan kadaghan nga panon sa katawhan miduol palibot kaniya, busa misakay siya sa sakayan ug milingkod niini. Ang tanan nga panon sa katawhan nagtindog sa baybayon. ³ Unya miingon si Jesus sa daghang mga butang ngadto kanila diha sa mga sambingay. Miingon siya, "Tan-awa, ang usa ka magpupugas milakaw aron magpugas. ⁴ Samtang siya nagpugas, ang pipila ka mga binhi nahulog daplin sa dalan, ug ang mga langgam miabot ug nituka kanila. ⁵ Ang uban nga mga binhi nahulog sa batoon nga yuta, diin wala silay igong yuta. Dihadiha dayon nanurok sila, tungod kay ang yuta dili lalom. ⁶ Apan sa dihang misubang na ang adlaw, nasunog sila tungod kay wala sila makagamot, ug nalawos sila. ⁷ Ang uban nga mga binhi nahulog taliwala sa tunokon nga mga tanom. Mitubo ang tunokon nga mga tanom ug mituok kanila. ⁸ Ang uban nga mga binhi nahulog sa maayo nga yuta ug namunga ug lugas, ang pipila 100 kapilo ang gidaghanon, ang pipila 60, ug ang pipila 30. ⁹ Siya nga adunay mga dalunggan, papaminawa siya." ¹⁰ Miabot ang mga disipulo ug miingon kang Jesus, "Nganong nakigsulti ka man sa panon sa katawhan diha sa mga sambingay?" ¹¹ Si Jesus mitubag ug miingon kanila, "Gihatagan na kamo sa kahigayonan sa pagsabot sa mga tinago sa gingharian sa langit, apan wala kini gihatag kanila. ¹² Tungod kay si bisan kinsa kadtong aduna, pagahatagan pa siya sa makadaghan, ug aduna siyay dakong pagsabot. Apan si bisan kinsa kadtong anaa, pagakuhaon gikan kaniya ang bisan unsa nga anaa kaniya. ¹³ Busa nakigsulti ako kanila diha sa mga sambingay, tungod kay bisan sila nagtan-aw, wala gayod sila makakita. Ug bisan tuod nakadungog sila, wala gayod sila nagpatalinghog, ni makasabot sila. ¹⁴ Natuman ngadto kanila ang panagna ni Isaias, nga nag-ingon, 'Samtang maminaw makadungog kamo, apan sa bisan unsa nga pamaagi dili kamo makasabot; samtang magtan-aw makakita kamo, apan dili kamo makaila. ¹⁵ Kay kining kasingkasing sa mga tawo nagmagahi, ug naglisod na sila sa pagpaminaw, ug gisirado na nila ang ilang mga mata, aron wala na gayod silay makita uban sa ilang mga mata, o madungog uban sa ilang mga dalunggan, o makasabot uban ang ilang mga kasingkasing, aron mobalik sila pag-usab, ug ako magaayo kanila." ¹⁶ Apan bulahan ang inyong mga mata, kay sila makakita; ug ang inyong mga dalunggan, kay sila makadungog. ¹⁷ Sa pagkatinuod sultihan ko kamo nga daghang mga propeta ug matarong nga mga tawo ang nagtinguha nga makakita sa mga butang nga inyong nakita, ug wala nakakita kanila. Nagtinguha sila nga makadungog sa mga butang nga inyong nadunggan, ug wala nakadungog kanila. ¹⁸ Unya paminawa ang sambingay sa magpupugas. ¹⁹ Sa dihang madungog ni bisan kinsa ang pulong sa gingharian apan dili makasabot niini, unya moabot ang daotan ug mosakmit kung unsa na ang napugas sa iyang kasingkasing. Kini ang binhi nga napugas daplin sa dalan. ²⁰ Siya nga napugas sa batoon nga yuta mao siya ang nakadungog sa pulong ug dihadhiha midawat niini uban ang kalipay. ²¹ Apan wala siya makagamot sa iyang kaugalingon ug milahutay sa makadiyot lamang. Sa dihang miabot ang kasakit o paglutos tungod sa pulong, dihadhiha napandol siya. ²² Siya nga napugas taliwala sa tunokon nga mga tanom, mao kini siya ang nakadungog sa pulong, apan ang mga kabalaka sa kalibotan ug ang pagkamalimbongon sa mga bahandi mituok sa pulong, ug nahimo siyang dili mabungahon. ²³ Siya nga napugas sa maayong yuta, mao kini siya ang nakadungog sa pulong ug nakasabot niini. Mao kini siya nga naghatag gayod sa bunga ug nag-ugmad niini; ang pipila 100 ka-pilo kadaghan, ang pipila 60, ug ang pipila 30." ²⁴ Nagpadayag si Jesus ug laing sambingay ngadto kanila. Miingon siya, "Ang gingharian sa langit sama sa usa ka tawo nga nagpugas sa maayong binhi didto sa iyang uma. ²⁵ Apan samtang natulog ang mga tawo, miabot ang iyang kaaway ug nagpugas usab sa mga sagbot taliwala sa mga trigo ug unya mihawa. ²⁶ Sa dihang nanurok ang mga uhay ug unya naghatag sa ilang ani, mitungha usab ang mga sagbot." ²⁷ Miabot ang mga sulugoon sa tag-iya sa yuta ug miingon kaniya, 'Sir, dili ba nagpugas ka man ug maayong binhi sa imong uma? Sa unsang paagiha nga karon aduna na may mga sagbot niini?' ²⁸ Siya miingon kanila, 'Ang kaaway ang nagbuhat niini.' Miingon ang mga sulugoon kaniya, 'Busa buot mo ba nga moadto kami ug pang-ibton sila?' ²⁹ Miingon ang tag-iya sa yuta, 'Ayaw, o basin sa dihang inyong ibton ang mga sagbot, tingali maibot ninyo ang trigo kauban nila. ³⁰ Tugoti nga magdungan sa pagtubo ang duha hangtod sa ting-ani. Sa panahon sa ting-ani moingon ako sa mga mag-aani, "Unaha sa pag-ibot ang mga sagbot ug bugkosa sila aron sunogon sila, apan tigoma ang trigo ngadto sa akong kamalig.'" ³¹ Unya nagpadayag si Jesus ug laing sambingay ngadto kanila. Miingon siya, "Ang gingharian sa langit sama sa usa ka liso sa mustasa nga gikuha sa usa ka tawo ug gipugas sa iyang uma. ³² Kini nga liso mao gayod ang kinagamyan sa tanang matang sa mga liso. Apan sa dihang motubo na kini, mas dako pa kini sa mga tanom sa tanaman. Mahimo kining usa ka kahoy, aron ang mga langgam sa kahanginan moabot ug magsalag sa mga sanga niini." ³³ Unya si Jesus nagsugilon kanila ug laing sambingay. "Ang gingharian sa langit sama sa patubo nga gikuha sa usa ka babaye ug gisagol uban sa tulo ka sukod nga harina hangtod nga mitubo kini." ³⁴ Ang tanan niining mga butanga nga giingon ni Jesus ngadto sa mga panon sa katawhan diha sa

mga sambingay. Ug kung walay mga sambingay dili siya makigsulti kanila. ³⁵ Aron nga kung unsa ang giingon pinaagi sa propeta matinuod gayod, sa dihang miingon siya, "Pagaablihan ko ang akong baba sa mga sambingay. Mosulti ako sa tinagong mga butang gikan sa patukoranan sa kalibotan." ³⁶ Unya mibiya si Jesus sa panon sa katawhan ug misulod sa balay. Miduol ang iyang mga disipulo kaniya ug miingon, "Ipasabot kanamo ang sambingay sa mga sagbot sa uma." ³⁷ Mitubag si Jesus ug miingon, "Siya nga nagpugas sa maayong binhi mao ang Anak sa Tawo. ³⁸ Ang uma mao ang kalibotan; ug ang maayong binhi, mao kini ang mga anak sa gingharian. Ang mga sagbot mao ang mga anak sa daotan, ³⁹ ug ang kaaway nga nagpugas kanila mao ang yawa. Ang ting-ani mao ang kataposan sa kalibotan, ug ang mga mag-aani mao ang mga anghel. ⁴⁰ Busa, ingon nga ang mga sagbot gitigom ug gisunog uban sa kalayo, mao na kini ang kataposan sa kalibotan. ⁴¹ Magapadala ang Anak sa Tawo sa iyang mga anghel, ug tigomon nila sa gawas sa iyang gingharian ang tanang mga butang nga mao ang hinungdan sa sala ug kadtong nagbuhat ug kasaypanan. ⁴² Ilabay nila sila ngadto sa hudno sa kalayo, diin didto adunay panaghilak ug panagkagot sa mga ngipon. ⁴³ Unya magasidlak ang matarong nga mga tawo sama sa adlaw diha sa gingharian sa ilang Amahan. Siya nga adunay mga dalunggan, tugoti nga maminaw siya. ⁴⁴ Ang gingharian sa langit sama sa tinagong bahandi sa usa ka uma. Ang usa ka tawo nakakaplag niini ug nagtago niini. Sa iyang kalipay milakaw siya, gipamaligya ang tanan niyang gipanag-iyahan, ug mipalit niadtong umaha. ⁴⁵ Usab, ang gingharian sa langit sama sa usa ka tawo nga tigpatigayon nga nangita alang sa bililhong mga perlas. ⁴⁶ Sa dihang nakaplagan niya ang usa ka perlas sa dako kaayong kantidad, milakaw siya ug gibaligya ang tanang butang nga iyang gipanag-iyahan ug gipalit kini. ⁴⁷ Ug usab, ang gingharian sa langit sama sa usa ka pukot nga gilabay ngadto sa dagat, ug nagtigom sa matag matang sa mga binuhat. ⁴⁸ Sa dihang napuno na kini, ang mga mananagat nagbira niini padulong sa baybayon. Unya nanglingkod sila ug gitapok ang maayong mga butang ngadto sa mga sudlanan, apan ang walay bili nga mga butang gilabay nila. ⁴⁹ Mao kini ang pamaagi sa kataposan sa kalibotan. Moabot ang mga anghel ug ilain ang daotan gikan niadtong mga matarong. ⁵⁰ Ilabay nila sila didto sa hudno sa kalayo, diin adunay panaghilak ug panagkagot sa mga ngipon. ⁵¹ Nakasabot ba kamo niining tanan nga mga butang?" Ang mga disipulo miingon kaniya, "Oo." ⁵² Unya si Jesus miingon kanila, "Busa ang matag eskriba nga nahimong disipulo didto sa gingharian sa langit sama sa usa ka tawo nga tag-iya sa balay, nga mikuha sa daan ug bag-ong mga butang gikan sa iyang kabtangan." ⁵³ Unya miabot nga sa dihang nahuman na si Jesus niining mga sambingaya, mibiya na siya niadtong dapita. ⁵⁴ Unya misulod si Jesus sa iyang kaugalingong rehiyon ug nagtudlo sa mga tawo sa ilang sinagoga. Ang sangpotanan niini mao nga nahibulong sila ug nag-ingon, "Diin man gikuha niining tawhana ang iyang kaalam ug diin gikan kining mga milagro?" ⁵⁵ Dili ba kining tawhana mao man ang anak sa panday? Dili ba ang iyang inahan mao man si Maria? Ug ang iyang mga igsoon, dili ba sila si Santiago, Jose, Simon, ug Judas man? ⁵⁶ Ug ang iyang mga igsoon nga babaye, kauban man kanato? Busa diin man gikan kining tawhana sa tanang mga butang?" ⁵⁷ Nakapasuko siya kanila. Apan miingon si Jesus ngadto kanila, "Ang usa ka propeta gipasidunggan gawas diha sa iyang kaugalingong nasod ug sa iyang kaugalingong pamilya." ⁵⁸ Ug wala siya nagbuhat sa daghang mga milagro didto tungod sa ilang pagkadili-matinoohon.

Matthew 13:1

Niadtong adlaw

Kini nga mga panghitabo nahitabo sa samang adlaw sa miagi nga kapitulo

migawas sa balay

Wala kini giingon kung kang kinsang balay nagpuyo si Jesus.

misakay siya sa sakayan

Kini tingali usa ka abli nga kahoy nga bangka sa pangisda nga adunay layag.

Matthew 13:3

miingon si Jesus sa daghang mga butang ngadto kanila diha sa mga sambingay

"Miingon si Jesus kanila sa daghang mga butang diha sa mga sambingay"

ngadto kanila

ngadto sa mga tawo diha sa pundok

Tan-awa

AT: "Tan-awa" o "Paminawa" o "Hatagi ug pagtagad kung unsay akong isulti kaninyo."

ang usa ka magpupugas milakaw aron magpugas

"usa ka mag-uuma milakaw aron mosabwag sa pipila ka mga binhi didto sa uma"

Samtang siya nagpugas

"Samtang ang magpupugas nagtanom o nagpugas"

daplin sa dalan

ang "dalan" nga sunod sa uma. Ang yuta migahi gikan sa pagtunob sa mga tawo niini.

mituka kanila

"mikaon sa tanan nga binhi"

batoon nga yuta

mabaw nga yuta ibabaw sa mga bato

Dihadiha dayon sila nanurok

"Ang mga binhi miturok dayon ug mitubo"

nasunog sila

"ang adlaw misunog sa mga tanom ug sila niinit pag-ayo"

nalawos sila

"ang mga tanom nalaya ug namatay"

Matthew 13:7**nahulog taliwala sa tunokon nga mga tanom**

"nahulog diin mitubo usab ang tunokon nga mga tanom"

mituok kanila

"mituok sa mga bag-ong nanurok." Gamita ang kasagarang pulong sa paagi nga ang mga sagbot nagpugong sa ubang mga tanom gikan sa hapsay nga pagtubo.

namunga ug lugas

"naghatag ug ani" o "nagpatubo ug mas daghang mga binhi" o "naghatag ug bunga"

Siya nga adunay mga dalunggan, papaminawa siya

AT: "Kamo nga adunay mga dalunggan sa pagpaminaw, paminaw."

Siya nga adunay mga dalunggan

"Si bisan kinsa nga makadungog" o "Si bisan kinsa nga nakadungog kanako"

papaminawa siya

"pasagdi siya nga maminaw pag-ayo" o "tugoti siya maghatag pagtagad sa unsay akong isulti"

Matthew 13:10**kanila**

ngadto sa mga tinun-an

Gihatagan na kamo sa kahigayonan sa pagsabot sa mga kahibulungan sa gingharian sa langit, apan wala kini gihatag kanila

Kini mahimong hubaron nga: "Ang Dios naghatag kaninyo sa kahigayonan sa pagsabot sa mga misteryo sa gingharian sa langit, apan wala kini gihatag sa Dios ngadto niining mga tawhana" o

"Ang Dios nagtugot kaninyo nga makasabot sa mga misteryo sa gingharian sa langit, apan wala niya gitugotan kining mga tawhana."

Kamo

ang mga tinun-an

kahibulungan

Ang mga kamatuoran nga gitagoan apan karon si Jesus nagbutyag. Ang laing paagi sa paghubad: "mga sekreto" o "tinagong kamatuoran"

si bisan kinsa ang aduna

"si bisan kinsa ang adunay pagsabot" o "si bisan kinsa nga nakadawat kung unsay akong gitudlo."

pagahatagan pa siya sa makadaghan

Kini mahimong hubaron ingon nga: "Ang Dios mohatag kaniya ug dugang nga pagsabot."

aduna siyay dakong pagsabot

"makasabot siya pag-ayo"

si bisan kinsa nga wala

"si bisan kinsa nga walay pagpanabot" o "si bisan kinsa nga wala makadawat sa akong gitudlo"

pagakuhaon gikan kaniya ang bisan unsa nga anaa kaniya

Kini mahimong hubaron nga: "Ang Dios mokuha bisan unsay anaa kaniya."

Matthew 13:13**nakigsulti ako kanila**

ang pulong "kanila" niining duha ka mga bersikulo naghisgot ngadto sa mga tawo sa panon.

tungod kay bisan sila nagtan-aw, wala gayod sila makakita. Ug bisan tuod nakadungog sila, wala gayod sila nagpatalinghog, ni makasabot sila

Si Jesus naggamit niining aron sa pagsulti sa mga tinun-an nga ang pundok sa katawhan nagbalibad sa pagsabot.

bisan sila nagtan-aw, wala gayod sila makakita

"bisan ug nakakita sila sa mga butang, wala sila makasabot kanila." Ang ikaduhang gamit sa "nakakita" dinhi nagkahulogan pagsabot.

bisan tuod nakadungog sila, wala gayod sila nagpatalinghog, ni makasabot sila

Kung unsa ang nadungog mamahimong isulti sa klaro. Ang laing paagi sa paghubad: "bisan tuod nakadungog sila sa pahimangno, wala nila masabti ang kamatuoran."

Samtang maminaw makadungog kamo, apan dili kamo makasabot; samtang magtan-aw makakita kamo, apan dili kamo makaila

Kini nagsugod sa usa ka kinutlo gikan kang propeta Isaias mahitungod sa dili matinuohong mga tawo sa panahon ni Isaias. Si Jesus naggamit niining kinutlo aron paghulagway sa panon sa katawhan nga naminaw Kaniya.

Samtang maminaw makadungog kamo, apan dili kamo makasabot

"Makadungog kamo sa mga butang, apan dili kamo makasabot kanila." Kung unsay nadunggan mahimong isulti sa klaro. Ang laing paagi sa paghubad: Makadungog kamo sa pahimangno, apan dili kamo makasabot sa kamatuoran."

samtang magtan-aw makakita kamo, apan dili kamo makaila

"makakita kamo sa mga butang, apan dili kamo makasabot kanila."

Matthew 13:15

kining kasingkasing sa mga tawo nagmagahi

"kining mga tawhana dili na gayod makakat-on."

naglisod na sila sa pagpaminaw

"wala na silay tinguha sa pagpaminaw."

gisirado na nila ang ilang mga mata

"naglikay na sila nga makakita"

aron wala na gayod silay makita uban sa ilang mga mata, o madungog uban sa ilang mga dalunggan, o makasabot uban ang ilang mga kasingkasing, aron mobalik sila pag-usab,

"Aron nga dili na sila makahimo sa pagtan-aw pinaagi sa ilang mga mata, makadungog uban sa ilang dalunggan, makasabot uban sa ilang kasingkasing, ug tungod niini motalikod pag-usab."

mobalik sila pag-usab

"mobiya o motalikod" o "maghinulsol"

Ako magayo kanila

"tugoti ako sa pag-ayo kanila." Ang laing paagi sa paghubad: "tugoti ako sa pagdawat kanila pag-usab."

Matthew 13:16

inyong...kaninyo

Si Jesus nakigsulti sa iyang mga tinun-an

kay sila makakita

"kay makakita na sila" o "kay makahimo na sila sa pagtan-aw"

kay sila makadungog

"kay makadungog na sila" o "kay sila makahimo na sa pagpaminaw"

mga butang nga inyong nakita

"ang mga butang nga inyong nakita nga akong gihimo"

mga butang nga inyong nadunggan

"ang mga butang nga inyong nadungog nga akong gisulti"

Matthew 13:18

moabot ang daotan ug mosakmit kung unsa na ang napugas sa iyang kasingkasing

"Si Satanas nag-angin kaniya nga makalimot sa pulong sa Dios nga iyang nadunggan."

mosakmit

Sulayi paggamit ang pulong nga nagpasabot sa pagilog sa usa ka butang gikan sa usa ka tawo nga maoy matuod nga tag-iya.

kung unsa na ang napugas sa iyang kasingkasing

Kini mahimong hubaron nga: "ang pulong nga napugas sa Dios sa iyang kasingkasing."

sa iyang kasingkasing

sa kasingkasing sa tigpaminaw

Kini ang binhi nga napugas daplin sa dalan.

Kung ang literal nga paghubad dili klaro, sulayi sa paghubad aron nga ang magbabasa makasabot nga si Jesus mao ang magpupugas, ang mensahe mao ang binhi, ug ang mga tigpaminaw mao ang yuta sa daplin sa dalan. Ang laing paagi sa paghubad: "Mao kini ang napugas sa daplin sa dalan."

daplin sa dalan

"dalan" o "agianan." Hubara kini sama sa imong gibuhad sa [MAT 13:4](#).

Matthew 13:20

Siya nga napugas sa batoon nga yuta

Kung ang literal nga paghubad dili klaro, sulayi sa paghubad nga ang magbabasa makasabot nga si Jesus mao ang magpupugas, ang mensahe mao ang binhi, ug ang tigpaminaw mao ang batuon nga yuta. Ang laing paagi sa paghubad: "Mao kini ang gitanom sa batoon nga yuta."

wala siya makagamot

"aduna siyay mabaw nga mga gamot" o "gitugotan niya ang linghod nga tanom nga wala nay luna alang sa iyang mga gamot"

tungod sa pulong

"tungod sa mensahe"

dihadiha napandol siya

"dihadiha natumba siya" o "dihadiha iyang gibiyaan ang iyang pagtuo."

Matthew 13:22

Siya nga napugas taliwala sa tunokon nga mga tanom...Siya nga napugas sa maayong yuta

Kung ang literal nga paghubad dili klaro, sulayi sa paghubad aron nga ang magbabasa makasabot nga si Jesus mao ang magpupugas, ang mensahe mao ang binhi, ug ang tigpaminaw mao ang yuta nga adunay tunokon nga mga tanom. Ang posible nga paghubad: "Mao kini ang gitanom sa yuta uban sa

tunokon nga mga tanom... Mao kini ang gitanom sa maayo nga yuta."

sa pulong
"ang mensahe"

mga kabalaka sa kalibotan ug ang pagkamalimbongon sa mga bahandi mituok sa pulong, ug nahimo siyang dili mabungahon

Ang laing paagi sa paghubad: "sama nga ang mga sagbot nagbabag sa maayo nga mga tanom sa pagtubo, ang mga kabalaka sa kalibotan ug ang pagkamalimbongon nagpalayo niining tawhana nga mahimong mabungahon"

mga kabalaka sa kalibotan
"ang mga butang niining kalibotana nga gikabalakan sa mga tawo"

nahimong dili mabungahon
"nahimong dili mabungahon"

Mao kini siya nga naghatag gayod sa bunga ug nag-ugmad niini
"Mao kini sila ang mga mabungahon" o "Sama sa himsog nga mga tanom nga naghatag ug maayong bunga, kining mga tawhana mabungahon."

Matthew 13:24

Nagpadayag si Jesus ug laing sambingay ngadto kanila.
Nagsulti si Jesus ug laing sambingay ngadto sa pundok sa katawhan.

Ang gingharian sa langit sama sa usa ka tawo
Ang paghubad kinahanglang dili motupong sa gingharian sa langit ngadto sa usa ka tawo, apan hinuon ang gingharian sa langit sama sa sitwasyon nga gihulagway sa sambingay. *See:

maayong binhi
"maayo nga mga liso sa pagkaon" o "maayo nga mga lugas sa trigo." Ang tigpaminaw lagmit maghunahuna nga si Jesus nagsulti mahitungod sa trigo.

miabot ang iyang kaaway
"ang iyang kaaway miabot sa uma."

mga sagbot
Kini nga mga sagbot sama sa mga tanom nga makaon sa dihang sila linghod pa, apan makahilo ang lugas. Ang laing paagi sa paghubad: "daotan nga binhi" o "mga binhi sa sagbot"(UDB)

Sa dihang nanurok ang mga uhay
"sa dihang ang mga lugas sa trigo nagturok" o "sa dihang ang mga tanom mitubo"

naghatag sa ilang ani
"namunga ug lugas" o "mihatag sa trigo nga ani"

mitungha usab ang mga sagbot."

AT: "unya ang mga tawo makakita usab nga adunay mga sagbot didto sa uma."

Matthew 13:27

tag-ya sa yuta
Sama gihapon kini nga tawo nga nagpugas sa maayong binhi sa iyang uma.

dili ba nagpugas ka man ug maayong binhi sa imong uma
"nagpugas ka sa maayong binhi sa imong uma."
Ang tag-ya sa uma lagmit nagpatanom sa mga binhi sa iyang mga sulugoon. .

Siiya miingon kanila
"Ang tag-ya sa yuta miingon ngadto sa mga sulugoon"

Busa buot mo bang moadto kami
Ang pulong "kami" naghisgot sa mga sulugoon.

Matthew 13:29

Ang tag-ya sa yuta miingon
"Ang tag-ya sa yuta miingon sa iyang mga sulugoon"

moingon ako sa mga mag-aani, "Unaha sa pag-ibot ang mga sagbot ug bugkosa sila aron sunogon sila, apan tigoma ang trigo ngadto sa akong kamalig."
Mahimo nimo kining hubaron nga: "Sultihan nako ang mga mag-aani nga unahon pagtapok ang mga sagbot ug ihigot sila sa mga pungpong aron sunogon sila, unya tapoka ang mga trigo ngadto sa akong kamalig."

akong kamalig
Ang kamalig usa ka dako nga balay sa uma nga mahimong gamiton alang sa pagpundo o pagtigom sa mga lugas.

Matthew 13:31

nagpadayag si Jesus ug laing sambingay ngadto kanila
"Si Jesus nagsulti ug laing sambingay ngadto sa pundok sa katawhan"

Ang gingharian sa langit sama sa
Tan-awa kung giunsa nimo kini paghubad sa [MAT 13:24](#).

liso sa mustasa
usa ka gamay nga liso nga motubo ngadto sa dako nga tanom

Kini nga liso mao gayod ang labing gamay sa tanang uban nga mga liso
Ang liso sa mustasa mao ang pinakagamay nga mga liso nga ilado na ngadto sa orihinal nga mga tigpaminaw.

Apan sa dihang motubo na kini
 "Apan sa dihang ang tanom motubo na"

mahimo kining usa ka kahoy
 "nahimong dako nga sagbot"

mga langgam sa kahanginan
 "mga langgam"

Matthew 13:33

Unya si Jesus nagsugilon kanila ug laing sambingay
 "Si Jesus dayon nagsulti sa laing sambingay ngadto pundok sa katawhan"

Ang gingharian sa langit sama sa
 Tan-awa kung giunsa nimo kini paghubad sa [MAT 13:24]

tulo ka sukod nga harina
 "usa ka dako nga gidaghanon sa harina" o uban sa pulong nga gigamit sa inyong kultura alang pagsukod sa dagkong gidaghanon sa harina.

hangtod nga mitubo kini
 hangtod nga ang minasa nga harina mitubo. Ang pasabot mao nga ang igpapatubo ug ang tulo ka sukod sa harina nahimong minasa nga harina aron lutoon.

Matthew 13:34

Kining tanan nga mga butang nga giingon ni Jesus ngadto sa mga panon sa katawhan pinaagi sa mga sambingay. Ug kung walay mga sambingay dili siya makigsulti kanila.
 Ang han-ay "giingon...mga sambingay...mga sambingay...giingon" nagpasabot aron ipalutaw nga nagsulti siya ngadto kanila sa mga sambingay.

Kining tanan nga mga butang
 Kini naghisgot sa unang gitudlo ni Jesus sa [MAT 13:1](#).

kung walay mga sambingay dili siya makigsulti kanila
 "wala siya nagtudlo kanila gawas sa mga sambingay." AT: "tanang butang nga iyang gisulti kanila gisulti niya sa mga sambingay."

kung unsa ang giingon pinaagi sa propeta matinuod gayod, sa dihang miingon siya,
 Kini mahimong hubaron nga: "gitinuod niya unsay giingon sa Dios ngadto sa propeta nga gisulat kaniadto"

sa dihang miingon siya
 "sa dihang ang propeta miingon"

tinagong mga butang
 Mahimo kining hubaron nga: "mga butang nga gitago sa Dios".

gikan sa patukoranan sa kalibotan
 "sukad sa pagsugod sa kalibotan" o "sukad sa pagbuhat sa Dios sa kalibotan."

Matthew 13:36

misulod sa balay
 "misulod didto sa sulod" o "misulod sa balay diin siya nagapuyo."

Siya nga nagpugas
 "Ang magpupugas"

ang Anak sa Tawo
 Si Jesus naghisgot sa iyang kaugalingon

ang mga anak sa gingharian
 "mga tawo nga nahisakop sa gingharian"

ang mga anak sa usa nga daotan,
 "ang mga tawo nga nahisakop sa usa nga daotan"

ang kaaway nga nagpugas kanila
 ang kaaway nga nagpugas sa mga sagbot.

kataposan sa kalibotan
 "kataposan sa kapanahonan"

Matthew 13:40

Busa, ingon nga ang mga sagbot gitigom ug gisunog uban sa kalayo
 Kini mahimong hubaron ingon nga: "Busa, samtang ang mga tawo magtapok sa mga sagbot ug sunogon sila sa kalayo."

kataposan sa kalibotan
 kataposan sa kapanahonan

Magapadala ang Anak sa Tawo sa iyang mga anghel
 Si Jesus dinhi nagsulti sa iyang kaugalingon. "Ako, ang Anak sa Tawo, magpadala sa akong mga anghel."

kadtong nagbuhat sa kasal-anan
 "kadtong mga gasupak sa balaod" o "daotang mga tawo"

hudno sa kalayo
 Ang laing paagi sa paghubad: "nagkalayo nga hudno." Kung ang "hudno" dili inila, ang "lutoanan sa pan" mahimong gamiton.

Unya magasidlak ang matarong nga mga tawo sama sa adlaw
 "sayon nga makita sama sa adlaw"

Siya nga adunay mga dalunggan, papaminawa siya
 Ang laing paagi sa paghubad: "Ikaw nga adunay mga dalunggan, paminaw" o "Kamo adunay mga dalunggan, busa paminaw."

Matthew 13:44**Ang gingharian sa langit sama sa**

Tan-awa kung giunsa nimo kini paghubad sa [MAT 13:24]

sama sa tinagong bahandi sa usa ka uma

Ang bahandi usa ka mahinungdanon ug bililhon nga butang o koleksiyon sa mga butang. Kini mahimong hubaron ingon nga: "ang bahandi nga gitago sa usa ka tawo didto sa uma"

nagtago niini

"nagtabon niini"

gipamaligya ang tanan niyang gipanag-iyahan, ug mipalit niadtong umaha

Kini nagpasabot lamang nga gipalit sa tawo ang uma aron panag-iyahan ang gitagong bahandi

usa ka tawo nga tigpatigayon

Ang negosyante usa ka magbabaylo o tigbaligya ug binandol, kasagaran nagadala ug mga baligya sa lagyong mga lugar.

sama sa usa ka tawo nga tigpatigayon nga nangita alang sa bililhong mga perlas

Ang pasabot mao nga ang tawo nangita ug mahinungdanong mga perlas nga iyang mapalit.

bililhong mga perlas

Ang "perlas" usa ka hamis, gahi, sinaw, puti o mahayag nga lubitos (beads) nga nahimo sulod sa kinason sa dagat ug mahalos sama sa mutya nga bato (gem) o mohimo ug bililhong alahas. Ang laing paagi sa paghubad: "maayong mga perlas" o "matahom nga mga perlas".

Matthew 13:47**ang gingharian sa langit sama sa**

Tan-awa kung giunsa nimo kini paghubad sa [MAT 13:24]

sama sa usa pukot nga gilabay ngadto sa dagat

Kini mahimong hubaron nga: "sama sa pukot nga gilabay sa pipila ka mga mananagat ngadto sa dagat."

usa pukot nga gilabay ngadto sa dagat

"usa ka pukot nga gilabay ngadto sa linaw"

nagtigom sa matag matang sa mga binuhat

"nagdakop ug tanang matang sa isda"

nagbira niini padulong sa baybayon

"gibira ang pukot ngadto sa baybayon" o "gibira ang pukot sa baybayon"

maayong mga butang

"ang mga maayo"

walay bili nga mga butang

"ang daotang isda" o "dili makaon nga isda"

gilabay

"wala gitipigan"

Matthew 13:49**kataposan sa kalibotan**

"kataposan sa kapanahonan"

moabot

"migawas" o "migula" o "migawas gikan sa langit"

Ilabay nila sila

"igalabay ang mga daotan"

hudno sa kalayo

Kini usa ka panagtandi alang sa mga kalayo sa impierno. Kung ang pulong nga nagdilaab"" dili ilado, ang "hudno

adunay panaghilak ug panagkagot sa mga ngipon

"diin ang daotan nga mga tawo magahilak ug magakagot sa ilang ngipon"

Matthew 13:51**Nakasabot ba kamo niining tanan nga mga butang?"**

Ang mga disipulo miingon kaniya, "Oo."

Kung mahimo, kini mahimong sulaton ingon nga "Si Jesus nangutana kanila kung nakasabot ba sila niining tanan, ug miingon sila nga nakasabot sila."

nahimong disipulo didto sa

"nakakat-on mahitungod sa"

kabtangan

Ang kabtangan mao ang usa ka mahinungdanon ug bililhon nga butang o koleksiyon sa mga butang. Dinhi naghigot kini sa lugar diin kining mga butanga ghipos, ang "tagoanan" o "kwarto nga bodega."

Matthew 13:54**iyang kaugalingong rehiyon**

"iyang yutang natawhan"

sa ilang sinagoga

Ang pulong "ilang" naghigot sa mga tawo rehiyon.

natingala sila

"sila nahibulong"

kinining mga milagro

"ug diin siya nagkuha sa gahom sa pagbuhat niining mga milagro"

ang anak sa panday

Ang panday mao ang usa ka tawo nga maghimo ug mga butang uban sa kahoy o bato. Kung ang

"panday" dili inila, ang "magtutukod" mahimong gamiton.

Matthew 13:57

Nakapasuko siya kanila

"Ang mga tawo sa yutang natawhan ni Jesus naglagot kaniya" o "...dili modawat kaniya"

Ang usa ka propeta gipasidunggan

"Ang propeta gipasidunggan bisan asa" o "Ang propeta nakadawat sa pagpasidungog bisan asa" o "Ang mga tawo bisan asa nagpasidungog sa propeta"

iyang kaugalingong nasod

"iyang kaugalingong rehiyon" o "iyang kaugalingong yutang natawhan"

iyang kaugalingong pamilya

"iyang kaugalingong panimalay"

wala siya nagbuhat sa daghang mga milagro didto

si Jesus wala nagbuhat sa daghang mga milagro sa iyang kaugalingong yutang natawhan"

Chapter 14

¹ Nianang tungora, si Herodes nga usa ka pangulo sa distrito nakadungog sa mga balita mahitungod kang Jesus. ² Miingon siya sa iyang mga sulugoon, "Mao kini si Juan nga Tigbawtismo; nabanhaw siya gikan sa mga patay. Busa kini nga mga gahom mao ang namuhat kaniya." ³ Kay si Herodes nagdakop kang Juan, gigapos niya, ug gibutang siya sa bilanggoan tungod ni Herodias, nga asawa sa iyang igsoong lalaki nga si Filipe. ⁴ Kay si Juan miingon kaniya. "Dili kini makataronganon alang kanimo nga maangkon siya ingon nga imong asawa." ⁵ Mahimo ni Herodes nga mahiagoman niya ang kamatayon, apan nahadlok siya sa mga tawo, tungod kay giila nila siya nga usa ka propeta. ⁶ Apan sa dihang ang takna sa adlaw nga natawhan ni Herodes niabot, ang anak nga babaye ni Herodias nagsayawsayaw taliwala kanila ug nakapahimuot kang Herodes. ⁷ Ingon nga balos, nagsaad siya kaniya nga ihatag kaniya kung unsa ang iyang pangayoon. ⁸ Human siya gitambagan sa iyang inahan, miingon siya, "Ihatag kanako dinhi, sa usa ka bandihado, ang ulo ni Juan nga Tigbawtismo." ⁹ Ang hari naguol pag-ayo sa paagi sa iyang pagpangayo, apan tungod kay nakapanumpa man siya, ug tungod niadtong tanan nga nagkaon kauban niya, nagsugo siya nga kinahanglan nga buhaton kini. ¹⁰ Nagpadala siya ug giputlan ug ulo si Juan didto sa bilanggoan. ¹¹ Unya ang iyang ulo gibutang sa usa ka bandihado ug gihatag sa dalaga ug gidala kini niya ngadto sa iyang inahan. ¹² Unya ang iyang mga disipulo nangabot, gikuha ang patay nga lawas, ug gilubong kini. Human niini, miadto sila ug gisultihan si Jesus. ¹³ Karon sa dihang nadungog kini ni Jesus, mibiya siya gikan didto pinaagi sa usa ka sakayan ngadto sa mamingaw nga dapit. Sa dihang ang pundok sa katawhan nakadungog niini, namaktas nga misunod sila kaniya gikan sa mga siyudad. ¹⁴ Unya si Jesus miduol kanila ug nakita ang dakong pundok sa katawhan. Mibati siya ug kaluoy ngadto kanila ug gi-ayo ang ilang balatian. ¹⁵ Sa dihang ang kagabhion miabot na, ang mga disipulo miduol kaniya ug miingon. "Usa kini ka mamingaw nga dapit, ug hapit na mosalop ang adlaw. Ipapauli na ang pundok sa katawhan, aron makaadto sila didto sa mga baryo ug makapalit ug pagkaon alang sa ilang mga kaugalingon." ¹⁶ Apan si Jesus miingon kanila. "Dili na kinahanglan nga ipalakaw sila. Hatagi sila ug bisan unsa nga pagkaon." ¹⁷ Sila miingon kaniya, "Aduna lamang kami lima ka tinapay ug duha ka isda." ¹⁸ Si Jesus miingon, "Dad-a sila kanako." ¹⁹ Unya si Jesus nagmando sa pundok sa katawhan nga manglingkod sa kasagbotan. Gikuha niya ang lima ka tinapay ug duha ka isda. Mihangad siya sa langit, gipasalamatan niya ug gipikaspikas ang tinapay ug iyang gihatag ngadto sa mga tinun-an. Gihatag kini sa mga dicipulo ngadto sa pundok sa katawhan. Nangaon silang tanan ug nangabusog. ²⁰ Unya gipanguha nila ang salin sa gipikaspikas nga pagkaon - napulo ug usa ka mga basket ang napuno. ²¹ Kadtong nangaon mga 5, 000 ka mga lalaki, walay labot ang mga babaye ug mga bata. ²² Dihadiha dayon gisugo niya ang iyang mga disipulo nga mosakay didto sa sakayan ug mag-una kaniya didto sa tabok, samtang siya sa iyang kaugalingon magsugo sa pundok sa katawhan nga mamauli. ²³ Sa nahuman na niya papaulia ang pundok sa katawhan, mitungas siya sa bukid aron sa pag-ampo. Sa dihang miabot na ang kagabhion, siya nag-inusara didto. ²⁴ Apan ang sakayan anaa na karon sa tungatunga sa dagat, halos dili na mapugngan tungod sa mga balod, kay ang hangin nakigtugbo man. ²⁵ Sa ikaupat nga takna sa kagabhion si Jesus miadto kanila, nga naglakaw ibabaw sa dagat. ²⁶ Sa dihang ang mga disipulo nakakita kaniya nga naglakaw ibabaw sa dagat, nangahadlok sila ug miingon, "Usa kini ka kalag," ug sila naninggit sa tumang kahadlok. ²⁷ Apan si Jesus nakigsulti kanila nianang tungora ug miingon, "Pagmaisogon! Ako kini! Ayaw kahadlok." ²⁸ Si Pedro mitubag kaniya ug miingon, "Ginoo, kung ikaw kana, mandoi ako nga moanha kanimo ibabaw sa tubig." ²⁹ Si Jesus miingon, "Umari ka." Busa si Pedro migawas gikan sa sakayan ug naglakaw sa tubig aron sa pag-adto kang Jesus. ³⁰ Apan sa dihang nakita ni Pedro ang hangin, nahadlok siya pag-ayo. Ug nagsugod na siya sa pagka-unlod, misinggit siya ug miingon, "Ginoo, luwasa ako!" ³¹ Dihadiha dayon gitunol ni Jesus ang iyang kamot, gigunitan si Pedro, ug miingon kaniya, "Ikaw nga gamay ug pagtuo, nganong nagduhaduha ka man?" ³² Unya sa dihang si Jesus ug si Pedro nakasakay na sa sakayan, ang hangin miundang na sa paghuros. ³³ Unya ang mga disipulo nga anaa sa sakayan nagsimba kang Jesus ug miingon, "Tinuod gayod nga ikaw ang Anak sa Dios." ³⁴ Sa dihang sila nakatabok na, nakaabot na sila sa yuta nga Geneseret. ³⁵ Sa dihang ang mga tawo nianang dapita nakaila kang Jesus, nagpadala sila ug mensahe bisan diin didto sa kasikbit nga dapit, ug gidala nila ngadto kaniya ang tanan nga adunay balatian. ³⁶ Nagpakiluoy sila kaniya nga makahikap unta sa sidsid sa iyang bisti, ug ang kadaghanan nga nakagunit niini nangaayo.

Matthew 14:1

Nianang tungora

"Niadtong mga adlaw" o "Samtang si Jesus namuhat sa Galilea."

si Heroes nga usa ka pangulo sa distrito

Si Herod Antipas, magmamando sa 1/4 nga bahin sa Israel o nagmando siya sa upat ka bashin sa Isreal

nakadungog sa mga balita mahitungod kang Jesus

"nakadungog sa mga balita mahitungod kang Jesus" o "Nakadungog sa kabantogan ni Jesus"

Siya miingon

"Si Herod nag-ingon"

Matthew 14:3

si Herodes nagdakop kang Juan, gigapos niya, ug gibutang siya sa prisohan

Kini nagpasabot nga si Herod nagmando sa uban aron sa pagbuhat niini nga buluhaton alang kaniya.

si Herodes nagdakop kang Juan

"Si Herod iyang gidakop si Juan"

Kay si Juan miingon kaniya, "Dili kini makataronganon alang kanimo nga maangkon siya isip imong asawa."

"Kay si Juan nag-ingon kaniya nga dili kini makataronganon alang kaniya nga himoon niya siya nga iyang asawa."

Kay si Juan miingon kaniya

"Tungod kay si Juan kanunay nag-ingon kang Herodes."

Dili kini makataronganon

Si Filipe buhi pa sa dihang giminyoan ni Herodes si Herodias.

Matthew 14:6

taliwala

Sa taliwala sa mga bisita nga anaa didto nga nagtambong sa pagsaulog sa adlaw nga natawhan

Matthew 14:8

Human siya gitambagan sa iyang inahan

Ang ubang paagi sa paghubad: "Human nga gipahimangnoan siya sa iyang inahan."

gitambagan

"gigiyahan"

siya miingon

Ang pulong nga "siya" naghisgot sa anak nga babaye ni Herodias.

bandihado

dakong plato

Ang hari naguol pag-ayo sa iyang gipangayo

"nakapaguol pag-ayo sa hari ang iyang gipangayo."

Ang hari

Si Herod nga Antipas ang pangulo sa distrito ([MAT 14:1](#)).

Matthew 14:10

iyang ulo gibutang sa bandihado ug gihatag sa dalaga

"adunay nagdala sa iyang ulo nga anaa sa usa ka bandihado ug gihatag kini sa dalaga."

bandihado

Kini usa ka dakong plato.

dalaga

Gamita ang pulong nga batan-on, nga wala pa na minyo nga babaye.

iyang mga tinun-an

"ang mga tinun-an ni Juan"

ang patay nga lawas

"ang patay nga lawas"

silang miadto ug giingnan si Jesus

"miadto ang mga tinun-an ni Juan ug giingnan si Jesus kung unsa ang nahitabo kang Juan nga Tigbawtismo"

Matthew 14:13

nakadungog niini

"nakadungog kung unsa ang nahitabo kang Juan" o "nakadungog ang balita mahitungod kang Juan."

siya mibiya

siya mibiya o nagpalayo siya gikan sa pundok

gikan didto

"gikan niadtong lugara"

Sa dihang ang pundok sa katawhan nakadungog niini

"Sa dihang ang mga pundok sa katawhan nakadungog kung asa sila nangadto" o "Sa dihang ang pundok sa katawhan nakadungog nga siya nibiya"

ang pundok sa katawhan

"ang pundok sa katawhan" o "ang katawhan"

Unya si Jesus miduol kanila ug nakita ang dakong pundok sa katawhan

"Sa dihang si Jesus miabot sa baybayon, siya nakakita ang daghang pundok sa katawhan."

Matthew 14:15

ang mga tinun-an miduol kaniya

"ang mga tinun-an ni Jesus miduol kaniya"

Matthew 14:16

Dili na kinahanglan

"ang pundok sa katawhan dili na kinahanglan"

Hatagi ninyo

Ang pulong nga "ninyo" naghisingot sa mga tinun-an.

Sila miingon kaniya

"Ang mga tinun-an miingon kang Jesus"

lima ka tinapay ug duha ka isda

"5 ka pan ug 2 ka isda"

Dad-a sila kanako

"Dad-a ang tibuok pan ug isda kanako"

Matthew 14:19

manglingkod

o "ipapungko." Gamita ang pulong kung unsaon sa inyong kultura pagpahiluna ang mga tawo sa dihang mokaon sila.

gikuha

"iyang gigunitan." Wala niya kini gikawat ngadto kanila.

tinapay

"pan" o "tibuok pan"

mihangad

Ang pasabot niini 1) "Samtang mihangad" o 2) "Human mihangad."

ilang gipanguha

"ang mga tinun-an gitigom sa tanan."

Kadtong nangaon

"Kadtong nangaon sa pan ug isda."

Matthew 14:22

Dihadiha

"Pagkahuman ni Jesus pagpakaon sa 5,000,"

Sa dihang ang kagabhion niabot na

"gabii na kaayo" o "Sa dihang ngitngit na"

halos dili na mapugngan tungod sa mga balod

"ang mga balod mihampak sa ilang bangka."

Matthew 14:25

naglakaw didto sa dagat

"naglakaw ibabaw sa tubig"

sila nangahadlok

"ang mga tinun-an nangahadlok pag-ayo"

kalag

ang espiritu nga nibulag sa lawas sa tawo nga namatay.

Matthew 14:28

Si Pedro mitubag kaniya

"Si Pedro mitubag kang Jesus"

Matthew 14:31

Ikaw nga gamay ug pagtuo

tan-awa kung giunsa nimo kini paghubad sa MAT 6:30.

nganong nagduhaduha ka man?

"wala unta ka nagduhaduha."

Anak sa Dios

Kini ang mahinungdanon nga tawag kang Jesus nga nahulagway sa iyang relasyon sa Dios.

Matthew 14:34

Sa dihang sila nakatabok na

"Sa dihang si Jesus ug ang iyang mga tinun-an nakatabok na sa linaw"

Genesaret

usa ka gamay nga lungsod nga anaa sa amihanang kasadpan sa baybayon sa dagat sa Galilea

sila nagpadala ug mensahe

"ang mga tawo niadtong lugara nagpadala ug mga mensahe"

Sila nagpakiluoy kaniya

"Ang katawhan nga adunay balatian naghangyo kaniya"

bisti

"kupo" o "kung unsa ang iyang gisul-ob"

Chapter 15

¹ Unya ang pipila ka mga Pariseo ug mga eskriba miadto kang Jesus gikan sa Jerusalem. Miingon sila, ² "Nganong ang imong mga disipulo nagsupak man sa mga tulomanon sa mga katigulangan? Kay wala sila maghugas sa ilang mga kamot sa dihang nangaon sila." ³ Si Jesus mitubag ug miingon kanila, "Ug kamo - nganong inyo mang gisupak ang sugo sa Dios tungod ug alang sa inyong mga tulomanon? ⁴ Kay ang Dios miingon, 'Tahora ang inyong amahan ug inahan,' ug 'Siya nga magsulti ug daotan ngadto sa iyang amahan ug inahan, mamatay gayod.' ⁵ Apan kamo miingon, 'Si bisan kinsa nga mosulti sa iyang amahan o inahan, 'Bisan unsang tabang nga nadawat ninyo gikan kanako mao na karon ang gasa nga gihatag sa Dios,'" ⁶ kanang tawhana dili na kinahanglan nga motahod sa iyang amahan. Niini nga paagi gihimo ninyo nga walay pulos ang pulong sa Dios tungod ug alang sa inyong mga tulomanon. ⁷ Kamong mga tigpakaaron- ingnon, maayo ang gibuhay ni Isaiah nga panagna mahitungod kaninyo sa dihang miingon siya, ⁸ 'Kining mga tawhana nagtahod kanako sa ilang mga ngabil, apan ang ilang mga kasingkasing halayo gikan kanako. ⁹ Nagsimba sila kanako sa walay kapuslanan, tungod kay nagtudlo sila ingon nga ang ilang mga pagtulon-an mao ang sugo sa mga tawo.'" ¹⁰ Unya gitawag niya ang panon sa katawhan ngadto sa iyang kaugalingon ug miingon kanila, "Paminawa ug sabta— ¹¹ Walay bisan unsa nga mosulod ngadto sa baba ang makapahugaw sa usa ka tawo. Hinuon, kung unsa ang mogawas sa baba, mao kini ang makapahugaw sa usa ka tawo." ¹² Unya ang mga disipulo miduol ug miingon kang Jesus, "Nasayod ka ba nga nasuko ang mga Pariseo sa dihang nadungog nila kini nga pamahayag?" ¹³ Si Jesus mitubag ug miingon, "Ang matag tanom nga wala gitanom sa akong langitnong Amahan pagaibton. ¹⁴ Pasagdi sila nga mag-inusara, sila ang mga giya nga buta. Kung ang usa ka tawong buta mogiya sa laing tawong buta, mangahulog silang duha ngadto sa bung-aw." ¹⁵ Mitubag si Pedro ug miingon kang Jesus, "Ipasabot kini nga sambingay kanamo." ¹⁶ Miingon si Jesus, "Kamo ba usab nagpabiling walay pagsabot? ¹⁷ Wala ba ninyo makita nga bisan unsa nga mogawas sa inyong baba moagi ngadto sa tiyan ug unya mogawas ngadto sa kasilyas? ¹⁸ Apan ang mga butang nga mogawas sa baba gikan sa kasingkasing. Mao sila ang mga butang nga makapahugaw sa usa ka tawo. ¹⁹ Kay gikan sa kasingkasing mosunod ang daotang mga hunahuna, pagpatay, pagpanapaw, malaw-ay nga pagpakighilawas, pagpangawat, pagsaksi ug mga bakak, ug mga pagtamay. ²⁰ Mao kini ang mga butang nga makapahugaw sa usa ka tawo. Apan ang mokaon uban sa walay hugas nga mga kamot dili makapahugaw sa usa ka tawo." ²¹ Unya si Jesus mipahawa gikan didto ug mipaingon sa mga rehiyon sa mga siyudad sa Tiro ug Sidon. ²² Ug tan-awa, ang usa ka babayeng Canaanhon miabot gikan niana nga rehiyon. Misinggit siya ug miingon, "Kalooy-i ako, Ginoo, anak ni David; Ang akong anak nga babaye gisakit pag-ayo sa demonyo." ²³ Apan si Jesus wala mitubag kaniya bisan usa ka pulong. Ang iyang mga disipulo miabot ug nagpakiluoy kaniya, nga nag-ingon, "Papahawaa siya, kay nagsinggit siya nga nagsunod-sunod kanato." ²⁴ Apan si Jesus mitubag ug miingon, "Wala ako gipadala alang ni bisan kinsa gawas sa nangawala nga karnero sa panimalay sa Israel." ²⁵ Apan miduol siya ug miluhod sa iyang atubangan, nga nag-ingon, "Ginoo, tabangi ako," ²⁶ Mitubag siya ug miingon, "Dili angay nga kuhaon ang tinapay sa mga bata ug ilabay kini ngadto sa gagmay nga mga iro." ²⁷ Miingon siya, "Oo, Ginoo, apan bisan pa ang gagmay nga mga iro mokaon sa pipila ka mga mumho nga mahulog gikan sa mga lamisa sa ilang agalon." ²⁸ Unya mitubag si Jesus ug miingon ngadto kaniya, "Babaye, pagkadako sa imong pagtuo. Matuman kini alang kanimo sama sa imong gipangandoy." Ug ang iyang anak nga babaye namaayo nianang taknaa. ²⁹ Mibiya si Jesus niana nga dapit ug miadto duol sa Dagat sa Galilea. Unya mitungas siya sa bungtod ug milingkod didto. ³⁰ Ang dakong panon sa katawhan miadto kaniya. Gidala nila uban kanila ang bakol, buta, amang, ug kimay nga mga tawo, ug daghan pang uban nga masakiton. Gidala nila sila sa tiilan ni Jesus ug unya giayo niya sila. ³¹ Busa ang panon sa katawhan natingala sa dihang nakita nila ang amang nga mga tawo nga nakasulti, ang mga kimay naayo, ang bakol nakalakaw, ug ang buta nakakita. Gidayeg nila ang Dios sa Israel. ³² Gitawag ni Jesus ang iyang mga disipulo paduol kaniya ug miingon, "Aduna akoy kaluoy sa pundok sa katawhan, tungod kay nag-uban sila kanako sulod sa tulo na ka adlaw ug wala nay makaon. Dili ko buot nga ipapauli sila nga dili makakaon, aron nga dili sila makuyapan diha sa dalan." ³³ Ang mga disipulo miingon kaniya, "Diin man kita makakuha ug igong mga tinapay niining mamingaw nga dapit aron sa pagpatagbaw sa hilabihan kadako nga pundok sa katawhan?" ³⁴ Si Jesus miingon kanila, "Pila man kabuok ang tinapay nga anaa kaninyo?" Miingon sila, "Pito, ug pipila ka mga gagmay nga isda." ³⁵ Unya gisugo ni Jesus ang panon sa katawhan nga manglingkod sa yuta. ³⁶ Gikuha niya ang pito ka tinapay ug ang isda, ug human sa pagpasalamat, gipikaspikas niya ang tinapay ug gihatag ngadto sa iyang mga disipulo. Ang mga disipulo naghatag kanila ngadto sa pundok sa katawhan. ³⁷ Nangaon ang tanang tawo ug natagbaw. Ug gitigom nila ang tanang pagkaon nga nahibilin gikan sa mga gipikaspikas nga bahin, napuno ang pito ka bukag.

³⁸ Kadtong nangaon 4000 ka mga lalaki, gawas sa mga babaye ug mga bata. ³⁹ Unya gipapauli ni Jesus ang panon sa katawhan ug misakay didto sa sakayan ug miadto ngadto sa rehiyon sa Magadan.

Matthew 15:1

nagsupak man sa mga tulomanon sa mga katigulangan
"Wala magtahod sa mga balaod nga gihatag sa mga hamtong nga relihiyosong mga pangulo."

wala sila maghugas sa ilang mga kamot
"wala sila manghugas sa ilang mga kamot diha sa seremonyas sa kalagdaan sa atong balaod"

Matthew 15:4

Si bisan kinsa
"Si bisan kinsa nga" o "Kung si bisan kinsa"

dili na kinahanglan nga motahod sa iyang amahan
wala nagkinahanglan sa pagpakita ug pagtahod sa iyang amahan pinaagi sa pag-atiman kaniya

gihimo ninyo nga walay pulos ang pulong sa Dios tungod ug alang sa inyong mga tulomanon
Ang ubang paagi sa paghubad: "gipataas ninyo ang tulomanon labaw pa sa pulong sa Dios"

Matthew 15:7

maayo ang gibuhat ni Isaiah sa iyang pagpanagna
Ang laing paagi sa paghubad: "Misulti si Isaiah sa kamatuoran dinhi sa mga panagna"

sa dihang miingon siya
Ang laing paagi sa paghubad: "sa dihang gisulti niya kung unsa ang gisulti sa Dios"

Kining mga tawhana nagtahod kanako sa ilang mga ngabil
Ang laing paagi sa paghubad: "Kining mga tawhana nagsulti sa tanang maayong mga butang"

apan ang ilang mga kasingkasing halayo gikan kanako
Ang laing paagi sa paghubad: "apan dili tinud-anay ang paghigugma nila kanako."

Nagsimba sila kanako sa walay kapuslanan
Ang laing paagi sa paghubad: "Ang ilang pagsimba walay epekto kanako" o "Nagpakaaron-ingnon lamang sila sa pagsimba kanako"

ang sugo sa mga tawo
"mga balaod nga hinimo sa mga tawo."

Matthew 15:10

Paminawa ug sabta
Nagpatin-aw si Jesus sa mahinungdanong pamahayag nga mosunod.

Matthew 15:12

nasuko ang mga Pariseo sa dihang nadungog nila kini nga pamahayag?
Ang laing paagi sa paghubad: "kini nga pamahayag nakapasuko sa mga Pariseo?" o "kini nga pamahayag nakapahiubos sa mga Pariseo?"

Matthew 15:15

kanamo
"kanamo nga mga tinun-an"

moagi
"mogawas"

kasilyas
usa ka maayo nga termino alang sa lugar diin ang mga tawo naglubong o nagpagawas sa hugaw sa lawas

Matthew 15:18

mga butang nga mogawas sa baba
"mga pulong nga ginasulti sa usa ka tawo "

gikan sa kasingkasing
"ang resulta gikan sa tinuod nga mga pagbati ug mga panghunahuna sa usa ka tawo."

pagpatay
pagpatay sa walay sala nga mga tawo

mga pagtamay
"mga sinultihan nga nakapasakit sa ubang mga tawo"

walay hugas nga mga kamot
mga kamot nga wala manghugas diha sa seremonyas

Matthew 15:21

usa ka babaye nga Canaanhon miabot gikan niana nga rehiyon
Ang babaye nga mibiya sa iyang yutang natawhan, nga anaa sa gawas sa Israel, miabot sa Israel, ug nakaplagan si Jesus.

babaye nga Canaanhon
Ang Canaan wala na mibarog ingon nga usa ka nasod: "ang usa ka babaye sa pundok sa mga tawo nga gitawag ug Canaanhon."

ang akong anak nga babaye gisakit pag-ayo sa demonyo
"usa ka demonyo ang nagpasakit pag-ayo sa akong anak nga babaye"

wala mitubag kaniya bisan usa ka pulong
"walay gisulti"

Matthew 15:24

miduol siya
"ang Canaanhon nga babaye miduol"

ang tinapay sa mga bata ... gagmay nga mga iro
"unsa ang husto nga gipanag-iyahan sa mga Judio...
ang mga Gentil"

Matthew 15:27

**apan bisan pa ang gagmay nga mga iro mokaon sa pipila
ka mga mumho nga mahulog gikan sa mga lamisa sa
ilang agalon**
Ang mga Gentil makabaton unta sa gamay nga
kantidad sa maayong mga butang nga gipanglabay
sa mga Judio.

ang iyang anak nga babaye namaayo
"Giayo ni Jesus ang iyang anak nga babaye" o
"Gihimo ni Jesus nga mamaayo ang iyang anak nga
babaye"

nianang taknaa
"nianang susamang taknaa gayod" o "dihadiha
dayon"

Matthew 15:29

bakol, buta, amang, ug kimay nga mga tawo
"mga tawo nga dili makalakaw, ang uban nga dili
makakita, ang uban nga dili makasulti, ug ang uban
kansang mga kamot ug mga tiil nasakitan." Sa
miaging mga teksto adunay laing paghan-ay sa mga
pulong.

Gidala nila sila sa tiilan ni Jesus
"Ang mga panon nagdala sa masakiton ngadto kang
Jesus"

Matthew 15:32

dili sila makuyapan
Ang posibleng mga kahulogan: 1) "sa kahadlok nga
mawala ang panimuot nila sa makadiyot o
makuyapan sila " o 2) "sa kahadlok nga mangaluya
sila"

manglingkod
Gamita ang inyong pinulongan alang kung unsa ang
hustong naandan sa pagkaon sa mga tawo nga
walay lamisa, bisan maglingkod man o maghigda.

Matthew 15:36

gikuha niya
"Gikuha ni Jesus." Hubara kini sama sa imong
gibuhat dinhi MAT 14:19.

gihatag
"gihatag ang tibuok nga tinapay ug ang isda"

gitigom nila
"gitapok sa mga tinun-an"

Kadtong nangaon
"Ang mga tawo nga nangaon"

sa rehiyon
"usa ka bahin sa nasod"

Magadan
usahay tawgon kini ug "Magdala"

Chapter 16

¹ Ang mga Pariseo ug mga Saduseo miduol ug misulay kaniya pinaagi sa pagpangutana kaniya aron ipakita kanila ang mga timaan gikan sa langit. ² Apan mitubag siya ug miingon ngadto kanila, "Sa dihang gabii na, moingon kamo, 'Linaw kini nga panahon, kay ang kalangitan pula. ³ Ug sa kabuntagon moingon kamo, 'Dili maayo ang panahon karong adlaw, kay pula ang langit ug dag-om.' Nasayod kamo kung unsaon paghubad ang hulagway sa kalangitan, apan dili kamo makahubad sa mga ilhanan sa panahon. ⁴ Ang daotan ug mananapaw nga kaliwatan nangita alang sa usa ka ilhanan, apan walay ilhanan nga ikahatag niini gawas sa ilhanan ni Jonas." Unya mibiya si Jesus kanila ug nagpalayo. ⁵ Ang mga disipulo miadto sa pikas bahin, apan nakalimot sila sa pagdala ug tinapay. ⁶ Si Jesus miingon kanila, "Pagpakabana kamo ug pagbantay sa mga igppapatubo sa mga Pariseo ug Saduseo." ⁷ Ang mga disipulo nangatarongan sa usag usa ug miingon, "Tungod kini nga wala kita makadala ug tinapay," ⁸ Si Jesus nakabantay niini ug miingon, "Kagamay sa inyong pagtuo, nganong nangatarongan man kamo sa usag usa ug nag-ingon nga tungod kini nga wala kamo makadala ug tinapay? ⁹ Wala gihapon kamo makasabot o makahinumdom sa lima ka tinapay alang sa 5, 000, ug pila ka mga bukag ang inyong natigom? ¹⁰ O ang pito ka tinapay alang sa 4, 000, ug pila ang nahibilin nga mga bukag ang inyong nakuha? ¹¹ Nganong wala man kamo makasabot nga wala ako maghisgot kaninyo mahitungod sa tinapay? Pagpakabana kamo ug pagbantay sa igppapatubo sa mga Pariseo ug Saduseo." ¹² Unya nakasabot sila nga wala siya magsulti kanila nga magbinantayon sa igppapatubo diha sa tinapay, kondili magbantay sa mga gipangtudlo sa mga Pariseo ug mga Saduseo. ¹³ Karon sa dihang miadto si Jesus ngadto sa mga bahin sa Cesarea Filipos, nangutana siya sa iyang mga disipulo, nga nag-ingon, "Kinsa ang giingon sa katawhan nga Anak sa Tawo?" ¹⁴ Miingon sila, "Ang uban miingon si Juan nga Tigbawtismo; ang uban, si Elias; ug ang uban, si Jeremias, o usa sa mga Propeta." ¹⁵ Siya miingon kanila, "Apan alang kaninyo kinsa man ako?" ¹⁶ Sa pagtubag, si Simon Pedro miingon, "Ikaw mao ang Cristo, ang Anak sa buhing Dios." ¹⁷ Si Jesus mitubag ug miingon kaniya, "Bulahan ikaw, Simon nga anak ni Jonas, kay ang unod ug dugo wala nagpadayag niini kanimo, apan ang akong Amahan nga anaa sa langit. ¹⁸ Ako usab moingon kanimo nga ikaw si Pedro, ug ibabaw niining bato tukoron ko ang akong simbahan. Ang ganghaan sa hades dili gani makabuntog batok niini. ¹⁹ Akong ihatag kanimo ang mga yawi sa gingharian sa langit. Kung unsa ang imong gibugkos dinhi sa kalibotan binugkos didto sa langit, ug kung unsa ang imong gibadbaran dinhi sa kalibotan pagabadbaran usab didto sa langit." ²⁰ Unya gimandoan ni Jesus ang iyang mga disipulo nga kinahanglan dili sila mosulti ni bisan kinsa nga siya ang Cristo. ²¹ Gikan niadtong taknaa si Jesus misugod sa pagsulti sa iyang mga disipulo nga kinahanglan siya moadto sa Jerusalem, mag-antos sa daghang mga butang sa mga kamot sa mga kadagkoan ug sa mga pangulong pari ug sa mga eskriba, pagapatyon, ug pagabanhawon pagbalik sa ikatulo ka adlaw. ²² Unya si Pedro mibira kaniya sa daplin ug gibadlong siya, nga nag-ingon, "Hinaot nga mahilayo kini kanimo, Ginoo; hinaot nga dili kini mahitabo kanimo." ²³ Apan milingi si Jesus kaniya ug miingon kang Pedro, "Palayo kanako, Satanas! Babag ka kanako, kay wala ka nagpakabana sa mga butang sa Dios, kondili alang sa mga butang nga iya sa tawo." ²⁴ Unya miingon si Jesus sa iyang mga disipulo, "Kung kinsa ang buot mosunod kanako, kinahanglan nga kalimtan niya ang iyang kaugalingon, pas-anon ang iyang krus, ug mosunod kanako. ²⁵ Kay si bisan kinsa ang buot moluwas sa iyang kinabuhi mawad-an niini, ug si bisan kinsa ang mawad-an sa iyang kinabuhi tungod kanako makakaplag niini. ²⁶ Kay unsa ang kapuslanan sa usa ka tawo kung iyang maangkon ang tibuok kalibotan apan mawad-an sa iyang kaugalingon nga kinabuhi? Unsa ang ikahatag sa tawo nga baylo alang sa iyang kinabuhi? ²⁷ Kay ang Anak sa Tawo moabot pinaagi sa himaya sa iyang Amahan uban sa iyang mga anghel. Unya bayaran niya ang matag usa ka tawo sumala sa iyang binuhatan. ²⁸ Sa pagkatinuod sultihan ko kamo, adunay pipila kaninyo dinhi nga nagtindog, nga dili makaagi ug kamatayon hangtod nga ilang makita ang Anak sa Tawo nga moabot diha sa iyang gingharian."

Matthew 16:1

langit..langit

Ang pangulo sa mga Judio nangutana alang sa mga timaan nga gikan sa Dios, apan si Jesus miingon kanila sa pagtan-aw sa langit ug makita nila. Gamita ang managsama nga pulong sa duha ka pulong kung asa nagpuyo ang Ginoo ug ang langit

kung ang magbabasa makasabot sa nagkalahilahi ang ipasabot.

Sa dihang gabii na

ang takna sa adlaw nga sa dihang misalop na ang adlaw

Linaw kini nga panahon

klaro ug kalma, maayo

kalangitan pula

hayag ang langit ug tin-aw inubanan sa mapula nga pagsalop sa adlaw.

Matthew 16:3**dili maayo ang panahon**

"mapanganuron ug nagdag-om nga panahon"

walay ilhanan nga ikahatag niini

Ang ubang paagi sa paghubad: "Ang Dios dili mohatag sa mga tawo ug ilhanan"

Matthew 16:5**igpapatubo**

daotan nga panghunahuna ug sayop nga pagtudlo:

nangatarongan

"lalis" o "bikil"

Matthew 16:9

Wala gihapon kamo makasabot o nakahinumdom sa lima ka tinapay alang sa 5,000, ug pila ka bukag ang inyong natigom? O ang pito ka tinapay alang sa 4,000, ug pila ang nahibilin nga bukag ang inyong nakuha?

Gikasab-an sila ni Jesus. Ang ubang paagi sa paghubad: "Inyo na untang nasabtan ug nahinumdoman nga ang lima ka pan alang niadtong 5,000 ug pila ka bukag ang inyong natigom! Inyo na untang nahinumdoman ang pito ka pan alang sa 4,000 ug pila ka bukag ang inyong nakuha!"

Matthew 16:11

Nganong wala man kamo makasabot nga wala ako maghisgot kaninyo mahitungod sa tinapay?

"Nakasabot na unta kamo nga wala ako mosulti mahitungod sa pan."

igpapatubo

daotan nga panghunahuna ug sayop nga pagpanudlo

sila...kanila

"ang mga tinun-an"

Matthew 16:13

"Apan alang kaninyo kinsa man ako?

"Apan pangutan-on ko kamo kinsa man ako alang kaninyo?"

Matthew 16:17**Simon anak ni Jonas**

"Simon, anak ni Jonas" (UDB)

unod ug dugo wala nagpadayag niini kanimo

"walay tawo nga nagpadayag niini diha kanimo" Si Jesus makusganon nga nagsulti nga ang gisulti ni Pedro mahitungod kaniya isip "ang Cristo, ang Anak

sa buhing Dios," miabot kang Pedro gikan sa Ginoo mismo, dili gikan sa tawo.

akong Amahan

Mao kini ang mahinungdanon nga ngalan sa Ginoo nga naghulagway sa relasyon tali sa Ginoo ug kang Jesus

Ang ganghaan sa hades dili gani makabuntog batok niini.

ang posible nga ipasabot: 1) "ang gahom sa kamatayon dili makapildi niini" or 2) gubaon niini ang gahom sa kamatayon sa paagi nga ang mga kasundalohan magguba sa siyudad.

Matthew 16:19**yawi sa gingharian sa langit**

ang abilidad sa pag-abli sa dalan sa mga tawo nga mahimong katawhan sa Dios sama sa usa ka sulugoon nga modawat sa mga bisita didto sa balay

gibugkos dinhi sa kalibotan....pagabadbagan didto sa langit

aron sa pagdeklara sa mga tawo nga pinasaylo na o silotan ingon nga kini gibuhat usab sa langit

Matthew 16:21**Gikan niadtong taknaa**

Human ug sugo ni Jesus sa iyang mga tinun-an nga dili mosulti ni bisan kinsa nga siya ang Cristo, misugod siya sa pagsulti mahitungod sa plano sa Dios sa iyang kaugalingon.

patyon

Ang ubang paagi sa paghubad: "Patyon nila siya"

pagabanhawon pagbalik sa ikatulo ka adlaw

"sa ikatulo ka adlaw, ang Dios maghimo kaniya nga mabuhi pag-usab"

Matthew 16:24**mosunod kanako,**

"kuyog kanako ingon nga usa ka tinun-an"

kalimtan niya ang iyang kaugalingon

"dili magpatuyang sa iyang kaugalingon nga pangandoy" o "isalikway ang iyang kaugalingon nga pangandoy."

pas-anon ang iyang krus, ug mosunod kanako

"alsahon ang iyang krus, pas-anon kini, ug lakaw sunod kanako," andam mag-antos ug mamatay sa paagi nga gibuhat ni Cristo:

Kay si bisan ang buot

"Kay si bisan kinsa ang gusto"

kung iyang maangkon ang tibuok kalibotan

"kung iyang maangkon ang tanang mga butang niining kalibotana"

apan mawad-an sa iyang kaugalingon nga kinabuhi
"siya sa iyang kaugalingon kawad-an o maguba"

Matthew 16:27

Anak sa Tawo...iyang Amahan

si Jesus nagtumong sa iyang kaugalingon sa ikatulo ka persona ingon nga "Anak sa Tawo" ug "siya."
Ang ubang paagi sa paghubad: "Ako, ang Anak sa Tawo....akong Amahan"

iyang Amahan

Kini ang mahinungdanon nga titulo sa Dios nga naghulagway sa relasyon tali sa D ug ang Anak sa Tawo, kang Jesus

nga dili makaagi ug kamatayon hangtod nga ilang makita ang Anak sa tawo nga moabot diha sa iyang gingharian.

"nga makita ang Anak sa Tawo nga moabot sa iyang gingharian sa dili pa sila mamatay"

dili makaagi ug kamatayon

"dili makasinati ug kamatayon" o "dili mamatay"

ang Anak sa tawo nga moabot diha sa iyang gingharian."

Si Jesus naghigot sa iyang kaugalingon sa ikatulo ka persona. Ang ubang paagi sa paghubad:
"hangtod nga makita nila ako nga moabot sa akong gingharian."

Chapter 17

¹ Unom na ka adlaw ang milabay gidala ni Jesus uban kaniya si Pedro, si Santiago, ug si Juan nga iyang igsoong lalaki, ug gidala sila didto sa taas nga bukid nga sila lamang. ² Nausab siya sa atubangan nila. Ang iyang panagway misidlak sama sa adlaw, ug ang iyang bisti midan-ag sama sa kahayag. ³ Tan-awa, didto nagpakita ngadto kanila si Moises ug si Elias nga nakigsulti kaniya. ⁴ Si Pedro mitubag ug miingon kang Jesus, "Ginoo, maayo kini alang kanato nga ania dinhi. Kung ikaw magtinguha, maghimo ako dinhi ug tulo ka puy-anan- usa alang kanimo, ug usa alang kang Moises, ug usa alang kang Elias." ⁵ Samtang nagsulti pa siya, tan-awa, ang mahayag nga panganod naglandong kanila, ug tan-awa, didto anaay tingog nga migawas sa panganod, nga nag-ingon, "Mao kini ang akong pinalangga nga Anak, nga akong gikahimut-an. Paminaw kaniya." ⁶ Sa dihang nadungog kini sa mga disipulo, mihapa sila ug nahadlok pag-ayo. ⁷ Unya miabot si Jesus ug mihikap kanila ug miingon, "Barog ug ayaw kahadlok." ⁸ Unya mihangad sila apan walay bisan usa nga nakita gawas lamang kang Jesus. ⁹ Sa dihang milugsong sila sa bungtod, si Jesus nagsugo kanila, ug miingon, "Ayaw ibalita kining panan-awon ngadto kang bisan kinsa hangtod nga ang Anak sa Tawo mabanhaw gikan sa mga patay." ¹⁰ Ang iyang mga disipulo nangutana kaniya, ug miingon, "Ngano man nga nakasulti ang mga eskriba nga si Elias kinahanglan nga moanhi pag-una?" ¹¹ Si Jesus mitubag ug miingon, "Si Elias sa pagkatinuod moanhi ug magpasig-uli sa tanan nga mga butang. ¹² Apan magsulti ako kaninyo, nga si Elias miabot na, apan sila wala makaila kaniya. Hinuon, gibuhat nila ang bisan unsa nga ilang pagbuot ngadto kaniya. Sa samang paagi, ang Anak sa Tawo mag-antos usab ngadto sa ilang mga kamot." ¹³ Unya ang mga disipulo nakasabot nga siya nagsulti ngadto kanila mahitungod kang Juan nga Tigbawtismo. ¹⁴ Sa dihang miabot sila ngadto sa panon sa katawhan, usa ka lalaki ang miadto kaniya, nagluhod sa atubangan niya, ug miingon, ¹⁵ "Ginoo, kaluy-i ang akong anak nga lalaki, tungod kay siya gipatol ug nag-antos sa hilabihan. Kanunay siyang mahulog ngadto sa kalayo o sa tubig. ¹⁶ Gidala nako siya sa imong mga disipulo, apan wala sila makaayo kaniya." ¹⁷ Si Jesus mitubag ug miingon, "Dili matinuohon ug makasasalang kaliwat, hangtod kanus-a ako magpabilin uban kaninyo? Hangtod kanus-a ako kinahanglan mag-agwanta uban kaninyo? Dad-a siya nganhi kanako." ¹⁸ Si Jesus naghingilin kaniya, ug ang demonyo mipahawa kaniya. Ang bata nga lalaki naayo sukad nianang taknaa. ¹⁹ Unya ang mga disipulo miadto kang Jesus sa tago ug nag-ingon, "Ngano nga dili man kami makahimo sa paghingilin niini?" ²⁰ Si Jesus miingon ngadto kanila, "Tungod kay kamo gamay ug pagtuo. Kay sa pagkatinuod magsulti ako kaninyo, kung kamo adunay pagtuo bisan ingon kagamay sa lugas sa mustasa nga liso, makasulti kamo niining bukira, 'Sibog gikan dinhi paingon didto,' ug mosibog kini ug walay dili mahimo alang kaninyo. ²¹ . ²² Samtang nagpabilin sila sa Galilea, si Jesus nag-ingon ngadto sa iyang mga disipulo, "Ang Anak sa Tawo itugyan ngadto sa mga kamot sa katawhan. ²³ Ug patyon nila siya, ug sa ika-tulo ka adlaw mabanhaw siya." Ang mga disipulo nagmasulob-on kaayo. ²⁴ Sa dihang miabot sila sa Capernaum, ang mga lalaki nga naningil sa katunga sa salapi nga buhis miadto kang Pedro ug miingon, "Nagbayad ba ang inyong magtutudlo sa katunga sa salapi nga buhis?" ²⁵ Siya nag-ingon, "Oo." Apan sa dihang si Pedro miadto didto sa balay, si Jesus misulti una ngadto kaniya ug miingon, "Unsa man sa imong hunahuna, Simon? Ang mga hari ba sa kalibotan, gikan kang kinsa man ang ilang gidawat nga buhis o kinitaan? Gikan ba sa ilang kaugalingong katawhan o gikan sa mga langyaw?" ²⁶ Sa dihang miingon si Pedro, "Gikan sa mga langyaw," si Jesus miingon kaniya, "Unya ang kaugalingong katawhan walay labot sa pagbayad. ²⁷ Apan basin unya kitay mahimong hinungdan nga ang kubrador sa buhis makasala, adto sa dagat, ilabay ang taga, ug kuhaa ang isda nga unang motungha. Sa dihang ablihan mo ang baba niini, makakita ka ug salapi. Kuhaa kini ug ihatag kini ngadto sa mga kubrador sa buhis alang kanako ug kaninyo."

Matthew 17:1

si Pedro, ug si Santiago, ug si Juan nga iyang igsoong lalaki
 "si Pedro, si Santiago, ug igsoon ni Santiago nga si Juan"

bisti
 "sinina o sapot"

midan-ag sama sa kahayag
 "misidlak sama sa kahayag"

Nausab siya
 "Ang Dios nausab sa hingpit gayod sa panagway ni Jesus" o

Matthew 17:3**Tan-awa**

Kini nga pulong maghimo kanato nga mabinantayon sa pagpaminaw ngadto sa kahibulongan nga kasayoran nga mosunod.

ngadto kanila

ngadto sa mga disipulo nga kauban ni Jesus

mitubag ug miingon

"nag-ingon o miingon." Si Pedro wala motubag sa pangutana.

kini maayo alang kanato nga kita ania dinhi

Mahimong mga kahulogan: 1) "kini maayo nga kami nga mga disipulo ania dinhi uban kanimo, kang Moises, ug Elias" o 2) "kini maayo nga ikaw, si Moises, si Elias, ug kami nga mga disipulo ania nagkauban"

puy-anan

Mahimong mga kahulogan: 1) Mga dapit alang sa katawhan nga moabot aron sa pagsimba o 2) temporaryo nga mga dapit nga katulgan sa mga katawhan.

Matthew 17:5**tan-awa**

Kini nga pulong maghimo kanato nga mabinantayon sa pagpaminaw ngadto sa kahibulongan nga kasayoran nga mosunod.

mihapa sila

"ang mga disipulo mihapa sa yuta"

Matthew 17:9**Sa dihang sila**

"Ingon nga si Jesus ug ang mga disipulo"

Matthew 17:11**magpasig-uli sa tanan nga mga butang**

"magpahiluna sa tanan nga mga butang"

sila...ilang...ilang

Mahimo nga mga kahulogan: 1) ang Judio nga mga pangulo o 2) ang tanang Judio nga katawhan.

Matthew 17:14**gipatol**

usahay mahimong makuyapan ug dili mapugngan nga paglihok o pagkurog

Matthew 17:17**hangtod kanus-a ako magpabilin uban kaninyo?**

Hangtod kanus-a ako kinahanglan mag-agwanta uban kaninyo?

Wala malipay si Jesus uban sa katawhan. Sa ubang paagi sa paghubad: "Gikapoy na ako sa pagpakig-uban kaninyo! Gikapoy na ako sa inyong pagkawalay pagtuo ug pagkamakasasala!"

Matthew 17:19**Ngano nga dili man kami makahimo sa paghingilin niini?**

"Nganong dili man kami makahimo sa pagpagawas sa demonyo"

Walay dili mahimo alang kaninyo

"makahimo kamo sa pagbuhat sa tanang butang"

Matthew 17:22**nagpabilin sila**

"nagpabilin si Jesus ug ang mga disipulo"

Ang Anak sa Tawo itugyan ngadto

Sa ubang paagi sa paghubad: "Adunay usa nga magtugyan sa Anak sa Tawo ngadto" Tan-awa:

patyon niya sila

"ang kadagkoan mopatay sa Anak sa Tawo"

mabanhaw siya

"Ang Dios magbanhaw kaniya" o "mabuhi siya pag-usab"

Matthew 17:24**Sa dihang sila**

sa dihang si Jesus ug ang iyang mga tinun-an

katunga sa salapi nga buhis

ang buhis sa tanan nga Judio nga mga lalaki maoy unang ihatag ingon nga halad ngadto sa Ginoo

sa balay

ang dapit kung asa si Jesus nagpabilin.

Ang mga hari sa kalibotan

mga pangulo sa kinatibuk-an

kaugalingong katawhan

katawhan nga ubos sa magmamando o hari

Matthew 17:26**kaugalingong katawhan**

Katawhan nga ubos sa magmamando o hari

baba niini

"ang baba sa isda"

Kuhaa kini

"kuhaa ang sinsilyo nga plata"

Chapter 18

¹ Sa samang takna ang mga disipulo miduol kang Jesus ug miingon, "Kinsa man ang labing dako sa gingharian sa langit?" ² Si Jesus nagtawag sa gagmay nga mga bata paduol kaniya, milingkod siya sa ilang taliwala, ³ ug miingon, "Sa pagkatinuod magsulti ako kaninyo, gawas kung kamo maghinulsol ug mahisama sa gagmay nga bata, dili gayod kamo makasulod sa gingharian sa langit. ⁴ Busa si bisan kinsa ang magpaubos sa iyang kaugalingon sama niining gagmay nga bata, ang susamang tawo mao ang labing dako sa gingharian sa langit. ⁵ Ug si bisan kinsa ang modawat sa usa ka bata nga sama niini sa akong ngalan magdawat kanako. ⁶ Apan si bisan kinsa nga mahimong hinungdan nga makasala ang usa niining gagmay nga mga bata nga nagtuo kanako, mas maayo pa alang kaniya nga ang dakong galingan nga bato ibitay sa iyang liog, ug aron nga siya maunlod didto sa kinahiladman sa dagat. ⁷ Pagkaalaot sa kalibotan tungod sa mga takna sa pagkapandol! Kay kinahanglan nga moabot kadtong mga taknaa, apan pagkaalaot alang niadtong tawhana sa paagi nga moabot kanang mga taknaa! ⁸ Kung ang imong kamot o ang imong tiil maoy hinungdan sa imong pagkapandol, putla kini ug ilabay palayo kanimo. Mas maayo kini alang kanimo nga mosulod ngadto sa kinabuhi nga pungkol o bakol, kaysa itambog ngadto sa walay kataposang kalayo nga adunay duha ka kamot o duha ka tiil. ⁹ Kung ang imong mata maoy hinungdan sa imong pagkapandol, lugita kini ug ilabay palayo kanimo. Mas maayo pa alang kanimo nga mosulod ngadto sa kinabuhi nga adunay usa ka mata, kaysa itambog ka nga may duha ka mata ngadto sa walay kataposang kalayo. ¹⁰ - ¹¹ Matngoni nga dili kamo motamay ni bisan kinsa niining gagmay nga mga bata. Kay magsulti ako kaninyo nga sa langit ang ilang mga anghel kanunay magsud-ong sa dagway sa akong Amahan nga atua sa langit. ¹² Unsa ang inyong hunahuna? Kung si bisan kinsa nga tawo nga adunay 100 ka karnero, ug ang usa kanila nahisalaag, dili ba niya biyaan ang 99 nga anaa sa kilid sa bungtod ug moadto aron sa pagpangita sa usa nga nahisalaag? ¹³ Ug kung makita na niya kini, sa pagkatinuod magsulti ako kaninyo, nga maglipay siya pag-aayo labaw pa niadtong 99 nga wala nahisalaag. ¹⁴ Sa samang paagi, dili kini mao ang kabubut-on sa inyong Amahan nga atua sa langit nga malaglag ang usa niining gagmay nga mga bata. ¹⁵ Kung ang imong igsoon nga lalaki makasala batok kanimo, lakaw, ipakita kaniya ang iyang sayop nga ikaw ug siya lamang. Kung maminaw siya kanimo, nadani nimo ang imong igsoon nga lalaki. ¹⁶ Apan kung dili siya maminaw kanimo, pagdala ug usa o duha o daghan pa nga mga igsoon, aron nga pinaagi sa baba sa duha o tulo ka mga saksi ang matag pulong mahimong mapamatud-an. ¹⁷ Ug kung magdumili pa siya sa pagpaminaw ngadto kanila, isulti kining mga butanga sa simbahan. Kung siya usab magdumili pa sa pagpaminaw sa simbahan, pasagdihi siya nga mahisama sa usa ka Gentil ug usa ka kubrador sa buhis. ¹⁸ Sa pagkatinuod magsulti ako kaninyo, bisan unsa nga mga butang nga gihigot ninyo dinhi sa kalibotan mao usab ang ihigot sa langit. Ug bisan unsa nga mga butang ang gibuhian ninyo dinhi sa kalibotan pagabuhian usab sa langit. ¹⁹ Labot pa magsulti ako kaninyo, nga kung ang duha kaninyo magkauyon dinhi sa kalibotan mahitungod sa bisan unsa nga butang nga gipangayo nila, kini usab pagabuhaton alang kanila sa akong Amahan nga atua sa langit. ²⁰ Kay kung diin adunay duha o tulo nga nagkatigom sa akong ngalan, atua ako didto sa ilang taliwala." ²¹ Unya miduol si Pedro ug miingon kang Jesus, "Ginoo, makapila ba ka higayon nga ang akong igsoon makasala kanako ug ako siyang pasayloon? Hangtod ba sa makapito ka higayon?" ²² Si Jesus mitubag kaniya, "Wala ako magsulti kaninyo sa makapito ka higayon, kondili hangtod sa kapitoan kapito ka pilo. ²³ Busa ang gingharian sa langit susama sa usa ka hari nga buot makighusay sa utang sa iyang mga sulugoon. ²⁴ Samtang misugod na siya sa paghusay, usa ka sulugoon ang gidala ngadto kaniya nga nakautang kaniya ug 10, 000 ka talento. ²⁵ Apan tungod kay wala na siyay paagi sa pagbayad, nagsugo ang iyang agalon nga ibaligya siya, lakip na ang iyang asawa ug mga anak ug ang tanang butang nga gipang-iyahan niya, ug ang pagbayad pagahimoon. ²⁶ Busa mihapa ang sulugoon, miyukbo sa iyang atubangan, ug miingon, 'Agalon, pailobi una ako, ug bayaran ko ikaw sa tanan.' ²⁷ Busa ang agalon niadtong sulugoon, sanglit natandog siya uban sa kaluoy, gipagawas siya ug gipasaylo sa iyang utang. ²⁸ Apan kana ang sulugoon migawas ug nakaplagan niya ang kauban niya nga sulugoon, nga nakautang kaniya ug 100 ka denaryo. Gigunitan niya siya, ug gituok, ug miingon, 'Bayari ako sa imong utang.' ²⁹ Apan ang iyang kauban nga sulugoon miluhod ug mihangyo kaniya, nga nag-ingon, 'Pailobi una ako, ug pagabayaran ko ikaw.' ³⁰ Apan ang nauna nga sulugoon nagdumili. Hinuon, milakaw siya ug gilabay siya ngadto sa bilanggoan, hangtod nga makabayad siya kaniya sa iyang nautang. ³¹ Sa dihang ang iyang kauban nga mga sulugoon nakakita kung unsa ang nahitabo, nangasuko sila pag-ayo. Nangabot sila ug gisultihan ang ilang agalon sa tanan nga nahitabo. ³² Unya kadtong agalon sa maong sulugoon nagpatawag kaniya, ug miingon kaniya, 'Ikaw daotan nga sulugoon, gipasaylo ko ikaw sa tanan nimong utang tungod kay mihangyo ka kanako. ³³ Wala ka bay kaluoy sa imong kauban nga sulugoon, sama nga ako naluoy kanimo?' ³⁴ Nasuko ang iyang agalon ug gitugyan siya ngadto sa mga maglulutos hangtod nga siya makabayad sa tanan nga nautang. ³⁵ Ingon

usab niana ang buhaton sa akong langitnong Amahan nganha kaninyo, kung ang matag usa kaninyo dili makapasaylo sa iyang igsoon nga gikan sa inyong kasingkasing."

Matthew 18:1

mahisama sa gagmay nga mga bata

"panghunahuna nga sama sa gibuhay sa gagmay nga mga bata"

Matthew 18:4

si bisan kinsa nga magpaubos sa iyang kaugalingon sama niining gagmay nga bata

"kinsa kadtong magpaubos sa iyang kaugalingon sama sa pamatasan niining gagmay nga mga bata nga mapaubsanon"

dakong galingan nga bato ibitay sa iyang liog, ug aron nga maunlod siya didto sa kinahiladman sa dagat

"kung sila mobutang ug galingan sa iyang liog ug ilabay siya didto sa lalom nga dagat"

galingan nga bato

usa ka dako, bug-at nga bato nga ang porma sama sa usa ka lingin nga gigamit aron galingan sa trigo nga lugas ngadto sa harina. Ang ubang paagi sa paghubad: "usa ka bug-at nga bato."

Matthew 18:7

imong kamot

Si Jesus nakigsulti sa iyang tigpaminaw sama nga usa lamang ka tawo.

Matthew 18:9

lugita kini ug ilabay palayo kanimo

Kini nga pulong nagpakita sa pagkamatitud-anon sa dili pagkamatitudhon ug ang panginahanglan sa paglikay niini kutob sa mahimo.

mosulod ngadto sa kinabuhi

"mosulod ngadto sa kinabuhing walay katapusan"

Matthew 18:10

dili motamay

"kamo dili hugot nga dili makagusto" o "Dili kamo maghunahuna ingon nga dili mahinongdanon ." Ang ubang paagi sa paghubad: "Magtahod kamo."

kanunay magsud-ong sa dagway sa

"kanunay suod o duol sa"

Matthew 18:12

Unsa ang imong hunahuna?

Naghunahuna kung giunsa sa mga tawo pagbuhat."

dili ba niya biyaan...moadto aron sa pagpangita...nahisalaag?

"siya kanunay mobiya....ug moadto aron sa pagpangita....nahisalaag."

99

siyam _ "99"

dili kini mao ang kabubut-on sa inyong Amahan nga atua sa langit nga malaglag ang usa niining gagmay nga mga bata

"Ang imong Amahan nga anaa sa langit gusto nga kining tanan nga gagmay nga mga bata mabuhi"

Matthew 18:15

nadani nimo ang imong igsoon nga lalaki

"ikaw makabuhay ug maayong pakiglambigit o relasyon uban sa imong igsoon nga lalaki pag-usab"

pinaagi sa baba

pinaagi sa mga pulong sa mga pagsaksi nga moabot" gawas sa baba"

Matthew 18:17

sa pagpaminaw ngadto kanila

naminaw sa mga saksi ([MAT 18:16](#))

pasagdihi siya nga mahisama sa usa ka Gentil ug usa ka kubrador sa buhis

"tagda siya sama sa imong pagtagad sa Gentil o sa tigkolekta sa buhis"

Matthew 18:18

gihigot...ihigot...gibuhian...pagabuhian

Tan-awa kung giunsa nimo kini paghubad dinhi sa MAT 16:19.

mao usab ang ihigot...pagabuhian

"Ang Dios maoy mohigot...Ang Dios maoy magbuhi."

ilang...kanila

"duha kaninyo"

duha o tulo

"duha o tulo" o "bisan duha"

nga nagkatigom

"magkatigom"

akong Amahan

kini importante o mahinugdanon nga titulo sa Dios nga naghulagway sa relasyon taliwala sa Dios ug kang Jesus.

Matthew 18:21

makapito ka higayon
"7 ka higayon"

kapitoan ka pilo
Posible nga ipasabot: 1) "70x 7" .

Matthew 18:23

ang usa ka sulugoon gidala
"usa ka tawo nagdala sa usa ka sulugoon sa hari"

10,000 nga talento
"10,000 nga talento" o "daghan nga kuwarta nga ang sulugoon dili na makabayad"

ang iyang agalon nagsugo nga ibaligya siya,...ug ang pagbayad pagahimoon
"ang hari nagsugo sa iyang sulugoon sa pagbaligya sa tawo...ug sa pagbayad sa utang uban ang salapi nga gikan sa pagbaligya"

Matthew 18:26

mihapa, miyukbo
"giluhod niya ang iyang mga tuhod, ug giduko ang iyang ulo"

iyang atubangan
"atubangan sa hari"

gipagawas siya
"gitugotan siya sa paghawa o paglakaw"

Matthew 18:28

100 ka denaryo
"100 ka denaryo" o "100 ka adlaw nga suhol"

gigunitan
"gihawiran" o "gigunitan" (UDB)

miluhod...Pailobi una ako, ug pagabayaran ko ikaw
Hubara kini sama sa imong paghubad "miluhod.. pasensyahi una ako, ug bayaran ko lang ikaw" sa [MAT 18:26]

Matthew 18:32

Unya kadtong agalon sa maong sulugoon nagpatawag kaniya
"unya gitawag sa hari ang una nga sulugoon"

wala ka bay kaluoy
"Angay unta nga"

Chapter 19

¹ Nahitabo kini sa dihang si Jesus natapos na niining mga pulonga, mibiya siya gikan sa Galilea, ug miabot didto sa utlanan sa Judea tabok sa Suba sa Jordan. ² Ang dakong panon sa katawhan ang misunod kaniya, ug iyang giayo sila didto. ³ Ang mga Pariseo miduol kaniya, nagasulay kaniya, ug sa pag-ingon ngadto kaniya, "Uyon ba sa balaod alang sa usa ka lalaki nga makigbulag sa iyang asawa sa bisan unsang hinungdan?" ⁴ Si Jesus mitubag ug miingon, "Wala ba ninyo nabasa, nga siya nga maoy nagbuhat kanila sukad pa sa sinugdanan nagbuhat kanila nga lalaki ug babaye?" ⁵ Ug usab miingon siya, 'Kay niini hinungdan ang usa lalaki mobiya sa iyang amahan ug inahan ug moipon sa iyang asawa, ug ang duha mahimong usa na ka unod.' ⁶ Busa dili na sila duha, apan usa ka unod. Busa kung unsa ang gihiusa sa Dios, walay usa nga makahimo pagbulag." ⁷ Sila miingon kaniya, "Unya nganong si Moises nagsugo man kanamo sa paghatag ug usa ka kasulatan sa panagbulag ug unya papaulion siya?" ⁸ Miingon siya kanila, "Tungod sa pagkagahi sa inyong kasingkasing si Moises nagtugot kaninyo sa pagpakigbulag sa inyong mga asawa, apan sukad sa sinugdanan dili kini mao ang pamaagi. ⁹ Moingon ako kaninyo, si bisan kinsa ang makigbulag sa iyang asawa, gawas sa malaw-ay nga pagpakighilawas, ug makigminyo sa uban, nakahimo sa pagpanapaw. Ug ang lalaki nga makigminyo sa usa ka babaye nga nakigbulag nakahimo sa pagpanapaw." ¹⁰ Ang mga disipulo miingon kang Jesus, "Kung mao kana ang mahitabo sa usa ka lalaki uban sa iyang asawa, dili maayo nga magminyo." ¹¹ Apan si Jesus miingon kanila, "Dili tanan makadawat niini nga pagtulon-an, apan kadto lamang gitugotan nga makadawat niini. ¹² Kay adunay mga yunuko nga gipakatawo gikan sa tagoangkan sa ilang inahan. Ug adunay mga yunuko nga gihihong yunuko pinaagi sa mga tawo. Ug adunay mga yunuko nga mihimo sa ilang kaugalingon nga yunuko tungod ug alang sa kaayohan sa gingharian sa langit. Kung si kinsa ang makahimo sa pagdawat niini nga pagtulon-an, pasagdihi siya sa pagdawat niini." ¹³ Unya pipila ka gagmay mga bata gidala ngadto kaniya aron nga siya motapion sa iyang mga kamot ngadto kanila ug mag-ampo, apan ang mga disipulo nagbadlong kanila. ¹⁴ Apan si Jesus miingon, "Tugoti ang gagmay nga mga bata, ug ayaw sila did-i sa pagduol kanako, kay ang gingharian sa langit iya sa sama kanila." ¹⁵ Ug gitapion niya ang iyang kamot ngadto kanila, ug unya mibiya gikan didto. ¹⁶ Tan-awa, usa ka lalaki miadto kang Jesus ug miingon, "Magtutudlo, unsa ang maayong butang nga kinahanglan nakong buhaton aron ako makaangkon ug kinabuhing walay kataposan?" ¹⁷ Si Jesus miingon kaniya, "Nganong nangutana ka man kanako mahitungod kung unsa ang maayo? Usa lamang ang maayo, apan kung buot kang mosulod ngadto sa kinabuhi, pagbantay sa kasugoan." ¹⁸ Ang lalaki miingon kaniya, "Hain nga mga kasugoan?" Si Jesus miingon, "Ayaw pagpatay, ayaw panapaw, ayaw pangawat, ayaw pagsaksi ug bakak, ¹⁹ tahora ang imong amahan ug ang imong inahan, ug higugmaa ang imong silingan sama sa imong kaugalingon." ²⁰ Ang batan-ong lalaki miingon kaniya, "Kining tanan nga mga butanga ako nang gisunod. Unsa pa ang kinahanglan nakong buhaton?" ²¹ Si Jesus miingon kaniya, "Kung buot kang mahingpit, lakaw, ibaligya kung unsa ang anaa kanimo, ug ihatag kini ngadto sa mga kabos, ug ikaw makabaton ug bahandi didto sa langit. Unya balik, sunod kanako." ²² Apan sa dihang nadungog sa batan-ong lalaki kung unsa ang giingon ni Jesus, milakaw siya nga masulub-on, kay aduna siyay dakong mga katigayonan. ²³ Si Jesus miingon sa iyang mga disipulo, "Sa pagkatinuod magsulti ako kaninyo, lisod alang sa usa ka dato nga tawo nga mosulod sa gingharian sa langit. ²⁴ Usab magsulti ako kaninyo, mas masayon alang sa usa ka kamelyo nga moadto agi sa mata sa dagom, kaysa dato nga tawo nga mosulod didto sa gingharian sa Dios." ²⁵ Sa dihang nadungog kini sa mga disipulo, natingala sila pag-ayo ug miingon, "Unya kinsa naman ang maluwas?" ²⁶ Si Jesus mitan-aw kanila ug miingon, "Sa mga tawo dili kini mahimo, apan sa Dios ang tanang butang mahimo." ²⁷ Unya si Pedro mitubag ug miingon kaniya, "Tan-awa, gibiyaan namo ang tanang butang ug misunod kanimo. Unya unsa man ang among maangkon?" ²⁸ Si Jesus miingon kanila, "Sa pagkatinuod magsulti ako kaninyo, kamo nga misunod kanako, diha sa bag-ong pagkatawo sa dihang ang Anak sa Tawo molingkod na didto sa trono sa iyang himaya, moingkod usab kamo didto sa napulo ug duha ka mga trono, nga maghukom sa napulo ug duha ka banay sa Israel. ²⁹ Ang matag usa nga mibiya sa ilang mga pinuy-anan, mga igsoong lalaki, mga igsoong babaye, amahan, inahan, mga anak, o yuta tungod ug alang sa kaayohan sa akong ngalan, makadawat ug gatosan ka pilo ug makapanunod sa kinabuhing walay kataposan. ³⁰ Apan daghan ang nakauna karon mahimong maulahi, ug daghan ang naulahi nga mahauna.

Matthew 19:1

Nahitabo kini

Kung ang imong pinulongan adunay pamaagi aron sa pag-ila sa sinugdanan sa bag-ong bahin sa sugilanon, mahimo usab kini nga gamiton dinhi.

niining mga pulonga

ang pulong sa MAT 18:1-35

mibiya gikan

"milakaw gikan" o "mibiya"

didto sa utlanan

"sa dapit"

Matthew 19:3

miduol kaniya

"miadto kang Jesus"

Wala ba ninyo mabasa...babaye?

Gusto ni Jesus nga ang mga Pariseo maulaw.

Matthew 19:5

Ug usab siya miingon...unod?

Kini sumpay sa pangutana gikan sa [MAT 19:3]

moipon sa iyang asawa

"mopuyo sa iyang asawa"

usa ka unod

"usa ka tawo"

Matthew 19:7

Sila miingon kaniya

"Ang mga Pariseo miingon kang Jesus"

nagsugo kanamo

"nagsugo kanamong mga Judio"

kasulatan sa panagbulag

kasulatan sa tinuod nga pagtapos sa kaminyoon

sukad sa sinugdanan dili kini mao ang pamaagi

"sa dihang gibuhay sa Dios ang lalaki ug babaye wala niya giplano ang pagbulag kanila"

ang lalaki nga makigminyo sa usa ka babaye nga nakigbulag nakahimo sa pagpanapaw

Daghan ang miaging teksto ang dili labot niining mga pulonga. (Ang kasagaran nga mga hubad sa Bibilia wala nila giapil kining mga pulong o kining pulonga.)

Matthew 19:10

Ug adunay mga yunuko nga mihimo sa ilang kaugalingon nga yunuko

Posibleng mga buot ipasabot ang 1) "mga yunuko nga mitangtang sa ilang tagong bahin sa lawas" o 2) "mga tawo nga mipili nga magpabiling dili minyo ug putli sa pagpakighilawas" .

tungod ug alang sa kaayohan sa gingharian sa langit

"aron mahimong mas maayo ang ilang pag-alagad sa Dios"

pagdawat niini nga pagtulon-an...pagdawat niini

Tan-awa kung giunsa nimo paghubad "dawata kining pagtulon-an...dawata kini" sa 19:11.

Matthew 19:13

pipila ka gagmay nga mga bata gidala ngadto kaniya

Ang ubang paagi sa paghubad: "Pipila ka mga tawo midala sa gagmay nga mga bata ngadto kang Jesus."

Tugoti

"tugtan"

ayaw sila did-i sa pagduol kanako

"ayaw sila babagi sa pagduol kanako"

kay ang gingharian sa langit iya sa sama kanila

"ang gingharian sa langit iya sa mga tawo nga sama niini" o "ang mga tawo lamang nga sama niining mga gagmay nga bata ang makaadto didto sa gingharian sa langit"

Matthew 19:16

Tan-awa

Ang manunulat nagdala sa bag-ong tawo sa sugilanon. Ang imong pinulongan adunay pamaagi sa pagbuhay niini.

maayong butang

butang nga makapahimuot sa Dios

Usa lamang ang maayo

"Ang Dios lamang ang hingpit nga maayo"

Matthew 19:20

buot

"gusto"

Matthew 19:23

mas masayon alang sa usa ka kamelyo nga moadto agi sa mata sa dagom, kaysa sa dato nga tawo nga mosulod didto sa gingharian sa Dios

Kini lisod kaayo sa mga tawong dato sa pag-adto didto sa gingharian sa Dios.

sa mata sa dagom
usa ka bangag sa tumoy sa usa ka dagom nga
sudlan sa tanod

Matthew 19:25

natingala sila pag-ayo
"ang mga disipulo natingala"

Unya kinsa naman ang maluwas?
mahimong hubad: 1) Sila nangita ug tubag o 2) Ang
laing hubad: "unya walay bisan usa ang maluwas!"

gibiyaannamo ang tanang butang
"gibiyaan namo ang among tanang kabtangan" o
"among gibiyaan ang tanan namong mga
katigayonan"

Unya unsa man ang among maangkon?
"Unsa ang maayong mga butang nga ihatag sa Dios
kanamo?"

Matthew 19:28

diha sa bag-ong pagkatawo
"sa panahon nga sa dihang ang tanang mga butang
mahimong bag-o" o "sa bag-ong kaliwatan"

**molingkod didto sa napulo ug duha ka mga trono, nga
maghukom**
"ingon nga mga hari ug magahukom"

Matthew 19:29

makadawat ug gatosan ka pilo
"makadawat ug gatosan ka pilo nga maayong mga
butang sa ilang gibiyaan"

daghan ang nakauna karon mahimong maulahi
Daghan ang nahiuna dinhi sa kalibotan, sama
niadtong mga dato ug adtong uban nga nagamando,
nga sa usa ka adlaw maulahi sa gingharian sa Dios.

Chapter 20

¹ Kay ang gingharian sa langit nahisama sa usa ka tag-iya sa yuta, nga milakaw sayo sa kabuntagon aron sa pagpangita sa mga magbubuhay alang sa iyang parasan. ² Human siya nagkauyon sa mga magbubuhay alang sa usa ka denaryo matag adlaw, gipadala niya sila ngadto sa iyang parasan. ³ Milakaw siya pag-usab sa ikatulong takna ug nakita ang ubang magbubuhay nga nagtindog nga walay gibuhay didto sa merkado. ⁴ Miingon siya ngadto kanila, 'Kamo usab, adto didto sa parasan, ug kung unsa nga sakto ihatag ko kaninyo.' Busa sila miadto aron sa pagbuhay. ⁵ Milakaw siya pag-usab ug sa ika-unom nga takna ug sa ikasiyam nga takna, ug nagbuhay sa susama. ⁶ Sa makausa pa gayod sa ika-11 nga takna milakaw siya ug nakakaplag pa sa uban nga nagtindog nga walay gibuhay. Miingon siya ngadto kanila, 'Nganong nagtindog kamo dinhi nga walay gibuhay sa tibuok adlaw?' ⁷ Miingon sila kaniya, 'Tungod kay walay nagpabuhay kanamo.' Miingon siya kanila, 'Kamo, usab, adto didto sa parasan.' ⁸ Sa dihang miabot na ang kagabhion, ang tag-iya sa parasan miingon sa iyang tigdumala, 'Tawaga ang mga magbubuhay ug bayari sila sa ilang mga suhol, sugod sa naulahi hangtod sa nauna.' ⁹ Sa dihang miabot ang mga magbubuhay nga nakabuhay sa ika-11 nga takna, ang matag usa kanila nakadawat ug usa ka denaryo. ¹⁰ Sa dihang miabot ang unang magbubuhay, sila naghunahuna nga makadawat sila sa labaw pa, apan ang matag-usa kanila usab nakadawat ug usa ka denaryo. ¹¹ Sa dihang nadawat na nila ang ilang mga suhol, nagbagulbol sila sa tag-iya sa katigayonan. ¹² Sila miingon, 'Kining naulahi nga magbubuhay naggahin lamang ug usa ka oras sa pagbuhay, apan gihimo nimo sila nga patas kanamo, kami nga nagpas-an sa palas-anon sa tibuok adlaw ug sa makasunog nga kainit.' ¹³ Apan ang tag-iya mitubag ug miingon sa usa kanila, 'Higala, wala ako makahimo kanimo ug sayop. Dili ba miuyon ka man kanako alang sa usa ka denaryo?' ¹⁴ Dawata kung unsa ang alang kanimo ug pauli na. Kalipay nako nga ihatag kini ngadto sa ulahing nakuha nga magbubuhay sama lamang kaninyo. ¹⁵ Dili ba makataronganon alang kanako sa pagbuhay kung unsa ang akong pagbuot sa akong kaugalingong mga kabtangan? O ang inyong mga mata daotan ba tungod kay ako maayo?' ¹⁶ Busa ang naulahi mao ang mahiuna, ug ang nahiuna maulahi." ¹⁷ Samtang si Jesus mitungas sa Jerusalem, gidala niya ang Napulog ug duha sa daplin, ug didto sa dalan siya miingon ngadto kanila, ¹⁸ "Tan-awa, mitungas na kita sa Jerusalem, ug ang Anak sa Tawo itugyan ngadto sa mga pangulong pari ug sa mga eskriba. Hukman nila siya sa kamatayon ¹⁹ ug itugyan siya ngadto sa mga Gentil aron bugalbugalan nila siya, magbunal kaniya, ug maglansang kaniya sa krus. Apan sa ikatulo nga adlaw mabanhaw siya." ²⁰ Unya ang inahan sa mga anak nga lalaki ni Zebede miadto kang Jesus uban ang iyang mga anak nga lalaki. Miyukbo siya sa atubangan niya ug nangayo ug butang gikan kaniya. ²¹ Si Jesus miingon kaniya, "Unsa ang imong pangandoy? Siya miingon kaniya, "Pagmando nga kining duha nako ka anak nga lalaki makalingkod, ang usa sa imong tuo nga kamot, ug ang usa sa imong wala nga kamot, didto sa imong gingharian." ²² Apan si Jesus mitubag ug miingon, "Wala kamo masayod kung unsa ang inyong gipangayo. Makahimo ba kamo sa pag-inom sa kupa nga akong pagaimnan?" Sila miingon kaniya, "Makahimo kami." ²³ Miingon siya kanila, "Makainom gayod kamo sa akong kupa. Apan sa paglingkod sa akong tuo nga kamot o sa akong wala nga kamot dili ako ang mohatag, apan alang niadtong giandaman nang daan sa akong Amahan." ²⁴ Sa dihang nadungog kini sa ubang napulo ka disipulo nakadungog niini, wala gayod sila nahimuot sa duha ka managsoon. ²⁵ Apan gitawag sila ni Jesus ngadto kaniya ug miingon, "Nasayod kamo nga ang mga magmamando sa mga Gentil moulipon kanila, ug ang ilang mahinungdanong mga tawo naggamit sa ilang katungod nganha kanila. ²⁶ Apan dili kini ang pamaagi nganha kaninyo. Hinuon, si bisan kinsa nga buot molabaw taliwala kaninyo kinahanglan mahimo ninyong sulugoon. ²⁷ Ug si bisan kinsa nga buot mahiuna taliwala kaninyo kinahanglan mahimo ninyong sulugoon. ²⁸ Sama nga ang Anak sa Tawo wala mianhi aron alagaran, kondili aron sa pag-alagad, ug aron ihatag ang iyang kinabuhi ingon nga tubos alang sa kadaghanan." ²⁹ Samtang mohawa na sila sa Jerico, ang dakong panon sa katawhan nagsunod kaniya. ³⁰ Ug nakita nila ang duha ka buta nga tawo nga naglingkod sa daplin sa dalan. Sa dihang nadungog nila nga si Jesus moagi, sila misinggit ug miingon, "Ginoo, Anak ni David, kaloy-i kami" ³¹ Apan ang panon sa katawhan nagbadlong kanila, gisultihan sila nga mohilom. Apan, misinggit pa gayod sila sa makusog ug miingon, "Ginoo, Anak ni David, kaloy-i kami." ³² Unya si Jesus mihunong ug gitawag sila ug miingon, "Unsa ang buot ninyo nga akong buhaton alang kaninyo?" ³³ Sila miingon kaniya, "Ginoo, nga ang among mata maablihan." ³⁴ Unya si Jesus, natandog uban ang kaluoy, mihikap sa ilang mga mata. Dihadiha dayon sila nakadawat sa ilang panan-aw ug misunod kaniya.

Matthew 20:1

Kay ang gingharian sa langit nahisama sa usa ka tag-iya sa yuta

Nagdumala ang Dios sa tanan sama sa usa ka tag-iya sa yuta nga nagmando sa iyang yuta.

ang gingharian sa langit nahisama

Tan-awa giunsa nimo paghubad niini sa MAT 13:24.

Human siya nagkauyon

"Human ang tag-iya nagkauyon"

usa ka denaryo

"usa ka adlaw nga suhol"

Matthew 20:3

milakaw siya pag-usab

"Ang tag-iya milakaw pag-usab"

nagtindog nga walay gibuhay

"walay gibuhay" o "nga walay gitrabaho"

Matthew 20:5

Milakaw siya pag-usab

"Ang tag-iya sa yuta milakaw pag-usab"

nagtindog nga walay gibuhay

"walay gibuhay" o "nga walay gitrabaho"

Matthew 20:8

matag usa kanila

"matag usa nga trabahante nga nagsugod ug trabaho sa ika-11 nga takna"

usa ka denaryo

"usa ka adlaw nga suhol"

sila naghunahuna

"naghunahuna ang mga trabahante nga nagtrabaho sa pinaka dugay"

Matthew 20:11

Sa dihang nadawat na nila

"Sa dihang nadawat na sa mga trabahante nga nagtrabaho sa pinakadugay"

tag-iya sa katigayonan

"tag-iya sa yuta" o "tag-iya sa parasan"

kami nga nagpas-an sa palas-anon sa tibuok adlaw ug sa makasunog nga kainit

"kami nga nagtrabaho sa tibuok adlaw ilalom sa kainit sa adlaw"

Matthew 20:13

usa kanila

"usa sa mga trabahante nga nagtrabaho sa pinakadugay"

Higala

Gamita ang usa ka pulong nga ginagamit sa usa ka tawo alang sa matinahoron nga pagbadlong sa usa ka tawo.

Dili ba miuyon ka man kanako alang sa usa ka denaryo??

Ang ubang paagi sa paghubad: "nagkauyon kita nga mohatag ako kanimo ug usa ka denaryo." "

usa ka denaryo

"usa ka adlaw nga suhol"

Kalipay nako nga ihatag

"Makapahimuot kanako nga mohatag" o

"makapahimuot kanako ang paghatag"

Matthew 20:15

Dili ba makataronganon alang kanako sa pagbuhay kung unsa ang akong gusto sa akong kaugalingong mga kabtangan?

Ang ubang paagi sa paghubad: "Mahimo nako kung unsa ang buot nakong buhaton sa akong kaugalingong mga katigayunan."

Dili ba makataronganon

"maangayon" o "makiangayon" o "sakto"

O ang inyong mata daotan tungod kay ako maayo?

"Kamo angay nga dili maguol tungod kay ako nagbuhay ug usa ka maayong butang alang sa mga tawo nga wala makaangkon niini."

Matthew 20:17

mitungas na kita

Gilakip ni Jesus ang mga tinun-an.

ang Anak sa tawo itugyan ngadto

"adunay usa ka tawo nga motugyan sa Anak sa Tawo"

hukman nila... ug itugyan siya ngadto sa mga Gentil aron bugalbugal nila siya

ang mga pangulong pari ug ang mga eskriba magsilot ug itugyan siya ngadto sa mga Gentil, ug ang mga Gentil maoy magbugalbugal

mabanhaw siya

"Banhawon siya sa Dios"

Matthew 20:20

sa imong tuong kamot...sa imong wala nga kamot sa dapit sa katungdanan

Matthew 20:22

kamo

ang inahan ug ang mga anak nga lalaki

Makahimo ba kamo...pag-inom

"Kini posible alang kaninyo...sa pag-inom?" Si Jesus nagsulti ngadto sa mga anak nga lalaki lamang.

pag-inom sa kupa nga akong pagaimnan

"makasugakod sa mga pag-antos nga akong mahiagoman"

Sila

ang mga anak nga lalaki

alang niadtong giandaman nang daan sa akong Amahan

"ang dungog sa paglingkod tapad kanako alang lamang niadtong giandaman sa akong Amahan"

giandaman

giandam

Matthew 20:25

mga magmamando sa mga Gentil moulipon kanila

"ang mga magmamando sa mga Gentil nagpugos sa mga Gentil sa pagbuhat kung unsa ang gusto sa mga magmamando"

ang ilang mahinungdanong mga tawo

ang mga tawo nga gihatagan ug katungod sa mga magmamando

naggamit sa ilang katungod

"nagdumala kanila"

buot

"gusto" o "tinguha"

aron ihatag ang iyang kinabuhi

"andam nga mamatay"

Matthew 20:29

Samtang mohawa na sila

Kini naghigot sa mga tinun-an ug kang Jesus.

nagsunod kaniya

"misunod kang Jesus"

Ug nakita nila

Usahay mahubad nga "Tan-awa!" Ang nagsulat nagsulti sa magbabasa nga hatagag pagtagad ang mga wala damha nga impormasyon nga nagsunod. Ang inyong pinulongan mahimong adunay paagi sa pagbuhat niini.

miagi

"giagian sila"

missinggit pa gayod sila sa makusog

"ang buta nga mga tawo missinggit pa gayod sa kusog kay sa miagi" o "missinggit silag mas kusog"

Matthew 20:32

gitawag sila

gitawag ang buta nga mga tawo

buot

"gusto"

nga ang among mata maablihan

Ang ubang paagi sa paghubad: "gusto namo nga makakita kami pag-usab" o "gusto namo nga makakita"

natandog uban ang kaluoy

"adunay kaluoy" o "natandog uban kaluoy alang kanila"

Chapter 21

¹ Samtang si Jesus ug ang iyang mga disipulo duol na sa Jerusalem ug miadto sa Betfage, sa Bungtod sa mga Olibo, unya si Jesus nagpadala ug duha ka disipulo, ² nga nag-ingon kanila, "Adto didto sa sunod nga baryo, ug kamo dihadhiha dayon makakaplag ug usa ka asno nga gihigot didto, ug ang usa ka nati uban niya. Badbari sila ug dad-a sila kanako." ³ Kung adunay bisan kinsa nga mosulti ug bisan unsa kaninyo mahitungod niini, moingon kamo, 'Ang Ginoo nagkinahanglan kanila,' ug kanang tawhana dihadhiha dayon magpadala kanila kaninyo." ⁴ Karon kini nahitabo nga kung unsa ang gisulti pinaagi sa propeta matuman. Siya miingon, ⁵ "Sultihi ang anak nga babaye sa Zion. Tan-awa, ang inyong Hari moabot kaninyo. Mapainubsanon ug magsakay sa usa ka asno, Ug sa usa ka nati, ang anak sa asno." ⁶ Unya ang mga disipulo miadto ug gibuhat kung unsa ang gitudlo ni Jesus kanila. ⁷ Gidala nila ang asno ug ang nati, ug gibutang nila ang ilang mga bisti ibawbaw nila, ug si Jesus naglingkod didto. ⁸ Kadaghanan sa mga panon nagbukhad sa ilang mga bisti sa dalan, ug ang uban nagputol ug mga sanga gikan sa mga kahoy ug gibukhad nila kini sa dalan. ⁹ Ang panon sa katawhan nga nag-una kang Jesus ug kadtong nagsunod, misinggit, ug miingon, "Hosanna ngadto sa anak ni David! Bulahan ang usa nga miabot sa ngalan sa Ginoo. Hosanna sa kahitas-an!" ¹⁰ Sa dihang si Jesus miadto sa Jerusalem, ang tanan sa siyudad nagkaguliyang ug miingon, "Kinsa man kini?" ¹¹ Ang panon sa katawhan mitubag, "Mao kini si Jesus ang propeta, nga gikan sa Nazaret didto sa Galilea." ¹² Unya si Jesus misulod sa templo sa Dios. Nagpapahawa siya niadtong tanan nga namalit ug namaligya sa templo. Gibalintong usab niya ang mga lamesa sa tig-ilis ug salapi, ug mga lingkoranan niadtong namaligya ug mga salampati. ¹³ Siya miingon kanila, "Nahisulat kini, 'Ang akong balay pagatawagong nga balay nga ampoanan,' apan gihimo ninyo kining tagoanan sa mga tulisan." ¹⁴ Unya ang buta ug ang bakol miadto kaniya sa templo, ug nag-ayo siya kanila. ¹⁵ Apan sa dihang ang mga pangulong pari ug ang mga eskriba nakakita sa kahibulongang mga butang nga iyang gibuhat, ug sa dihang nadungog nila ang mga bata nga naninggit sa templo ug miingon, "Hosanna sa anak ni David," natandog sila ug nasuko. ¹⁶ Sila miingon kaniya, "Nakadungog ka ba kung unsa ang gisulti niining katawhan?" Si Jesus miingon kanila, "Oo! Apan wala ba ninyo nabasa, 'Gikan sa mga baba sa mga gagmayng bata ug mga gipasuso nga mga bata aduna kamoy kahingpitan nga pagdayeg'?" ¹⁷ Unya si Jesus mibiya kanila ug migawas sa siyudad ug miadto sa Betania ug natulog didto. ¹⁸ Karon sa kabuntagon sa pagbalik niya sa siyudad, siya gigutom. ¹⁹ Nakita niya ang usa ka kahoy nga igera sa daplin sa dalan. Giduol niya kini, apan walay nakaplagan niini gawas sa dahon. Miingon siya niini, "Hinaot nga wala nay bunga gikan kanimo pag-usab." Ug dihadhiha dayon nalaya ang kahoy nga igera. ²⁰ Sa dihang ang mga disipulo nakakita niini, nahibulong sila ug miingon, "Giunsa nga ang kahoy nga igera nalaya man dayon?" ²¹ Si Jesus mitubag ug miingon kanila, "Sa pagkatinuod moingon ako kaninyo, kung ikaw adunay pagtuo, ug dili magduhaduha, dili lamang ninyo mabuhat kung unsa ang nahitabo sa kahoy nga igera, apan makaingon kamo bisan niining bungtod, 'Malukat ka ug malabay didto sa dagat,' ug mahitabo kini." ²² Ang tanan nga inyong gipangayo sa pag-ampo samtang nagtuo, madawat ninyo." ²³ Sa dihang miadto si Jesus sa templo, ang mga pangulong pari ug mga kadagkoan miduol kaniya samtang siya nagtudlo ug miingon, "Pinaagi sa unsang katungod nga gibuhat mo man kining mga butanga? Ug kinsa ang naghatag kanimo niining katungod?" ²⁴ Si Jesus mitubag ug miingon kanila, "Ako usab mangutana kaninyo ug usa ka pangutana. Kung sultihan ninyo ako, ako usab mosulti kaninyo sa katungod nganong gibuhat ko kining mga butanga." ²⁵ Ang pagbawtismo ni Juan—asa man kini gikan, gikan sa langit o gikan sa mga tawo?" Naghisgotanay sila sa ilang kaugalingon, nga nag-ingon, "Kung moingon kita, 'Gikan sa langit,' moingon siya kanato, 'Ngano nga wala man kamo mituo kaniya?'" ²⁶ Apan kung moingon kita, 'Gikan sa mga tawo,' mahadlok kita sa panon sa katawhan, tungod kay gitan-aw nilang tanan si Juan nga usa ka propeta." ²⁷ Unya mitubag sila kang Jesus ug miingon, "Wala kami nasayod." Miingon usab siya kanila, "Ni dili usab ako makasulti kaninyo pinaagi kung unsang katungod ang akong gibuhat niining mga butanga." ²⁸ Apan unsa man sa inyong hunahuna? Adunay usa ka tawo nga may duha ka anak nga lalaki. Miadto siya sa nauna ug miingon, 'Anak, lakaw ug pagbuhat karon sa parasan.' ²⁹ Ang anak nga lalaki mitubag ug miingon, 'Dili ako moadto,' apan human niana nausab ang iyang hunahuna ug miadto. ³⁰ Ug ang tawo miadto sa ikaduha ka anak nga lalaki ug miingon sa samang mga butang. Ang anak nga lalaki mitubag ug miingon, 'Moadto ako, sir,' apan wala siya miadto. ³¹ Kinsa man sa duha ka anak nga lalaki ang nagtuman sa kabubut-on sa iyang amahan?" Miingon sila, "Ang nauna." Si Jesus miingon kanila, "Sa pagkatinuod moingon ako kaninyo, ang mga kubrador sa buhis ug ang mga babayeng namaligya sa ilang dungog makasulod sa gingharian sa Dios una kaninyo. ³² Kay si Juan mianhi kaninyo uban sa dalan sa pagkamatarong, apan wala kamo mituo kaniya, samtang ang mga kubrador sa buhis ug ang mga babayeng namaligya sa ilang dungog nagtuo kaniya. Ug kamo, sa dihang nakita ninyo kana nga nahitabo, wala gani naghinulsol aron sa pagtuo kaniya. ³³ Paminawa ang laing

sambingay. Adunay usa ka tawo, usa ka tawo nga adunay lapad nga kayutaan. Nagtanom siya ug usa ka parasan, gibutangan niya kini ug kural, nagkalot ug pug-anan sa bino niini, nagtukod ug usa ka taas nga lantawanan, ug gipa-abangan kini ngadto sa tig-atiman sa ubas. Unya miadto siya sa laing nasod. ³⁴ Sa dihang ang panahon sa tingpamupo ug paras nagkaduol na, siya nagpadala ug pipila ka mga sulugoon ngadto sa tig-atiman ug mga paras aron sa pagkuha sa iyang mga ubas. ³⁵ Apan ang tig-atiman sa parasan nagkuha sa iyang mga sulugoon, gibunalan ang usa, ug gipatay ang uban, ug gibato usab ang uban. ³⁶ Sa maka usa pa, ang tag-ya nagpadala ug lain pang mga sulugoon, mas daghan kaysa nauna, apan ang tig-atiman ug mga parasan nagbuhat sa samang paagi. ³⁷ Human niana, ang tag-ya nagpadala sa iyang kaugalingon nga anak ngadto kanila, nga nag-ingon, 'Tahoron nila ang akong anak nga lalaki.' ³⁸ Apan sa dihang ang tig-atiman sa parasan nakakita sa anak nga lalaki, sila miingon sa ilang mga kaugalingon, 'Mao kini ang manununod. Dali, patyon nato siya ug atong panag-iyahon ang panulondon.' ³⁹ Busa gikuha nila siya, gilabay siya pagawas sa parasan, ug gipatay siya. ⁴⁰ Karon sa dihang ang tag-ya sa parasan miabot, unsa kaha ang iyang buhaton niadtong tig-atiman sa parasan?" ⁴¹ Sila miingon kaniya, "Siya magalaglag niadtong mga walay pulod nga mga tawo sa hilabihan nga paagi, ug unya iyang paabangan ang parasan sa uban nga mga tig-atiman ug paras, mga tawo nga mobayad sa mga ubas sa dihang mahinog na kini." ⁴² Si Jesus miingon kanila, "Wala ba ninyo mabasa sa kasulatan, 'Ang bato nga gisalikway sa magtutukod nahimo nga patukoranan. Kini gikan sa Ginoo, ug kini makapahibulong sa atong mga mata?' ⁴³ Busa moingon ako kaninyo, ang gingharian sa Dios pagakuhaon gikan kaninyo ug igahatag sa usa ka nasod nga mag-atiman sa iyang mga bunga. ⁴⁴ Bisan kinsa kadtong mahulog niini nga bato mabuak sa pino. Apan bisan si kinsa ang mahulogan niini, madugmok kini." ⁴⁵ Sa dihang ang mga pangulong pari ug ang mga Pariseo nakadungog sa iyang sambingay, nakita nila nga siya nagsulti mahitungod kanila. ⁴⁶ Apan sa dihang nangita silag paagi sa pagbutang sa ilang mga kamot ngadto kaniya, nahadlok sila sa panon sa katawhan, tungod kay ang mga tawo nagsud-ong kaniya ingon nga usa ka propeta.

Matthew 21:1

Betfage

usa ka baryo

nati

"turiyo nga laki nga asno"

Matthew 21:4

kini nahitabo nga kung unsa ang gisulti pinaagi sa propeta matuman

"Ang Dios nagsulti na niini sa daghan na nga katuigan pinaagi sa iyang propeta nga kini mahitabo gayod."

kung unsa ang gisulti pinaagi sa propeta

"Kung unsa ang gisulti sa propeta sa wala pa kini nahitabo"

anak nga babaye sa Zion

Israel

asno

Ang mananap nga sakyanan sa pobre nga tawo

nati

"Turiyo nga laki nga asno"

Matthew 21:6

bisti

pang-ibabaw nga sinina o taas nga mga bisti

ug si Jesus naglingkod didto

"Si Jesus naglingkod sa mga kupo nga gibutang didto sa asno."

Matthew 21:9

Hosanna

Usa ka Hebreo nga pulong nga nagpasabot "luwasa kami" kini usab nagpasabot "Dalaygon ang Dios!"

ang tanan sa siyudad nagkaguliyang

"ang matag usa didto sa siyudad naghinamhinam nga makakita kaniya"

ang tanan sa siyudad

"daghan sa mga tawo didto sa siyudad"

Matthew 21:12

Siya miingon kanila

"Si Jesus miingon niadtong tigpang-ilis ug kwarta o salapi ug nagapalit ug nagabaligya sa mga butang"

balay nga ampoanan

"usa ka lugar diin ang mga tawo mag-ampo"

tagoanan sa mga tulisan

"sama sa usa ka lugar diin ang mga tulisan magtago"

ang bakol

Kadtong dili makalakaw o adunay mga tiil nga nabun-og pag-ayo.

Matthew 21:15

Hosanna

Tan-awa kung giunsa nimo paghubad kini sa [MAT 21:09](#)

anak ni David

Tan-awa kung giunsa nimo paghubad kini sa [MAT 21:09](#)

natandog sila ug nasuko

"wala sila nakaangay kang Jesus maoy hinongdan nasuko"

Nakadungog ka ba kung unsa ang gisulti niining katawhan?

"Kinahanglan nga dili nimo tugotan nga ang katawhan mosulti niining mga butanga mahitungod kanimo!"

apan wala ba ninyo nabasa...pagdayeg'?

"Oo, nadungog ko sila, apan kinahanglan nga inyong hinumdoman kung unsa ang inyong nabasa sa Kasulatan...pagdayeg'."

si Jesus mibiya kanila

"Gibiyaan ni Jesus ang mga pangulong pari ug ang mga eskriba o manunulat sa balaod"

Matthew 21:18

nalaya

"namatay"

Matthew 21:20

kung ikaw adunay pagtuo, ug dili magduhaduha

Kining duha ka mga pulong nagpasabot sa samang butang. Kini gisulti sa makaduha aron sa pagpasabot niini. Ang pipila ka mga sinultihan adunay ubang pamaagi aron sa pagpasabot. Ang ubang paagi sa paghubad: "nagtuo gayod ikaw"

nalaya

"nalaya ug namatay"

Matthew 21:25

gikan sa langit

"gikan sa Dios sa langit"

moingon siya kanato

"si Jesus moingon kanato"

mahadlok kita sa panon sa katawhan

"mahadlok kita kung unsa ang hunahunaon sa panon o bisan ang ilang buhaton kanato"

gitan-aw nilang tanan si Juan nga usa ka propeta

"nagtuo man sila nga si Juan usa ka propeta"

Matthew 21:31

Miingon sila

"Ang mga pangulong pari ug ang mga kadagkoan miingon"

Si Jesus miingon kanila

"Si Jesus miingon ngadto sa mga pangulong pari ug sa mga kadagkoan"

si Juan mianhi kaninyo

Si Juan mianhi ug nagwali sa mga relihiyoso nga mga pangulo ug sa mga tawo.

sa dalan sa pagkamatarong

Si Juan nagpakita kung unsa ang angayan nga tubag sa mga tawo sa Dios ug ang pagkinabuhi.

Matthew 21:33

tawo nga adunay lapad nga kayutaan

"tag-iya sa yuta nga adunay daghang kabtangan."

gipa-abangan kini ngadto sa tig-atiman sa ubas

"gibutangan ug tigpatubo o tig-atiman sa paras nga maoy mobantay sa parasan." Ang tag-iya gihapon mao ang tag-iya sa parasan.

tig-atiman sa ubas

ang mga tawo nga nahibalo kung unsa ang pag-atiman sa mga punoan ug sa mga paras.

Matthew 21:35

iyang mga sulugoon

Ang mga sulugoon sa "tawo nga adunay lapad nga kayutaan"

Matthew 21:40

Sila miingon kaniya

"Ang katawhan miingon kang Jesus"

Matthew 21:42

Si Jesus miingon kanila

"Si Jesus miingon sa mga katawhan"([MAT 21:41](#))

'Ang bato nga gisalikway sa magtutukod nahimo nga patukoranan

Ang ubang paagi sa paghubad: "Ang bato nga gisalikway sa mga magtutukod nahimo hinuong pinakamahinungdanon." Ang anaa sa panggamhanan misalikway kang Jesus, apan ang Dios naghimo kaniya nga pangulo sa iyang gingharian.

Kini gikan sa Ginoo

"Ang Ginoo mao ang gigikanan niining dako nga kausaban"

Matthew 21:43

moingon ako kaninyo

Si Jesus nakigsulti sa mga pangulong pari ug sa mga kadagkoan.

mag-atiman sa iyang mga bunga

"Maoy magbuhat kung unsa ang husto o insakto"

iyang mga bunga

"Ang bunga sa gingharian sa Dios"

Bisan kinsa kadtong mahulog niini nga bato

"Ang usa nga mapandol niining bato"

bisan si kinsa ang mahulogan niini

"ang paghukom mahulog kang bisan kinsa"

Matthew 21:45

sa iyang sambingay

"ang sambingay ni Jesus"

pagbutang sa ilang mga kamot

"Pagdakop"

Chapter 22

¹ Si Jesus misulti pag-usab ngadto kanila sa mga sambingay, nga nag-ingon, ² "Ang gingharian sa langit sama sa usa ka hari nga naghimog usa ka kombira sa kasal alang sa iyang anak nga lalaki. ³ Nagpadala siya sa iyang mga sulugoon aron sa pagtawag niadtong dinapit aron moadto sa kombira sa kasal, apan wala sila nangabot. ⁴ Nagpadala na usab ang hari sa ubang sulugoon, nga nag-ingon, 'Sultihi silang dinapit, "Tan-awa, naandam ko na ang akong panihapon. Ang akong mga baka ug pinatambok nga nating mga baka naihaw na, ug naandam na ang tanang butang. Adto na sa kombira sa kasal.'" ⁵ Apan kadtong mga tawo wala maninuod sa pagtagad sa iyang pagdapit. Milakaw ang pipila balik sa ilang kaugalingong kaumahan, ug ang uban milakaw balik ngadto sa ilang mga dapit sa pagpatigayon. ⁶ Gidapat sa uban ang ilang mga kamot ngadto sa mga sulugoon sa hari, gipakaulawan sila, ug gipatay sila. ⁷ Apan nasuko ang hari. Gipadala niya ang iyang kasundalohan, ug gipatay kadtong mga mamumuno, ug gisunog ang ilang siyudad. ⁸ Unya miingon siya sa iyang mga sulugoon, 'Ang kombira sa kasal naandam na, apan kadtong dinapit dili takos. ⁹ Busa adto sa mga kadalanan ug dapita ang daghang tawo kutob sa imong mahimo paingon sa kombira sa kasal.' ¹⁰ Milakaw ang mga sulugoon sa mga kadalanan ug gitigom ang tanang mga tawo nga ilang nakaplagan, daotan man o maayo. Busa ang tigomanan sa kasal napuno sa mga bisita. ¹¹ Apan sa dihang miabot ang hari aron sa pagtan-aw sa mga bisita, nakita niya didto ang usa ka tawo nga wala mosul-ob sa bisting pangkasal. ¹² Ang hari miingon ngadto kaniya, 'Higala, giunsa mo man pagsulod dinhi nga wala mobisti ug pangkasal?' Ug ang tawo wala makatingog. ¹³ Unya ang hari miingon ngadto sa mga sulugoon, 'Gapusa ang kamot ug tiil niining tawhana, ug ilabay siya didto sa gawas nga mangitngit, diin adunay paghilak ug pagkagot sa mga ngipon.' ¹⁴ Kay daghang mga tawo ang gitawag, apan diutay ra ang gipili." ¹⁵ Unya ang mga Pariseo miadto ug naglaraw unsaon nila pagbitik si Jesus pinaagi sa iyang kaugalingong pagsulti. ¹⁶ Unya gipadala nila ngadto kaniya ang ilang mga disipulo, kauban ang mga sakop ni Herodes. Miingon sila ngadto kang Jesus, "Magtutudlo, nakabalo kami nga ikaw matinud-anon, ug nga ikaw nagtudlo sa paagi sa Dios diha sa kamatuoran. Wala ikaw manginlabot sa pahayag sa uban, ug wala ikaw nagpakitag pagpalabi taliwala sa mga tawo. ¹⁷ Busa sultihi kami, unsa ang imong hunahuna? Uyon ba kini sa balaod nga mobayad sa mga buhis ngadto kang Cesar o dili?" ¹⁸ Apan nasabtan ni Jesus ang ilang pagkadaotan ug miingon, "Nganong kamo nagasulay man kanako, kamo mga tigpakaaron-ingnon? ¹⁹ Ipakita kanako ang salapi sa buhis. "Unya sila nagdala ug usa ka dinaryo ngadto kaniya. ²⁰ Si Jesus miingon ngadto kanila, "Kang kinsang dagway ug ngalan kini?" ²¹ Sila miingon ngadto kaniya, "kang Cesar." Unya si Jesus miingon ngadto kanila, "Busa ihatag kang Cesar ang mga butang nga iya kang Cesar, ug sa Dios ang mga butang nga iya sa Dios." ²² Sa dihang sila nakadungog niini, sila natingala. Unya mibiya sila kaniya ug milakaw palayo. ²³ Niadtong adlaw ang pipila ka mga Saduseo miduol ngadto kaniya, kadtong nagsulti nga walay pagkabanhaw. Nangutana sila kaniya, ²⁴ nga nag-ingon, "Magtutudlo, si Moises miingon, 'Kung ang usa ka tawo mamatay, nga wala makabaton ug mga anak, ang iyang igsoong lalaki kinahanglan nga makigminyo sa iyang asawa ug magbaton ug anak alang sa iyang igsoong lalaki.' ²⁵ Adunay pito ka managsoon. Ang nauna nakigminyo ug unya namatay, mibiya nga walay anak. Gibilin niya ang iyang asawa ngadto sa iyang igsoong lalaki. ²⁶ Unya ang ikaduhang igsoong lalaki naghimo sa samang butang, unya ang ikatulo, hangtod sa ikapito nga igsoon, ²⁷ Pagkahuman nilang tanan, namatay ang babaye. ²⁸ Karon diha sa pagkabanhaw, kang kinsang asawa siya sa pito ka managsoon? Kay silang tanan nakaangkon man kaniya." ²⁹ Apan si Jesus mitubag ug miingon kanila, "Nasayop kamo, tungod kay wala kamo masayod sa kasulatan ni sa gahom sa Dios. ³⁰ Kay diha sa pagkabanhaw dili na sila magminyoay, ni ihatag sa kaminyoon. Hinuon, mahisama na sila sa mga anghel sa langit. ³¹ Apan mahitungod sa pagkabanhaw sa mga patay, wala ba ninyo mabasa unsa ang giingon kaninyo pinaagi sa Dios, nga nag-ingon, ³² 'Ako ang Dios ni Abraham, ang Dios ni Isaac, ug ang Dios ni Jacob'? Ang Dios dili Dios sa mga patay, apan sa mga buhi. ³³ Sa dihang ang mga panon sa katawhan nakadungog niini, natingala sila sa iyang pagpanudlo. ³⁴ Apan sa dihang ang mga Pariseo nakadungog nga si Jesus nagpahilom sa mga Saduseo, naghiusa sila sa pagtigom. ³⁵ Ang usa kanila nga magbabalaod, nangutana kaniya ug usa ka pangutana, aron pagsulay kaniya- ³⁶ "Magtutudlo, unsa man ang labing dako nga kasugoan diha sa balaod?" ³⁷ Si Jesus miingon kaniya, "'Kinahanglan nimong higugmaon ang Ginoo nga imong Dios sa tibuok nimong kasingkasing, sa tibuok nimong kalag, ug sa tibuok nimong hunahuna.' ³⁸ Mao kini ang dako ug nauna nga kasugoan. ³⁹ Ug ang ikaduhang kasugoan sama niini-- 'Kinahanglan nimong higugmaon ang imong silingan sama sa imong kaugalingon.' ⁴⁰ Dinhi niining duha ka mga kasugoan nagsukad ang tibuok balaod ug ang mga propeta." ⁴¹ Karon samtang ang mga Pariseo nagpabilin nga nagtigom, si Jesus nangutana kanila ug usa ka pangutana. ⁴² Miingon siya, "Unsa ang inyong hunahuna mahitungod kang Cristo? Kang kinsa siyang anak?" Miingon sila kaniya, "Ang anak ni

David." ⁴³ Si Jesus miingon kanila, "Unya giunsa man ni David diha sa Espiritu sa pagtawag kaniya ug Ginoo, nga nag-ingon, ⁴⁴ 'Ang Ginoo miingon sa akong Ginoo, "Lingkod sa akong tuong kamot, hangtod nga akong himuon ang imong mga kaaway nga imong tumbanan.'"?" ⁴⁵ Unya kung si David nagtawag kang Cristo nga 'Ginoo', giunsa paghimo kaniya nga anak ni David?" ⁴⁶ Walay usa nga nakahimo sa pagtubag kaniya sa usa ka pulong, ug wala nay tawo nga nangahas sa pagpangutana kaniya sa daghan pang mga pangutana sukad niadtong adlaw.

Matthew 22:1

Ang gingharian sa langit sama sa

Tan-awa giunsa nimo paghubad kini sa MAT 13:24.

niadtong dinapit

Ang laing hubad: "ang mga tawo nga gipang-imbita o dinapit sa hari"

Matthew 22:4

Tan-awa

Ang laing hubad: "Lantawa o tan-awa" o "Paminaw" o "Hatagig pagtagad kung unsa ang akong isulti kanimo."

Matthew 22:5

kadtong mga tawo

Ang laing paagi sa paghubad: "ang mga dinapit o gi-imbitang mga bisita" ([MAT 22:4](#))

wala maninuod pagtagad sa iyang pagdapit

"wala tagda ang iyang imbitasyon o pagdapit"

Matthew 22:8

kadalanan

"diin nagtagbo ang dalan."

tigomanan

usa ka dako nga kuwarto o lawak

Matthew 22:15

unsaon nila pagbitik si Jesus pinaagi sa iyang kaugalingong pagsulti

"unsaon nila siya pagbitik sa pagsulti sa pipila ka mga butang nga mamahimo nilang gamiton batok kaniya"

mga sakop ni Herodes

mga opisyal ug mga sumusunod sa hari sa mga Judio nga mao si Herodes, nga mahigalaon ngadto sa Romanong emperyo

wala ikaw nagpakitag pagpalabi taliwala sa mga tawo

"wala ikaw nagpakitag talagsaong pagpasidungog sa pipila ka mga tawo" o "ikaw wala magtagad sa mas importanteng mga tawo"

Matthew 22:18

usa ka dinaryo

usa ka Romanong sinsilyo o salapi nga nagkantidad sa usa ka adlaw nga suhol o bayad.

Matthew 22:20

mga butang nga iya kang Cesar

"mga butang nga gipanag-iyahan o nahisakop kang Cesar"

mga butang nga iya sa Dios

"mga butang nga gipanag-iyahan o nahisakop sa Dios"

Matthew 22:23

Magtutudlo, si Moises miingon, 'Kung ang usa ka tawo mamatay

Sila nangutana kaniya mahitungod kung unsa ang gisulat ni Moises diha sa kasulatan. Kung ang inyong pinulongan wala nagtugot sa pagkutlo diha sa kinutlo, kini mahimo nga isulti ingon nga dili diretso nga pagkakutlo: "si Moises miingon nga kung ang usa ka tawo mamatay"

iyang igsoong lalaki....iyang asawa....iyang igsoong lalaki

ang tawong namatay

Matthew 22:25

Pagkahuman nilang tanan

"Human ang matag igsoong lalaki nga nakaminyo kaniya" o "Human sa matag igsoon nga namatay"

Matthew 22:29

sa gahom sa Dios

"unsa ang kayang mahimo o buhaton sa Dios"

Matthew 22:31

wala ba ninyo nabasa unsa... ni Jacob'?

"Nakahibalo ako nga kamo nakabasa niini, apan murag wala kamo makasabot unsa...ni Jacob."

unsa ang giingon kaninyo pinaagi

"kung unsa ang gisulti sa Dios kaninyo"

Dios, nga nagaingon, 'Ako...ni Jacob'?

Kini usa ka kinutlo diha sa usa ka pulong. "Ang Dios miingon ngadto kang Moises nga siya, Dios, Dios ni Abraham, ug Dios ni Isaac, ug ang Dios ni Jacob."

Matthew 22:34

magbabalaod

usa ka Pariseo nga adunay talagsaong kahibalo sa pagsabot sa balaod ni Moises

Matthew 22:39

sama niini

sama sa kasugoan nga [MAT 22:37](#).

Matthew 22:43

sa akong tuong kamot

Ang "tuong kamot" kanunay nga ginagamit alang sa pagpaila sa usa ka dapit sa pagpasidungog.

hangtod nga akong himuon ang imong mga kaaway nga imong tumbanan

"Hangtod akong mapildi ang imong mga kaaway"

Matthew 22:45

kung si David nagtawag kang Cristo nga 'Ginoo,' giunsa niya pagkaanak?

Ang laing paagi sa paghubad: "si David nagtawag kaniyang Ginoo, busa ang Cristo kinahanglan nga molabaw pa kaysa sa usa ka kaliwat ni David"

kung si David nagtawag kang Cristo

Si David nagtumong kang Jesus ingon nga "Ginoo" tungod kay si Jesus dili lamang kaliwat ni David, apan siya usab labaw kaniya.

Chapter 23

¹ Unya nakigsulti si Jesus sa mga panon sa katawhan ug sa iyang mga disipulo, ² Miingon siya, "Ang mga escriba ug ang mga Pariseo milingkod sa lingkoranan ni Moises. ³ Busa bisan unsa ang ilang isugo kaninyo nga buhaton, buhata kini nga mga butang ug bantayi sila. Apan ayaw sunda ang ilang mga binuhatan, tungod kay nagasulti sila sa mga butang apan wala sila magbuhat niini. ⁴ Oo, nagapos sila sa ilang bug-at nga palas-onon nga malisod pas-anon, ug unya gibutang nila kini sa abaga sa mga tawo. Apan sila sa ilang kaugalingon wala molihok sa usa ka tudlo aron pagpas-an kanila. ⁵ Ang tanan nilang mga binuhatan, gibuhat nila aron makita sa mga tawo. Kay nagahimo sila sa ilang mga filacteria nga lapad, ug gipaluagan nila ang sidsid sa ilang mga bisti. ⁶ Gihiguma nila ang pinasahi nga mga dapit diha sa mga kombira ug sa pinasahi nga mga lingkoranan didto sa mga sinagoga, ⁷ ug ang pinasahi nga mga pagtimbaya didto sa merkado, ug pagatawgon nga 'Rabbi' sa mga tawo. ⁸ Apan dili kamo angay nga pagatawgon ug 'Rabbi', kay aduna lamang kamoy usa ka magtutudlo, ug kamong tanan managsoon. ⁹ Ug ayaw tawga ang tawo nga inyong amahan dinhi sa kalibotan, kay usa lamang ang inyong Amahan, ug atua siya sa langit. ¹⁰ Ni mopatawag kamo ug 'magtutudlo', kay aduna kamoy usa lamang ka magtutudlo, ang Cristo. ¹¹ Apan siya nga labing dako kaninyo mahimo nga inyong sulugoon. ¹² Si bisan kinsa nga mopataas sa iyang kaugalingon igapaubos. Ug bisan kinsa nga mopaubos sa iyang kaugalingon igapataas. ¹³ Apan alaot kamo, mga escriba ug mga Pariseo, mga tigpakaaron-ingnon! Gitak-opan ninyo ang gingharian sa langit batok sa katawhan. Kay wala kamo mosulod niini sa inyong kaugalingon, ug wala usab kamo motugot niadtong buot mosulod. ¹⁵ Alaot kamo, mga escriba ug mga Pariseo, mga tigpakaaron-ingnon! Kay kamo milatas sa dagat ug yuta aron sa paghimo ug usa ka kinabig. Ug sa dihang mahimo na siya, gihimo ninyo siya nga anak sa impiyerno sa makaduha sama kaninyo ug sa inyong kaugalingon. ¹⁶ Pagkaalaot ninyo, kamong mga naggiya sa buta, kamong misulti nga, 'Si bisan kinsa nga manumpa pinaagi sa templo, wala kini pulos. Apan si bisan kinsa nga manumpa pinaagi sa bulawan sa templo, ginapos siya sa iyang pagpanumpa.' ¹⁷ Kamong buta nga mga buangbuang, hain man ang labing dako, ang bulawan, o ang templo nga adunay bulawan nga gihalad sa Dios? ¹⁸ Ug, 'Si bisan kinsa nga manumpa sa halaran, wala kini pulos. Apan si bisan kinsa nga manumpa pinaagi sa gasa nga anaa niini, ginapos siya sa iyang mga pagpanumpa.' ¹⁹ Kamo buta nga katawhan, kay hain man ang labing dako, ang gasa, o ang halaran nga adunay gasa nga gihalad sa Dios? ²⁰ Busa, siya nga nanumpa sa halaran nanumpa niini ug pinaagi sa tanang butang nga anaa niini. ²¹ Ug siya nga nanumpa sa templo nanumpa niini ug pinaagi kaniya nga nagpuyo niini. ²² Ug siya nga nanumpa diha sa langit nanumpa pinaagi sa trono sa Dios ug pinaagi kaniya nga naglingkod niini. ²³ Alaot kamo, mga escriba ug mga Pariseo, mga tigpakaaron-ingnon! Kay naghatag kamo sa ikapulo sa anis, herba buena, ug komino, apan inyong gibiyaan ang mas bug-at nga mga butang sa balaod—katarong, kaluoy, ug pagtuo. Apan gikinahanglan ninyo kini nga mahuman, ug dili biyaan ang uban nga wala nahuman. ²⁴ Kamong mga giya sa buta, gisala ninyo ang usa ka tagnok apan nagatulon sa usa ka kamelyo! ²⁵ Alaot kamo, mga escriba ug mga Pariseo, mga tigpakaaron-ingnon! Kay gihinloan ninyo ang gawas sa baso ug sa plato, apan ang sulod nila napuno sa pagpanglimbong ug pagpasobra. ²⁶ Kamong buta nga Pariseo, hinloi una ang sulod sa kupa ug sa plato, aron ang sa gawas mahinlo usab. ²⁷ Alaot kamo, mga escriba ug mga Pariseo, mga tigpakaaron-ingnon! Kay sama kamo sa ginapaputi nga mga lubnganan, nga maanindot tan-awon sa gawas, apan ang sulod napuno sa bukog sa mga patay nga tawo ug sa tanang mahugaw nga mga butang. ²⁸ Sa samang paagi, kamo usab sa panggawas makita sa mga tawo nga matarong, apan sa sulod napuno sa pagpakaaron-ingnon ug kalapasan. ²⁹ Alaot kamo, mga escriba ug mga Pariseo, mga tigpakaaron-ingnon! Kay inyong gitukod ang mga lubnganan sa mga propeta ug gidayandayanan ang mga lubnganan sa matarong. ³⁰ Kamo miingon, 'Kung nabuhi kami sa adlaw sa among mga amahan, dili gayod kami moapil kanila sa pag-ula ug dugo sa mga propeta.' ³¹ Busa kamo nagpamatuod sa inyong kaugalingon nga kamo ang mga anak niadtong nagpatay sa mga propeta. ³² Kamo usab nagpuno sa sukdanan sa sala sa inyong mga amahan. ³³ Kamo mga halas, kaliwat kamo sa mga bitin nga malala, unsaon man ninyo paglikay ang paghukom sa impiyerno? ³⁴ Busa, tan-awa, akong gipadala kaninyo ang mga propeta, maalamon nga mga tawo, ug mga escriba. Ang pipila kanila inyong pamasyon ug ilansang sa krus. Ug ang pipila kanila inyong latigohon didto sa inyong mga sinagoga ug pagagukdon gikan sa siyudad ngadto sa laing siyudad. ³⁵ Ang sangpotanan mao nga diha kaninyo moabot ang pag-ula sa dugo sa tanang matarong didto sa kalibotan, gikan sa dugo ni Abel ang matarong hangtod sa dugo ni Zacarias nga anak ni Baraquias, nga gipatay ninyo taliwala sa balaang puloy-anan ug sa halaran. ³⁶ Sa pagkatinuod mosulti ako kaninyo, kining tanan nga mga butang mahitabo niini nga kaliwatan. ³⁷ Jerusalem, Jerusalem, ikaw nga mipatay sa mga propeta, ug mibato sa mga gipadala kanimo! Sa kanunay ako nangandoy nga tigumon ang imong mga anak, sama sa pagtigom sa himungaan nga manok sa iyang mga piso ilalom sa iyang mga pako, apan wala

ikaw mosugot! ³⁸ Tan-awa, ang imong balay gibiyaan kanimo nga sinalikway. ³⁹ Kay magasulti ako kanimo, Ikaw dili na makakita kanako sukad karon, hangtod nga mosulti ka, 'Bulahan siya nga moanhi diha sa ngalan sa Ginoo.'"

Matthew 23:1

milingkod sa lingkoranan ni Moises.

"adunay kagahom sama sa giingon ni Moises" o
"adunay kagahom sa pagsulti kung unsa ang
gipasabot sa balaod Balaod ni Moises"

bisan unsa

"bisan unsa" o "ang tanan"

Matthew 23:4

nagapos sila sa ilang bug-at nga palas-onon nga malisod pas-anon

"Naghatag sila kaninyo sa daghan kaayong mga
balaod nga malisod sundon."

sila sa ilang kaugalingon wala maglihok sa usa ka tudlo aron pagpas-an

"wala sila magahatag bisan gamay lamang nga
tabang"

filacteria

ang gamay nga panit nga kahon nga adunay sulod
nga Kasulatan nga sinulat niini

Matthew 23:8

ayaw tawga ang tawo nga inyong amahan dinhi sa kalibotan,

"ayaw pagtawag bisan kinsa nga tawo niining
kalibotan nga inyong amahan" o "ayaw pagsulti nga
ang matag tawo sa kalibotan mao ang inyong
amahan"

kay usa lamang ang inyong Amahan, ug atua sa langit.

Dios nga Amahan mao ang labing labaw nga
"amahan" sa matag magtutuo.

Amahan

Kini ang mahinungdanon nga titulo sa Dios.

kay aduna kamoy usa lamang ka magtutudlo, ang Cristo.

Sa dihang si Jesus miingon "ang Cristo," siya
nagsulti mahitungod sa iyang kaugalingon sa
ikatulo nga persona. Sa laing Hubad: "Ako, ang
Cristo, ako lang ang inyong magtutudlo"

Matthew 23:11

magpataas sa iyang kaugalingon

"gihimo niya ang iyang kaugalingon nga
mahinungdanon o importante"

mopataas

"nagpataas sa pagkamahinungdanon"

Matthew 23:13

Kay wala kamo niini makasulod

"wala nimo gitugotan ang Dios nga magmando
kanimo"

gikuha ang mga balay sa balo

"kawaton ang tanan gikan sa babaye nga walay
lalaki nga magpanalipod kanila"

anak sa impiyerno

"ang tawo nga naapil didto sa impiyerno" o "ang
tawo nga moadto sa impiyerno"

Matthew 23:16

mga naggiya sa buta...buangbuang

Bisan tuod ang mga pangulo dili tawhanong buta,
wala sila makasabot nga sila sayop.

ginapos siya sa iyang pagpanumpa

"kinahanglan himuon gayod niya kung unsa ang
iyang gisaad nga himuon"

**hain man ang labing dako, ang bulawan, o ang templo
nga adunay bulawan nga gihalad sa Dios?**

Gigamit kini ni Jesus nga pangutana aron sa
pagbadlong sa mga Pariseo.

Matthew 23:18

buta nga katawhan

espiritohanong pagkabuta sa mga katawhan

**kay hain man ang labing dako, ang gasa, o ang halaran
nga adunay gasa nga gihalad sa Dios?**

Si Jesus migamit niini nga pangutana aron sa
pagtudlo sa ilang nahibal-an nga daan.

ang gasa

usa ka pagsakripisyo sa mananap o abot sa yuta
nga gidala didto sa Dios sa dili pa kini ibutang sa
altar. Kung mabutang na kini sa altar, nahalad na
kini.

Matthew 23:23

Alaot kamo

Tan-awa giunsa nimo paghubad dinhi [MAT 23:13](#).

sa anis, herba buena, ug komino

mga dahon ug mga liso nga ginagamit nga isagol sa
pagkaon aron lami ang lasa

Kamong mga giya sa buta

Kining tawhana dili tawhanon nga nabuta. Si Jesus mitandi sa espiritohanong pagkabuta sa tawhanong pagkabuta.

gisala ninyo ang usa ka tagnok apan nagatulon sa usa ka kamelyo!

Nagmaampingon nga nagsunod sa dili kaayo mahinungdanon nga balaod ug ang pagbaliwala sa mas labaw nga importanteng balaod sama ra sa buangbuang nga nag-amping sa dili pagtulon sa pinakagamay nga dili hinlo nga hayop apan ang pagkaon sa karne nga pinakadako nga dili hinlo nga mananap bisan tinuyoan o wala nakabalo. Ang laing paagi sa paghubad: "sama kamo kabuangbuang sa usa ka tawo nga pagtulon sa tagnok nga nahulog ngadto sa iyang ilimnon apan nagtulon sa kamelyo."

nagsala sa usa ka tagnok

miinom pinaagi sa panapton nga nagbilin sa tagnok paingon sa iyang baba.

tagnok

usa ka gamay nga manglupad nga mga insekto

Matthew 23:25**Alaot kamo**

Tan-awa giunsa paghubad dinhi [MAT 23:13](#).

Kay gihinloan ninyo ang gawas sa baso ug sa plato

Ang "manunulat sa Balaod" ug "Pariseo" migawas nga "maputli o mahinlo sa gawas" sa uban.

apan ang sulod nila napuno sa pagpanglimbong ug pagpasobra

"gikuha nila kung unsa ang gipanag-iyahan sa uban pinaagi sa pagpugos aron sila anaay mas dako pa nga ilang gikinahanglan"

Kamong buta nga Pariseo,

Ang mga Pariseo wala makasabot sa kamatuoran. Sila tawhanong nangabuta.

hinloi una ang sulod sa baso ug sa plato, aron ang sa gawas mahinlo usab.

Kung ang ilang kasingkasing matarong sa Dios, nan ang ilang mga kinabuhi modan-ag usab.

Matthew 23:32**nagpuno sa sukdanang sa sala sa inyong mga amahan**

"Nahuman usab ninyo ang sala nga gisugdan sa inyong mga katigulangan"

Kamo mga halas, kaliwat kamo sa mga bitin nga malala

"sama kamo kadaotan sa makuyaw ug malala nga bitin"

unsaon man ninyo paglikay ang paghukom sa impiyerno?

"wala nay laing pamaagi nga kamo makalikay sa paghukom sa impiyerno!"

Matthew 23:34**gikan kang...Abel...kang...Zacarias**

Si Abel ang nahiunang biktima nga gipatay, ug tingali si Zacarias nahunahunaan nga mao ang ulahi nga gipatay pinaagi sa mga Judio sa templo.

Zacarias

dili ang amahan ni Juan nga Magbabawtismo

Matthew 23:37**Jerusalem, Jerusalem**

Si Jesus nakigsulti sa mga tawo sa Jerusalem ingon nga sila ang siyudad mismo.

inyong mga anak

tanang sa Israel

ang inyong balay gibaayan kanimo nga sinalikway

Ang laing paagi sa paghubad: "Ang Dios mobiya sa inyong balay, ug mahimo kining walay sulod"

inyong balay

Ang posible nga mga kahulogan:b 1) ang siyudad sa Jerusalem o 2) ang templo.

Chapter 24

¹ Si Jesus migawas sa templo ug mipadayon sa iyang lakaw. Ang iyang mga disipulo miduol kaniya ug gipakita kaniya ang mga gambalay sa templo. ² Apan mitubag siya ug miingon kanila, "Wala ba ninyo makita kining tanan nga mga butang? Sa pagkatinuod sultihan ko kamo, walay usa ka bato nga mahibilin sa matag-usa nga dili pagatumpagon." ³ Samtang naglingkod siya sa Bukid sa Olibo, ang mga disipulo miduol kaniya sa tago ug miingon, "Sulithi kami, kanus-a mahitabo kini nga mga butanga? Unsa ang mahimong timailhan sa imong pagbalik ug sa kataposan sa kalibotan?" ⁴ Si Jesus mitubag ug miingon kanila, "Pag-amping nga walay makapahisalaag kaninyo. ⁵ Kay daghan ang manganhi sa akong ngalan. Sila moingon, 'Ako mao ang Cristo' ug magagiya sa kadaghanan aron mahisalaag. ⁶ Makadungog kamo ug mga gubat ug mga balita sa daghang gubat. Pagbantay nga dili kamo mangahadlok, kay kining mga butanga kinahanglan nga mahitabo; apan dili pa ang kataposan. ⁷ Kay ang nasod mobarog batok nasod, ug gingharian batok gingharian. Adunay mga kagutom ug mga paglinog sa nagkadaiyang dapit. ⁸ Apan kining tanan nga mga butang mao lamang ang sinugdanan sa kasakit sa pagpanganak. ⁹ Unya sila motugyan kaninyo ngadto sa dakong kasakit ug mopatay kaninyo. Pagadumtan kamo sa tanang kanasoran tungod sa akong ngalan. ¹⁰ Unya daghan ang mangapandol ug magluib sa usag usa, ug magdumotanay sa usag usa. ¹¹ Daghang mini nga mga propeta ang motungha ug mogiya sa kadaghanan aron mahisalaag. ¹² Tungod kay ang kasaypanan magkadaghan, ang gugma sa kadaghanan mangabugnaw. ¹³ Apan siya nga molahutay hangtod sa kataposan maluwas. ¹⁴ Kining ebanghelyo sa gingharian isangyaw sa tibuok kalibotan ingon nga pagpamatuod sa tanang mga nasod. Ug unya moabot na ang kataposan. ¹⁵ Busa, sa dihang makita ninyo ang kangilngig sa pagkalaglag, nga gisulti ni propeta Daniel, nga magatindog didto sa balaang dapit (tugoti nga masabtan sa magbabasa), ¹⁶ pasagdi kadtong mga anaa sa Judea nga moikyas ngadto sa kabukiran, ¹⁷ pasagdi siya nga anaa sa ibabaw sa balay nga dili na monaog aron mokuha sa bisan unsa nga anaa sa iyang balay, ¹⁸ ug pasagdi siya nga anaa sa uma nga dili na mobalik aron sa pagkuha sa iyang kupo. ¹⁹ Apan alaot kadtong mga mabdos ug kadtong mga nagapasuso nianang mga adlaw! ²⁰ Pag-ampo nga ang inyong pagpanaw dili mahitabo sa tingtugnaw, ni sa Adlaw nga Igpapahulay. ²¹ Kay adunay moabot nga dakong kasakit, ingon nga wala pa mahitabo sukad sa sinugdanan sa kalibotan hangtod karon, wala pa, ni mahitabo pag-usab. ²² Gawas kung kadtong mga adlawa mapamubo, walay unod nga maluwas. Apan tungod ug alang sa mga pinili, kadtong mga adlawa mapamubo. ²³ Unya kung adunay moingon kaninyo, 'Tan-awa, ania ang Cristo!' o, 'Didto ang Cristo!' ayaw kini tuhi. ²⁴ Kay ang mini nga mga Cristo ug mini nga mga propeta moanhi ug mopakita sa dagkong mga timailhan ug kahibulongan, nga mogiya aron mahisalaag, kung mahimo, bisan ang pinili. ²⁵ Tan-awa, ako kamong gisultihan sa wala pa ang panahon. ²⁶ Busa, kung sila moingon kaninyo, 'Tan-awa, ang Cristo anaa sa kamingawan,' ayaw pag-adto sa kamingawan. O, 'Tan-awa, anaa siya sa sulod sa lawak,' ayaw kini tuhi. ²⁷ Kay ingon nga ang kilat mosidlak gikan sa sidlakan ug magapangidlap padulong sa kasadpan, ingon niana usab ang pag-abot sa Anak sa Tawo. ²⁸ Bisan asa nga adunay patay nga mananap, didto magtapok ang mga buwitre. ²⁹ Apan dihadia human sa dakong kasakit niadtong mga adlawa mongitngit ang adlaw, ang bulan dili na mohatag sa iyang kahayag, mangahulog ang mga bituon gikan sa langit, ug ang mga gahom sa kalangitan mauyog. ³⁰ Unya motungha ang ilhanan sa Anak sa Tawo didto sa langit, ug ang tanan nga mga tribo sa kalibotan mamukpok sa ilang mga dughan. Makita nila ang Anak sa Tawo nga moabot diha sa panganod sa langit nga adunay gahom ug dakong himaya. ³¹ Ipadala niya ang iyang mga anghel uban sa dakong tingog sa trumpeta, ug tigomon nila ang iyang mga pinili gikan sa upat ka hangin, gikan sa usa ka tumoy sa langit ngadto sa uban. ³² Pagkat-on gikan sa igera nga kahoy. Sa dihang mohumok na ang sanga ug manalingsing ang mga dahon, makabalo kamo nga ang ting-init haduol na. ³³ Busa, kung makita na ninyo kining tanan nga mga butang, masayran ninyo nga siya haduol na, sirad-i ang mga ganghaan. ³⁴ Sa pagkatinuod ako mosulti kaninyo, nga dili mahanaw kini nga kaliwatan, hangtod nga kining tanan nga mga butang mahitabo. ³⁵ Ang langit ug ang yuta mangahanaw, apan dili gayod mahanaw ang akong mga pulong. ³⁶ Apan mahitungod nianang adlaw ug taknaa walay usa nga masayod, bisan ang mga anghel sa langit, ni ang Anak, apan ang Amahan lamang. ³⁷ Sama sa mga adlaw ni Noe, ingon niana ang pag-abot sa Anak sa Tawo. ³⁸ Kay sama niadtong mga adlaw sa wala pa ang lunop nagangaon sila ug nag-inom, nagminyoay hangtod sa adlaw nga misulod si Noe sa arka, ³⁹ ug wala silay nahibaw-an nga bisan unsa hangtod nga miabot ang lunop ug mianod kanila — ingon niana ang pag-abot sa Anak sa Tawo. ⁴⁰ Unya adunay duha ka lalaki ang anaa sa uma - ang usa pagakuhaon ug ang usa ibilin. ⁴¹ Adunay duha ka babaye nga mogaling sa galingan — ang usa pagakuhaon ug ang usa ibilin. ⁴² Busa pagbantay, kay wala kamo masayod sa adlaw kung kanus-a ang

inyong Ginoo moabot. ⁴³ Apan hibaloï kini, nga kung nasayran pa sa agalon sa balay unsang orasa moabot ang kawatan, mobantay gayod siya ug dili siya motugot nga masulod ang iyang balay. ⁴⁴ Busa kamo kinahanglan usab nga mangandam, kay ang Anak sa Tawo moabot sa takna nga wala ninyo gidahom. ⁴⁵ Busa kinsa ang matinud-anon ug maalamon nga sulugoon, nga gibutang sa iyang agalon sa iyang panimalay, aron mohatag kanila sa pagkaon sa saktong takna? ⁴⁶ Bulahan ang maong sulugoon, nga makita sa iyang agalon nga nagbuhat niana sa dihang siya moabot. ⁴⁷ Sa pagkatinuod mosulti ako kaninyo nga ang agalon mobutang kaniya ngadto sa tanan niyang gipanag-iyahan. ⁴⁸ Apan kung ang usa ka daotan nga sulugoon moingon sa iyang kasingkasing, 'Ang akong agalon nalangan,' ⁴⁹ ug mosugod sa pagpangulata sa iyang kaubang mga sulugoon, ug mokaon ug moinom uban sa mga palahubog, ⁵⁰ ang agalon sa maong sulugoon moabot sa adlaw nga wala gidahom sa sulugoon, ug sa takna nga wala niya masayri. ⁵¹ Ang iyang agalon mopikas kaniya ug himoon ang iyang kapalaran sama sa mga tigpakaaron-ingnon, diin adunay pagbakho ug pagkagot sa mga ngipon.

Matthew 24:1

"Wala ba ninyo makita kining tanan nga mga butang?
Ang posible nga mga kahulogan: Si Jesus naghisgot mahitungod 1) sa mga gambalay sa templo

Matthew 24:3

Pag-amping nga walay makapahisalaag kaninyo
"Pagbantay nga dili kamo motuo ni bisan kinsa nga mamakak kaninyo mahitungod niining mga butanga."

Matthew 24:6

Tan-awa nga dili kamo mangahadlok,
"Ayaw tugoti nga kining mga butang makasamok o makapabalaka kaninyo"

Matthew 24:9

sila magtugyan kaninyo ngadto sa
"Ang mga tawo nga gusto molotus kaninyo magatugyan kaninyo"

magtugyan kaninyo ngadto sa
Tan-awa kung giunsa kini paghubad sa MAT 10:17.

Matthew 24:12

ang gugma sa kadaghanan mangabugnaw
Ang posible nga mga kahulogan: 1) "daghang tawo dili na maghigugma sa ubang mga tawo" o 2) "daghang tawo dili na mahigugma sa Dios"

tanang mga nasod
Ang ubang paagi sa paghubad: "tanang tawo sa tanang dapit"

Matthew 24:15

nga gisulti ni propeta Daniel
Ang ubang paagi sa paghubad: "mahitungod sa sinulat ni propeta Daniel"

Matthew 24:19

kadtong mga mabdos
buntis nga mga babaye

tingtugnaw
"ang tugnaw nga panahon"

unod
mga tawo o katawhan

Matthew 24:23

ayaw kini tuohi
"ayaw tuohi ang mga bakak nga mga butang nga ilang gisulti kaninyo"

Matthew 24:26

ingon nga ang kilat mosidlak...ingon niana usab ang pagbalik sa Anak sa Tawo
Siya moanhi nga pinakalit ug sayon makita.

Bisan asa nga adunay patay nga mananap, didto magtapok ang mga buwitre.
Ang posible nga mga ipasabot 1) kung ang Anak sa Tawo moabot, ang tanan makakita kaniya ug makabalo nga siya miabot o 2) kung asa ang espirituhanong patay nga tawo, ang mini nga propeta atua didto aron mosulti kanila ug bakak.

buwitre
mga langgam nga mokaon sa patay nga lawas sa ubang mananap o himalatyon nga mga mananap.

Matthew 24:29

dihadiha dayon
"nianang taknaa"

niadtong mga adlaw
ang mga adlaw nga gihulagway sa [MAT 24:23-28](#)

mongitngit ang adlaw
Ang ubang paagi sa paghubad: "Himoon sa Dios nga mongitngit ang adlaw"

ang mga gahom sa kalangitan mauyog

Ang ubang paagi sa paghubad: "Uyogon sa Dios ang mga butang nga anaa sa langit ug ibabaw sa langit"

Matthew 24:30

magpamukpok sa ilang mga dughan

ilang hapakon ang ilang mga dughan aron ipakita nga sila nahadlok pag-ayo sa umaabot nga silot

tigomon nila

"tigomon sa iyang mga anghel"

iyang mga pinili

ang mga tawo nga gipili sa Anak sa Tawo

upat ka mga hangin

Ang ubang paagi sa paghubad: "gikan sa amihan, sa habagatan, sa sidlakan, ug sa kasadpan" o "gikan sa bisan asa."

Matthew 24:32

sirad-i ang mga ganghaan

sama sa mosulong nga mga kasundalohan nga andam mosulod sa siyudad

Matthew 24:34

nga dili mahanaw kini nga kaliwatan

"ang mga tawo nga nagpuyo karon dili mamatay tanan"

hangtod nga kining tanan nga mga butang mahitabo

Ang ubang paagi sa paghubad: "hangtod nga himoon sa Dios nga mahitabo ang tanang mga butang"

Ang langit ug ang yuta mangahanaw

"Ang langit ug ang yuta mawala na"

Matthew 24:36

ni ang Anak

"dili bisan ang Anak"

Matthew 24:37

Sama sa mga adlaw ni Noe, ingon niana ang pag-abot sa Anak sa Tawo.

"Ang adlaw sa dihang ang Anak sa Tawo mobalik pag-usab kini sama sa mga adlaw ni Noe" tungod kay walay usa nga masayod sa daotang mga butang nga mahitabo kanila.

Kay sama niadtong mga adlaw sa wala pa ang lunop nagapangaon sila ug nagapanginom ... mianod kanila - ingon niana ang pag-abot sa Anak sa Tawo.

"Ang mga adlaw sa dili pa mobalik ang Anak sa Tawo sama sa mga adlaw sa wala pa ang lunop, sa

dihang ang tanan nagapangaon ug nagapanginom,...gianod o gibanlas sila palayo"

Matthew 24:40

Unya

Sa dihang ang Anak sa Tawo moabot.

ang usa pagakuhaon ug ang usa mahibilin

Posible nga mga ipasabot: 1) Ang Dios mokuha sa usa ug dad-on sa langit ug ipabilin ang ubang sa kalibotan aron silotan o 2) kuhaon sa mga anghel ang usa aron pagasilotan ug ipabilin ang uban alang sa panalangin (see MAT 13:40-43).

galingan

gamit alang sa paggaling

Busa

"Tungod sa akong gisulti kaninyo"

pagbantay

"paghatag ug pagtagad"

Matthew 24:43

ang kawatan

Si Jesus nagsulti nga moabot siya sa dihang ang mga tawo wala nagdahom kaniya, dili nga siya moabot aron mangawat.

magbantay gayod siya

"pagabantayan gayod niya ang iyang balay" aron kini luwas

ug dili siya motugot nga masudlan ang iyang balay

"dili niya itugot nga adunay makasulod sa iyang balay aron mangawat sa mga butang"

Matthew 24:45

Busa kinsa ang matinud-anon ug maalamon nga sulugoon, nga gibutang sa iyang agalon...takna?

"Busa kinsa ang matinud-anon ug maalamon nga sulugoon? Siya ang usa nga gibutang sa iyang agalon...takna."

mohatag kanila sa pagkaon

"hatagan ug pagkaon ang mga tawo nga anaa sa balay sa agalon"

Matthew 24:48

moingon sa iyang kasingkasing

"maghunahuna sa iyang hunahuna"

himoan ang iyang kapalaran

"tagdon siya"

Chapter 25

¹ Unya ang gingharian sa langit mahisama sa napulo ka mga ulay nga nagdala sa ilang mga suga ug miadto aron mosugat sa pamanhonon. ² Ang lima kanila mga buang-buang ug ang lima maalamon. ³ Kay sa dihang ang buang-buang nga mga ulay midala sa ilang mga suga, wala sila modala ug dugang lana uban kanila. ⁴ Apan ang maalamon nga mga ulay midala ug mga sudlanan sa lana uban sa ilang mga suga. ⁵ Karon samtang ang pamanhonon nalangan, nagduka silang tanan ug nakatulog. ⁶ Apan sa tungang gabii adunay usa ka singgit, 'Tan-awa, ang pamanhonon! Gawas ug sugata siya.' ⁷ Unya kadtong tanan nga mga ulay mibangon ug mipasiga sa ilang mga suga. ⁸ Ang mga buang-buang miingon ngadto sa mga maalamon, 'Hatagi kami ug pipila sa inyong lana tungod kay ang among mga suga mapalong na.' ⁹ Apan ang mga maalamon mitubag ug miingon, 'Sanglit dili na paigo alang kanamo ug kaninyo, lakaw hinuon niadtong namaligya ug pagpalit sa pipila alang sa inyong mga kaugalingon.' ¹⁰ Samtang nangadto sila aron mamalit, miabot na ang pamanhonon, ug kadtong nakaandam mikuyog kaniya didto sa kombira sa kasal, ug ang pultahan gisirad-an. ¹¹ Human niini miabot usab ang uban nga mga ulay ug miingon, 'Agalon, agalon, ablihi kami.' ¹² Apan mitubag siya ug miingon, 'Sa pagkatinuod mosulti ako kaninyo, nga wala ako makaila kaninyo.' ¹³ Busa pagbantay, kay wala kamo masayod sa adlaw o sa takna. ¹⁴ Kay sama kini sa usa ka tawo nga moadto sa laing nasod. Gitawag niya ang iyang kaugalingong mga sulugoon ug gihatag ngadto kanila ang iyang katigayonan. ¹⁵ Ang usa kanila gihatagan niya ug lima ka talento, sa laing usa gihatagan niya ug duha, ug ang laing usa gihatagan niya ug usa ka talento. Ang matag-usa nakadawat sa kantidad sumala sa iyang kaugalingong katakos, ug kanang tawhana miadto na sa iyang panaw. ¹⁶ Dihadiha ang usa nga nakadawat sa lima ka talento milakaw ug nagpatigayon kanila, ug nakaangkon pa sa laing lima ka talento. ¹⁷ Sa samang paagi ang usa nga nakadawat sa duha ka talento nakaangkon ug laing duha. ¹⁸ Apan ang sulugoon nga nakadawat sa usa ka talento milakaw palayo, nagkalot ug bangag sa yuta, ug gitago ang salapi sa iyang agalon. ¹⁹ Karon pagkahuman sa taas nga panahon mibalik ang agalon niadtong mga sulugoon ug nakighusay uban kanila. ²⁰ Ang sulugoon nga nakadawat sa lima ka talento miabot ug nagdala usab sa laing lima ka talento, miingon siya, 'Agalon, gihatagan mo ako ug lima ka talento. Tan-awa, nakabuhat pa ako ug dugang lima ka talento.' ²¹ Ang iyang agalon miingon kaniya, 'Maayong pagkabuhat, buotan ug matinud-anon nga sulugoon! Nagmatinud-anon ka sa pipila ka mga butang. Tugyanan ko ikaw sa mas daghan pa nga mga butang. Sulod didto sa kalipay sa imong agalon.' ²² Ang sulugoon nga nakadawat sa duha ka talento miabot ug miingon, 'Agalon, gihatagan mo ako ug duha ka talento. Tan-awa, nakabuhat ako ug dugang pang duha ka talento.' ²³ Ang iyang agalon miingon kaniya, 'Maayong pagkabuhat, buotan ug matinud-anon nga sulugoon! Nagmatinud-anon ka man sa pipila ka mga butang. Tugyanan ko ikaw sa mas daghan pa nga mga butang. Sulod didto sa kalipay sa imong agalon.' ²⁴ Unya ang sulugoon nga nakadawat sa usa ka talento miabot ug miingon, 'Agalon, nasayod ako nga ikaw usa ka istrikto nga tawo. Nagaani ikaw sa wala mo gitanom, ug nagaani ka sa wala mo gisabwag.' ²⁵ Nahadlok ako, busa nagpalayo ako ug gitagoan ang imong talento sa yuta. Tan-awa, ania dinhi ang alang kanimo.' ²⁶ Apan mitubag ang iyang agalon ug miingon kaniya, 'Daotan ka ug tapolan nga sulugoon, nasayod ka nang daan nga ako nag-ani sa wala nako gitanom ug nagaani sa wala nako gisabwag.' ²⁷ Busa gihatag mo unta ang akong salapi ngadto sa mga maninipig, ug sa akong pagbalik madawat ko unta pagbalik ang akoa uban ang ginansiya. ²⁸ Busa kuhaa ang talento gikan kaniya ug ihatag kini ngadto sa sulugoon nga adunay napulo ka talento. ²⁹ Kay niadtong tanan nga nakaangkon, pagahatagan pa---ug madagayaon pa gayod. Apan gikan sa tanan nga wala makaangkon sa bisan unsa nga butang, pagakuhaon bisan unsa nga anaa kaniya. ³⁰ Ilabay ang walay pulos nga sulugoon didto sa gawas nga mangitngit, diin didto adunay paghilak ug pagkagot sa mga ngipon.' ³¹ Sa dihang moabot ang Anak sa Tawo diha sa iyang himaya ug ang tanang anghel uban kaniya, unya molingkod siya sa iyang mahimayaang trono. ³² Pagatigomon diha sa atubangan niya ang tanang kanasoran, ug lainon niya ang katawhan gikan sa usag-usa, ingon sa usa ka magbalantay nga molahi sa karnero gikan sa mga kanding. ³³ Ibutang niya ang karnero didto sa iyang tuong kamot, apan ang mga kanding didto sa iyang wala. ³⁴ Unya ang Hari nag-ingon niadtong atua sa iyang tuong kamot, 'Dali, kamo nga gipanalanginan sa akong Amahan, panunod sa gingharian nga giandam alang kaninyo gikan sa patukuranan sa kalibotan. ³⁵ Kay ako gigutom ug gihatagan ako ninyo ug pagkaon; giuhaw ako ug gihatagan ako ninyo ug mainom; usa ako ka langyaw ug gipasulod ako ninyo; ³⁶ hubo ako, ug gibistihan ako ninyo; masakiton ako ug giatiman ako ninyo; nabilanggo ako ug miadto kamo kanako.' ³⁷ Unya ang matarong motubag ug mosulti, 'Ginoo, kanus-a man kami nakakita kanimo nga gigutom, ug gipakaon ka? O giuhaw ug gipainom ka? ³⁸ Ug kanus-a man kami nakakita nga ikaw usa ka langyaw, ug gipasulod ka? O hubo ug gibistihan ka? ³⁹ Ug kanus-a man kami nakakita kanimo nga nagsakit, o nabilanggo, ug miadto kanimo?' ⁴⁰ Ug ang Hari

motubag ug moingon ngadto kanila, 'Sa pagkatinuod mosulti ako kaninyo, kung unsa ang inyong gibuhathang alang sa labing ubos sa akong kaigsoonan dinhi, gibuhathang ninyo kini kanako.' ⁴¹ Unya mosulti siya niadtong atua sa iyang walang kamot, 'Palayo gikan kanako, kamong tinunglo, ngadto sa walay kataposang kalayo nga giandam alang sa daotan ug sa iyang mga anghel, ⁴² tungod kay gigutom ako apan wala kamo mohatag kanako ug pagkaon; giuhaw ako apan wala kamo maghatag kanako ug mainom; ⁴³ usa ako ka langyaw apan wala kamo nagpasulod kanako; hubo apan wala kamo magbisti kanako; nagsakit ug nabilanggo, apan wala kamo mag-atiman alang kanako.' ⁴⁴ Unya motubag usab sila ug mosulti, 'Ginoo, kanus-a man kami nakakita nga ikaw gigutom, o giuhaw, o usa ka langyaw, o hubo, o nagbalatian, o nabilanggo, ug wala moalagad kanimo?' ⁴⁵ Unya motubag siya kanila ug mosulti, 'Sa pagkatinuod mosulti ako kaninyo, unsa ang wala ninyo gibuhathang alang sa mga labing ubos niini, wala ninyo gibuhathang alang kanako.' ⁴⁶ Moadto kini sa walay kataposan nga silot apan ang matarong didto sa kinabuhing walay kataposan."

Matthew 25:1

Mga suga

Sama kini sa 1) mga lampara o 2) mga solu nga hinimo sa panapton palibot sa tumoy sa usa ka kahoy ug basaon ang panapton pinaagi sa lana.

Lima kanila

"Lima sa mga babayeng ulay"

wala magdala ug dugang lana uban kanila

"ang lana nga anaa kanila kadto lamang anaa sa suga"

Matthew 25:5

nagduka silang tanan

"ang tanang napulo ka babaye nga ulay katulogon"

Matthew 25:7

mipasiga sa ilang mga suga

"nagpakusog sa ilang mga suga aron mosiga pag-ayo"

Ang buang-buang miingon ngadto sa maalamon

"Ang mga buang-buang nga babayeng ulay miingon ngadto sa mga maalamon nga mga babayeng ulay"

ang among mga suga mapalong na

"ang kalayo sa among mga suga dili na kaayo mosiga"

Matthew 25:10

nangadto sila

"ang lima ka mga buang-buang nga babayeng ulay milakaw"

kadtong nakaandam

ang mga babayeng ulay nga adunay dugang lana

ang pultahan gisirad-an

Ang ubang paagi sa paghubad: "Adunay nag-sarado o nagsirado sa pultahan"

ablihi kami

"ablihi ang pultahan alang kanamo aron kami makasulod"

wala ako makaila kaninyo

"wala ako makaila kung si kinsa kamo."

Matthew 25:14

sama kini sa

"ang gingharian sa langit sama sa" (See [MAT 25:1](#))

hapit na moadto

"andam na sa pag-adto" o "moadtoay na sa dali nga panahon o moadtoay na sa dili madugay nga panahon"

gihatag ngadto kanila ang iyang katigayonan

"nagpiyal kanila sa iyang kabtangan o katigayonan"

iyang katigayonan

"iyang kabtangan"

lima ka talento

Ang "lima ka talento" nagkantidad ug 20 ka tuig nga sweldo. Likayi ang paghubad niini sa moderno nga salapi. Ang pasumbingay nagtandi sa kantidad sa lima, duha, ug usa lakip ang dako nga kantidad sa kabtangan. Ang ubang paagi sa paghubad: "lima ka bag nga bulawan"

ug nakaangkon pa sa laing lima ka talento

"sa iyang pagpamuhunan, naka-ginansya siya ug laing lima ka bag sa bulawan"

Matthew 25:17

nakaangkon ug laing duha.

"nakaginansya ug laing duha ka bag sa bulawan"

Matthew 25:19

nakabuhathang pa ako ug dugang lima ka talento

"nakaginansya pa ako ug dugang lima ka bag sa bulawan"

mga talento

Tan-awa giunsa nimo kini paghubad dinhi sa [MAT 25:15](#).

'Maayong pagkabuhat,

"nagbuhat ikaw ug maayo" o "nagbuhat ikaw ug sakto." Ang imong kultura tingali adunay pagpakita nga ang agalon (o si kinsa nga adunay katungod) angayng gamiton aron sa pagpakita nga siya nagtugot kung unsa ang nabuhat (o si kinsa nga ilalom o sulugoon kaniya) sa iyang sulugoon.

Matthew 25:22**nakabuhat ako...dugang pang talento**

Tan-awa kung giunsa nimo kini paghubad sa [MAT 25:20](#).

Maayong pagkabuhat ... ang kalipay sa imong agalon

Tan-awa giunsa nimo paghubad sa [MAT 25:21](#).

Matthew 25:24**Nagaani ka sa wala mo pugsi, ug nagaani ka sa wala mo sabwagi.**

Kining duha ka mga pamahayag managsama ang gipasabot. Ang sulugoon nag-akusar sa iyang agalon pagtigom sa mga tanom nga dili iya. Ang ubang paagi sa paghubad: "nagtigom ka ug pagkaon sa tanaman gikan sa tanaman diin ikaw walay katungod sa pagtigom kanila."

sabwagi

niadtong mga adlaw nagsabwag sila ug pipila ka mga binhi sa palibot nga unta itanom kini sa mga todling.

Tan-awa, ania dinhi ang alang kanimo.'

"Tan-awa, kini mao ang imoha"

Matthew 25:26**Daotan ka ug tapulan nga sulugoon**

"Ikaw daotan nga sulugoon nga dili gusto mo trabaho"

ako nag-ani sa wala nako gipugas ug naga-ani sa wala nako gisabwag

Tan-awa giunsa nimo kini paghubad nga panghunahuna sa [MAT 25:24](#)

madawat ko unta pagbalik ang akoo

"madawat pagbalik ang akong bulawan"

tubo

bayad sa bangko sa paggamit sa salapi sa agalon

Matthew 25:28**sa madagayaon gayod**

"mas daghan pa"

diin didto adunay panaghilak ug panagkagot sa mga ngipon

"diin ang katawhan maghilak ug magkagot sa ilang ngipon."

Matthew 25:31**Pagatigomon diha sa atubangan niya ang tanang kanasoran,**

Ang ubang paagi sa Paghubad: "Tigumon niya ang tanang kanasoran sa iyang atubangan."

Sa atubangan

"Sa atubangan niya"

ang tanang kanasoran

"ang tanang katawhan gikan sa kada-nasud"

mga kanding

Ang kanding dako-dako gamay nga hayop sama sa karnero, kasagaran nga buhion o atimanunon sama sa karnero.

Ibutang niya

"ang Anak sa Tawo magpahimutang"

Matthew 25:34**ang hari**

Kini lahi nga titulo sa Anak sa Tawo nga si Jesus nagsulti sa [MAT 25:31](#).

ang hari...iyang tuong kamot

Si Jesus nagtumong o nagpasabot sa iyang kaugalingon ngadto sa ikatulo nga persona. Ang laing paagi sa Paghubad: "Ako, ang hari...sa akong tuong kamot"

Dali, kamo nga gipanalanginan sa akong Amahan

Ang ubang paagi sa Paghubad: Sulod, kamo nga gipanalanginan sa akong Amahan"

Amahan

Kini importante nga titulo sa Dios

makapanonod sa gingharian nga giandam alang kaninyo

Ang ubang paagi sa Paghubad: "makapanunod sa gingharian nga giandam sa Dios alang kaninyo"

Matthew 25:37**ang hari**

"ang Anak sa Tawo" ([MAT 25:31](#))

miingon ngadto kanila

"miingon ngadto sa naa sa iyang tuo nga kamot"

mga igsoon

Kung ang imong pinulongan adunay pulong nga maglakip o mag-apil sa lalaki ug babaye, gamita dinhi.

gibuhat ninyo kini kanako.'

Ako naghunahuna nga gihimo ninyo kini alang kanako"

Matthew 25:41

kamong tinunglo

"kamong katawhan nga gitunglo sa Dios"

sa walay kataposang kalayo nga giandam

Ang ubang paagi sa Paghubad: "ang walay kataposan nga kalayo nga giandam sa Dios"

iyang mga anghel

iyang mga magtatabang

hubo apan wala kamo magbisti kanako;

"hubo ako apan wala kamo mihatag kanako ug bisti"

nagbalatian ug nabilanggo

"ako nagsakit ug gibilanggo"

Matthew 25:44

motubag usab sila

"kadtong anaa sa iyang wala" ([MAT 25:41](#))
magtubag

alang sa mga labing ubos niini

"alang sa pipila ka mga minus nga usa sa akong mga katawhan"

wala kamo magbuhat alang kanako

"Ako naghunahuna nga kamo wala nagbuhat alang kanako" o " Ako gayod ang usa nga wala ninyo tabangi"

walay kataposan nga silot

"silot nga dili gayod matapos"

apan ang matarong didto sa kinabuhing walay kataposan

"ang matarong nga katawhan moadto didto sa walay kataposan nga kinabuhi"

Chapter 26

¹ Miabot nga sa dihang natapos na ni Jesus kining tanan nga mga pulong, miingon siya sa iyang mga disipulo, ² "Nasayod kamo nga human sa duha ka adlaw moabot ang adlaw sa Pagsaylo, ug ang Anak sa Tawo igatugyan aron ilansang sa krus." ³ Unya ang mga pangulong pari ug mga kadagkoan sa katawhan nagkatigom didto sa palasyo sa labawng pari, nga ginganlan ug Caifas. ⁴ Naghiusa silang naglaraw sa pagdakop kang Jesus sa hilom ug sa pagpatay kaniya. ⁵ Kay miingon sila, "Dili panahon sa pista, aron nga dili magsugod ang kagubot taliwala sa katawhan." ⁶ Karon samtang si Jesus anaa sa Betania sa balay ni Simon nga sanglahon, ⁷ samtang nagsandig siya sa kan-anan, ang usa ka babaye miduol kaniya nga adunay usa ka alabastro nga tibod sa mahalona nga pahumot, ug gibubo niya kini didto sa iyang ulo. ⁸ Apan sa dihang nakakita niini ang iyang mga disipulo, nasuko sila ug miingon, "Unsa man ang hinungdan niining pag-usik-usik?" ⁹ Mahimo pa unta kining ibaligya sa dako nga kantidad ug ihatag ngadto sa mga kabos." ¹⁰ Apan si Jesus, nga nasayod niini, miingon kanila, "Nganong ginasamok man ninyo kining babaye? Kay gibuhay niya ang matahom nga butang alang kanako." ¹¹ Kanunay ninyong gikauban ang mga kabos, apan dili ninyo ako makauban sa kanunay. ¹² Kay sa dihang gibubo niya kining pahumot sa akong lawas, gibuhay niya kini alang sa akong lubong. ¹³ Sa pagkatinuod moingon ako kaninyo, bisan asa mawali kining ebanghelyo sa tibuok kalibotan, kung unsa man ang nabuhay niini nga babaye masulti usab sa paghinumdom kaniya." ¹⁴ Unya ang usa sa napulog duha, nga ginganlan ug Judas Iskariote, miadto sa mga pangulong pari ¹⁵ ug miingon, "Unsa man ang andam ninyong ihatag kanako aron sa pagtugyan kaniya nganha kaninyo?" Nagtimbang sila ug 30 kabuok nga plata alang kaniya. ¹⁶ Sukad niadtong taknaa nangita siya ug kahigayonan sa pagtugyan kaniya ngadto kanila. ¹⁷ Karon sa unang adlaw sa tinapay nga walay igpapatubo ang mga disipulo miduol kang Jesus ug miingon, "Diin mo man kami buot mangandam alang sa pagkaon nimo sa Pagsaylo nga panihapon?" ¹⁸ Miingon siya, "Adtoa ang usa ka tawo didto sa siyudad ug sultihay siya, 'Ang Magtutudlo nag-ingon, "Ang akong panahon haduol na. Pagabuhaton nako ang Pagsaylo dinhi sa imong balay kauban ang akong mga disipulo." ¹⁹ Gibuhay sa mga disipulo ang gitugon ni Jesus, ug giandam nila ang pagkaon sa Pagsaylo. ²⁰ Sa dihang miabot na ang kagabhion, milingkod siya aron mokaon kauban ang napulo ug duha ka mga disipulo. ²¹ Samtang nangaon sila, miingon siya, "Sa pagkatinuod moingon ako kaninyo nga ang usa kaninyo magluib kanako." ²² Nagmasulub-on sila, ug ang matag usa nagsugod sa pagpangutana kaniya, "Sigurado nga dili ako, Ginoo?" ²³ Mitubag siya, "Ang usa nga magtuslob sa iyang kamot uban kanako sa panaksan mao ang magbudhi kanako." ²⁴ Molakaw ang Anak sa Tawo, sama sa nahisulat mahitungod kaniya. Apan alaot kanang tawhana nga pinaagi kaniya ang Anak sa Tawo budhian! Mas maayo alang nianang tawhana kung wala na lamang siya natawo." ²⁵ Si Judas, nga mao ang magbudhi kaniya miingon, "Ako ba kana, Rabbi?" Miingon siya kaniya, "Giingon mo na kini sa imong kaugalingon." ²⁶ Samtang nangaon sila, gikuha ni Jesus ang tinapay, gipanalanginan kini, ug gipikaspikas kini. Gihatag niya kini sa mga disipulo ug miingon, "Dawata, ug kaona. Mao kini ang akong lawas." ²⁷ Gikuha niya ang usa ka kopa ug naghatag ug pagpasalamat, ug gihatag kini kanila ug miingon, "Inom niini, kamong tanan." ²⁸ Kay mao kini ang akong dugo sa pakigsaad nga ibubo sa kadaghanan alang sa kapasayloan sa mga sala. ²⁹ Apan moingon ako kaninyo, dili na ako makainom pag-usab niining bunga sa paras, hangtod sa adlaw dihang moinom ako niini nga bag-o uban kaninyo didto sa gingharian sa akong Amahan." ³⁰ Sa dihang miawit sila ug mga alawiton, miadto sila sa Bungtod sa mga Olibo. ³¹ Unya si Jesus miingon kanila, "Kamong tanan karong gabhiona mabungkag tungod kanako, kay nahisulat kini, 'Pagabunalan ko ang magbalantay ug ang karnero sa panon magkatibulaag.'" ³² Apan human sa akong pagkabanhaw, mag-una ako kaninyo didto sa Galilea." ³³ Apan si Pedro miingon kaniya, "Bisan kung ang tanan mopalayo tungod kanimo, dili ako mopalayo." ³⁴ Si Jesus miingon kaniya, "Sa pagkatinuod moingon ako kanimo, niini gayong gabhiona sa dili pa motuktugaok ang manok, ilimod mo ako sa makatulo ka higayon." ³⁵ Si Pedro miingon kaniya, "Bisan pa kung mamatay ako uban kanimo, dili ko ikaw ilimod." Ug ang tanang mga disipulo misulti sa samang butang. ³⁶ Unya si Jesus miadto uban kanila sa dapit nga gitawag ug Getsemane ug miingon sa iyang mga disipulo, "Lingkod dinhi samtang moadto ako didto aron moampo." ³⁷ Gidala niya si Pedro ug ang duha ka anak nga lalaki ni Zebedeo uban kaniya ug nagsugod sila sa pagkamasulub-on ug naguol. ³⁸ Unya miingon siya kanila, "Ang akong kalag nagsubo gayod, bisan hangtod sa kamatayon. Pabilin dinhi ug pagtukaw uban kanako." ³⁹ Miadto siya sa unahan, mihapa, ug nag-ampo. Miingon siya, "Amahan ko, kung mahimo, tugotay kining kopa nga mosaylo gikan kanako. Apan, dili ang akong pagbuot, kondili ang imong pagbuot." ⁴⁰ Miadto siya sa iyang mga disipulo ug nakaplagan nga nangatulong sila, ug miingon siya kang Pedro, "Unsa, dili ba kamo makatukaw uban kanako bisan sa usa lamang ka oras?" ⁴¹ Pagtukaw

ug pag-ampo nga dili kamo madala ngadto sa tintasyon. Andam gayod ang espiritu, apan huyang ang unod." ⁴² Mipalayo siya sa ikaduhang higayon ug miampo, miingon siya, "Amahan ko, kung kini dili mosaylo gawas kung imnon ko kini, ang imong kabubut-on maoy matuman." ⁴³ Mibalik na usab siya ug nakaplagan nga nangatulog sila, kay nagbug-at na ang ilang mga mata. ⁴⁴ Unya gibiyaan niya sila pag-usab ug mipalayo. Nag-ampo siya sa ikatulo nga higayon ug gisulti ang sama nga mga pulong. ⁴⁵ Unya miadto si Jesus sa mga disipulo ug miingon ngadto kanila, "Natulog ba gihapon kamo ug nagpahulay? Tan-awa, ang takna ania na, ug gibudhian na ang Anak sa Tawo ngadto sa kamot sa mga makasasala. ⁴⁶ Tindog, manglakaw na kita. Tan-awa, ang usa nga maoy magbudhi kanako haduol na." ⁴⁷ Samtang nagsulti pa siya, si Judas, ang usa sa napulo ug duha, miabot. Ang dakong panon sa katawhan miabot uban kaniya gikan sa pangulong pari ug mga kadagkoan sa katawhan. Miabot sila uban ang mga espada ug mga bunal. ⁴⁸ Karon ang tawo nga maoy mobudhi kang Jesus naghatag kanila ug ilhanan, nga nag-ingon, "Kung si kinsa ang akong halokan, siya na kana. Dakpa siya." ⁴⁹ Dihadiha miduol siya kang Jesus ug miingon, "Kumusta, Rabbi!" Ug gihalokan niya siya. ⁵⁰ Si Jesus miingon kaniya, "Higala, buhata ang imong gianhi dinhi nga buhaton." Unya miduol sila, gigunitan si Jesus, ug gidakop siya. ⁵¹ Tan-awa, ang usa niadtong kauban ni Jesus mituy-od sa iyang kamot, mihulbot sa iyang espada, ug mitigbas sa sulugoon sa labawng pari, ug naputol ang iyang dalunggan. ⁵² Unya miingon si Jesus kaniya, "Ibalik ang imong espada sa iyang butanganan, kay ang tanan niadtong naghulbot sa espada mahanaw pinaagi sa espada. ⁵³ Naghunahuna ka ba nga dili ako makatawag sa akong Amahan, ug mopadala siya kanako ug labaw pa sa napulo ug duha ka panon sa mga anghel? ⁵⁴ Apan unsaon unya pagkatuman sa kasulatan, kinahanglan nga mahitabo gayod kini?" ⁵⁵ Niadtong taknaa miingon si Jesus ngadto sa panon sa katawhan, "Migawas ba kamo uban sa mga espada ug mga bunal aron sa pagdakop kanako sama sa usa ka tulisan? Naglingkod ako matag adlaw didto sa templo ug nagtudlo, ug wala ninyo ako dakpa. ⁵⁶ Apan kining tanan mahitabo aron nga ang mga sinulat sa mga propeta matuman." Unya ang tanang mga disipulo mibiya kaniya ug mipalayo. ⁵⁷ Kadtong nagdakop kang Jesus nangulo kaniya palayo didto kang Caifas ang labawng pari, diin ang mga eskriba ug ang mga kadagkoan naghiusa pagtigom. ⁵⁸ Apan si Pedro nagsunod kaniya sa halayo lamang didto sa hawanan sa labawng pari. Miadto siya sa sulod ug milingkod uban sa mga guwardiya aron makita ang mahitabo. ⁵⁹ Karon ang mga pangulong pari ug ang tibuok Konseho nangita ug mga bakak nga pagpamatuod batok kang Jesus, aron nga mabutang nila siya sa kamatayon. ⁶⁰ Apan wala gayod silay nakaplagan nga bisan unsa, bisan tuod daghang mga mini nga mga tigpamatuod ang miadto sa atubangan. Apan sa kadugayan adunay duha nga miadto sa atubangan ⁶¹ ug miingon, "Kining tawhana miingon, 'Makahimo ako sa pagguba sa templo sa Dios ug tukoron kini pag-usab sulod sa tulo ka adlaw.'" ⁶² Ang labawng pari mitindog ug miingon kaniya, "Wala ka bay itubag? Unsa man kining ginapamatud-an nila batok kanimo?" ⁶³ Apan naghilom lamang si Jesus. Ang labawng pari miingon kaniya, "Gimandoan ko ikaw pinaagi sa buhi nga Dios, sultihi kami kung ikaw ba ang Cristo, ang Anak sa Dios." ⁶⁴ Mitubag si Jesus, "Giingon mo na kini sa imong kaugalingon. Apan sultihan ko ikaw, sukad karon makakita na kamo sa Anak sa Tawo nga molingkod sa tuong kamot sa Gahom, ug moanhi ibabaw sa mga panganod sa langit." ⁶⁵ Unya ang labawng pari migisi sa iyang mga bisti ug miingon, "Nagsulti siya ug pagpasipala! Nganong nanginahanglan pa man kita ug mga saksi? Tan-awa, nadungog na ninyo karon ang pagpasipala. ⁶⁶ Unsa man ang inyong hunahuna?" Mitubag sila ug miingon, "Angay siya sa kamatayon." ⁶⁷ Unya gilukaan nila ang iyang dagway ug gikulata siya, ug gihapak siya sa palad sa ilang mga kamot, ⁶⁸ ug miingon, "Tagnaa kami, ikaw nga Cristo. Kinsa man kadtong mihapak kanimo?" ⁶⁹ Karon si Pedro naglingkod sa gawas sa hawanan, ug ang usa ka sulugoon nga babaye miduol kaniya ug miingon, "Kauban ka usab ni Jesus nga taga-Galilea." ⁷⁰ Apan gilimod niya kini sa atubangan nilang tanan, nga nag-ingon, "Wala ako masayod kung unsa ang inyong gipanulti." ⁷¹ Sa dihang migawas siya ngadto sa ganghaan, ang laing sulugoon nga babaye nakakita kaniya ug miingon niadtong anaa didto, "Kining tawhana kauban usab ni Jesus nga taga-Nazaret." ⁷² Ug milimod na usab siya uban sa panumpa, "Wala ako makaila nianang tawhana." ⁷³ Pagkataodtaod kadtong mga nanagtindog miduol ug miingon kang Pedro, "Sigurado nga ikaw usab usa kanila, kay ang imong paagi sa pagsulti maoy nagpaila kanimo." ⁷⁴ Unya nagsugod na siya sa pagpanunglo ug nanumpa, "Wala ako makaila nianang tawhana," ug dihadiha mituktugaok ang manok. ⁷⁵ Nahinumdoman ni Pedro ang mga pulong nga giingon ni Jesus, "Sa dili pa motuktugaok ang manok ilimod mo ako sa makatulog higayon." Ug miadto siya sa gawas ug mihilak sa hilabihan gayod.

Matthew 26:1**Miabot kini nga**

Kung ang inyong pinulongan adunay pamaagi sa pagmarka sa pagsugod sa bag-ong bahin sa sugilanon, apila kini sa paggamit dinhi.

kinig tanan nga mga pulong

ang mga pulong sa MAT 24:4-25:46.

ang Anak sa Tawo igatugyan aron ilansang sa krus."

"Ang pipila ka mga tawo motugyan sa Anak sa Tawo ngadto sa laing mga tawo nga molansang kaniya sa krus."

Matthew 26:3**hilom**

"sa tago"

Dili sa panahon sa pista

Ang ubang paagi sa paghubad: "Kinahanglan dili nato patyon si Jesus sa panahon sa pista."

sa pista

ang tinuig nga pista sa Pagsaylo.

Matthew 26:6**nagsandig**

naghigda pakilid. Makagamit ka ug pulong sa inyong pinulongan alang sa kasagarang platar sa mga tawo kung mokaon sila.

ang usa ka babaye miduol kaniya

ang usa ka babaye miduol kang Jesus.

usa ka alabastro nga tibod

usa ka sudlanan nga mahal kaayo kung paliton gihimo kini gikan sa humok nga bato.

pahumot

lana nga adunay maanindot nga humot.

Unsa man ang rason niining pag-usik-usik?

"Kining bayhana nagbuhat ug dili maayo nga butang pinaagi sa pag-usik-usik niini nga pahumot!"

Matthew 26:10**Nganong ginasamok man ninyo kining babaye?**

"Dili ninyo kinahanglan nga samokon kining bayhana!"

ninyo...ninyong..kaninyo..

mga tinun-an.

Matthew 26:14**pagtugyan kaniya nganha kaninyo**

"itugyan si Jesus kaninyo" o "tabangan kamo sa pagdakop kang Jesus"

30 kabuok nga plata

Sanglit kining mga pulonga sama lamang sa propesiya sa Daang Kasabotan, ipabilin lamang ang porma niini ug ayaw bayloi sa moderno nga kuwarta.

sa pagtugyan kaniya ngadto kanila

"sa pagtabang sa mga pangulong pari sa pagdakop kang Jesus"

Matthew 26:17

Miingon siya, "Adtoa ang usa ka tawo didto sa siyudad ug sultih siya, 'Ang Magtutudlo nag-ingon, "Ang akong panahon haduol na. Pagabuhaton nako ang Pagsaylo dinhi sa imong balay kauban ang akong mga disipulo" Nagsulti si Jesus sa iyang mga tinun-an sa pagsulti sa mensahe ni Jesus sa laing tawo. Ang ubang paagi sa paghubad: "Iyang giingnan ang iyang mga disipulo nga moadto sa siyudad ngadto sa usa ka tawo ug sultihan siya nga ang Magtutudlo nag-ingon kaniya, 'Ang akong panahon haduol na. Ako magabuhat sa Pagsaylo diha sa imong balay uban sa akong mga disipulo.'" o "Iyang giingnan ang iyang mga disipulo nga moadto sa siyudad ngadto sa usa ka tawo ug moingon kaniya nga ang Magtutudlo nag-ingon nga ang iyang panahon haduol na ug iyang buhaton ang Pagsaylo uban sa iyang mga disipulo sa balay nianang tawhana."

akong panahon

Ang posible nga mga kahulogan: 1) "Ang panahon nga akong gisulti" (UDB) o 2) "Ang panahon nga gigahin sa Dios alang kanako."

haduol na

Ang posible nga mga kahulogan" 1) "duol na"

giandam nila ang pagkaon sa Pagsaylo.

"mokaon sa Pagsaylo nga pagkaon" o "pagsaulog sa Pagsaylo pinaagi sa pagkaon sa pinasahi nga pagkaon."

Matthew 26:20**milingkod siya aron mokaon**

Gamita ang pulong alang sa kasagarang platar sa mga tawo sa inyong kultura sa dihang sila mokaon.

Sigurado nga dili ako, Ginoo?

"Sigurado nga dili ako ang usa, ako ba, Ginoo?"

Matthew 26:23**kanang tawhana nga pinaagi kaniya ang Anak sa Tawo budhian!**

"ang tawo nga magluib sa Anak sa Tawo"

Giingon mo na kini sa imong kaugalingon

"Sa gikaingon mo na, ikaw ang usa" o "Giangkon lang nimo kini karon"

Matthew 26:26

gikuha...gipanalanginan...gipikaspikas

Hubara kini sama sa imong gibuhat sa MAT 14:19.

Matthew 26:27

gikuha

Hubara kini sama sa imong gibuhat sa MAT 14:19.

gihatag kini kanila

"gihatag kini sa mga tinun-an"

dugo sa pakigsaad

"dugo nga nagpakita nga ang pakigsaad nagaepetto" o "dugo nga naghimong posible sa maong pakigsaad"

nga gibubo

"nga giula sa kamatayon" o "nga moagas sa akong lawas sa dili madugay" o "moagas gikan sa akong mga samad sa dihang mamatay ako."

bunga sa paras

"bino" .

moinom ako niini nga bag-o uban kaninyo didto sa gingharian sa akong Amahan.

Si Jesus, ang Anak sa Dios, nga pinaagi sa iyang dugo gipalit ang walay katapusan nga kapasayloan sa Dios nga Amahan alang niadtong motuo kaniya, magasaulog sa katagbawan sa iyang Amahan uban sa pagtabon sa sala sa iyang krus. Ang mga pulong sa Kasulatan, "Amahan" ug "Anak," kinahanglan nga maliteral ug hubad aron ipakita ang bug-os nga relasyon sa pamilya sa mga persona sa Dios.

Matthew 26:30

alawiton

usa ka kanta sa pagdayeg ngadto sa Dios.

mopalayo

"mobiya kanako"

ang mga karnero sa panon magkatibulaag.'

Ang ubang paagi sa paghubad: 1) "ug sila mopatibulaag sa tanang mga karnero sa panon" (UDB) o "ang mga karnero sa panon modagan bisan asa."

karnero sa panon

ang mga tinun-an .

human sa akong pagkabanhaw

Ang ubang paagi sa paghubad: "human ako banhawon sa Dios" .

sa akong pagkabanhaw

Ang ubang paagi sa paghubad: "ang Dios magbanhaw kanako gikan sa mga patay."

Matthew 26:33

mopalayo

Hubara kini sama sa imong gibuhat sa [MAT 26:31](#).

sa dili pa motuktugaok ang manok

Ang ubang paagi sa paghubad: "sa dili pa mosubang ang adlaw."

sunoy

usa ka langgam nga motuktugaok sa panahon nga mosubang ang adlaw.

tuktugaok

ang tingog sa sunoy nga manok.

Matthew 26:36

nagmasulub-on

naguol kaayo.

Matthew 26:39

mihapa

gituyo sa paghapa sa yuta aron sa pag-ampo .

Amahan ko

Usa kini ka mahinungdanon nga titulo alang sa Dios nga nagpakita sa relasyon sa Dios ug ni Jesus.

tugoti kining kupa nga mosaylo gikan kanako.

Ang mga pulong nga "kining kupa" naghigot sa pag-antos nga masinatian ni Jesus.

Apan, dili ang akong pagbuot, kondili ang imong pagbuot

Mahimo kining ipahayag ingon nga usa ka hugpong sa mga pulong. Ang ubang paagi sa paghubad: "Apan ayaw buhata kung unsa ang akong gusto apan buhata ang imong gusto."

Matthew 26:42

mipalayo siya

"Mipalayo si Jesus."

gawas kung imnon ko kini

"gawas kung imnon nako kining kopa sa pag-antos."

Amahan ko

Usa kini ka mahinungdanon nga titulo alang sa Dios nga nagpakita sa relasyon sa Dios ug ni Jesus.

kay nagbug-at na ang ilang mga mata

"katulugon na kaayo sila."

Matthew 26:45

ang takna ania na

"ang panahon miabot na."

sa kamot sa mga makasasala
"makasasala nga mga tawo."

Tan-awa
"Hatagi ug pagtagad kung unsa ang akong isulti kaninyo."

Matthew 26:47

Samtang nagsulti pa siya
"Samtang nagsulti si Jesus."

nga nag-ingon, "Kung si kinsa ang akong halokan, siya na kana. Dakpa siya."
"nag-ingon nga si kinsa man ang iyang halokan mao na ang ilang dakpon."

Si kinsa ang akong halokan
"Ang usa nga akong halokan" o "Ang tawo nga akong halokan" (UDB).

halok
usa ka matinahoron nga paagi sa pag-abiabi sa usa ka magtutudlo.

Matthew 26:49

miduol siya kang Jesus
"miduol si Judas kang Jesus."

gihalokan niya siya
"mitagbo kaniya uban sa halok."

gigunitan si Jesus
naggunit kang Jesus ug nagplano sa pagpasakit kaniya. .

gidakop siya
gihimo siyang piniriso.

Matthew 26:51

Tan-awa
Ang manunulat nagdala sa bag-ong tawo sa sugilanon. Ang inyong pinulongan siguro adunay paagi sa pagbuhat niini.

Naghunahuna ka ba nga dili ako makatawag sa akong Amahan, ug magpadala siya kanako ug labaw pa sa napulo ug duha ka panon sa mga anghel?
Ang ubang paagi sa paghubad: "Hibaloan unta ninyo nga makatawag ako ngadto sa akong Amahan, ug siya magpadala ug labaw pa sa dose ka hukbo nga mga anghel." .

akong Amahan
Usa kini ka mahinungdanon nga titulo alang sa Dios nga nagpakita sa relasyon sa Dios ug ni Jesus.

labaw pa sa napulo ug duha ka panon sa mga anghel
Dili importante dinhi ang sakto nga gidaghanon sa mga anghel.

panon
mga hukbo sa kasundalohan sa Roma nga mga 6,000 ka sundalo.

Matthew 26:55

"Migawas ba kamo uban sa mga espada ug mga bunal aron sa pagdakop kanako sama sa usa ka tulisan?"
Ang ubang paagi sa paghubad: "Nakahibalo ba kamo nga dili ako tulisan, busa sayop kamo sa pag-anhi kanako nga nagdala ug mga espada ug mga bunal." .

mga bunal
dagko ug gahi nga mga kahoy para ibunal sa mga tawo.

mibiya kaniya
Kung ang imong sinultihan adunay pulong nga nagpasabot nga gibiyaan nila siya imbis nga magpabilin unta uban kaniya, gamita kini dinhi.

Matthew 26:57

sa hawanan sa labawng pari.
usa ka hawan nga dapit duol sa balay sa labaw nga pari.

Matthew 26:59

adunay duha nga miadto sa atubangan
"ang duha ka lalaki miadto sa atubangan" (UDB) o "ang duha ka tigpamatuod miadto sa atubangan"

miingon, "Kining tawhana miingon, 'Makahimo ako sa pagguba sa templo sa Dios ug tukoron kini pag-usab sulod sa tulo ka adlaw.'"
Ang ubang paagi sa paghubad: "nagpamatuod nga nadunggan nila si Jesus nga nag-ingon nga makahimo siya sa pagguba sa templo sa Dios ug magtukod niini pag-usab sa tulo ka adlaw." .

Kining tawhana miingon
"Kining tawo nga si Jesus miingon"

Matthew 26:62

ginapamatud-an nila batok kanimo
"kini nga mga saksi nagpamatuod batok kanimo."

Anak sa Dios
Usa kini ka mahinungdanon nga titulo nga nagpakita sa relasyon sa Cristo ug sa Dios.

"Giingon mo na kini sa imong kaugalingon.
Si Jesus naghatag ug pagpaklaro nga siya "ang Cristo, ang Anak sa Dios." Ang ubang paagi sa paghubad: "Sa gikaingon mo na nga ako" o "Giangkon mo lang." .

Apan sultihan ko ikaw, sukad karon
Nagkigsulti si Jesus sa labaw nga pari ug sa ubang mga tawo didto.

sukad karon makakita na kamo sa Anak sa Tawo

Ang posible nga mga kahulogan: 1) makita nila ang Anak sa Tawo sa pipila ka panahon sa umaabot o 2) pinaagi "karon" nagpasabot si Jesus sa takna sa iyang kamatayon, ang iyang pagbalik gikan sa mga patay, ug ang iyang pag-adto sa langit.

sa tuong kamot sa Gahom

"sa tuong kamot sa Makakagahom nga Dios."

moanhi ibabaw sa mga panganod sa langit."

"nagsakay sa mga panganod sa langit padulong sa kalibotan."

Matthew 26:65**naggisi sa iyang mga bisti**

Ang paggisi sa sinina usa ka timaan sa kasuko ug kagul-anan.

Mitubag sila

"Ang mga pangulo sa mga Judio mitubag"

Matthew 26:67**Unya nila**

Ang posible nga mga kahulogan: "Unya ang pipila sa mga kalalakin-an" o "Unya ang mga sundalo"

giluwaan nila ang iyang dagway

ingon nga usa ka pag-insulto o pagtamay

Panagna kanamo

Dinhi ang "Panagna kanamo" nagpasabot, "sultihi kami pinaagi sa gahom sa Dios." Wala kini

nagpasabot nga, "sultihi kami kung unsa ang mahitabo sa umaabot."

Matthew 26:69**"Wala ako masayod kung unsa ang inyong gipanulti."**

Si Pedro nakasabot kung unsa ang gisulti sa sulugoon nga babaye. Gigamit niya kini nga mga pulong aron ilimod nga nakauban niya si Jesus.

Matthew 26:71**Sa dihang siya**

"Sa dihang si Pedro."

ganghaan

agianan sa pader libot sa hawanan.

Matthew 26:73**usa kanila**

"usa niadtong nakauban ni Jesus."

kay ang imong paagi sa pagsulti maoy nagpaila kanimo

"makasulti kami nga ikaw gikan sa Galilea tungod kay nagsulti ka sama sa usa ka taga-Galilea."

tunglo

"nagsulti ug tunglo sa iyang kaugalingon."

pagpanumpa, "Wala ako makaila nianang tawhana,"

Ang ubang paagi sa paghubad: "nga wala siya makaila sa tawo," .

Chapter 27

¹ Karon sa dihang miabot na ang kabuntagon, ang tanang pangulong pari ug mga kadaagkoan sa mga katawhan naglaraw batok kang Jesus aron patyon siya. ² Gigapos nila siya, gidala palayo, ug gitugyan siya kang Pilato nga gobernador. ³ Unya sa dihang si Judas, nga nagbudhi kaniya, nakakita nga si Jesus gihukman na, nagbasol siya ug gibalik ang 30 kabuok plata nga salapi ngadto sa mga pangulong pari ug mga kadagkoan, ⁴ ug miingon, "Nakasala ako pinaagi sa pagbudhi sa dugo nga walay sala." Apan miingon sila, "Unsay labot namo? Tan-awa kana sa imong kaugalingon." ⁵ Unya gilabay niya ang mga plata nga salapi didto sa templo, ug mipahawa, migawas ug gibitay ang iyang kaugalingon. ⁶ Gipamunit sa mga pangulong pari ang mga plata nga salapi ug miingon, "Supak kini sa balaod nga isagol ngadto sa panudlanan, tungod kay kini bayad sa dugo." ⁷ Naghisgot sila niining butanga ug uban sa maong salapi gipalit nila ang Uma sa Magkukulon aron kalubngan sa mga dumuduong. ⁸ Kay mao kini ang hinungdan nga kining umaha gitawag nga, "Ang uma sa dugo" hangtod karong adlaw. ⁹ Unya kadtong gisulti pinaagi kang Jeremias nga usa ka propeta natuman, nga nag-ingon, "Gikuha nila ang 30 kabuok nga plata nga salapi, ang bili nga gibutang kaniya sa mga tawo sa Israel, ¹⁰ ug gihatag nila kini alang sa uma sa magkukulon, ingon sa gimando sa Ginoo kanako." ¹¹ Karon si Jesus mitindog atubangan sa gobernador, ug ang gobernador nangutana kaniya, "Ikaw ba ang hari sa mga Judio?" Si Jesus mitubag kaniya, "Gipamulong mo na." ¹² Apan sa dihang gisumbong na siya sa mga pangulong pari ug mga kadagkoan, wala siya motubag. ¹³ Unya si Pilato nagsulti kaniya, "Wala mo ba nadungog ang mga sumbong batok kanimo?" ¹⁴ Apan wala siya motubag bisan usa ka pulong, busa ang gobernador nahibulong pag-ayo. ¹⁵ Karon diha sa kasaulogan, nabatasan kini sa gobernador nga magpagawas ug usa ka binilanggo nga napilian sa panon sa katawhan. ¹⁶ Nianang higayona aduna silay mangtas nga binilanggo nga ginganlan ug Barabas. ¹⁷ Busa sa dihang nagkatigom na sila, si Pilato nagsulti ngadto kanila, "Kinsa man ang buot ninyo nga akong buhian alang kaninyo? Si Barabas ba, o si Jesus nga gitawag ug Cristo?" ¹⁸ Tungod kay nasayod siya nga gitugyan nila siya tungod sa kasina. ¹⁹ Samtang naglingkod siya didto sa lingkoranan sa hukmanan, ang iyang asawa nagpadala ug pulong ngadto kaniya ug miingon, "Dili ka manghilabot nianang walay sala nga tawo. Kay dako ang akong pag-antos karong adlaw diha sa damgo tungod kaniya." ²⁰ Karon ang mga pangulong pari ug ang mga kadagkoan nagdani sa panon sa katawhan nga pangayoon si Barabas, ug patyon si Jesus. ²¹ Ang gobernador nangutana kanila, "Kinsa ba sa duha ang buot ninyo nga akong buhian alang kaninyo?" Misulti sila, "Si Barabas." ²² Nagsulti si Pilato kanila, "Unsa ba ang akong pagabuhaton kang Jesus nga gitawag nga Cristo?" Silang tanan nagtubag, "Ilansang siya sa krus." ²³ Ug misulti siya, "Ngano, unsa nga sayop ang iyang nabuhat?" Apan misinggit pa sila sa makusog, "Ilansang siya sa krus." ²⁴ Busa sa dihang nakita ni Pilato nga wala na siyay mabuhat bisan unsa, apan nagsugod hinuon ang kasamok, nagkuha siya ug tubig, nanghugas sa iyang mga kamot atubangan sa panon sa katawhan, ug misulti, "Wala akoy sala sa dugo niining walay sala nga tawo. Tan-awa kini sa inyong kaugalingon." ²⁵ Ang tanang tawo misulti, "Hinaot nga ang iyang dugo maanaa kanamo ug sa among mga anak." ²⁶ Unya gibuhian niya si Barabas ngadto kanila, apan iyang gilatos si Jesus ug gitugyan aron ilansang siya sa krus. ²⁷ Unya gikuha sa mga sundalo sa gobernador si Jesus ngadto sa Praetorium ug gitigom ang tibuok kasundalohan. ²⁸ Gihuboan nila siya ug gisul-oban ug dagtom pula nga kupo. ²⁹ Unya nagbuhat sila ug tunokong purongpurong ug gibutang kini sa iyang ulo, ug sungkod sa iyang tuo nga kamot. Nagluhod sila sa iyang atubangan ug nagbiaybiay kaniya, nga nag-ingon, "Ibayaw, ang Hari sa mga Judio!" ³⁰ Ug gilukaan nila siya, ug gikuha ang sungkod ug gibunalan siya sa ulo. ³¹ Sa dihang gibaybiay na nila siya, gihubo nila ang kupo kaniya ug gisul-ob ang iyang kaugalingong mga bisti, ug gidala siya palayo aron ilansang na siya sa krus. ³² Sa dihang migawas na sila, nakita nila ang tawo nga gikan sa Cyrene nga ginganlan ug Simon, nga gipugos nila sa pagkuyog kanila aron makahimo sa pagpas-an sa iyang krus. ³³ Miabot sila sa dapit nga ginganlan ug Golgota, nga nagpasabot, "Ang Dapit sa Bagolbagol." ³⁴ Gihatagan nila siya ug ilimnon nga may sagol apdo. Apan sa dihang gitilawan niya kini, wala niya giinom. ³⁵ Sa dihang gilansang na nila siya, gibahinbahin nila ang iyang mga bisti pinaagi sa pagripa. ³⁶ Ug nanglingkod sila ug nagtan-aw kaniya. ³⁷ Ibabaw sa iyang ulo nagbutang sila ug sumbong batok kaniya nga mabasa, "Mao kini si Jesus, ang hari sa mga Judio." ³⁸ Ang duha ka tulisan gilansang uban kaniya, ang usa anaa sa iyang tuo ug ang usa anaa sa iyang wala. ³⁹ Kadtong mangagi nagbugalbugal kaniya, maglingolingo sa ilang mga ulo ⁴⁰ ug nag-ingon, "Ikaw nga moguba sa templo ug motukod niini pag-usab sulod sa tulo ka adlaw, luwasa ang imong kaugalingon! Kung ikaw ang Anak sa Dios, kanaog gikan sa krus!" ⁴¹ Sa samang paagi ang mga pangulong pari nagbiaybiay kaniya, uban ang mga escriba ug mga kadagkoan, ug miingon, ⁴² "Nagluwas siya sa uban, apan dili niya maluwas ang iyang kaugalingon. Siya mao ang Hari sa Israel. Pasagdi siyang monaog sa

krus, ug unya motuo kami kaniya. ⁴³ Nagsalig siya sa Dios. Pasagdi ang Dios nga maoy moluwas kaniya karon kung pagbuot niya, tungod kay miingon siya, 'Ako ang Anak sa Dios.'" ⁴⁴ Ug ang mga tulisan nga gilansang sa krus uban kaniya misulti usab sa samang pagtamay kaniya. ⁴⁵ Karon gikan sa ikaunom nga takna ang kangitngit miabot sa tibuok yuta hangtod sa ika-siyam nga takna. ⁴⁶ Sa pag-abot na sa ika-siyam nga takna, misinggit si Jesus uban ang kusog nga tingog ug miingon, "Eli, Eli, lama sabachthani?" nga nagkahulogan, "Dios ko, Dios ko, nganong gibiyaan mo man ako?" ⁴⁷ Sa dihang nadungog kini sa pipila niadtong nagtindog didto, miingon sila, "Nagtawag siya kang Elias." ⁴⁸ Dihadiha ang usa kanila midagan ug nagkuha ug espongha, gipuno kini sa suka, gibutang sa usa ka bagakay nga sungkod, ug gihatag kini kaniya aron imnon. ⁴⁹ Ang uban kanila miingon, "Biyai siya nga mag-inusara. Tan-awon nato kung si Elias moabot aron sa pagluwas kaniya." ⁵⁰ Unya si Jesus misinggit pag-usab uban ang kusog nga tingog ug nagtugyan sa iyang espiritu. ⁵¹ Tan-awa, ang kurtina sa templo nagisi sa makaduha gikan sa taas hangtod sa ubos. Ug nauyog ang kalibotan, ug nangabuak ang mga bato. ⁵² Nangaabli ang mga lubnganan, ug ang mga lawas sa daghang mga balaan nga mga tawo nga nangatulog gibangon. ⁵³ Migawas sila sa mga lubnganan human sa iyang pagkabanhaw, misulod sa balaang siyudad, ug nagpakita sa daghan. ⁵⁴ Karon sa dihang ang kapitan sa kasundalohan ug kadtong mga nagbantay kang Jesus nakakita sa linog ug sa mga butang nga nahitabo, nangahadlok sila pag-ayo ug miingon, "Tinuod gayod nga Anak kini sa Dios." ⁵⁵ Ang daghang mga babaye nga nagsunod kang Jesus gikan sa Galilea nga nag-atiman kaniya anaa didto naglantaw sa halayo. ⁵⁶ Uban kanila si Maria Magdalena, si Maria nga inahan ni Santiago ug ni Jose, ug ang inahan sa mga anak ni Zebedee. ⁵⁷ Sa pagkagabii na, miabot ang adunahan nga tawo gikan sa Arimatea, nga ginganlan ug Jose, nga usa usab ka disipulo ni Jesus. ⁵⁸ Miduol siya kang Pilato ug gipangayo ang lawas ni Jesus. Unya si Pilato nagmando aron ihatag kini kaniya. ⁵⁹ Gikuha ni Jose ang lawas, giputos kini ug hinlo nga linong panapton, ⁶⁰ ug gibutang kini sa kaugalingon niyang bag-o nga lubnganan nga iyang gitabas ngadto sa bato. Unya giligid niya ang usa ka dakong bato ngadto sa pultahan sa lubnganan ug milakaw. ⁶¹ Atua didto si Maria Magdalena ug ang usa pa ka Maria, nga naglingkod atbang sa lubnganan. ⁶² Sa pagkasunod adlaw, nga mao ang adlaw human ang Pagpangandam, ang mga pangulong pari ug ang mga Pariseo nagtigom kauban ni Pilato. ⁶³ Miingon sila, "Sir, nahinumduman namo nga sa dihang buhi pa ang malimbongon, siya miingon, 'Pagkahuman sa tulo ka adlaw mabanhaw ako pag-usab.'" ⁶⁴ Busa pagsugo nga ang lubnganan bantayan gayod hangtod sa tulo ka adlaw. Kay kung dili ang iyang mga disipulo moadto ug kawaton siya ug moingon sa katawhan nga, 'Nabanhaw siya gikan sa mga patay.' Ug ang ulahi nga paglingla mahimong mas labaw pa kaysa nahiuna." ⁶⁵ Si Pilato miingon kanila, "Pagkuha ug guwardiya. Lakaw ug bantayi kini pag-ayo." ⁶⁶ Busa miadto sila ug gibantayan pag-ayo ang lubnganan, gisilyohan ang bato ug gibutangan ug guwardiya.

Matthew 27:3

Unya sa dihang si Judas

Kung ang imong sinultihan adunay paagi sa pagpakita nga ang sugilanon o istorya nga mahuman ug magsugod nasad sa bag-ong sugilanon o istorya, mahimo nimo kining gamiton dinhi.

ang 30 kabuok plata nga salapi

ang kuwarta nga gihatag sa pangulong pari ngadto kang Judas aron sa pagbudhi kang Jesus (MAT 26:15)

sa dugo nga walay sala

"ang tawo nga dili takos mamatay"

Matthew 27:6

Supak kini sa balaod nga isagol

"Atong balaod wala motugot kanato sa pagbutang niini"

isagol kini nga salapi

"ibutang kini nga salapi" o "ibutang kini nga plata"

bayad sa dugo

kuwarta nga gibayad aron patyon ang usa ka tawo.

Uma sa Magkukulon

Kini ang uma nga gipalit aron didto ilubong ang mga langyaw nga namatay sa Jerusalem.

hangtod karong adlaw.

hangtod adtong takna nga ang magsusulat nisulat sa maong sulat.

Magkukulon

Tawo nga nagahimo ug mga kulon nga lung-aganan kaniadto.

Matthew 27:9

Unya kadtong gisulti pinaagi kang Jeremiah nga usa ka propeta natuman, nga nag-ingon,

"Si propeta Jeremiah misulti sa maong panagna, ug nahimo kining tinuod; misulti siya"

mga tawo sa Israel

ang relihiyosong mga pangulo nga Israelita

gimando kanako
naagiya kang "Jeremias nga propeta"

Matthew 27:11

Karon
Kung ang imong pinulongan adunay paagi sa pagpadayon sa usa ka sugilanon o istorya human kini matapos, mahimo nimo nga gamiton dinhi.

ang gobernador
Pilato ([MAT 27:1](#))

Gipamulong mo na
"Giangkon mo na kini"

Apan sa dihang gisumbong na siya sa mga pangulong pari ug mga kadagkoan,
Kini mahimong hubaron ingon nga: "Apan sa dihang ang mga pangulong pari ug ang mga kadagkoan nagpasangil kaniya"

"Wala mo ba nadungog ang mga sumbong batok kanimo?"
"Natingala ako nga wala ka mitubag sa mga tawo nga nag-akusar kanimo sa pagbuhat ug daotan nga mga butang!"

bisan usa ka pulong, busa ang gobernador nahibulong pag-ayo
Kini mahimong hubaron ingon nga: "usa ka pulong; nakapatingala kini pag-ayo sa gobernador."

Matthew 27:15

Karon
Kini nga pulong gigamit dinhi aron sa pagpaila sa pagtapos sa naunang linya sa sugilanon o istorya aron nga ang manunulat makatabang sa magbabasa sa pagsabot kung unsa ang nahitabo sa sinugdanan niini

sa kasaulogan
ang pista sa Pagsaylo (MAT 26:2) ginasaulog

binilanggo nga napilian sa panon sa katawhan
Ang laing paagi sa paghubad: "ang piniriso kansang gipili sa panon sa katawhan"

mangtas
ilado nga tigbuhat ug daotan o dili maayo

Matthew 27:17

gitugyan lamang kaniya
"nga midala kang Jesus ngadto kaniya" aron nga si Pilato mohukom kang Jesus

Samtang naglingkod siya didto sa lingkoranan sa hukumanan
nagbuhat sa iyang buhaton ingon nga opisyal

Samtang naglingkod siya
"Samtang milingkod si Pilato"

nagpadala ug pulong
"nagpadala ug mensahe"

Matthew 27:20

nangutana kanila
"nangutana sa panon sa katawhan"

Matthew 27:23

ang iyang nabuhat
"ang nabuhat ni Jesus"

misinggit sila
"Ang panon sa katawhan naninggit"

sa dugo
"ang kamatayon"

Matthew 27:25

Hinaot nga ang iyang dugo maanaa kanamo ug sa among mga anak."
"Oo! Kami ug ang among kaliwatan nalipay nga responsable kami sa pagpatay kaniya!"

Matthew 27:27

sa Praetorium
Ang posible nga kahulogan: 1) diin nagpuyo ang mga sundalo o 2) diin nagpuyo ang gobernador

gihuboan siya
"gikuha ang iyang sapot" (UDB)

dagtom pula
hayag nga pula

Ibayaw
"gipasidunggan ka namo" o "hinaot unta nga mabuhi ka ug dugay"

Matthew 27:30

sila...nila...nila
Naghisgot sa mga kasundalohan ni Pilato

kaniya....siya....kaniya..iyang...siya
Naghisgot kang Jesus

Matthew 27:32

Sa dihang migawas na sila
"Sa dihang migawas na sila sa Jerusalem"

nga gipugos nila nga mouban kanila aron makahimo sa pagpas-an sa iyang krus.
"Kansang gipugos sa mga kasundalohan nga mouban kanila aron sa pagpas-an sa krus ni Jesus"

dapit nga ginganlan ug Golgota

"ang dapit nga ginganlan sa mga tawo ug Golgota"

apdo

ang dalag (yellow) nga duga nga pait nga ginagamit sa paggaling sa kinaon sa tawo.

Matthew 27:35

mga bisti

ang sinina nga gisuot ni Jesus

Matthew 27:38

Ang duha ka tulisan gilansang uban kaniya

Ang ubang paagi sa paghubad: "Ang mga sundalo naglansang sa duha ka tulisan uban kang Jesus"

maglingolingo sa ilang mga ulo

Gibuhat nila kiini aron himuon nilang kataw-anan si Jesus.

Kung ikaw ang Anak sa Dios, kanaog gikan sa krus!"

Sila wala mituo nga si Jesus ang Anak sa Dios, busa gusto sila nga pamatud-an kung kini tinuod. Ang ubang paagi sa paghubad: "Kung ikaw ang anak sa Dios, pamatud-i kini pinaagi sa pagkanaog gikan sa Krus."

ang Anak sa Dios

Kini usa ka mahinungdanon nga titulo nga nagpadayag sa relasyon taliwala kang Cristo ug ang Anak sa Dios.

Matthew 27:41

"Nagluwas siya sa uban, apan dili niya maluwas ang iyang kaugalingon.

Ang posible nga mga kahulogan: 1) Ang mga pangulo sa mga Judio wala mituo nga si Jesus makaluwas sa uban o nga siya makahimo sa pagluwas sa iyang kaugalingon, o 2) dili sila motuo nga siya miluwas sa uban apan gikataw-an siya tungod kay karon dili siya makahimo sa pagluwas sa iyang kaugalingon.

Siya mao ang Hari sa Israel.

Ang mga pangulo wala mituo nga si Jesus ang Hari sa Israel.

Matthew 27:43

Anak sa Dios

Kini usa ka mahinungdanon nga titulo kang Jesus nga naghulagway sa iyang relasyon ngadto sa Dios. See:

Ug ang mga tulisan nga gilansang sa krus uban kaniya

"Ug ang mga tulisan nga gilansang sa mga sundalo sa krus kauban si Jesus"

Matthew 27:45

missinggit

"mitawag pag-ayo" o "missinggit"

Eli, Eli, lama sabachthani

Ang mga maghuhubad kasagaran gibilin kini nga pulong ngadto sa pinulongan nga Hebrew.

Matthew 27:48

usa kanila

ang posible nga mga kahulogan: 1) usa sa mga sundalo o 2) usa niadtong mitindog ug mitan-aw.

espongha

usa ka mananap nga makuha sa dagat ug gamiton kini aron madala ang tubig ug puga-on siya aron ang tubig mogawas

gihatag kini kaniya

"gihatag ngadto kang Jesus"

Matthew 27:51

Tan-awa

Ang manunulat misulti sa mga magbabasa nga maminaw sa mga wala damhang mga impormasyon nga mosunod.

Nangaabli ang mga lubnganan, ug ang mga lawas sa daghang mga balaan nga mga tawo nga nangatulog nibangon.

"Giablihan sa Dios ang lubnganan ug gibanhaw niya ang lawas sa daghan nga balaan nga tawo nga nangamatay"

nangatulog

"patay"

Nangaabli ang mga lubnganan...nagpakita sa daghan

Ang pagkahan-ay sa mga panghitabo dili klaro. Ang posible nga paghan-ay: Pagkahuman sa linog sa dihang si Jesus namatay ang lubnganan nangaabli 1) ang mga balaan nangabanhaw, nabanhaw si Jesus, ug ang mga balaan misulod sa siyudad ug nakita sa daghang tawo, o 2) Si Jesus nabanhaw, ug mga santo nabanhaw, misulod sa siyudad, ug nakita sa daghang tawo.

Matthew 27:54

Anak sa Dios

Kini usa ka mahinungdanon nga tawag kang Jesus nga naghulagway sa iyang kalambigitan o relasyon ngadto sa Dios.

Matthew 27:57

nagmando aron ihatag kini kaniya.

"Unya si Pilato nagmando sa mga sundalo nga ihatag ang lawas ni Cristo ngadto kang Jose."

Matthew 27:59

lino

usa ka pino o maayo nga sinina nga mahal kaayo nga paliton

atbang sa lubnganan

"atbang sa lubnganan"

Matthew 27:62

ang Pagpangandam

ang adlaw sa pagpangandam alang sa Pagsaylo

sa dihang buhi pa ang malimbongon,

"sa dihang si Jesus, ang mangingilad, buhi pa"

Matthew 27:65

ang guwardiya

4 hangtod sa 16 ka Romanong mga sundalo

gisilyohan ang bato

Ang posible nga mga kahulogan: 1) gibutangan nila ug pisi ang palibot sa bato ug gitaplak kini sa bato nga dingding matag bahin niini sa ganghaan ngadto sa lubnganan o 2) gibutangan nila ug silyo ang tunga sa maong bato ug ang pader.

gibutangan ug guwardiya

"giingnan ang mga sundalo nga motindog diin mapugngan nila ang mga tawo sa paghikap sa lubnganan"

Chapter 28

¹ Karon paglabay sa Adlaw nga Igpapahulay, samtang nagbanagbanag na padulong sa unang adlaw sa semana, si Maria Magdalena ug ang laing Maria miabot aron motan-aw sa lubnganan. ² Tan-awa, adunay kusog nga linog, kay ang anghel sa Ginoo mikanaog gikan sa langit, miabot ug giligid ang bato, ug milingkod niini. ³ Ang iyang panagway sama sa kilat, ug ang iyang bisti sama ka puti sa nieve. ⁴ Ang mga guwardiya nangurog sa kahadlok ug nahimong sama sa patay nga mga tawo. ⁵ Ang anghel mitubag sa mga babaye ug miingon kanila, "Ayaw kahadlok, kay nasayod ako nga nangita kamo kang Jesus, nga gilansang sa krus. ⁶ Wala na siya dinhi, apan nabanhaw na sama sa iyang giingon. Dali ug tan-awa ang dapit diin ang Ginoo mihigda. ⁷ Lakaw pagdali ug sultihi ang iyang mga disipulo, 'Nabanhaw siya gikan sa mga patay. Tan-awa, moadto siya una kaninyo sa Galilea. Didto makita ninyo siya.' Tan-awa, giingnan ko na kamo." ⁸ Ang mga babaye mibiya pagdali sa lubnganan uban sa kahadlok ug dakong kalipay, ug midagan aron sultihan ang iyang mga disipulo. ⁹ Tan-awa, si Jesus mitagbo kanila ug miingon, "Tanang pagdayeg." Ang mga babaye miduol, migunit sa iyang tiil, ug misimba kaniya. ¹⁰ Unya miingon si Jesus kanila, "Ayaw kahadlok. Lakaw ug sultihi ang akong mga igsoon nga mobiya paingon sa Galilea. Makita nila ako didto." ¹¹ Karon samtang nagpadulong ang mga babaye, tan-awa, ang pipila ka mga guwardiya miadto sa siyudad ug gisultihan ang mga pangulong pari sa tanan nga nahitabo. ¹² Sa dihang ang mga pari nakigtugbo sa mga kadagkoan ug naghisgot sa maong panghitabo uban kanila, gihatagan nila sa dakong kantidad nga salapi ang mga sundalo. ¹³ ug giingnan sila, "Ingna ang uban, 'ang mga disipulo ni Jesus miabot sa kagabhion ug mikawat sa iyang lawas samtang nangatulong kami.' ¹⁴ Kung kining maong balita makaabot ngadto sa gobernador, danihon namo siya ug kuhaon ang bisan unsang kabalaka gikan kaninyo." ¹⁵ Busa gikuha sa mga sundalo ang salapi ug gibuhat ang gitugon kanila. Kining maong balita mikaylap taliwala sa mga Judio ug nagpadayon hangtod karong adlaw. ¹⁶ Apan ang napulo ug usa ka mga disipulo nangadto sa Galilea, ngadto sa bukid nga giingon ni Jesus kanila. ¹⁷ Sa dihang nakita nila siya, gisimba nila siya, apan ang pipila nagduhaduha. ¹⁸ Si Jesus miduol kanila ug nakigsulti kanila ug miingon, "Ang tanang kagahom gihatag kanako sa langit ug sa yuta. ¹⁹ Busa panglakaw kamo ug paghimo ug mga disipulo sa tanang kanasoran. Bawtismohi sila sa ngalan sa Amahan, sa Anak, ug sa Balaang Espiritu. ²⁰ Tudloi sila sa pagtuman sa tanang butang nga akong gisugo kaninyo. Ug tan-awa, ako mag-uban kaninyo sa kanunay, bisan sa kataposan sa kalibotan."

Matthew 28:1

Karon sa kagabhion sa Adlaw nga Igpapahulay, samtang nagbanagbanag na padulong sa unang adlaw sa semana
"Human sa adlaw nga Igpapahulay, samtang misubang ang adlaw sa kabuntagon sa Dominggo."

ang laing Maria

"ang laing babaye nga ginganlan ug Maria," si Maria nga inahan ni Santiago ug Jose. (MAT 27:56)

Tan-awa

Ang nagsulat nagsulti sa nagabasa nga adunay makapakurat o makapatingala nga mahitabo. Siguro ang imong pinulongan adunay paagi sa pagbuhat niini.

adunay kusog nga linog, kay ang anghel sa Ginoo mikanaog...ug giligid ang bato

Posible nga mga pasabot mao ang: 1) ang linog nahitabo tungod kay ang anghel mikanaog ug giligid ang bato (ULB) 2) kining tanan nga panghitabo nahitabo sa mao rang panahon (UDB).

linog

usa ka kalit ug kusog nga pag-uyog sa yuta.

Matthew 28:3

iyang hulagway

"Ang hulagway sa anghel"

sama sa kilat

"hayag sama sa kilat"

puti sama sa nieve

"hilabihan ka silaw"

sama sa patay nga mga tawo

"dili makalihok"

Matthew 28:5

ang mga babaye

"Si Maria Magdalena ug ang laing babaye nga ginganlan ug Maria"

nga gilansang sa krus

"nga gilansang sa mga tawo ug sa mga sundalo"

apan nabanhaw na

"apan ang Dios nagbanhaw kaniya."

Matthew 28:8

Ang mga babaye

"Si Maria Magdalina ug ang laing babaye nga ginganlan ug Maria"

Tan-awa

Ang nagsulat nagsulti sa magabasa nga adunay makapakurat o makapatingala nga mahitabo. Siguro ang inyong pinulongan adunay paagi sa pagbuhat niini.

migunit sa iyang tiil

"miluhod ug migunit sa iyang tiil."

akong mga igsoon

mga tinun-an ni Jesus.

Matthew 28:11

Ang mga babaye

"Si Maria Magdalina ug ang laing babaye nga ginganlan ug Maria"

tan-awa

Kini nagmarka sa pagsugod sa lahi nga panghitabo sa mas dako nga sugilanon nga naglakip sa laing mga tawo kaysa mga panghitabo nga gihulagway. Siguro ang inyong pinulongan adunay paagi sa pagbuhat niini.

naghisgot sa maong panghitabo uban kanila

"nagdisisyon ug plano sa ilang kaugalingon." Ang mga pari ug ang mga kadagkoan nagdisisyon sa paghatag ug kuwarta ngadto sa mga sundalo.

Ingna ang uban, 'ang mga disipulo ni Jesus miabot...samtang nangatulog kami.'

"Sultihi si bisan kinsa nga mangutana kaninyo nga ang mga tinun-an ni Jesus miabot...samtang kamo nangatulog."

Matthew 28:14

ang gobernador

Si Pilato (MAT 27:2).

gibuhat ang gitugon kanila

"gibuhat kung unsa ang gisulti sa mga pari nga ilang buhaton"

karong adlaw

ang panahon nga gisulat ni Mateo ang libro.

Matthew 28:18

sa ngalan

"pinaagi sa kagahom."

Amahan...Anak

Kini mao ang mga mahinungdanong titulo nga naghulagway sa relasyon sa Dios ug kang Jesus.

Language: English

Book: Matthew

Matthew

Chapter 1

¹ The book of the genealogy of Jesus Christ, son of David, son of Abraham.

² Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

³ Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.

⁴ Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

⁵ Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse.

⁶ Jesse was the father of David the king.

David was the father of Solomon by the wife of Uriah.

⁷ Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

⁸ Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram an ancestor of Uzziah.

⁹ Uzziah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah.

¹⁰ Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.

¹¹ Josiah was an ancestor of Jechoniah and his brothers at the time of the deportation to Babylon.

¹² After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel was an ancestor of Zerubbabel.

¹³ Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

¹⁴ Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

¹⁵ Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

¹⁶ Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called Christ.

¹⁷ All the generations from Abraham to David were fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

¹⁸ The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. ¹⁹ But Joseph, her husband, was a righteous man and did not want to publicly disgrace her, so he intended to divorce her quietly. ²⁰ As he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph son of David, do not fear to take Mary as your wife, because the one who is conceived in her is conceived by the Holy Spirit. ²¹ She will bear a son, and you will call his name Jesus, for he will save his people from their sins." ²² Now all this happened to fulfill what was spoken by the Lord through the prophet, saying, ²³ "Behold, the virgin will become pregnant and will bear a son, and they will call his name Immanuel"—which being translated is, "God with us." ²⁴ Joseph got up from his sleep and did as the

angel of the Lord commanded him, and he took her as his wife. ²⁵ But he did not know her until she gave birth to a son. Then he called his name Jesus.

Matthew 1 General Notes

Structure and formatting

Some translations set a quotation from the Old Testament farther to the right on the page than the rest of the text. The ULB does this for the quoted material in 1:23.

Special concepts in this chapter

Genealogy

A genealogy is a list that records a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could become king. Most important people had records of their genealogies.

Important figures of speech in this chapter

Use of the passive voice

Matthew uses the passive voice very purposefully in this chapter to indicate that Mary did not have a sexual relationship with anyone. She became pregnant with Jesus because the Holy Spirit performed a miracle. Many languages do not have a passive voice, so translators in those languages must find other ways to present the same truths.

Matthew 1:1

General Information:

The author begins with Jesus's genealogy in order to show that he is a descendant of King David and of Abraham. The genealogy continues through Matthew 1:16.

The book of the genealogy of Jesus Christ

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

Jesus Christ, son of David, son of Abraham

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

son of David

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

Matthew 1:2

Abraham was the father of Isaac

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

Isaac the father ... Jacob the father

Here the word "was" is understood. Alternate translation: "Isaac was the father ... Jacob was the father"

Matthew 1:3

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

These are names of men.

Perez the father ... Hezron the father

Here the word "was" is understood. Alternate translation: "Perez was the father ... Hezron was the father"

Matthew 1:4

Connecting Statement:

This continues the genealogy of Jesus.

Amminadab the father ... Nahshon the father

Here the word "was" is understood. Alternate translation: "Amminadab was the father ... Nahshon was the father"

Matthew 1:5

Salmon was the father of Boaz by Rahab

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

Boaz the father ... Obed the father

Here the word "was" is understood. Alternate translation: "Boaz was the father ... Obed was the father"

Boaz the father of Obed by Ruth

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

Matthew 1:6

David was the father of Solomon by the wife of Uriah

"David was the father of Solomon, and Solomon's mother was Uriah's wife" or "David and the wife of Uriah were the parents of Solomon"

the wife of Uriah

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

Matthew 1:7

Connecting Statement:

This continues the genealogy of Jesus.

Rehoboam the father of Abijah, Abijah the father of Asa

The word "was" is understood in both of these phrases. Alternate translation: "Rehoboam was the father of Abijah, and Abijah was the father of Asa"

Matthew 1:8

Joram

This man was called both Joram and Jehoram in the Old Testament.

Matthew 1:9

Connecting Statement:

This continues the genealogy of Jesus.

Matthew 1:10

Amon

Sometimes this is translated "Amos."

Matthew 1:11

Josiah was an ancestor of Jechoniah

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

at the time of the deportation to Babylon

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

Babylon

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

Matthew 1:12

Connecting Statement:

This continues the genealogy of Jesus.

After the deportation to Babylon

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

Shealtiel was an ancestor of Zerubbabel

Shealtiel was Zerubbabel's grandfather.

Matthew 1:13

General Information:

This page has intentionally been left blank.

Matthew 1:14

General Information:

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Matthew 1:15

Connecting Statement:

This continues the genealogy of Jesus.

Matthew 1:16

Connecting Statement:

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

Mary, by whom Jesus was born

This can be stated in active form. Alternate translation: "Mary, who gave birth to Jesus"

who is called Christ

This can be stated in active form. Alternate translation: "whom people call Christ"

Matthew 1:17

fourteen

"14"

deportation to Babylon

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

Matthew 1:18

General Information:

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

His mother, Mary, was engaged to marry Joseph

"His mother, Mary, was going to marry Joseph." Parents normally arranged the marriages of their

children. Alternate translation: "The parents of Mary, the mother of Jesus, had promised her in marriage to Joseph"

His mother, Mary, was engaged

Translate in a way that makes it clear that Jesus was not already born when Mary was engaged to Joseph. Alternate translation: "Mary, who would be the mother of Jesus, was engaged"

before they came together

"before they got married." This may refer to Mary and Joseph sleeping together. Alternate translation: "before they had slept together"

she was found to be pregnant

This can be stated in active form. Alternate translation: "they realized that she was pregnant" or "it happened that she was pregnant"

to be pregnant

"to be carrying a child"

by the Holy Spirit

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

Matthew 1:19

Joseph, her husband

Joseph had not married Mary yet, but when a man and woman promised to marry each other, Jews considered them husband and wife though they did not live together. Alternate translation: "Joseph, who was supposed to marry Mary"

to divorce her quietly

"to quietly cancel their plans to get married"

Matthew 1:20

As he thought

"As Joseph thought"

appeared to him in a dream

"came to him while Joseph was dreaming"

son of David

Here "son" means "descendant."

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

This can be stated in active form. Alternate translation: "the Holy Spirit caused Mary to become pregnant with this child"

Matthew 1:21

She will bear a son

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

you will call his name

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

for he will save

Translator may add a footnote that says "The name 'Jesus' means 'the Lord saves.'"

his people

This refers to the Jews.

Matthew 1:22

General Information:

The author quotes the prophet Isaiah to show that Jesus's birth was according to scripture.

all this happened

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

what was spoken by the Lord through the prophet

This can be stated in active form. Alternate translation: "what the Lord told the prophet to write long ago"

the prophet

There were many prophets. Matthew was speaking of Isaiah. Alternate translation: "the prophet Isaiah"

Matthew 1:23

Behold ... Immanuel

Here Matthew quotes the prophet Isaiah.

Behold, the virgin

"Pay attention, because what I am about to say is both true and important: the virgin"

Immanuel

This is a male name.

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

This is not in the book of Isaiah. Matthew is explaining the meaning of the name "Immanuel." You could translate it as a separate sentence. Alternate translation: "Immanuel." This name means 'God with us.'"

Matthew 1:24

Connecting Statement:

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

as the angel of the Lord commanded

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

he took her as his wife

"he married Mary"

Matthew 1:25

he did not know her

This is a euphemism. Alternate translation: "he did not have sexual relations with her"

to a son

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

Then he called his name Jesus

"Joseph named the child Jesus"

Chapter 2

¹ After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying, ² "Where is he who was born King of the Jews? We saw his star in the east and have come to worship him." ³ When Herod the king heard this, he was troubled, and all Jerusalem with him. ⁴ Herod brought together all the chief priests and scribes of the people, and he asked them, "Where is the Christ to be born?" ⁵ They said to him, "In Bethlehem of Judea, for this is what was written by the prophet,

⁶ 'But you, Bethlehem, in the land of Judah,
are not the least among the rulers of Judah,
for from you will come one who rules,
who will shepherd my people Israel.'"

⁷ Then Herod secretly called the learned men to ask them exactly what time the star had appeared. ⁸ He sent them to Bethlehem, saying, "Go and search carefully for the young child. When you have found him, bring me a report so that I also may come and worship him." ⁹ After they had heard the king, they went on their way, and the star that they had seen in the east went before them until it came and stood still over where the young child was. ¹⁰ When they saw the star, they rejoiced with very great joy. ¹¹ They went into the house and saw the young child with Mary his mother. They fell down and worshiped him. They opened their treasures and offered him gifts of gold, frankincense, and myrrh. ¹² God warned them in a dream not to return to Herod, so they departed to their own country by another way.

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

¹⁶ Then Herod, when he saw that he had been mocked by the learned men, was very angry. He sent and killed all the male children that were in Bethlehem and in all that region who were two years old and under, according to the time that he had determined exactly from the learned men. ¹⁷ Then was fulfilled what had been spoken through Jeremiah the prophet, saying,

¹⁸ "A voice was heard in Ramah,
weeping and great mourning,
Rachel weeping for her children,
and she refused to be comforted,
because they were no more."

¹⁹ When Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt and said, ²⁰ "Get up and take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." ²¹ Joseph rose, took the child and his mother, and came into the land of Israel. ²² But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. After God warned him in a dream, he left for the region of Galilee ²³ and went and lived in a city called Nazareth. This fulfilled what had been spoken through the prophets, that he would be called a Nazarene.

Matthew 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 6 and 18, which is from the Old Testament.

Special concepts in this chapter

"His star"

These words probably refer to a star that the learned men believed to be the sign of a new king of Israel. (See: sign)

Other possible translation difficulties in this chapter

"Learned men"

English translations use many different words to translate this phrase. These words include "magi" and "wise men." These men could have been scientists or astrologers. If you can, you should translate this with the general words "learned men."

Matthew 2:1

General Information:

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

Bethlehem of Judea

"the town of Bethlehem in the province of Judea"

in the days of Herod the king

"when Herod was king there"

Herod

This refers to Herod the Great.

learned men from the east

"men from the east who studied the stars"

from the east

"from a country far east of Judea"

Matthew 2:2

Where is he who was born King of the Jews?

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

his star

They were not saying that the baby was the rightful owner of the star. Alternate translation: "the star that tells about him" or "the star that is associated with his birth"

in the east

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

worship

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

Matthew 2:3

he was troubled

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

all Jerusalem

Here "Jerusalem" refers to the people. Also, "all" means "many." Matthew is exaggerating to emphasize how many people were worried. Alternate translation: "many of the people in Jerusalem"

Matthew 2:4

General Information:

This page has intentionally been left blank.

Matthew 2:5

In Bethlehem of Judea

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

this is what was written by the prophet

This can be stated in active form. Alternate translation: "this is what the prophet wrote long ago"

Matthew 2:6

General Information:

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

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

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

who will shepherd my people Israel

Micah speaks of this ruler as a shepherd. This means he will lead and care for the people. Alternate translation: "who will lead my people Israel as a shepherd leads his sheep"

Matthew 2:7

Herod secretly called the learned men

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

men to ask them exactly what time the star had appeared.

This can be translated as a direct quotation. Alternate translation: "men, and he asked them, 'When exactly did this star appear?'"

what time the star had appeared

It is implied that the learned men told him when the star appeared. Alternate translation: "what time the star had appeared. The learned men told Herod when the star first appeared"

Matthew 2:8

young child

This refers to Jesus.

bring me a report

"report back to me" or "let me know"

worship him

See how you translated this in Matthew 2:2.

Matthew 2:9

After they

"After the learned men"

they had seen in the east

"they had seen come up in the east" or "they had seen in their country"

went before them

"guided them" or "led them"

stood still over

"stopped over"

where the young child was

"the place where the young child was staying"

Matthew 2:10

General Information:

This page has intentionally been left blank.

Matthew 2:11

Connecting Statement:

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

They went

"The learned men went"

They fell down and worshiped him

"They knelt down and put their faces close to the ground." They did this to honor Jesus.

their treasures

Here "treasures" refers to the boxes or bags they used to carry their treasures. Alternate translation: "the containers that held their treasures"

Matthew 2:12

God warned them

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

dream not to return to Herod, so

This can be translated as a direct quotation.

Alternate translation: "dream, saying, 'Do not go back to King Herod,' so"

Matthew 2:13

they had departed

"the learned men had departed"

appeared to Joseph in a dream

"came to Joseph while he was dreaming"

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

God is speaking to Joseph, so these should all be singular forms.

until I tell you

The full meaning of this statement can be made explicit. Alternate translation: "until I tell you it is safe to come back"

I tell you

Here "I" refers to God. The angel is speaking for God.

Matthew 2:14

General Information:

This page has intentionally been left blank.

Matthew 2:15

General Information:

Matthew quotes the prophet Hosea to show that the Christ would spend time in Egypt.

He remained

It is implied that Joseph, Mary, and Jesus remained in Egypt. Alternate translation: "They remained"

until the death of Herod

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

what had been spoken by the Lord through the prophet, saying

This can be translated in active form. Alternate translation: "what the Lord had said through the prophet; he had said" or "what the Lord had told the prophet to tell the people; he had said"

Out of Egypt I have called my Son

"I have called my Son out of Egypt"

my Son

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

Matthew 2:16

General Information:

These events happen before Herod's death, which Matthew mentioned in [Matthew 2:15]

Connecting Statement:

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

he had been mocked by the learned men

This can be stated in active form. Alternate translation: "the learned men had embarrassed him by tricking him"

He sent and killed all the male children

Herod did not kill the children himself. Alternate translation: "He gave orders for his soldiers to kill all the boys" or "He sent soldiers there to kill all the boy babies"

two years old and under

"2 years old and younger"

according to the time

"based on the time"

Matthew 2:17

General Information:

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

Then was fulfilled

This can be stated in active form. Alternate translation: "This fulfilled" or "Herod's actions fulfilled"

what had been spoken through Jeremiah the prophet

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophet Jeremiah"

Matthew 2:18

A voice was heard ... they were no more

Matthew is quoting the prophet Jeremiah.

A voice was heard

This can be stated in active form. Alternate translation: "People heard a voice" or "There was a loud sound"

Rachel weeping for her children

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

she refused to be comforted

This can be stated in active form. Alternate translation: "no one could comfort her"

because they were no more

"because the children were gone and would never return." Here "were no more" is a mild way of saying they are dead. Alternate translation: "because they were dead"

Matthew 2:19

Connecting Statement:

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

behold

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

Matthew 2:20

those who sought the child's life

Here "sought the child's life" is a way of saying they wanted to kill the child. Alternate translation: "those who were looking for the child in order to kill him"

those who sought

This refers to King Herod and his advisors.

Matthew 2:21

General Information:

This page has intentionally been left blank.

Matthew 2:22

Connecting Statement:

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

But when he heard

"But when Joseph heard"

Archelaus

This is the name of Herod's son.

he was afraid

"Joseph was afraid"

Matthew 2:23

what had been spoken through the prophets

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophets"

he would be called a Nazarene

Here "he" refers to Jesus. The prophets before the time of Jesus would have referred to him as the Messiah or the Christ. Alternate translation: "people would say that the Christ is a Nazarene"

Chapter 3

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

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

⁴ Now John wore clothing of camel's hair and a leather belt around his waist. His food was locusts and wild honey. ⁵ Then Jerusalem, all Judea, and all the region around the Jordan River went out to him. ⁶ They were baptized by him in the Jordan River, confessing their sins. ⁷ But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath that is coming? ⁸ Bear fruit worthy of repentance. ⁹ Do not think of saying among yourselves, 'We have Abraham for our father.' For I say to you that God is able to raise up children for Abraham even out of these stones. ¹⁰ Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire. ¹¹ I baptize you with water for repentance. But he who comes after me is mightier than I, and I am not worthy even to carry his sandals. He will baptize you with the Holy Spirit and with fire. ¹² His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather his wheat into the storehouse. But he will burn up the chaff with fire that can never be put out."

¹³ Then Jesus came from Galilee to the Jordan River to be baptized by John. ¹⁴ But John kept trying to stop him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵ Jesus responded and said to him, "Permit it now, for it is right for us to fulfill all righteousness." Then John permitted him. ¹⁶ After he was baptized, Jesus came up immediately from the water, and behold, the heavens were opened to him. He saw the Spirit of God coming down like a dove and resting upon him. ¹⁷ Behold, a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him."

Matthew 3 General Notes

Structure and formatting

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

Special concepts in this chapter

"Bear fruit worthy of repentance"

Fruit is a common picture word in the scriptures. Writers use it to describe the results of either good or bad behavior. In this chapter, good fruit is the result of living as God commands. (See: fruit)

Other possible translation difficulties in this chapter

"The kingdom of heaven is near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when John spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

Matthew 3:1

General Information:

This is the beginning of a new part of the story where Matthew tells of the ministry of John the Baptist.

In those days

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

Matthew 3:2

Repent

This is plural in form. John is speaking to the crowds.

the kingdom of heaven is near

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

Matthew 3:3

General Information:

Matthew quotes the prophet Isaiah to show that John the Baptist was God's appointed messenger to prepare for Jesus's ministry.

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

This can be stated in active form. Alternate translation: "For Isaiah the prophet was speaking of John the Baptist when he said"

The voice of one calling out in the wilderness

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

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

These two phrases mean the same thing.

Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents being prepared to hear the Lord's message when he comes. People do this by repenting of their sins. Alternate translation: "Prepare to hear the Lord's message when he comes" or "Repent and be ready for the Lord to come"

Matthew 3:4

Now ... wild honey

The word "Now" is used here to mark a pause in the story. Here Matthew tells background information about John the Baptist.

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

This clothing symbolizes that John is a prophet like the prophets from long ago, especially the prophet Elijah.

Matthew 3:5

Then Jerusalem, all Judea, and all the region

The words "Jerusalem," "Judea," and "the region" are metonyms for the people from those areas. The

word "all" is an exaggeration to emphasize that very many people went out. Alternate translation: "Then very many people from Jerusalem, Judea, and that region"

Matthew 3:6

They were baptized by him ... River, confessing their sins

This can be stated in active form. Alternate translation: "John baptized them ... River after they confessed their sins"

They

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

Matthew 3:7

General Information:

John the Baptist begins to rebuke the Pharisees and Sadducees.

You offspring of vipers, who

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

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

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

flee from the wrath that is coming

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

Matthew 3:8

Bear fruit worthy of repentance

The phrase "bear fruit" is a metaphor referring to a person's actions. Alternate translation: "Let your actions show that you have truly repented"

Matthew 3:9

We have Abraham for our father

"Abraham is our ancestor" or "We are descendants of Abraham." The Jewish leaders thought that God would not punish them since they were descendants of Abraham.

For I say to you

This adds emphasis to what John is about to say.

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

"God is able to make physical descendants out of even these stones and give them to Abraham"

Matthew 3:10

Connecting Statement:

John the Baptist continues to rebuke the Pharisees and Sadducees.

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

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

Matthew 3:11

for repentance

"to show that you have repented"

But he who comes after me

Jesus is the person who comes after John.

is mightier than I

"is more important than I am"

He will baptize you with the Holy Spirit and with fire

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

Matthew 3:12

His winnowing fork is in his hand

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

His winnowing fork is in his hand

Here "in his hand" means the person is ready to act. Alternate translation: "Christ is holding a winnowing fork because he is ready"

winnowing fork

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

his threshing floor

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

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

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

can never be put out

This can be stated in active form. Alternate translation: "will never burn out"

Matthew 3:13

Connecting Statement:

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

to be baptized by John

This can be stated in active form. Alternate translation: "so John could baptize him"

Matthew 3:14

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

John uses a question to show his surprise at Jesus's request. Alternate translation: "You are more important than I am. I should not baptize you. You should baptize me."

Matthew 3:15

for us

Here "us" refers to Jesus and John.

John permitted him

You may need to make explicit that John permitted Jesus to be baptized by John. Alternate translation: "John allowed Jesus to be baptized" or "John agreed to baptize Jesus"

Matthew 3:16

Connecting Statement:

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

After he was baptized

This can be stated in active form. Alternate translation: "After John baptized Jesus"

behold

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

the heavens were opened to him

This can be stated in active form. Alternate translation: "Jesus saw the sky open" or "God opened the heavens to Jesus"

coming down like a dove

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

Matthew 3:17

a voice came out of the heavens saying

"Jesus heard a voice from heaven." Here "voice" refers to God speaking. Alternate translation: "God spoke from heaven"

Son

This is an important title for Jesus that describes his relationship to God.

Chapter 4

¹ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² When he had fasted forty days and forty nights, he was hungry. ³ The tempter came and said to him, "If you are the Son of God, command these stones to become bread."

⁴ But Jesus answered and said to him, "It is written, 'Man does not live on bread alone, but by every word that comes out of the mouth of God.'"

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

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

and

'They will carry you in their hands,
so that you will not hit your foot against a stone.'"

⁷ Jesus said to him, "Again it is written, 'You must not test the Lord your God.'"

⁸ Again, the devil took him up to a very high hill and showed him all the kingdoms of the world along with all their glory. ⁹ He said to him, "All these things I will give you, if you fall down and worship me."

¹⁰ Then Jesus said to him, "Go away from here, Satan! For it is written, 'You will worship the Lord your God, and you will serve only him.'"

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

¹² Now when Jesus heard that John had been handed over, he withdrew into Galilee. ¹³ He left Nazareth and went and lived in Capernaum, which is by the Sea of Galilee in the territories of Zebulun and Naphtali. ¹⁴ This happened to fulfill what was said by Isaiah the prophet,

¹⁵ "The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan,
Galilee of the Gentiles!

¹⁶ The people who sat in darkness
have seen a great light,
and to those who sat in the region and shadow of death,
upon them has a light arisen."

¹⁷ From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is near." ¹⁸ As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹ Jesus said to them, "Come, follow me, and I will make you fishers of men." ²⁰ Immediately they left the nets and followed him. ²¹ As Jesus was going on from there he saw two other brothers, James son of Zebedee and John his brother. They were in the boat with Zebedee their father mending their nets. He called them, ²² and they immediately left the boat and their father and followed him.

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

Matthew 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 6, 15 and 16, which is from the Old Testament.

Other possible translation difficulties in this chapter

"the kingdom of heaven has come near"

No one knows for use whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrase "is coming near" and "has come near."

"If you are the Son of God"

The reader should not understand these words in verses 3 and 6 to mean that Satan did not know whether Jesus was the Son of God. God had already said that Jesus was his Son ([Matthew 3:17](#)), so Satan knew who Jesus was. He also knew that Jesus could make stones become bread and could throw himself off of high places and not be hurt. He was trying to make Jesus do these things and so disobey God and obey Satan. These words can be translated as "Show me your power if you are the Son of God" (See: [satan and sonofgod](#))

Matthew 4:1

General Information:

Here Matthew begins a new part of the story in which Satan tempts Jesus in the wilderness after Jesus has been there for 40 days.

Jesus was led up by the Spirit

This can be stated in active form. Alternate translation: "the Spirit led Jesus"

to be tempted by the devil

This can be stated in active form. Alternate translation: "so the devil could tempt Jesus"

Matthew 4:2

he had fasted ... he was hungry

These refer to Jesus.

forty days and forty nights

"40 days and 40 nights." This refers to 24-hour periods. Alternate translation: "40 days"

Matthew 4:3

The tempter

These words refer to the same being as "the devil" (verse 1). You may have to use the same word to translate both.

If you are the Son of God, command

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

the Son of God

This is an important title for Jesus that describes his relationship to God.

command these stones to become bread.

You could translate this with a direct quotation. Alternate translation: "say to these stones, 'Become bread.'"

bread

Here "bread" refers to food in general. Alternate translation: "food"

Matthew 4:4

General Information:

Jesus rebukes Satan with a quotation from Deuteronomy.

It is written

This can be stated in active form. Alternate translation: "Moses wrote this in the scriptures long ago"

Man does not live on bread alone

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

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

Here "word" and "mouth" refer to what God says. Alternate translation: "but by listening to everything that God says"

Matthew 4:5

General Information:

This page has intentionally been left blank.

Matthew 4:6

General Information:

Satan quotes from the Psalms in order to tempt Jesus.

If you are the Son of God, throw yourself down

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

the Son of God

This is an important title for Jesus that describes his relationship to God.

throw yourself down

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

for it is written

This can be stated in active form. Alternate translation: "for the writer wrote in the scriptures" or "for it says in the scriptures"

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

This can be translated with a direct quotation, and you can specify that it is God who will command. Alternate translation: "'God will say to his angels, 'Take care of him,'" and" or "'God will command his angels to take care of you,' and"

They will carry you

"The angels will hold you"

Matthew 4:7

General Information:

Jesus rebukes Satan with another quotation from Deuteronomy.

Again it is written

It is understood that Jesus is quoting scripture again. This can be stated in active form. Alternate translation: "Again, I will tell you what Moses wrote in the scriptures"

You must not test

Here "you" refers to anyone. Alternate translation: "One should not test" or "No person should test"

Matthew 4:8

Again, the devil

"Next, the devil"

Matthew 4:9

He said to him

"The devil said to Jesus"

All these things I will give you

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

fall down

"put your face near the ground." This was a common action to show that a person was worshiping.

Matthew 4:10

General Information:

Jesus rebukes Satan with another quotation from Deuteronomy.

Connecting Statement:

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

For it is written

This can be stated in active form. Alternate translation: "For Moses also wrote in the scriptures"

You will worship ... you will serve

Both instances of "you" are singular, a command to everyone who hears it.

Matthew 4:11

behold

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

Matthew 4:12

General Information:

This is the beginning of a new part of the story in which Matthew describes the beginning of Jesus's ministry in Galilee. These verses explain how Jesus came to be in Galilee.

Now

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

John had been handed over

This can be stated in active form and the information omitted from the euphemism can be stated. Alternate translation: "the king had handed John over to the prison" or "the king had arrested John"

Matthew 4:13

in the territories of Zebulun and Naphtali

"Zebulun" and "Naphtali" are the names of the tribes that lived in these territories many years earlier before foreigners took control of the land of Israel.

Matthew 4:14

This happened

This refers to Jesus's going to live in Capernaum.

what was said

This can be stated in active form. Alternate translation: "what God said"

Matthew 4:15

General Information:

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

The land of Zebulun and the land of Naphtali ... Galilee of the Gentiles!

These are two descriptions of the same territory.

toward the sea

This is the Sea of Galilee.

Matthew 4:16

General Information:

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

The people who sat in darkness have seen a great light

Here "darkness" is a metaphor for not knowing the truth about God. And "light" is a metaphor for God's true message that saves people from their sin.

The people who sat

These words can be combined with the sentence beginning with "The land of Zebulun" (verse 15). Alternate translation: "In the territory of Zebulun and Naphtali ... where many Gentiles live, the people who sat"

who sat ... who sat

"who were living ... who were living." The word "sat" is an idiom for having lived for a long time in one place, not to sitting on the ground or a piece of furniture.

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

This basically has the same meaning as the first part of the sentence. Here "those who sat in the region and shadow of death" is a metaphor. It represents those who did not know God. These

people were in danger of dying and being separated from God forever.

Matthew 4:17

the kingdom of heaven is near

The phrase "the kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, include a word that means "heaven" in your translation. See how you translated this in [Matthew 3:2]

Matthew 4:18

General Information:

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

casting a net into the sea

The full meaning of this statement can be made explicit. Alternate translation: "throwing a net into the water to catch fish"

Matthew 4:19

Come, follow me

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

I will make you fishers of men

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

Matthew 4:20

General Information:

This page has intentionally been left blank.

Matthew 4:21

Connecting Statement:

Jesus calls more men to be his disciples.

He called them

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

Matthew 4:22

they immediately left

"at that moment they left"

left the boat ... and followed him

It should be clear that they immediately put their nets down and left that place with Jesus. If your language requires you to tell whether they were leaving for the rest of the day or for a long time or for the rest of their lives, you should probably

translate as they were leaving for the rest of their lives. It would be good to have a note saying that the Greek does not specify how long they would be gone.

Matthew 4:23

Connecting Statement:

This is the end of the part of the story about the beginning of Jesus's ministry in Galilee. The rest of this chapter summarizes what he did and how the people responded.

teaching in their synagogues

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

preaching the gospel of the kingdom

Here "kingdom" refers to God's reign as king. Alternate translation: "preaching the good news that God will show himself as king"

every kind of disease and sickness

The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

Matthew 4:24

those who were possessed by demons

This can be stated in active form. Alternate translation: "those whom demons controlled"

the epileptics

The word "epileptic" refers to people who have epilepsy and so sometimes become unconscious and move uncontrollably.

Matthew 4:25

the Decapolis

This name means "the Ten Towns." This is the name of a region to the southeast of the Sea of Galilee.

Chapter 5

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

³ "Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

⁴ Blessed are those who mourn,
for they will be comforted.

⁵ Blessed are the meek,
for they will inherit the earth.

⁶ Blessed are those who hunger and thirst for righteousness,
for they will be filled.

⁷ Blessed are the merciful,
for they will obtain mercy.

⁸ Blessed are the pure in heart,
for they will see God.

⁹ Blessed are the peacemakers,
for they will be called sons of God.

¹⁰ Blessed are those who have been persecuted for righteousness' sake,
for theirs is the kingdom of heaven.

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

¹³ "You are the salt of the earth. But if the salt has lost its taste, how can it be made salty again? It is never again good for anything except to be thrown out and trampled under people's feet. ¹⁴ You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Neither do people light a lamp and put it under a basket, but rather on the lampstand, and it shines for everyone in the house. ¹⁶ Let your light shine before people in such a way that they see your good deeds and glorify your Father who is in heaven.

¹⁷ "Do not think that I have come to destroy the law or the prophets. I have come not to destroy them, but to fulfill them. ¹⁸ For truly I say to you that until heaven and earth pass away, not the smallest letter or the smallest part of a letter will in any way pass away from the law, until all things have been accomplished. ¹⁹ Therefore whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. ²⁰ For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will in no way enter the kingdom of heaven.

²¹ "You have heard that it was said to them in ancient times, 'Do not murder,' and, 'Whoever murders will be subject to judgment.' ²² But I say to you that everyone who is angry with his brother will be subject to judgment; and whoever says to his brother, 'You worthless person!' will be subject to the council; and whoever says, 'You fool!' will be subject to the fire of hell. ²³ Therefore if you are offering your gift at the altar and there remember that your brother has anything against you, ²⁴ leave your gift there in front of the altar, and go on your way. First be reconciled with your brother, and then come and offer your gift. ²⁵ Agree with your adversary quickly while you are with him on the way to court, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶ Truly I say to you, you will never come out from there until you have paid the last penny you owe.

²⁷ "You have heard that it was said, 'Do not commit adultery.' ²⁸ But I say to you that everyone who looks on a woman to lust after her has already committed adultery with her in his heart. ²⁹ If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members should perish than that your whole body should be thrown into hell. ³⁰ If your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members should perish than that your whole body should go into hell. ³¹ It was also said, 'Whoever sends his wife

away, let him give her a certificate of divorce.' ³² But I say to you that everyone who divorces his wife, except on account of sexual immorality, makes her an adulteress. Whoever marries her after she has been divorced commits adultery.

³³ "Again, you have heard that it was said to those in ancient times, 'Do not swear a false oath, but carry out your oaths to the Lord.' ³⁴ But I say to you, swear not at all, neither by heaven, for it is the throne of God; ³⁵ nor by the earth, for it is the footstool for his feet; nor by Jerusalem, for it is the city of the great King. ³⁶ Neither swear by your head, for you cannot make one hair white or black. ³⁷ But let your speech be 'Yes, yes,' or 'No, no.' Anything that is more than this is from the evil one.

³⁸ "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' ³⁹ But I say to you, do not resist one who is evil. Instead, whoever strikes you on your right cheek, turn to him the other also. ⁴⁰ If anyone wishes to bring a lawsuit against you and takes away your tunic, let that person also have your cloak. ⁴¹ Whoever compels you to go one mile, go with him two. ⁴² Give to anyone who asks you, and do not turn away from anyone who wishes to borrow from you.

⁴³ "You have heard that it was said, 'You must love your neighbor and hate your enemy.' ⁴⁴ But I say to you, love your enemies and pray for those who persecute you, ^[1]⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. ⁴⁶ For if you love those who love you, what reward do you get? Do not even the tax collectors do the same thing? ⁴⁷ If you greet only your brothers, what do you do more than others? Do not even the Gentiles do the same thing? ⁴⁸ Therefore you must be perfect, as your heavenly Father is perfect.

Footnotes

5:44 ^[1]The best ancient copies do not have

Matthew 5 General Notes

Structure and formatting

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

Matthew 5:3-10, known as The Beatitudes or as The Blessings, has been set apart by being set farther to the right on the page than the rest of the text, with each line beginning with the word "blessed." This way of placing the words on the page highlights the poetic form of this teaching.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

Special concepts in this chapter

"His disciples"

It is possible to refer to anyone who followed Jesus as a follower or disciple. Jesus selected twelve of his followers to become his closest disciples, "the twelve disciples." They would later become known as the apostles.

Matthew 5:1

Connecting Statement:

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

Matthew 5:2

He opened his mouth

This is an idiom. Alternate translation: "Jesus began to speak"

taught them

The word "them" refers to his disciples.

Matthew 5:3

General Information:

Here, Jesus begins to describe the characteristics of people who are blessed.

the poor in spirit

This means people who are humble. Alternate translation: "those who know they need God"

for theirs is the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "for God in heaven will be their king"

Matthew 5:4

those who mourn

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

they will be comforted

This can be stated in active form. Alternate translation: "God will comfort them"

Matthew 5:5

the meek

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

they will inherit the earth

"God will give them the entire earth"

Matthew 5:6

those who hunger and thirst for righteousness

This metaphor describes people who strongly desire to do what is right. Alternate translation: "those who desire to live right as much as they desire food and drink"

they will be filled

This can be stated in active form. Alternate translation: "God will fill them" or "God will satisfy them"

Matthew 5:7

General Information:

This page has intentionally been left blank.

Matthew 5:8

the pure in heart

"people whose hearts are pure." Here "heart" is a metonym for a person's inner being or intentions. Alternate translation: "those who only want to serve God"

they will see God

This means they will be able to live in God's presence. Alternate translation: "God will allow them to live with him"

Matthew 5:9

the peacemakers

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

for they will be called sons of God

This can be stated in active form. Alternate translation: "for God will call them his children" or "they will be children of God"

sons of God

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

Matthew 5:10

those who have been persecuted

This can be stated in active form. Alternate translation: "those people whom others treat unfairly"

for righteousness' sake

"because they do what God wants them to do"

theirs is the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. See how you translated this in [Matthew 5:3]

Matthew 5:11

Connecting Statement:

Jesus finishes describing the characteristics of people who are blessed.

Blessed are you

The word "you" is plural.

say all kinds of evil things against you falsely

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

for my sake

"because you follow me" or because you believe in me"

Matthew 5:12

General Information:

This page has intentionally been left blank.

Matthew 5:13

Connecting Statement:

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

You are the salt of the earth

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

if the salt has lost its taste

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

how can it be made salty again?

"how can it be made useful again?" Jesus uses a question to teach the disciples. Alternate translation: "there is no way for it to become useful again."

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

This can be stated in active form. Alternate translation: "except for people to throw it out into the road and walk on it"

Matthew 5:14

You are the light of the world

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

A city set on a hill cannot be hidden

At night when it is dark, people can see the city lights shining. This can be stated in active form. Alternate translation: "During the night, no one can hide the lights that shine from a city on a hill" or "Everyone sees the lights of a city on a hill"

Matthew 5:15

Neither do people light a lamp

"People do not light a lamp"

put it under a basket

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

Matthew 5:16

Let your light shine before people

This means a disciple of Jesus should live in such a way that others can learn about God's truth.

Alternate translation: "Let your lives be like a light that shines before people"

your Father who is in heaven

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

Matthew 5:17

Connecting Statement:

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

the prophets

This refers to what the prophets wrote in the scriptures.

Matthew 5:18

truly I say to you

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

until heaven and earth pass away

Here "heaven" and "earth" refer to the entire universe. Alternate translation: "as long as the universe lasts"

all things have been accomplished

This can be stated in active form. Alternate translation: "all things have happened" or "God causes all things to happen"

all things

The phrase "all things" refers to everything in the law. Alternate translation: "everything in the law" or "all that is written in the law"

Matthew 5:19

whoever breaks

Possible meanings are 1) "whoever disobeys" or 2) "whoever ignores."

the least one of these commandments and teaches

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

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

This can be stated in active form. Alternate translation: "if anyone ... teaches others to do so, God will call that person"

least in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is found only in Matthew.

If possible use "heaven" in your translation.
Alternate translation: "the least important in his heavenly kingdom" or "the least important under the rule of our God in heaven"

keeps them and teaches them

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

great

most important

Matthew 5:20

For I say to you

This adds emphasis to what Jesus says next.

you ... your ... you

These are plural.

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

This can be stated in a positive form. Alternate translation: "that your righteousness must exceed ... Pharisees in order to enter"

Matthew 5:21

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not murder," but in some languages it may need to be translated as plural.

Connecting Statement:

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

it was said to them in ancient times

This can be expressed with an active verb.
Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

will be subject to judgment

Possible meanings are 1) "will have to go to the judge" or 2) "will be in danger of punishment."

Matthew 5:22

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "I say to you."

But I say

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

brother

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

worthless person ... fool

Both of these insults represent a person who cannot think correctly. "Worthless person" is close to "brainless," where "fool" adds the idea of disobedience to God.

council

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

Matthew 5:23

you

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

offering your gift

"giving your gift" or "bringing your gift"

at the altar

It is implied that this is God's altar at the temple in Jerusalem. Alternate translation: "to God at the altar in the temple"

there remember

"while you are standing at the altar you remember"

your brother has anything against you

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

Matthew 5:24

First be reconciled with your brother

This can be stated in active form. Alternate translation: "First make peace with the person"

Matthew 5:25

Agree with your

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

your adversary

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

may hand you over to the judge

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "will let the judge deal with you"

the judge may hand you over to the officer

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "the judge will give you over to the officer"

officer

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

you may be thrown into prison

This can be stated in active form. Alternate translation: "the officer might put you in prison"

Matthew 5:26

Truly I say to you

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

from there

"from prison"

Matthew 5:27

General Information:

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

Connecting Statement:

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

that it was said

This can be stated in active form. Alternate translation: "that God said" or "that Moses said"

commit

This word means to act out or do something.

Matthew 5:28

But I say

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

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

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

to lust after her

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

in his heart

Here "heart" is a metonym for a person's thoughts. Alternate translation: "in his mind" or "in his thoughts"

Matthew 5:29

If your right eye causes you to stumble, pluck it out and throw it away from you

The irony here is that people use their eyes in part to keep from stumbling. Here "eye" is a metonym for what a person chooses to look at or learn about, "stumble" is a metaphor for "sin," and "pluck it out and throw it away from you" is a hyperbolic metaphor for doing everything possible to avoid sinning. Alternate translation: "if what you are interested in causes you to want to sin, do everything you can to stay away from it"

If your

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

right eye

This refers to the eye on the right-hand side of the face. The Jews thought of the right hand as more important than the left, so the phrase "right eye" was a metaphor for the most important eye. You may need to translate "right" as "better" or "stronger."

pluck it out

This is an exaggerated command for a person to do whatever he needs to do to stop sinning. It means "forcefully remove it" or "destroy it." If the right eye is not specifically mentioned, you may need to translate this "destroy your eyes." If eyes have been mentioned, you may need to translate this "destroy them."

throw it away from you

"get rid of it"

one of your members should perish

"you should lose one part of your body"

than that your whole body should be thrown into hell

This can be stated in active form. Alternate translation: "than for God to throw your whole body into hell"

Matthew 5:30

If your right hand causes

In this metonymy, the hand stands for the actions of the whole person.

right hand

This means the most important hand, as opposed to the left hand. You may need to translate "right" as "better" or "stronger."

cut it off

This is an exaggerated command for a person to do whatever he needs to do to stop sinning.

Matthew 5:31

Connecting Statement:

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

It was also said

This can be stated in active form. Alternate translation: "God also said" or "Moses also said"

sends his wife away

This is a euphemism for "divorces his wife."

let him give

"he must give"

Matthew 5:32

But I say

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

makes her an adulteress

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

her after she has been divorced

This can be stated in active form. Alternate translation: "her after her husband has divorced her" or "the divorced woman"

Matthew 5:33

General Information:

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

Connecting Statement:

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

Again, you

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

it was said to those in ancient times

This can be expressed with an active verb. Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

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

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

Matthew 5:34

But I say

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

swear not at all

"do not swear at all" or "do not swear by anything"

it is the throne of God

Because God reigns from heaven, Jesus speaks of heaven as if it were a throne. Alternate translation: "it is from here that God rules"

Matthew 5:35

Connecting Statement:

Jesus finishes his words from verse 34, telling the people not to swear.

nor by the earth ... city of the great King

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

it is the footstool for his feet

This metaphor means the earth also belongs to God. Alternate translation: "it is like a footstool where a king rests his feet"

for it is the city of the great King

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

Matthew 5:36

General Information:

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

your ... you

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

swear

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

Matthew 5:37

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

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

Matthew 5:38

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural.

Connecting Statement:

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

that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

eye for an eye, and a tooth for a tooth

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

Matthew 5:39

General Information:

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

But I say

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

one who is evil

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

strikes ... your right cheek

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

strikes

hits with the back of an open hand

turn to him the other also

"let him hit your other cheek also"

Matthew 5:40

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are singular. In some languages they may need to be translated as plural.

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 also used as a blanket for warmth at night.

let that person also have

"give also to that person"

Matthew 5:41

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The word "you" is singular, as is the understood "you" in the command "go." In some languages these may need to be translated as plural.

Whoever

"Anyone who." The context implies that he is speaking about a Roman soldier.

one mile

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

with him

This refers to the one who compels you to go.

go with him two

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

Matthew 5:42

do not turn away from

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

Matthew 5:43

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural. The "you" and "your" are singular in "You must love your neighbor and hate your enemy," but in some languages they may need to be translated as plural.

Connecting Statement:

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

that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

your neighbor

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

Matthew 5:44

General Information:

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

But I say

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

I say to you ... your enemies ... pray ... persecute you

All instances of "you" and "your," as well as the command to pray, are plural.

Matthew 5:45

you may be sons of your Father

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

Father

This is an important title for God.

Matthew 5:46

General Information:

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

Connecting Statement:

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

what reward do you get?

Jesus uses this question to teach the people that loving those who love them is not something special that God will reward them for. This rhetorical question can be translated as a statement. Alternate translation: "you will get no reward."

Do not even the tax collectors do the same thing?

This rhetorical question can be translated as a statement. Alternate translation: "Even the tax collectors do the same thing."

Matthew 5:47

what do you do more than others?

This question can be translated as a statement. Alternate translation: "you do nothing more than others."

greet

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

Do not even the Gentiles do the same thing?

This question can be translated as a statement. Alternate translation: "Even the Gentiles do the same thing."

Matthew 5:48

Father

This is an important title for God.

Chapter 6

¹ "Watch out that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. ² So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to you, they have received their reward in full. ³ But when you give alms, do not let your left hand know what your right hand is doing ⁴ so that your alms may be given in secret. Then your Father who sees in secret will reward you.

⁵ "When you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they may be seen by people. Truly I say to you, they have received their reward.

⁶ But you, when you pray, enter your inner chamber. Shut the door and pray to your Father, who is in secret. Then your Father who sees in secret will reward you. ⁷ When you pray, do not make useless repetitions as the pagans do, for they think that they will be heard because of their many words. ⁸ Therefore, do not be like them, for your Father knows what things you need before you ask him.

⁹ Therefore pray like this:

'Our Father in heaven,
may your name be honored as holy.

¹⁰ May your kingdom come.
May your will be done
on earth as it is in heaven.

¹¹ Give us today our daily bread.

¹² Forgive us our debts,
as we also have forgiven our debtors.

¹³ Do not bring us into temptation,
but deliver us from the evil one.' [1]

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

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

¹⁹ "Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal. ²⁰ Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. ²¹ For where your treasure is, there will your heart be also. ²² The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. ²³ But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! ²⁴ No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. ²⁵ Therefore I say to you, do not worry about your life, what you will eat or what you will drink; or about your body, what you will wear. For is not life more than food, and the body more than clothes? ²⁶ Look at the birds in the sky. They do not sow or reap or gather into barns, but your heavenly Father feeds them. Are you not more valuable than they are? ²⁷ Which one of you by being anxious can add one cubit to his lifespan? ²⁸ Why are you anxious about clothing? Think about the lilies in the fields, how they grow. They do not labor, and they do not spin cloth. ²⁹ Yet I say to you, even Solomon in all his glory was not clothed like one of these. ³⁰ If God so clothes the grass in the fields, which exists today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? ³¹ Therefore do not be anxious and say, 'What will we eat?' or 'What will we drink?' or 'What clothes will we wear?' ³² For the Gentiles search for these things, and your heavenly Father knows that you need them. ³³ But seek first his kingdom and his righteousness, and all these things will be given to you. ³⁴ Therefore, do not be anxious for tomorrow, for tomorrow will be anxious for itself. Each day has enough evil of its own.

Footnotes

6:13 ^[1]The best ancient copies do not have

Matthew 6 General Notes

Structure and formatting

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

You may wish to set apart the prayer in 6:9-11 by placing it farther to the right on the page than the rest of the text.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

Matthew 6:1

General Information:

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

Connecting Statement:

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

Watch out

This is a way to warn people to be careful.
Alternate translation: "Be careful" or "Beware"

before people to be seen by them

It is implied that those who see the person will honor him. This can be stated in active form.
Alternate translation: "in front of people just so that they can see you and give you honor for what you have done"

Father

This is an important title for God.

Matthew 6:2

do not sound a trumpet before yourself

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

Truly I say to you

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

Matthew 6:3

General Information:

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

Connecting Statement:

Jesus continues to teach his disciples about alms.

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

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

Matthew 6:4

your alms may be given in secret

This can be stated in active form. Alternate translation: "you can give to the poor without other people knowing"

Matthew 6:5

General Information:

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

Connecting Statement:

Jesus begins to teach about prayer.

so that they may be seen by people

It is implied that those who see them will give them honor. This can be stated in active form. Alternate translation: "so that people will see them and give them honor"

Truly I say to you

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

Matthew 6:6

General Information:

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

enter your inner chamber. Shut the door

"go to a private place" or "go where you can be alone"

Father, who is in secret

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

Father

This is an important title for God.

your Father who sees in secret

"your Father will see what you do in private and"

Matthew 6:7

General Information:

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

do not make useless repetitions

Possible meanings are 1) the repetitions are useless. Alternate translation: "do not keep uselessly saying things over and over again" or 2) the words or sentences are meaningless. Alternate translation: "do not keep repeating meaningless words"

they will be heard

This can be stated in active form. Alternate translation: "their false gods will hear them"

Matthew 6:8

General Information:

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

Father

This is an important title for God.

you ask him

See how you translated "ask" in Matthew 5:42.

Matthew 6:9

Our Father in heaven

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

may your name be honored as holy

Here "your name" refers to God himself. This can also be expressed with an active verb. Alternate translation: "may people honor you as holy" or "may people honor you because you are holy"

may your name be honored as holy

By saying this, people show that they want to honor God as holy. Alternate translation: "help us to honor your name as holy" or "we want to honor you as holy"

Matthew 6:10

May your kingdom come

Here "kingdom" refers to God's rule as king. Alternate translation: "May you rule over everyone and everything completely"

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

This can be stated in active form. Alternate translation: "May everything on earth happen in accordance with your will, just as everything in heaven does"

Matthew 6:11

General Information:

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

daily bread

Here "bread" refers to food in general.

Matthew 6:12

debts

A debt is what one person owes another. This is a metaphor for sins.

our debtors

A debtor is a person who owes a debt to another person. This is a metaphor for those who have sinned against us.

Matthew 6:13

Do not bring us into temptation

The word "temptation," an abstract noun, can be expressed as a verb. Alternate translation: "Do not

let anything tempt us" or "Do not let anything cause us to desire to sin"

Matthew 6:14

General Information:

All instances of "you" and "your" are plural. However, Jesus is telling his hearers what will happen to them as individuals if each person does not forgive others.

their trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "when they trespass against you"

Father

This is an important title for God.

Matthew 6:15

their trespasses ... your trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "them when they trespass against you ... you when you trespass against God" or "them when they do things that harm you ... you when you do things that make your Father angry"

Matthew 6:16

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" are plural.

Connecting Statement:

Jesus begins to teach about fasting.

they disfigure their faces

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

Truly I say to you

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

Matthew 6:17

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

anoint your head

"put oil in your hair" or "groom your hair." To "anoint" the head here is to take normal care of one's hair. It has nothing to do with "Christ" meaning "anointed one." Jesus means that people

should look the same whether they are fasting or not.

Matthew 6:18

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

Father who is in secret

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

Father

This is an important title for God.

who sees in secret

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

Matthew 6:19

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are plural.

Connecting Statement:

Jesus begins to teach about money and possessions.

treasures

riches, the things to which a person gives the most value

where moth and rust destroy

"where moth and rust ruin treasures"

moth

a small, flying insect that destroys cloth

rust

a brown substance that forms on metals

Matthew 6:20

General Information:

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

store up for yourselves treasures in heaven

This is a metaphor that means do good things on earth so God will reward you in heaven.

Matthew 6:21

General Information:

All occurrences of "your" are singular, though in some languages they may also need to be translated in plural.

there will your heart be also

Here "heart" means a person's thoughts and interests.

Matthew 6:22

General Information:

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

The eye is the lamp of the body

This is a metaphor. Possible meanings are 1) the eye is like a lamp because it enables a person to see things, or 2) the eye is like a lamp shining on a person's body because it shows what the person is really like. Alternate translation: "A person's eyes are like a lamp for his body"

if your eye is good, the whole body is filled with light

Possible meanings are 1) "if your eye is good, it fills your body with light" or 2) "if your eye is good, it shows that your body is filled with light."

if your eye is good

Possible meanings are "if your eye is noble" or "if your eye sees clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are generous" or 2) "if you look at and want at what is good"

the whole body is filled with light

Possible meanings are 1) "you are full of righteousness" or 2) "you understand what is truly good"

eye is

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

Matthew 6:23

if your eye is bad, your whole body is full of darkness

Possible meanings are 1) "if your eye is bad, it fills your body with darkness" or 2) "if your eye is bad, it shows that your body is full of darkness."

if your eye is bad

Possible meanings are "if your eye is evil" or "if your eye does not see clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are greedy," or 2) "if you do not look at and want what is right."

if your eye is bad

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

your whole body is full of darkness

Possible meanings are "you are full of evil" or 2) "you will understand nothing about what is right."

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

"if that which is supposed to cause light in your body causes darkness, then your body is in complete darkness"

Matthew 6:24

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

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

You cannot serve God and wealth

"You cannot love God and money at the same time"

Matthew 6:25

General Information:

Here the instances of "you" and "your" are all plural.

I say to you

This adds emphasis to what Jesus says next.

to you

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

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

Jesus uses a question to teach the people. Alternate translation: "obviously life is more than what you eat, and your body is more than what you wear." or "clearly there are things in life that are more important than food, and there are things concerning the body that are more important than clothes."

Matthew 6:26

barns

places to store crops

Father

This is an important title for God.

Are you not more valuable than they are?

Jesus uses a question to teach the people. Alternate translation: "Obviously you are more valuable than birds."

Matthew 6:27

General Information:

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

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

Jesus uses a question to teach the people. Here to "add one cubit to his lifespan" is a metaphor for adding time to how long a person will live. Alternate translation: "None of you can, just by worrying, add years to your life. You cannot add even one minute to your life! So you should not worry about things you need."

one cubit

A cubit, a measure of a little less than half a meter, is used here as a metaphor for a short period of time.

Matthew 6:28

Why are you anxious about clothing?

Jesus uses a question to teach the people. Alternate translation: "You should not be worried about what you will wear."

Think about

"Consider"

lilies ... They do not labor, and they do not spin cloth

Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

lilies

A lily is a kind of wild flower.

Matthew 6:29

even Solomon ... was not clothed like one of these

Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

I say to you

This adds emphasis to what Jesus says next.

was not clothed like one of these

This can be stated in active form. Alternate translation: "did not wear clothes that are as beautiful as these lilies"

Matthew 6:30

so clothes the grass in the fields

Jesus continues to speak about the lilies as if they were people who wore clothes. The lilies being

clothed is a metaphor for the plants having beautiful and colorful flowers.

grass

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

is thrown into the oven

The Jews at that time used grass in their fires to cook their food. This can be stated in active form. Alternate translation: "someone throws it into a fire" or "someone burns it"

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

Jesus uses this question to teach the people that God will provide what they need. Alternate translation: "he will certainly clothe you ... faith."

you of little faith

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

Matthew 6:31

Therefore

"Because of all of this,"

What clothes will we wear

In this sentence, "clothes" is a synecdoche for material possessions. Alternate translation: "What possessions will we have"

Matthew 6:32

For the Gentiles search for these things

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

your heavenly Father knows that you need them

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

Father

This is an important title for God.

Matthew 6:33

seek first his kingdom and his righteousness

Here "kingdom" refers to God's rule as king. Alternate translation: "concern yourselves first with serving God, who is your king, and doing what is right"

all these things will be given to you

This can be stated in active form. Alternate translation: "God will provide all these things for you"

Matthew 6:34

Therefore

"Because of all this"

tomorrow will be anxious for itself

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

Chapter 7

¹ "Do not judge, and you will not be judged. ² For with the judgment you judge, you will be judged, and with the measure that you measure, it will be measured out to you. ³ Why do you look at the tiny piece of straw that is in your brother's eye, but you do not take notice of the log that is in your own eye? ⁴ How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? ⁵ You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. ⁶ Do not give what is holy to the dogs, and do not throw your pearls in front of the pigs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

⁷ "Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. ⁸ For everyone who asks, receives; everyone who seeks, finds; and to the person who knocks, it will be opened. ⁹ Or which one of you, if his son asks for a loaf of bread, will give him a stone? ¹⁰ Or if he asks for a fish, will give him a snake? ¹¹ Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him? ¹² Therefore, whatever things you want people to do to you, you should also do to them, for this is the law and the prophets.

¹³ "Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and there are many people who go through it. ¹⁴ But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

¹⁵ "Beware of false prophets, who come to you in sheep's clothing but are truly ravenous wolves. ¹⁶ By their fruits you will know them. Do people gather grapes from a thornbush or figs from thistles? ¹⁷ In the same way, every good tree produces good fruit, but the bad tree produces bad fruit. ¹⁸ A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. ¹⁹ Every tree that does not produce good fruit is chopped down and thrown into the fire. ²⁰ So then, you will recognize them by their fruits. ²¹ Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do the will of my Father who is in heaven. ²² Many people will say to me in that day, 'Lord, Lord, did we not prophesy in your name, in your name drive out demons, and in your name do many miracles?' ²³ Then will I openly declare to them, 'I never knew you! Get away from me, you who practice lawlessness!'

²⁴ "Therefore, everyone who hears my words and obeys them will be like a wise man who built his house upon a rock. ²⁵ The rain came down, the floods came, and the winds blew and beat upon that house, but it did not fall down, for it was founded on the rock. ²⁶ But everyone who hears my words and does not obey them will be like a foolish man who built his house upon the sand. ²⁷ The rain came down, the floods came, and the winds blew and struck that house, and it fell, and its destruction was complete."

²⁸ It came about that when Jesus finished speaking these words, the crowds were astonished by his teaching, ²⁹ for he taught them as one who had authority, and not as their scribes.

Matthew 7 General Notes

Structure and formatting

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

Special concepts in this chapter

Matthew 5-7

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

"By their fruits you will know them"

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

Matthew 7:1

General Information:

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

Connecting Statement:

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

Do not judge

It is implied here that "judge" has the strong meaning of "condemn harshly" or "declare guilty." Alternate translation: "Do not condemn people harshly"

you will not be judged

This can be stated in active form. Alternate translation: "God will not condemn you harshly"

Matthew 7:2

For

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

with the judgment you judge, you will be judged

This can be stated in active form. Alternate translation: "God will condemn you in the same way you condemn others"

measure

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

it will be measured out to you

This can be stated in active form. Alternate translation: "God will measure it out to you"

Matthew 7:3

General Information:

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

Why do you look ... brother's eye, but you do not take notice of the log that is in your own eye?

Jesus uses this question to rebuke the people for paying attention to other people's sins and ignoring their own. Alternate translation: "You look ... brother's eye, but you do not notice the log that is in your own eye." or "Do not look ... brother's eye and ignore the log that is in your own eye."

the tiny piece of straw that is in your brother's eye

This is a metaphor that refers to the less important faults of a fellow believer.

tiny piece of straw

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

brother

All occurrences of "brother" in 7:3-5 refer to a fellow believer, not to a literal brother or a neighbor.

the log that is in your own eye

This is a metaphor for a person's most important faults. A log could not literally go into a person's eye. Jesus is exaggerating to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults.

log

the largest part of a tree that someone has cut down

Matthew 7:4

How can you say ... your own eye?

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "You should not say ... your own eye."

Matthew 7:5

General Information:

This page has intentionally been left blank.

Matthew 7:6

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

dogs ... pigs

Jews considered these animals dirty, and God told the Jews not to eat them. They are metaphors for wicked people who do not value holy things. It would be best to translate these words literally.

pearls

These are similar to round, valuable stones or beads. They are a metaphor for the knowledge of God or precious things in general.

they may trample
"the pigs may trample"

then turn and tear
"the dogs will then turn and tear"

Matthew 7:7

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

Ask ... Seek ... Knock

These are metaphors for praying to God. The verb form shows that we are to keep praying until he answers. If your language has a form for continuing to do something over and over, use it here.

Ask

request things from someone, in this case God. See how you translated this word in Matthew 5:42.

it will be given to you

This can be stated in active form. Alternate translation: "God will give you what you need"

Seek

look for someone, in this case God

Knock

To knock on a door was a polite way to request that the person inside the house or room open the door. If knocking on a door is impolite or not done in your culture, use the word that describes how people politely ask for doors to be opened. Alternate translation: "Tell God you want him to open the door"

it will be opened to you

This can be stated in active form. Alternate translation: "God will open it for you"

Matthew 7:8

who ... asks

See how you translated "ask" in Matthew 5:42.

Matthew 7:9

Or which one of you ... a stone?

Jesus uses a question to teach the people. Alternate translation: "There is not one person among you ... a stone."

son asks

See how you translated "asks" in Matthew 5:42.

a loaf of bread

This refers to food in general. Alternate translation: "some food"

stone

This noun should be translated literally.

Matthew 7:10

Or if he asks for a fish, will give him a snake?

Jesus asks another question to teach the people. It is understood that Jesus is still referring to a man and his son. Alternate translation: "And there is not one person among you, if his son asks for a fish, will give him a snake."

he asks

See how you translated "asks" in Matthew 5:42.

fish ... snake

These nouns should be translated literally.

Matthew 7:11

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are plural.

how much more will your Father in heaven give ... him?

Jesus uses a question to teach the people. Alternate translation: "then your Father in heaven will most certainly give ... him."

Father

This is an important title for God.

ask him

See how you translated "asks" in Matthew 5:42.

Matthew 7:12

whatever things you want people to do to you

"whatever way you want others to act toward you"

for this is the law and the prophets

Here "law" and "prophets" refer to what Moses and the prophets wrote. Alternate translation: "for this is what Moses and the prophets teach in the scriptures"

Matthew 7:13

General Information:

This image of walking through a wide gate to destruction or a narrow gate to life represents how people live and the results of how they live. When you translate, use appropriate words for "wide" and "broad" that are as different as possible from "narrow" in order to emphasize the differences between the two sets of gates and ways.

Enter through the narrow gate ... many people who go through it

This is an image of people traveling on a road and going through a gate into a kingdom. One kingdom is easy to enter; the other is hard to enter.

Enter through the narrow gate

You may need to move this to the end of verse 14:
"Therefore, enter through the narrow gate."

the gate ... the way

Possible meanings are 1) "the way" refers to the road that leads to the gate of a kingdom, or 2) the "the gate" and "the way" both refer to the entrance to the kingdom.

to destruction

This abstract noun can be translated with a verb.
Alternate translation: "to the place where people die"

Matthew 7:14

Connecting Statement:

Jesus continues to speak of people choosing how they are going to live as if they are choosing whether to go on one path or another.

to life

The abstract noun "life" can be translated using the verb "live." Alternate translation: "to the place where people live"

Matthew 7:15

Beware of

"Be on guard against"

who come to you in sheep's clothing but are truly ravenous wolves

This metaphor means that false prophets will pretend they are good and want to help people, but they are really evil and will do people harm.

ravenous wolves

wolves that are extremely hungry and that consume or destroy everything they touch

Matthew 7:16

By their fruits you will know them

This metaphor refers to a person's actions.
Alternate translation: "Just as you know a tree by the fruit that grows on it, you will know false prophets by how they act"

Do people gather ... thistles?

Jesus uses a question to teach the people. The people would have known that the answer is no.
Alternate translation: "People do not gather ... thistles."

Matthew 7:17

every good tree produces good fruit

Jesus continues to use the metaphor of fruit to refer to good prophets who produce good works or words.

the bad tree produces bad fruit

Jesus continues to use the metaphor of fruit to refer to bad prophets who produce evil works.

Matthew 7:18

General Information:

This page has intentionally been left blank.

Matthew 7:19

Every tree that does not produce good fruit is chopped down and thrown into the fire

Jesus continues to use fruit trees as a metaphor to refer to false prophets. Here, he only states what will happen to the bad trees. It is implied that the same thing will happen to the false prophets.

is chopped down and thrown into the fire

This can be stated in active form. Alternate translation: "people chop down and burn"

chopped down

See how you translated this in Matthew 3:10

Matthew 7:20

you will recognize them by their fruits

The word "their" can refer to either the prophets or the trees. This metaphor implies that the fruit of trees and the deeds of prophets both reveal whether they are good or bad. If possible, translate this in a way so that it can refer to both trees and prophets.

Matthew 7:21

will enter into the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "will live with God in heaven when he shows himself to be king"

those who do the will of my Father who is in heaven

"whoever does what my Father in heaven desires"

Father

This is an important title for God.

Matthew 7:22

in that day

Jesus said "that day" knowing his hearers would understand he was referring to the day of judgment. You should include "the day of judgment" only if your readers would not understand otherwise.

did we not prophesy ... drive out demons ... do many miracles?

The people use a question to emphasize that they did these things. Alternate translation: "we prophesied ... we drove out demons ... we did many miracles."

we

This "we" does not include Jesus.

in your name

Possible meanings are 1) "by your authority" or "by your power" or 2) "because we were doing what you wanted us to do" or 3) "because we asked you for the power to do it"

Matthew 7:23

I never knew you

This means the person does not belong to Jesus. Alternate translation: "You are not my follower" or "I have nothing to do with you"

Matthew 7:24

Therefore

"For that reason"

my words

Here "words" refers to what Jesus says.

like a wise man who built his house upon a rock

Jesus compares those who obey his words to a person who builds his house where nothing can harm it.

rock

This is the bedrock below the topsoil and clay, not a large stone or boulder above the ground.

Matthew 7:25

it was founded

This can be stated in active form. Alternate translation: "he put its foundation"

Matthew 7:26

like a foolish man who built his house upon the sand

Jesus continues the simile from the previous verse. He compares those who do not obey his words to foolish house-builders. Only a fool would build a house on a sandy place where rain, floods, and wind can sweep the sand away.

Matthew 7:27

Connecting Statement:

This is the end of Jesus's Sermon on the Mount, which began in Matthew 5:3.

fell

Use the general word in your language that describes what happens when a house falls down.

its destruction was complete

The rain, floods, and wind completely destroyed the house.

Matthew 7:28

General Information:

These verses describe how the people in the crowds reacted to Jesus's teaching in the Sermon on the Mount.

It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "When" or "After"

were astonished by his teaching

It is clear in 7:29 that they were amazed not just at what Jesus taught but also the way he taught it. Alternate translation: "were amazed by the way he taught"

Matthew 7:29

General Information:

This page has intentionally been left blank.

Chapter 8

¹ When Jesus had come down from the hill, large crowds followed him. ² Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean."

³ Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy. ⁴ Jesus said to him, "See that you say nothing to any man. Go on your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

⁵ When he was coming into Capernaum, a centurion came to him, begging him ⁶ and saying, "Lord, my servant lies at home paralyzed and in terrible agony."

⁷ Then Jesus said to him, "I will come and heal him."

⁸ The centurion answered and said, "Lord, I am not worthy that you should enter under my roof. Only say the word and my servant will be healed. ⁹ For I also am a man under authority, and I have soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

¹⁰ When Jesus heard this, he was amazed and said to those who were following him, "Truly I say to you, I have not found anyone with such faith in Israel. ¹¹ I tell you, many will come from the east and the west, and they will recline at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven. ¹² But the sons of the kingdom will be cast out into the outer darkness, where there will be weeping and grinding of teeth." ¹³ Jesus said to the centurion, "Go! As you have believed, so may it be done for you." And the servant was healed at that very hour.

¹⁴ When Jesus had come into Peter's house, he saw Peter's mother-in-law lying sick with a fever. ¹⁵ Jesus touched her hand, and the fever left her. Then she got up and started serving him. ¹⁶ When evening had come, the people brought to Jesus many who were possessed by demons. He drove out the spirits with a word and healed all who were sick. ¹⁷ This was to fulfill what was spoken through Isaiah the prophet, saying,

"He took our illnesses
and bore our diseases."

¹⁸ Now when Jesus saw the crowd around him, he gave instructions to leave for the other side of the Sea of Galilee. ¹⁹ Then a scribe came to him and said, "Teacher, I will follow you wherever you go."

²⁰ Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

²¹ Another of the disciples said to him, "Lord, allow me first to go and bury my father."

²² But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

²³ When Jesus had entered a boat, his disciples followed him into it. ²⁴ Behold, there arose a great storm on the sea, so that the boat was covered with the waves. But Jesus was asleep. ²⁵ The disciples came to him and woke him up, saying, "Save us, Lord; we are perishing!"

²⁶ Jesus said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea. Then there was a great calm.

²⁷ The men marveled and said, "What sort of man is this, that even the winds and the sea obey him?"

²⁸ When Jesus had come to the other side and to the country of the Gadarenes, two men who were possessed by demons met him. They were coming out of the tombs and were very violent, so that no traveler could pass that way. ²⁹ Behold, they cried out and said, "What do we have to do with you, Son of God? Have you come here to torment us before the set time?"

³⁰ Now a herd of many pigs was there feeding, not too far away from them. ³¹ The demons kept pleading with Jesus and saying, "If you cast us out, send us away into that herd of pigs."

³² Jesus said to them, "Go!" The demons came out and went into the pigs; and behold, the whole herd rushed down the steep hill into the sea and they died in the water. ³³ Those who had been tending the pigs ran away and they went into the city and reported everything, especially what had happened to the men who had been possessed by demons. ³⁴ Behold, all the city came out to meet Jesus. When they saw him, they begged him to leave their region.

Matthew 8 General Notes

Structure and formatting

This chapter begins a new section.

Special concepts in this chapter

Miracles

Jesus performed miracles to show that he could control things that no other people could control. He also showed that it is proper to worship him because he performed miracles. (See: authority)

Matthew 8:1

General Information:

This is the beginning of a new part of the story that contains several accounts of Jesus healing people. This theme continues through Matthew 9:35.

When Jesus had come down from the hill, large crowds followed him

"After Jesus came down from the hill, a large crowd followed him." The crowd may have included both people who had been with him on the mountain and people who had not been with him.

Matthew 8:2

Behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

a leper

"a man who had leprosy" or "a man who had a skin disease"

bowed before him

This is a sign of humble respect before Jesus.

if you are willing

"if you want to" or "if you desire." The leper knew that Jesus had the power to heal him, but he did not know if Jesus would want to touch him.

you can make me clean

Here "clean" means to be healed and to be able to live in the community again. Alternate translation: "you can heal me" or "please heal me"

Matthew 8:3

Be clean

By saying this, Jesus healed the man.

Immediately he was cleansed

"At that moment he was cleansed"

he was cleansed of his leprosy

The result of Jesus saying "Be clean" was that the man was healed. This can be stated in active form. Alternate translation: "he was well" or "the leprosy left him" or "the leprosy ended"

Matthew 8:4

to him

This refers to the man that Jesus just healed.

say nothing to any man

"do not say anything to anyone" or "do not tell anyone I healed you"

show yourself to the priest

Jewish law required that the person show his healed skin to the priest, who would then allow him or her to return to the community, to be with other people.

offer the gift that Moses commanded, for a testimony to them

The law of Moses required that someone healed of leprosy give a thanksgiving offering to the priest. When the priest accepted the gift, people would know that the man had been healed. Lepers were ostracized, banned from the community, until they had proof of their healing.

to them

This can possibly refer to 1) the priests or 2) all the people or 3) the critics of Jesus. If possible, use a pronoun that could refer to any of these groups.

Matthew 8:5

Connecting Statement:

Here the scene shifts to a different time and place and tells about Jesus healing another person.

When he was coming into Capernaum

"When Jesus was coming into Capernaum"

Matthew 8:6

paralyzed

unable to move because of disease or stroke

Matthew 8:7

Jesus said to him

"Jesus said to the centurion"

I will come and heal him

"I will come to your house and make your servant well"

Matthew 8:8

under my roof

This is an idiom that refers to inside the house. Alternate translation: "into my house"

say the word

Here "word" represents a command. Alternate translation: "give the command"

will be healed

This can be stated in active form. Alternate translation: "will become well"

Matthew 8:9

under authority ... under me

To be "under" someone means to be less important and to obey the commands of someone more important.

Matthew 8:10

Truly I say to you

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

I have not found anyone with such faith in Israel

Jesus's hearers would have thought that the Jews in Israel, who claim to be children of God, would have greater faith than anyone. Jesus is saying they are wrong and that the centurion's faith was greater.

Matthew 8:11

you

Here "you" is plural and refers to "those who were following him" in [Matthew 8:10]

from the east and the west

Using the opposites "east" and "west" is a way of saying "everywhere." Alternate translation: "from everywhere" or "from far away in every direction"

recline at the table

People in that culture would lie down beside the table while eating. This phrase indicates that all those at the table are family and close friends. The joy in the kingdom of God is frequently spoken of as if the people there were feasting. Alternate translation: "live as family and friends"

in the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "when our God in heaven shows that he is king"

Matthew 8:12

sons of the kingdom will be cast out

This can be stated in active form. Alternate translation: "God will cast the sons of the kingdom out"

the sons of the kingdom

The phrase "the sons of the kingdom" is a metonym, referring to the unbelieving Jews of the kingdom of Judea. There is also irony here because the "sons" will be thrown out while the strangers will be welcomed. Alternate translation: "those who should have allowed God to rule over them"

the outer darkness

Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. Alternate translation: "the dark place away from God"

weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. Alternate translation: "weeping and showing their extreme suffering"

Matthew 8:13

so may it be done for you

This can be stated in active form. Alternate translation: "so I will do it for you"

the servant was healed

This can be stated in active form. Alternate translation: "Jesus healed the servant"

at that very hour

"at the exact time Jesus said he would heal the servant"

Matthew 8:14

Connecting Statement:

Here the scene shifts to a different time and place and tells of Jesus healing another person.

Jesus had come

The disciples were probably with Jesus, but the focus of the story is on what Jesus said and did, so introduce the disciples only if needed to avoid wrong meaning.

Peter's mother-in-law

"the mother of Peter's wife"

Matthew 8:15

the fever left her

If your language would understand this personification to mean that the fever could think and act on its own, this can be translated as "she became better" or "Jesus healed her."

got up

"got out of bed"

Matthew 8:16

Connecting Statement:

Here the scene shifts to later that evening and tells of Jesus healing more people and casting out demons.

When evening had come

Because Jews did not work or travel on the Sabbath, "evening" may imply after the Sabbath. They waited until evening to bring people to Jesus. You do not need to mention the Sabbath unless you need to avoid wrong meaning.

many who were possessed by demons

This can be stated in active form. Alternate translation: "many people whom demons possessed" or "many people whom demons controlled"

He drove out the spirits with a word

Here "word" stands for a command. Alternate translation: "He commanded the spirits to leave"

Matthew 8:17

This was to fulfill

"Jesus did this to fulfill"

what was spoken through Isaiah the prophet

This can be stated in active form. Alternate translation: "what Isaiah the prophet had spoken"

He took our illnesses and bore our diseases

Matthew is quoting the prophet Isaiah to show that when Jesus healed people, he fulfilled what Isaiah had said would happen. These two phrases mean basically the same thing and emphasize that Jesus truly did this. Alternate translation: "Truly he took our illnesses"

Matthew 8:18

Connecting Statement:

Here the scene shifts and tells about Jesus's response to some people who wanted to follow him.

Now

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

he gave instructions

"he told his disciples"

Matthew 8:19

Then

This means after Jesus "gave instructions" but before he could get into the boat.

wherever

to any place

Matthew 8:20

Foxes have holes, and the birds of the sky have nests

Jesus answers with this proverb. This means even wild animals have somewhere to rest.

Foxes

Foxes are animals like dogs. They eat nesting birds and other small animals. If foxes are unknown in your area, use a general term for dog-like creatures or other furry animals.

holes

Foxes make holes in the ground to live in. Use the appropriate word for the place where the animal you use for "foxes" lives.

the Son of Man

Jesus is speaking about himself.

nowhere to lay his head

This refers to a place to sleep. Alternate translation: "no place of his own to sleep"

Matthew 8:21

allow me first to go and bury my father

It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is that

the man wants to do something else first before he follows Jesus.

Matthew 8:22

leave the dead to bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead": 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus.

Matthew 8:23

Connecting Statement:

Here the scene shifts to the account of Jesus calming a storm as he and his disciples cross the Sea of Galilee.

entered a boat

"got onto a boat"

his disciples followed him

Try to use the same words for "disciple" and "follow" that you used in ([Matthew 8:21-22](#)).

Matthew 8:24

Behold

This marks the beginning of another event in the larger story. Your language may have a way of showing this. Alternate translation: "Suddenly" or "Without warning"

there arose a great storm on the sea

This can be stated in active form. Alternate translation: "a powerful storm arose on the sea"

so that the boat was covered with the waves

This can be stated in active form. Alternate translation: "so that the waves covered the boat"

Matthew 8:25

General Information:

Matthew quotes the prophet Isaiah to show that Jesus's healing ministry was a fulfillment of prophecy.

woke him up, saying, "Save us

Possible meanings are 1) they first woke Jesus and then they said, "Save us" or 2) as they were waking Jesus up, they were saying "Save us."

us ... we

If you need to translate these words as inclusive or exclusive, then inclusive is best. The disciples probably meant they wanted Jesus to save the disciples and himself from drowning.

we are perishing

"we are going to die very soon." The word "perishing" is a strong word for "dying."

Matthew 8:26

to them

"to the disciples"

Why are you afraid ... faith?

Jesus was rebuking the disciples with this rhetorical question. Alternate translation: "You should not be afraid ... faith!" or "There is nothing for you to be afraid of ... faith!"

you of little faith

"you who have such little faith." Jesus addresses his disciples this way because their anxiety about the storm shows they have little faith in him to control it. See how you translated this in Matthew 6:30.

Matthew 8:27

What sort of man is this, that even the winds and the sea obey him?

"Even the winds and the sea obey him! What sort of man is this?" This rhetorical question shows that the disciples were surprised. Alternate translation: "This man is unlike any man we have ever seen! Even the wind and the waves obey him!"

even the winds and the sea obey him

For people or animals to obey or disobey is not surprising, but for wind and water to obey is very surprising. This personification describes the natural elements as being able to hear and respond like people.

Matthew 8:28

Connecting Statement:

Here the author returns to the theme of Jesus healing people. This begins an account of Jesus healing two demon-possessed men.

to the other side

"to the other side of the Sea of Galilee"

the Gadarenes

This name refers to the people who lived in the town of Gadara.

two men who were possessed by demons

This can be stated in active form. Alternate translation: "two men whom demons possessed" or "two men whom demons were controlling"

They ... were very violent, so that no traveler could pass that way

The demons that were controlling these two men were so dangerous that no one could go through that area.

Matthew 8:29

Behold

This marks the beginning of another event in the larger story. Your language may have a way of showing this.

What do we have to do with you, Son of God?

The demons use a question but they are being hostile toward Jesus. Alternate translation: "Do not bother us, Son of God!"

Son of God

This is an important title for Jesus, which describes his relationship to God.

Have you come here to torment us before the set time?

Again, the demons use a question in a hostile way. Alternate translation: "You should not disobey God by punishing us before the specific time God has set when he will punish us!"

Matthew 8:30

Now

This word is used here to mark a pause in the story. Here Matthew tells background information about a herd of pigs that had been there before Jesus arrived.

Matthew 8:31

If you cast us out

It is implied that the demons knew that Jesus was going to cast them out. Alternate translation: "Because you are going to cast us out"

us

This is exclusive, meaning the demons only.

Matthew 8:32

to them

This refers to the demons inside the men.

The demons came out and went into the pigs

"The demons left the men and entered the pigs"

behold

This alerts us to pay attention to the surprising information that follows.

rushed down the steep hill

"ran quickly down the steep slope"

they died in the water

"they fell into the water and drowned"

Matthew 8:33

Connecting Statement:

This concludes the account of Jesus healing two demon-possessed men.

tending the pigs

"taking care of the pigs"

what had happened to the men who had been possessed by demons

This can be stated in active form. Alternate translation: "what Jesus did to help the men whom demons had controlled"

Matthew 8:34

Behold

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

all the city

The word "city" is a metonym for the people of the city. The word "all" is probably an exaggeration to emphasize how very many people came out. Not necessarily every person came out.

their region

"their area"

Chapter 9

¹ Jesus entered a boat, crossed over, and came into his own city. ² Behold, they brought to him a paralyzed man lying on a mat. Seeing their faith, Jesus said to the paralyzed man, "Son, be encouraged. Your sins have been forgiven."

³ Behold, some of the scribes said among themselves, "This man is blaspheming." ⁴ Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? ⁵ For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? ⁶ But that you may know that the Son of Man has authority on earth to forgive sins, ... " he said to the paralytic, "Get up, pick up your mat, and go to your house." ⁷ Then the man got up and went away to his house. ⁸ When the crowds saw this, they were afraid and glorified God, who had given such authority to people. ⁹ As Jesus passed by from there, he saw a man named Matthew sitting at the tax collector's tent. He said to him, "Follow me." He got up and followed him.

¹⁰ As Jesus sat down to eat in the house, behold, many tax collectors and sinners came and dined with Jesus and his disciples. ¹¹ When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

¹² When Jesus heard this, he said, "People who are strong in body do not need a physician, only those who are sick. ¹³ You should go and learn what this means: 'I desire mercy and not sacrifice.' For I came not to call the righteous to repent, but sinners."

¹⁴ Then the disciples of John came to him and said, "Why do we and the Pharisees often fast, but your disciples do not fast?"

¹⁵ Jesus said to them, "Can the sons of the wedding hall mourn while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. ¹⁶ No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made. ¹⁷ Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

¹⁸ While Jesus was saying these things to them, behold, an official came and bowed down to him. He said, "My daughter has just now died, but come and lay your hand on her, and she will live." ¹⁹ Then Jesus got up and followed him, and so did his disciples.

²⁰ Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. ²¹ For she had said to herself, "If only I touch his clothes, I will be made well."

²² But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour. ²³ When Jesus came into the official's house, he saw the flute players and the crowd making a commotion. ²⁴ He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery. ²⁵ When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. ²⁶ The news about this spread into all that region.

²⁷ As Jesus passed by from there, two blind men followed him. They kept shouting and saying, "Have mercy on us, Son of David!"

²⁸ When Jesus had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

²⁹ Then Jesus touched their eyes and said, "Let it be done to you according to your faith," ³⁰ and their eyes were opened. Then Jesus strictly commanded them and said, "See that no one knows about this." ³¹ But the two men went out and spread the news about this throughout that region.

³² As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus.
³³ When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!"

³⁴ But the Pharisees were saying, "By the ruler of the demons, he drives out demons."

³⁵ Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of disease and all kinds of sickness. ³⁶ When he saw the crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep without a shepherd. ³⁷ He said to his disciples, "The harvest is plentiful, but the laborers are few. ³⁸ Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

Matthew 9 General Notes

Special concepts in this chapter

"Sinners"

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: sin)

Other possible translation difficulties in this chapter

Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. You may have to translate the sentence so that it tells the reader who performed the action.

Rhetorical questions

Speakers in this chapter asked questions to which they already knew the answer. They asked the questions to show that they were not happy with the hearers or to teach them or to get them to think. Your language may have another way of doing this.

Proverbs

Proverbs are very short sentences that use words that are easy to remember. They teach about something that is generally true. People who understand proverbs usually have to know much about the language and culture of the speaker. When you translate the proverbs in this chapter, you may have to use many more words than the speakers used so that your readers can understand things that the original audiences understood.

Matthew 9:1

Connecting Statement:

Matthew returns to the theme, which he began in Matthew 8:1, of Jesus healing people. This begins an account of Jesus healing a paralyzed man.

Jesus entered a boat

It is implied that the disciples were with Jesus.

a boat

This is probably the same boat as in Matthew 8:23. You only need to specify this if needed to avoid confusion.

into his own city

"to the town where he lived." This refers to Capernaum.

Matthew 9:2

Behold

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

they brought

"some men from the city brought"

their faith

This refers to the faith of the men and may also include the faith of the paralyzed man.

Son

The man was not Jesus's real son. Jesus was speaking to him politely. If this is confusing, it can

also be translated "My friend" or "Young man" or even omitted.

Your sins have been forgiven

This can be stated in active form. Alternate translation: "I have forgiven your sins"

Matthew 9:3

Behold

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

among themselves

Possible meanings are 1) each one was thinking to himself, or 2) they were speaking among themselves.

blaspheming

Jesus was claiming to be able to do things the scribes thought only God can do.

Matthew 9:4

knew their thoughts

Jesus knew what they were thinking either supernaturally or because he could see them talking to each other.

Why are you thinking evil in your hearts?

Jesus used this question to rebuke the scribes. Here "hearts" refers to their minds or their thoughts. Alternate translation: "Do not think evil thoughts."

evil

This is moral evil or wickedness, not simply error in fact.

Matthew 9:5

For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said 'Your sins are forgiven.' You may think that it is harder to say 'Get up and walk,' because the proof of whether or not I can heal the man will be shown by whether or not he gets up and walks." or "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

The quotes can be translated as indirect quotes. Alternate translation: "which is easier, to tell someone that his sins are forgiven, or to tell him to get up and walk?" or "you may think that it is easier to tell someone that his sins are forgiven than to tell him to get up and walk."

Your sins are forgiven

Here "your" is singular. This can be stated in active form. Alternate translation: "I have forgiven your sins"

Matthew 9:6

that you may know

"I will prove to you." The "you" is plural.

your mat ... your house

Here "you" is singular.

go to your house

Jesus is not forbidding the man to go elsewhere. He is giving the man the opportunity to go home.

Matthew 9:7

General Information:

This page has intentionally been left blank.

Matthew 9:8

they were afraid

Possible meanings are 1) they were afraid, or 2) they were in awe. "Awe" is a feeling of wonder a person has when they see or experience something great or powerful.

who had given

"because he had given"

such authority

This refers to the authority to declare sins forgiven.

Matthew 9:9

Connecting Statement:

This concludes the account of Jesus healing a paralyzed man. Jesus then calls a tax collector to be one of his disciples.

As Jesus passed by from there

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

passed by

"was leaving" or "was going"

Matthew ... him ... He

Church tradition says that this Matthew is the author of this Gospel, but the text gives no reason to change the pronouns from "him" and "He" to "me" and "I."

He said to him

"Jesus said to Matthew"

He got up and followed him

"Matthew got up and followed Jesus." This means Matthew became Jesus's disciple.

Matthew 9:10

the house

This is probably Matthew's house, but it could also be Jesus's house. Specify only if needed to avoid confusion.

behold

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

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

Matthew 9:11

When the Pharisees saw it

"When the Pharisees saw that Jesus was eating with the tax collectors and sinful people"

Why does your teacher eat with tax collectors and sinners?

The Pharisees use this question to criticize what Jesus is doing. Alternate translation: "Your teacher should not eat with tax collectors and sinner."

Matthew 9:12

When Jesus heard this

Here "this" refers to the question the Pharisees asked about Jesus eating with tax collectors and sinners.

People who are strong in body do not need a physician, only those who are sick

Jesus answers with a proverb. He means that he eats with these kinds of people because he has come to help sinners.

People who are strong in body

"People who are healthy"

physician

doctor

those who are sick

The phrase "need a physician" is understood. Alternate translation: "people who are sick need a physician"

Matthew 9:13

You should go and learn what this means

Jesus is about to quote the scriptures. Alternate translation: "You should learn the meaning of what God said in the scriptures"

You should go

Here "you" is plural and refers to the Pharisees.

I desire mercy and not sacrifice

Jesus is quoting what the prophet Hosea wrote in the scriptures. Here, "I" refers to God.

For I came

Here "I" refers to Jesus.

the righteous

Jesus is using irony. He does not think there are any people who are righteous and do not need to repent. Alternate translation: "those who think they are righteous"

Matthew 9:14

Connecting Statement:

The disciples of John the Baptist question the fact that Jesus's disciples do not fast.

do not fast

"continue to eat regularly"

Matthew 9:15

Can the sons of the wedding hall mourn while the bridegroom is still with them?

Jesus uses a question to answer John's disciples. They all knew that people do not mourn and fast at a wedding celebration. Jesus uses this proverb to show that his disciples do not mourn because he is still there with them. Alternate translation: "The sons of the wedding hall never mourn while the bridegroom is still with them."

sons of the wedding hall

This is an idiom that refers to the men who serve a bridegroom during a wedding. Alternate translation: "bridegroom's attendants"

the days will come when

This is a way of referring to some time in the future. Alternate translation: "the time will come when" or "someday"

the bridegroom will be taken away from them

This can be stated in active form. Alternate translation: "the bridegroom will not be able to be with them any longer" or "someone will take the bridegroom away from them"

will be taken away

Jesus is probably referring to his own death, but this should not be made explicit here in the translation. To maintain the imagery of a wedding, it is best to just state that the bridegroom will not be there any longer.

Matthew 9:16

Connecting Statement:

Jesus continues to answer the question that the disciples of John had asked. He did this by giving two examples of old things and new things that people do not put together.

No man puts a piece of new cloth on an old garment

"No one sews a piece of new cloth on an old garment" or "People do not sew a piece of new cloth as a patch on an old garment"

an old garment ... the garment

"old clothing ... the clothing"

the patch will tear away from the garment

If someone were to wash the garment, the patch of new cloth would shrink, but the old garment would not shrink. This would tear the patch off the garment and leave a bigger hole.

the patch

"the piece of new cloth." This is the piece of cloth used to cover a hole in the old garment.

a worse tear will be made

This can be stated in active form. Alternate translation: "this will make the tear worse"

Matthew 9:17

Connecting Statement:

Jesus continues to answer the question that disciples of John had asked.

Neither do people put new wine into old wineskins

Jesus uses another proverb to answer John's disciples. This means the same as the proverb in Matthew 9:16.

Neither do people put

"Neither does anyone pour" or "People never put"

new wine

This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit. Alternate translation: "grape juice"

old wineskins

This refers to wineskins that have stretched and dried out because they were already used for fermenting wine.

wineskins

"wine bags" or "skin bags." These were bags made out of animal skins.

the wine will be spilled, and the wineskins will be destroyed

This can be stated in active form. Alternate translation: "and this will ruin the wineskins and spill the wine"

the skins will burst

When the new wine ferments and expands, the skins tear open because they can no longer stretch out.

fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that no one has used.

both will be preserved

This can be stated in active form. Alternate translation: "this will keep safe both the wineskins and the wine"

Matthew 9:18

Connecting Statement:

This begins an account of Jesus bringing to life the daughter of a Jewish official after she had died.

these things

This refers to the answer Jesus gave John's disciples about fasting.

behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

bowed down to him

This is a way someone would show respect in Jewish culture.

come and lay your hand on her, and she will live

This shows that the Jewish official believed Jesus had the power to bring his daughter back to life.

Matthew 9:19

his disciples

"Jesus's disciples"

Matthew 9:20

Connecting Statement:

This describes how Jesus healed another woman while he was on the way to the Jewish official's house.

Behold

The word "Behold" alerts us to a new person in the story. Your language may have a way of doing this.

who suffered from a discharge of blood

"who had been bleeding" or "who frequently had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

twelve years

"12 years"

his garment

"his robe" or "what he was wearing"

Matthew 9:21

For she had said to herself, "If only I touch his clothes, I will be made well."

She said this to herself before she touched Jesus's garment. This tells why she touched Jesus's garment.

If only I touch his clothes

According to Jewish law, because she was bleeding she was not supposed to touch anyone. She touches his clothes so that Jesus's power would heal her and yet

Matthew 9:22

But Jesus

"The woman was hoping she could touch him secretly, but Jesus"

Daughter

The woman was not Jesus's real daughter. Jesus was speaking to her politely. If this is confusing, it can also be translated "Young woman" or even omitted.

your faith has made you well

"because you believed in me, I will heal you"

the woman was healed from that hour

This can be stated in active form. Alternate translation: "Jesus healed her at that moment"

Matthew 9:23

Connecting Statement:

This returns to the account of Jesus bringing the daughter of the Jewish official back to life.

the flute players and the crowd making a commotion

This was a common way to mourn for someone who has died.

flute players

"people who play flutes"

and the crowd making a commotion

The phrase "making a commotion" applies only to "the crowd" and does not include the flute players. Alternation translation: "and the crowd making a lot of noise" or "and the noisy crowd"

Matthew 9:24

Go away

Jesus was speaking to many people, so use the plural command form if your language has one.

the girl is not dead, but she is asleep

Jesus is using a play on words. It was common in Jesus's day to refer to a dead person as one who "sleeps." But here the dead girl will get up, as though she had only been sleeping.

Matthew 9:25

When the crowd had been put outside

This can be stated in active form. Alternate translation: "After Jesus had sent the crowd outside" or "After the family had sent the people outside"

got up

"got out of bed." This is the same meaning as in Matthew 8:15.

Matthew 9:26

General Information:

This is a summary statement that describes the result of Jesus raising this girl from the dead.

Connecting Statement:

This completes the account of Jesus bringing the daughter of the Jewish official back to life.

The news about this spread into all that region

"The people of that whole region heard about it" or "The people who saw that the girl was alive started telling everyone in the whole area about it"

Matthew 9:27

Connecting Statement:

This begins the account of Jesus healing two blind men.

As Jesus passed by from there

As Jesus was leaving the region

passed by

"was leaving" or "was going"

followed him

This means they were walking behind Jesus, not necessarily that they had become his disciples.

Have mercy on us

It is implied that they wanted Jesus to heal them.

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

Matthew 9:28

When Jesus had come into the house

This could be either Jesus's own house or the house in Matthew 9:10.

Yes, Lord

The full content of their answer is not stated, but it is understood. Alternate translation: "Yes, Lord, we believe you can heal us"

Matthew 9:29

touched their eyes and said

It is not clear whether he touched both men's eyes at the same time or used only his right hand to touch one then the other. As the left hand was customarily used for unclean purposes, it is most likely that he used only his right hand. It is also not clear whether he spoke as he was touching them or touched them first and then spoke to them.

Let it be done to you according to your faith

This can be stated in active form. Alternate translation: "I will do as you have believed" or "Because you believe, I will heal you"

Matthew 9:30

their eyes were opened

This means they were able to see. This can be stated in active form. Alternate translation: "God healed their eyes" or "the two blind men were able to see"

See that no one knows about this

Here "See" means "be sure." Alternate translation: "Be sure no one finds out about this" or "Do not tell anyone that I healed you"

Matthew 9:31

But the two men

"The two men did not do what Jesus told them to do. They"

spread the news

"told many people what had happened to them"

Matthew 9:32

Connecting Statement:

This is the account of Jesus healing a demon-possessed man who could not speak, and how people responded.

behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

a mute man ... was brought to Jesus

This can be stated in active form. Alternate translation: "someone brought a mute man ... to Jesus"

mute

not able to talk

possessed by a demon

This can be stated in active form. Alternate translation: "whom a demon had possessed" or "whom a demon was controlling"

Matthew 9:33

When the demon had been driven out

This can be stated in active form. Alternate translation: "After Jesus had forced the demon out" or "After Jesus had commanded the demon to leave"

the mute man spoke

"the mute man began to speak" or "the man who had been mute spoke" or "the man, who was no longer mute, spoke"

The crowds were astonished

"The people were amazed"

This has never been seen

This can be stated in active form. Alternate translation: "This has never happened before" or "No one has ever done anything like this before"

Matthew 9:34

he drives out demons

"he forces demons to leave"

he drives

The pronoun "he" refers to Jesus.

Matthew 9:35

Connecting Statement:

This is the end of the part of the story that began in [Matthew 8:1]

all the cities

The word "all" is an exaggeration to emphasize how very many cities Jesus went to. He did not necessarily go to every one of them. Alternate translation: "many of the cities"

cities ... villages

"large villages ... small villages" or "large towns ... small towns"

the gospel of the kingdom

Here "kingdom" refers to God's rule as king. See how you translated this in [Matthew 4:23]

all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

Matthew 9:36

General Information:

This begins a new part of the story where Jesus teaches his disciples and sends them to preach and heal as he has done.

They were like sheep without a shepherd

This simile means they did not have a leader to take care of them. Alternate translation: "The people did not have a leader"

Matthew 9:37

General Information:

Jesus uses a proverb about harvesting to tell his disciples how they should respond to the needs of the crowds mentioned in the previous section.

The harvest is plentiful, but the laborers are few

Jesus uses a proverb to respond to what he is seeing. Jesus means there are a lot of people who are ready to believe God but only few people to teach them God's truth.

The harvest is plentiful

"There is plenty of ripe food for someone to collect"

laborers

"workers"

Matthew 9:38

pray to the Lord of the harvest

"pray to God, because he is in charge of the harvest"

Chapter 10

¹ Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness. ² Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; ³ Philip, and Bartholomew; Thomas, and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, who would betray him.

⁵ These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. ⁶ Go instead to the lost sheep of the house of Israel; ⁷ and as you go, preach and say, 'The kingdom of heaven is near.' ⁸ Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. ⁹ Do not carry any gold, silver, or copper in your belts. ¹⁰ Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food. ¹¹ Whatever city or village you enter, find who is worthy in it, and stay there until you leave. ¹² As you enter into the house, greet it. ¹³ If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. ¹⁴ As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. ¹⁵ Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment than for that city.

¹⁶ "See, I send you out as sheep in the midst of wolves, so be as wise as serpents and innocent as doves. ¹⁷ Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. ¹⁸ Then you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. ¹⁹ When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you at that time. ²⁰ For it is not you who will speak, but the Spirit of your Father who will speak in you. ²¹ Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. ²² You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. ²³ When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

²⁴ "A disciple is not greater than his teacher, nor a servant above his master. ²⁵ It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse would be the names they call the members of his household! ²⁶ Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. ²⁷ What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops. ²⁸ Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. ²⁹ Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. ³⁰ But even the hairs of your head are all numbered. ³¹ Do not fear. You are more valuable than many sparrows. ³² Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. ³³ But he who denies me before men, I will also deny before my Father who is in heaven.

³⁴ "Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. ³⁵ For I came to set

a man against his father,
and a daughter against her mother,
and a daughter-in-law against her mother-in-law.

³⁶ A man's enemies will be those of his own household. ³⁷ He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me. ³⁸ He who does not pick up his cross and follow after me is not worthy of me. ³⁹ He who finds his life will lose it. But he who loses his life for my sake will find it.

⁴⁰ "He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent me. ⁴¹ He who welcomes a prophet in the name of a prophet will receive a prophet's reward, and he who welcomes a righteous man in the name of a righteous man will receive a righteous man's reward. ⁴² Whoever gives to one of these little ones even a cup of cold water to drink in the name of a disciple, truly I say to you, he will in no way lose his reward."

Matthew 10 General Notes

Special concepts in this chapter

The sending of the twelve disciples

Many verses in this chapter describe how Jesus sent the twelve disciples out. He sent them to tell his message about the kingdom of heaven. They were to tell his message only in Israel and not to share it with the Gentiles.

Other possible translation difficulties in this chapter

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

"The kingdom of heaven has come near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

Matthew 10:1

Connecting Statement:

This begins an account of Jesus sending out his twelve disciples to do his work.

called his twelve disciples together

"summoned his 12 disciples"

gave them authority

Be sure that the text clearly communicates that this authority was 1) to drive out unclean spirits and 2) to heal disease and sickness.

to drive them out

"to make the unclean spirits leave"

all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

Matthew 10:2

General Information:

Here the author provides the names of the twelve apostles as background information.

Now

This word is used here to mark a pause in the story. Here Matthew tells the names of the twelve apostles.

twelve apostles

This is the same group as the "twelve disciples" in Matthew 10:1.

first

This is first in order, not in rank.

Matthew 10:3

Matthew the tax collector

"Matthew, who was a tax collector"

Matthew 10:4

the Zealot

Possible meanings are 1) "the Zealot" is a title that shows that he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) "the Zealot" is a description that shows that he was zealous for God to be honored. Alternate translation: "the zealous one" or "the passionate one"

who would betray him

"who would betray Jesus"

Matthew 10:5

General Information:

Although verse 5 begins by saying that he sent out the twelve, Jesus gave these instructions before he sent them out.

Connecting Statement:

Here Jesus begins to give instructions to his disciples about what they should do and expect when they go to preach.

These twelve Jesus sent out

"Jesus sent out these twelve men" or "It was these twelve men whom Jesus sent out"

sent out

Jesus sent them out for a particular purpose.

He instructed them

"He told them what they needed to do" or "He commanded them"

Matthew 10:6

lost sheep of the house of Israel

This is a metaphor comparing the entire nation of Israel to sheep who have strayed from their shepherd.

house of Israel

This refers to the nation of Israel. Alternate translation: "people of Israel" or "descendants of Israel"

Matthew 10:7

as you go

Here "you" is plural and refers to the twelve apostles.

The kingdom of heaven is near

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. See how you translated this in [Matthew 3:2]

Matthew 10:8

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

Heal ... raise ... cleanse ... cast out ... you have received ... give

These verbs and pronouns are plural and refer to the twelve apostles.

raise the dead

This is an idiom. Alternate translation: "cause the dead to live again"

Freely you have received, freely give

Jesus did not state what the disciples had received or were to give. Some languages may require this information in the sentence. Here "freely" means that there was no payment. Alternate translation: "Freely you have received these things, freely give them to others" or "You received these things without paying, so give them to others without making them pay"

Freely you have received, freely give

Here "received" is a metaphor that represents being made able to do things, and "give" is a metaphor that represents doing things for others. Alternate translation: "Freely you have received the ability to do these things, freely do them for others" or "Freely I have made you able to do these things, freely do them for others"

Matthew 10:9

your

This refers to the twelve apostles and so is plural.

gold, silver, or copper

These are metals out of which coins were made. This list is a metonym for money, so if the metals are unknown in your area, translate the list as "money."

belts

"money belts." A belt is a long strip of cloth or leather worn around the waist. It was often wide enough that it could be folded and used to carry money. Alternate translation: "purses" or "pouches"

Matthew 10:10

traveling bag

This could either be any bag used to carry things on a journey, or a bag used by someone to collect food or money.

an extra tunic

Use the same word you used for "tunic" in Matthew 5:40.

laborer worker

his food

Here "food" refers to anything a person needs. Alternate translation: "what he needs"

Matthew 10:11

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go out to preach.

Whatever city or village you enter

"Whenever you enter a city or village" or "When you go into any city or village"

city ... village

"large village ... small village" or "large town ... small town." See how you translated this in Matthew 9:35.

you

This is plural and refers to the twelve apostles.

worthy

A "worthy" person is a person who is willing to welcome the disciples.

stay there until you leave

The full meaning of the statement can be made explicit. Alternate translation: "stay in that person's house until you leave the town or village"

Matthew 10:12

As you enter into the house, greet it

The phrase "greet it" means greet the house. A common greeting in those days was "Peace be to this house!" Here "house" represents the people who live in the house. Alternate translation: "As you enter the house, greet the people who live in it"

you

This is plural and refers to the twelve apostles.

Matthew 10:13

your ... your

These are plural and refer to the twelve apostles.

the house is worthy ... not worthy

Here "the house" represents those who live in the house. A "worthy" person is a person who is willing to welcome the disciples. Jesus compares this person to one who is "not worthy," a person who does not welcome the disciples. Alternate translation: "the people who live in that house receive you well" or "the people who live in that house treat you well"

let your peace come upon it

The word "it" refers to the house, which represents the people who live in the house. Alternate translation: "let them receive your peace" or "let them receive the peace that you greeted them with"

if it is not worthy

The word "it" means the house. Here "house" refers to the people who live in the house. Alternate translation: "if they do not receive you well" or "if they do not treat you well"

let your peace return to you

Possible meanings are 1) if the household was not worthy, then God would hold back peace or blessings from that household or 2) if the household was not worthy, then the apostles were supposed to do something, such as asking God not to honor their greeting of peace. If your language has a similar meaning of taking back a greeting or its effects, that should be used here.

Matthew 10:14

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

As for those who do not receive you or listen

"If no people in that house or city will receive you or listen"

you ... your

This is plural and refers to the twelve apostles.

listen to your words

Here "words" refers to what the disciples say. Alternate translation: "listen to your message" or "listen to what you have to say"

city

You should translate this the same way you did in Matthew 10:11.

shake off the dust from your feet

"shake the dust off your feet as you leave." This is a sign that God has rejected the people of that house or city.

Matthew 10:15

Truly I say to you

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

it will be more bearable

"the suffering will be less"

the land of Sodom and Gomorrah

This refers to the people who lived in Sodom and Gomorrah. Alternate translation: "the people who lived in the cities of Sodom and Gomorrah"

that city

This refers to the people in the city that does not receive the apostles or listen to their message. Alternate translation: "the people of the city that does not receive you"

Matthew 10:16

Connecting Statement:

Jesus continues to instruct his disciples. Here he begins to tell them about the persecution they will endure when they go out to preach.

See, I send

The word "See" here adds emphasis to what follows. Alternate translation: "Look, I send" or "Listen, I send" or "Pay attention to what I am about to tell you. I send"

I send you out

Jesus is sending them out for a particular purpose.

as sheep in the midst of wolves

Sheep are defenseless animals that wolves often attack. Jesus is stating that people may harm the disciples. Alternate translation: "as sheep among people who are like dangerous wolves" or "as sheep among people who act the way dangerous animals act"

be as wise as serpents and innocent as doves

Jesus is telling the disciples they must be cautious and harmless among the people. If comparing the disciples to serpents or doves is confusing, it might be better not to state the similes. Alternate translation: "act with understanding and caution, as well as with innocence and virtue"

Matthew 10:17

Watch out for people! They will

You can translate with "because" to show how these two statements relate. Alternate translation: "Watch out for people because they will"

will deliver you up to

"will put you under the control of"

councils

local religious leaders or elders who together keep peace in the community

whip you

"beat you with a whip"

Matthew 10:18

you will be brought

This can be stated in active form. Alternate translation: "they will bring you" or "they will drag you"

for my sake

"because you belong to me" or "because you follow me"

to them and to the Gentiles

The pronoun "them" refers either to the "governors and kings" or to the Jewish accusers.

Matthew 10:19

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

When they deliver you up

"When people take you to the councils." The "people" here are the same "people" as in Matthew 10:17.

you ... you

These are plural and refer to the twelve apostles.

do not be anxious

"do not worry"

how or what you will speak

"how you are to speak or what you are to say." The two ideas may be combined: "what you are to say"

for what to say will be given to you

This can be stated in active form. Alternate translation: "for the Holy Spirit will tell you what to say"

at that time

"right then" or "at that time"

Matthew 10:20

you ... your

These are plural and refer to the twelve apostles.

the Spirit of your Father

If necessary, this can be translated as "the Spirit of God your heavenly Father" or a footnote can be added to make it clear that this refers to God the Holy Spirit and not to the spirit of an earthly father.

Father

This is an important title for God.

in you

"through you"

Matthew 10:21

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

Brother will deliver up brother to death

"One brother will deliver up his brother to death" or "Brothers will deliver up their brothers to death." Jesus speaks of something that will happen many times.

deliver up brother to death

The abstract noun "death" can be translated as a verb. Alternate translation: "hand brother over to authorities who will execute him"

a father his child

These words can be translated as a complete sentence. Alternate translation: "fathers will deliver up their children to death"

rise up against

"rebel against" or "turn against"

cause them to be put to death

This can be translated in active form. Alternate translation: "have them put to death" or "have the authorities execute them"

Matthew 10:22

You will be hated by everyone

This can be translated in active form. Alternate translation: "Everyone will hate you" or "All people will hate you"

You

This is plural and refers to the twelve disciples.

because of my name

Here "name" refers to the entire person. Alternate translation: "because of me" or "because you trust in me"

whoever endures

"whoever stays faithful"

to the end

It is not clear whether the "end" means when a person dies, when the persecution ends, or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

that person will be saved

This can be stated in active form. Alternate translation: "God will deliver that person"

Matthew 10:23

in this city

Here "this" does not refer to a specific city. Alternate translation: "in one city"

flee to the next

"flee to the next city"

truly I say to you

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

before the Son of Man has

Jesus is speaking about himself. Alternate translation: "before I, the Son of Man, have"

has come

"arrives"

Matthew 10:24

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

A disciple is not greater than his teacher, nor a servant above his master

Jesus is using a proverb to teach his disciples a general truth. Jesus is emphasizing that the disciples should not expect people to treat them any better than the people treat Jesus.

A disciple is not greater than his teacher

"A disciple is always less important than his teacher" or "A teacher is always more important than his disciple"

nor a servant above his master

"and a servant is always less important than his master" or "and a master is always more important than his servant"

Matthew 10:25

It is enough for the disciple that he should be like his teacher

"The disciple should be satisfied to become like his teacher"

be like his teacher

If necessary, you can make explicit how the disciple becomes like the teacher. Alternate translation: "know as much as his teacher knows"

the servant like his master

If necessary, you can make explicit how the servant becomes like the master. Alternate translation: "the

servant should be satisfied to become only as important as his master"

If they have called the master ... how much worse ... they call ... the members of his household

Again Jesus is emphasizing that since people have mistreated him, his disciples should expect people to treat them the same or worse.

how much worse would be the names they call the members of his household

"the names that they call the members of his household will certainly be much worse" or "they will certainly call the members of his household much worse names"

If they have called

"Since people have called"

the master of the house

Jesus is using this as a metaphor for himself.

Beelzebul

This name can either be 1) transcribed directly as "Beelzebul" or 2) translated with its original, intended meaning of "Satan."

his household

This is a metaphor for Jesus's disciples.

Matthew 10:26

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

do not fear them

Here "them" refers to the people who mistreat followers of Jesus.

there is nothing concealed that will not be revealed, and nothing hidden that will not be known

Both of these statements mean the same thing. Being concealed or hidden represents being kept secret, and being revealed represents being made known. Jesus is emphasizing that God will make all things known. This can be stated in active form. Alternate translation: "God will reveal the things that people hide"

Matthew 10:27

What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops

Both of these statements mean the same thing. Jesus is emphasizing that the disciples should tell everyone what he tells the disciples in private. Alternate translation: "Tell people in the daylight what I tell you in the darkness, and proclaim upon the housetops what you hear softly in your ear"

What I tell you in the darkness, say in the daylight

Here "darkness" is a metonym for "night" which is a metonym for "private." Here "daylight" is a metonym for "public." Alternate translation: "What I tell you privately at night, say in public in the daylight"

what you hear softly in your ear

This is a way of referring to whispering. Alternate translation: "what I whisper to you"

proclaim upon the housetops

Housetops where Jesus lived were flat, and people far away could hear anyone speaking with a loud voice from one. Here "housetops" refers to any place where all people can hear. Alternate translation: "speak loudly in a public place for all to hear"

Matthew 10:28

General Information:

Here Jesus also begins to give reasons why his disciples should not be afraid of the persecution they might experience.

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go to preach.

Do not be afraid of those who kill the body but are unable to kill the soul

This is not distinguishing between people who cannot kill the soul and people who can kill the soul. No person can kill the soul. Alternate translation: "Do not be afraid of people. They can kill the body, but they cannot kill the soul"

kill the body

This means to cause physical death. If these words are awkward, they can be translated as "kill you" or "kill other people."

body

the part of a person that can be touched, as opposed to the soul or spirit

kill the soul

This means to harm people after they have physically died.

soul

the part of a person that cannot be touched and that lives on after the physical body dies

fear him who is able

You can add "because" to clarify why people should fear God. Alternate translation: "fear God because he is able"

Matthew 10:29

Are not two sparrows sold for a small coin?

Jesus states this proverb as a question to teach his disciples. Alternate translation: "Think about the sparrows. They have so little value that you can buy two of them for only one small coin."

sparrows

These are very small, seed-eating birds. Alternate translation: "small birds"

a small coin

This is often translated as the least valuable coin available in your country. It refers to a copper coin worth about one-sixteenth of a day's wage for a laborer. Alternate translation: "very little money"

not one of them falls to the ground without your Father's knowledge

This can be stated in a positive form. Alternate translation: "your Father knows when every one of them falls to the ground"

Father

This is an important title for God.

Matthew 10:30

even the hairs of your head are all numbered

This can be stated in active form. Alternate translation: "God knows even how many hairs are on your head"

numbered "counted"

Matthew 10:31

You are more valuable than many sparrows

"God values you more than many sparrows"

Matthew 10:32

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

everyone who confesses me ... I will also confess before my Father

"whoever confesses me ... I will also confess before my Father" or "if anyone confesses me ... I will also confess him before my Father"

confesses me before men

"tells others that he is my disciple" or "acknowledges before other people that he is loyal to me"

I will also confess before my Father who is in heaven

You can make explicit the information that is understood. Alternate translation: "I will also

acknowledge before my Father who is in heaven that that person belongs to me"

my Father who is in heaven

"my heavenly Father"

Father

This is an important title for God.

Matthew 10:33

he who denies me ... I will also deny before my Father

"whoever denies me ... I will also deny before my Father" or "if anyone denies me ... I will also deny him before my Father"

denies me before men

"denies to other people that he is loyal to me" or "refuses to acknowledge to others that he is my disciple"

I will also deny before my Father who is in heaven

You can make explicit the information that is understood. Alternate translation: "I will deny before my Father who is in heaven that this person belongs to me"

Matthew 10:34

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

Do not think

"Do not suppose" or "You must not think"

upon the earth

This refers to the people who live on the earth. Alternate translation: "to the people of the earth" or "to people"

a sword

This refers to division, fighting, and killing among people.

Matthew 10:35

to set ... against

"to cause ... to fight against"

a man against his father

"a son against his father"

Matthew 10:36

A man's enemies

"A person's enemies" or "A person's worst enemies"

those of his own household

"members of his own family"

Matthew 10:37

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

He who loves ... is not worthy

Here "he" means any person in general. Alternate translation: "Those who love ... are not worthy" or "If you love ... you are not worthy"

loves

The word for "love" here refers to "brotherly love" or "love from a friend." Alternate translation: "cares for" or "is devoted to" or "is fond of"

worthy of me

"deserve to belong to me" or "worthy to be my disciple"

Matthew 10:38

pick up his cross and follow after me

"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "obey me even to the point of suffering and dying"

pick up

"take up" or "pick up and carry"

Matthew 10:39

He who finds his life will lose it. But he who loses ... will find it

Jesus uses a proverb to teach his disciples. This should be translated with as few words as possible. Alternate translation: "Those who find their lives will lose them. But those who lose their lives ... will find them" or "If you find your life you will lose it. But if you lose your life ... you will find it"

finds

This is a metaphor for "keeps" or "saves." Alternate translation: "tries to keep" or "tries to save"

will lose it

This does not mean the person will die. It is a metaphor that means the person will not experience spiritual life with God. Alternate translation: "will not have true life"

who loses his life

This does not mean to die. It is a metaphor that means a person considers obeying Jesus more important than his own life. Alternate translation: "who denies himself"

for my sake

"because he trusts me" or "on my account" or "because of me." This is the same idea as "for my sake" in Matthew 10:18.

will find it

This metaphor means the person will experience spiritual life with God. Alternate translation: "will find true life"

Matthew 10:40

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

He who welcomes

This means he receives someone as a guest.

He who

The word "He" refers to anyone in general. Alternate translation: "Whoever" or "Anyone who" or "The one who"

you

This is plural and refers to the twelve apostles to whom Jesus is speaking.

He who welcomes you welcomes me

Jesus means that when someone welcomes you, it is like welcoming him. Alternate translation: "When someone welcomes you, it is like he is welcoming me" or "If someone welcomes you, it is as if he were welcoming me"

he who welcomes me also welcomes him who sent me

This means that when someone welcomes Jesus, it is like welcoming God. Alternate translation: "When someone welcomes me, it is like he is welcoming God the Father who sent me" or "If someone welcomes me, it is as if he were welcoming God the Father who sent me"

Matthew 10:41

in the name of a prophet

"because that prophet is a prophet" or "because he knows that that person is a prophet." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a prophet.

a prophet's reward

This refers to the reward that God gives the prophet, not to the reward that a prophet gives to another person.

in the name of a righteous man

"because that righteous man is a righteous man" or "because he knows that that person is righteous." That is, the one who welcomes will receive the

reward because he knew that the person he was welcoming was a righteous man.

a righteous man's reward

This refers to the reward God gives to a righteous person, not a reward that a righteous person gives to another person.

Matthew 10:42

Connecting Statement:

Jesus finishes instructing his disciples about what they should do and expect when they go to preach.

Whoever gives

"Anyone who gives"

one of these little ones

"one of these lowly ones" or "the least important of these." The phrase "one of these" here refers to one of Jesus's disciples.

in the name of a disciple

"because that disciple" or "because he knows that that person is a disciple." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a disciple.

truly I say to you

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

he will ... his reward

Here "he" and "his" refer to the one who is giving.

he will in no way lose

"God will not deny him." This has nothing to do with having a possession taken away. It can be stated in positive form. Alternate translation: "God will certainly give him"

Chapter 11

¹ It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and preach in their cities. ² Now when John heard in the prison about the deeds of the Christ, he sent a message by his disciples ³ and said to him, "Are you the one who is coming, or should we look for another?"

⁴ Jesus answered and said to them, "Go and report to John what you see and hear. ⁵ The blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing again, the dead are being raised back to life, and the gospel is being preached to the poor. ⁶ Blessed is anyone who does not stumble because of me."

⁷ As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in the desert to see—a reed being shaken by the wind? ⁸ But what did you go out to see—a man dressed in soft clothing? Really, those who wear soft clothing live in kings' houses. ⁹ But what did you go out to see—a prophet? Yes, I say to you, and much more than a prophet. ¹⁰ This is he of whom it was written,

'See, I am sending my messenger before your face,
who will prepare your way before you.'

¹¹ Truly I say to you that among those born of women, there has not arisen anyone greater than John the Baptist. Yet the least important person in the kingdom of heaven is greater than he is. ¹² From the days of John the Baptist until now, the kingdom of heaven suffers violence, and men of violence take it by force.

¹³ For all the prophets and the law have been prophesying until John; ¹⁴ and if you are willing to accept it, he is Elijah who was to come. ¹⁵ He who has ears to hear, let him hear. ¹⁶ To what should I compare this generation? It is like children sitting in the marketplaces calling out to the others, ¹⁷ saying:

'We played a flute for you,
and you did not dance.
We mourned,
and you did not weep.'

¹⁸ For John came not eating bread or drinking wine, and they say, 'He has a demon.' ¹⁹ The Son of Man came eating and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her deeds."

²⁰ Then Jesus began to denounce the cities in which most of his miracles were done, because they had not repented. ²¹ "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. ²² But, I tell you it will be more tolerable for Tyre and Sidon at the day of judgment than for you. ²³ You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in Sodom there had been done the miracles that were done in you, it would still have remained until today. ²⁴ But I say to you that it will be easier for the land of Sodom in the day of judgment than for you."

²⁵ At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding, and revealed them to little children. ²⁶ Yes, Father, for this was pleasing in your sight. ²⁷ All things have been entrusted to me from my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. ²⁸ Come to me, all you who labor and are heavy burdened, and I will give you rest. ²⁹ Take my yoke on you and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy and my burden is light."

Matthew 11 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 11:10.

Some scholars believe that [Matthew 11:20](#) begins a new stage in the ministry of Christ because of Israel's rejection of him.

Special concepts in this chapter

Hidden revelation

After [Matthew 11:20](#) Jesus begins to reveal information about himself and about the plans of God the Father, while hiding this information from those who reject him ([Matthew 11:25](#)).

Other possible translation difficulties in this chapter

"The kingdom of heaven is near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when John spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

Matthew 11:1

General Information:

This is the beginning of a new part of the story where Matthew tells of how Jesus responded to disciples of John the Baptist.

It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "Then when" or "After"

had finished instructing

"had finished teaching" or "had finished commanding."

his twelve disciples

This refers to the twelve chosen apostles of Jesus.

in their cities

Here "their" refers to all the Jews in general.

Matthew 11:2

Now

This word is used here to mark a new part of the story.

when John heard in the prison about

This is the first mention of John being in prison. Some languages may need to state that he had been put in prison or that he was in prison. Alternate translation: "Now John had been put in prison. When he heard about" or "When John, who was in prison, heard about"

he sent a message by his disciples

John the Baptist sent his own disciples with a message to Jesus.

Matthew 11:3

said to him

The pronoun "him" refers to Jesus.

Are you the one who is coming

"Are you the one whom we are expecting to come." This is another way to refer to the Messiah or Christ.

should we look for another

"should we be expecting someone else." The pronoun "we" refers to all Jews, not only John's disciples.

Matthew 11:4

report to John

"tell John"

Matthew 11:5

lepers are being cleansed

This can be stated in active form. Alternate translation: "I am healing lepers"

the dead are being raised back to life

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "people who have died are being caused to live again" or "I am causing those who have died to become alive again" and

the gospel is being preached to the poor

This can be stated in active form. Alternate translation: "I am preaching good news to the poor"

the poor

This nominal adjective can be translated as a noun phrase. Alternate translation: "poor people"

Matthew 11:6

General Information:

This page has intentionally been left blank.

Matthew 11:7

Connecting Statement:

Jesus begins to talk to the crowds about John the Baptist.

What did you go out in the desert to see—a reed ... wind?

Jesus uses a question to cause the people to think about what kind of person John the Baptist is. Alternate translation: "Surely you did not go out to the desert to see a reed ... wind!"

a reed being shaken by the wind

Possible meanings are 1) Jesus mean the literal plants by the Jordan River or 2) Jesus is using a metaphor to mean a kind of person. Alternate translation: "a man who easily changes his mind and is like a reed blowing back and forth in the wind"

being shaken by the wind

This can be translated in active form. Alternate translation: "swaying in the wind" or "blowing in the wind"

Matthew 11:8

But what did you go out to see—a man ... clothing?

Jesus uses a question to cause the people to think about what kind of person John the Baptist is. Alternate translation: "And surely you did not go out to the desert to see a man ... clothing!"

dressed in soft clothing

"wearing expensive clothing." Rich people wore this kind of clothing.

Really

This word adds emphasis to what follows. Alternate translation: "Indeed"

kings' houses

"kings' palaces"

Matthew 11:9

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

But what did you go out to see—a prophet?

Jesus uses a question to make the people think about what kind of man John the Baptist is. Alternate translation: "But surely you went out to the desert to see a prophet!"

Yes, I say to you,

"I say to you yes,"

much more than a prophet

This can be translated as a complete sentence. Alternate translation: "the person you saw was much more than a prophet"

much more than

much more important than

Matthew 11:10

General Information:

Here, Jesus quotes the prophet Malachi to show that the life and ministry of John the Baptist fulfilled prophecy.

This is he of whom it was written

This can be stated in active form. Alternate translation: "This is what the prophet Malachi wrote long ago about John the Baptist"

I am sending my messenger

The pronouns "I" and "my" refer to God. Malachi is quoting what God said.

before your face

Here "your" is singular, because God was speaking to the Messiah in the quotation. Also, "face" refers to the whole person. Alternate translation: "in front of you" or "to go ahead of you"

prepare your way before you

This is a metaphor that means the messenger will prepare the people to receive the Messiah's message.

Matthew 11:11

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

Truly I say to you

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

among those born of women, there has not arisen anyone greater than John the Baptist

The word "arisen" is a metaphor for being active, referring here to John's activity as a prophet. Alternate translation: "no one born of women has been a greater prophet than John the Baptist"

among those born of women

Even though Adam and Eve were not born of a woman, this is a way of referring to all humans. Alternate translation: "out of all people who have ever lived"

the least important person in the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, try to keep "heaven" in your translation. Alternate translation: "the least important person under the rule of our God in heaven"

is greater than he is

"is more important than John is"

Matthew 11:12

From the days of John the Baptist

"From the time John began preaching his message." The word "days" probably refers here to a period of months or even years.

the kingdom of heaven suffers violence, and men of violence take it by force

There are various possible interpretations of this verse. The UDB assumes that it means that some people want to use God's kingdom for their own selfish purposes and that they are willing to use force against other people to accomplish this. Other versions assume a positive interpretation, that the call to enter the kingdom of God has become so urgent that people must act in an extreme manner in order to answer that call and to resist the temptation to sin further. A third interpretation is that violent people are harming God's people and trying to stop God from ruling.

Matthew 11:13

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

all the prophets and the law have been prophesying until John

Here "prophets and the law" refer to the things that the prophets and Moses wrote in scripture. Alternate translation: "these are the things that the prophets and Moses have prophesied through the scriptures until the time of John the Baptist"

Matthew 11:14

if you

Here "you" is plural and refers to the crowd.

he is Elijah who was to come

The word "he" refers to John the Baptist. This does not mean John the Baptist is literally Elijah. Jesus means John the Baptist fulfills the prophecy about "Elijah, who is to come" or the next Elijah. Alternate

translation: "when the prophet Malachi said that Elijah would return, he was speaking about John the Baptist"

Matthew 11:15

He who has ears to hear, let him hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. Alternate translation: "Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey"

He who has ... let him hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "You who have ... listen"

Matthew 11:16

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

To what should I compare this generation?

Jesus uses a question to introduce a comparison between the people of that day and what children might say in the marketplace. Alternate translation: "This is what this generation is like"

this generation

"the people living now" or "these people" or "you people of this generation"

marketplaces

large, open-air areas where people buy and sell items

Matthew 11:17

Connecting Statement:

Jesus continues the parable that begins with the words "It is like" in verse 16.

saying ... and you did not weep

Jesus uses a parable to describe the people who were alive at that time. He compares them to a group of children who are trying to get the other children to play with them. However, no matter what they do, the other children will not join them. Jesus means that it does not matter if God sends someone like John the Baptist, who lives in the desert and fasts, or someone like Jesus, who celebrates with sinners and does not fast. The people, most specifically the Pharisees and religious leaders, still remain stubborn and refuse to accept God's truth.

We played a flute for you

"We" refers to the children sitting in the marketplace. Here "you" is plural and refers to the other group of children.

and you did not dance

"but you did not dance to the happy music"

We mourned

This means they sang sad songs like women did at funerals.

and you did not weep

"but you did not cry with us"

Matthew 11:18

Connecting Statement:

Jesus concludes talking to the crowds about John the Baptist.

not eating bread or drinking wine

Here "bread" refers to food. It does not mean that John never ate food. It means he fasted often, and when he ate, he did not eat good, expensive food. Alternate translation: "frequently fasting and not drinking alcohol" or "not eating fancy food and not drinking wine"

they say, 'He has a demon.'

This can be translated as an indirect quote. Alternate translation: "they say that he has a demon." or "they accuse him of having a demon."

they say

All occurrences of "they" refer to the people of that generation, and most specifically to the Pharisees and religious leaders.

Matthew 11:19

The Son of Man came

Jesus is referring to himself. Alternate translation: "I, the Son of Man, came"

came eating and drinking

This is the opposite of John's behavior. This means more than just consuming the normal amount of food and drink. It means Jesus celebrated and enjoyed good food and drink like other people did.

they say, 'Look, he is a gluttonous man and a drunkard ... sinners!'

This can be translated as an indirect quote. Alternate translation: "they say that he is a gluttonous man and a drunkard ... sinners." or "they accuse him of eating and drinking too much and of being ... sinners." If you translated "The Son of Man" as "I, the Son of man," you can state this as an indirect statement and use the first person. Alternate translation: "they say that I am a gluttonous man and a drunkard ... sinners."

he is a gluttonous man and a drunkard

"he is a greedy eater and a drunk" or "he continually eats too much food and drinks too much alcohol"

But wisdom is justified by her deeds

This is a proverb that Jesus applies to this situation, because the people who rejected both him and John were not being wise. Jesus and John the Baptist are the wise ones, and the results of their deeds prove it.

wisdom is justified by her deeds

Here "wisdom" is described as a woman who is proven to be right by what she does. Jesus means that the results of a wise person's actions prove that he is truly wise. This can be stated in active form. Alternate translation: "the results of a wise person's deeds prove that he is wise"

Matthew 11:20

General Information:

Jesus begins to denounce the people of the cities where he previously did miracles.

denounce the cities

Here "the cities" refers to the people who live there. Alternate translation: "rebuked the people of the cities" or "accuse the people of the cities of doing wrong"

cities

"towns"

in which most of his miracles were done

This can be translated in active form. Alternate translation: "in which he did most of his miracles"

miracles

"mighty works" or "works of power"

Matthew 11:21

Woe to you, Chorazin! Woe to you, Bethsaida!

Jesus speaks as if the people of the cities of Chorazin and Bethsaida were there listening to him, but they were not.

Woe to you

"How terrible it will be for you." Here "you" is singular and refers to the city. If it is more natural to refer to the people instead of a city, you could translate with a plural "you."

Chorazin ... Bethsaida ... Tyre ... Sidon

The names of these cities are used as metonyms for the people living in these cities.

If the miracles ... in sackcloth and ashes

Jesus is describing a situation that could have happened in the past, but it did not.

If the miracles had been done in Tyre and Sidon which were done in you

This can be translated with active forms. Alternate translation: "If I had done the miracles among the

people of Tyre and Sidon that I have done among you"

which were done in you

Here the "you" is plural and refers to Chorazin and Bethsaida. If it is more natural for your language, you could use a dual "you" to refer to the two cities, or a plural "you" to refer to the people of the cities.

they would have repented long ago

The pronoun "they" refers to the people of Tyre and Sidon.

would have repented

"would have shown they were sorry for their sins"

Matthew 11:22

it will be more tolerable for Tyre and Sidon at the day of judgment than for you

Here "Tyre and Sidon" refers to the people who live there. Alternate translation: "God will show more mercy to the people of Tyre and Sidon in the day of judgment than to you" or "God will punish you more severely at the day of judgment than the people of Tyre and Sidon"

than for you

Here the "you" is plural and refers to Chorazin and Bethsaida. If it is more natural for your language, you could use a dual "you" to refer to the two cities, or a plural "you" to refer to the people of the cities. The implied information can be made explicit. Alternate translation: "than for you, because you did not repent and believe in me, even though you saw me do miracles"

Matthew 11:23

Connecting Statement:

Jesus continues to rebuke the people of the cities where he previously did miracles.

You, Capernaum

Jesus now speaks to the people in the city of Capernaum as if they were listening to him, but they were not. The pronoun "you" is singular and refers to Capernaum throughout these two verses.

You

All occurrences of "you" are singular. If it is more natural to refer to the people of the city, you could translate with a plural "you."

Capernaum ... Sodom

The names of these cities refer to the people living in Capernaum and in Sodom.

do you think you will be exalted to heaven?

"do you think you will be raised up to heaven?" Jesus uses a rhetorical question to rebuke the people of Capernaum for their pride. It can be stated in active form: Alternate translation: "you cannot raise yourself up to heaven!" or "the praise

of other people will not raise you up to heaven!" or "God will not bring you up to heaven like you think he will!"

you will be brought down to Hades

This can be stated in active form. Alternate translation: "God will send you down to Hades"

For if in Sodom ... it would still have remained until today

Jesus is describing a situation that could have happened in the past, but it did not.

if in Sodom there had been done the miracles that were done in you

This can be stated in active form. Alternate translation: "if I had done the miracles among the people of Sodom that I have done among you"

miracles

"mighty works" or "works of power"

it would still have remained

The pronoun "it" refers to the city of Sodom.

Matthew 11:24

I say to you

This phrase adds emphasis to what Jesus says next.

it will be easier for the land of Sodom in the day of judgment than for you

Here "land of Sodom" refer to the people who lived there. Alternate translation: "God will show more mercy to the people of Sodom in the day of judgment than to you" or "God will punish you more severely in the day of judgment than the people of Sodom"

than for you

The implicit information can be made explicit. Alternate translation: "than for you, because you did not repent and believe in me, even though you saw me do miracles"

Matthew 11:25

General Information:

Here, Jesus prays to his heavenly Father while still in the presence of the crowd.

Father

This is an important title for God.

Lord of heaven and earth

"Lord who rules over heaven and earth." The phrase "heaven and earth" is a merism that refers to all people and things in the universe. Alternate translation: "Lord who rules over the whole universe"

you concealed these things ... and revealed them

It is not clear what is meant by "these things." If your language needs to specify what is meant, an

alternative translation might be best. Alternate translation: "you concealed these truths ... and revealed them"

you concealed these things from

"you hid these things from" or "you have not made these things known to." This verb is the opposite of "revealed."

from the wise and understanding

These nominal adjectives can be translated as adjectives. Alternate translation: "from people who are wise and understanding"

the wise and understanding

Jesus is using irony. He does not think these people are really wise. Alternate translation: "people who think they are wise and understanding"

revealed them

"made them known." The pronoun "them" refers to "these things" earlier in this verse.

to little children

Jesus compares ignorant people to little children. Jesus is emphasizing that many of those who believe him either are not well educated or do not think of themselves as wise.

Matthew 11:26

General Information:

Here, Jesus continues praying to his heavenly Father while still in the presence of the crowd.

for this was pleasing in your sight

The phrase "in your sight" is a metonym that stands for how a person considers something. Alternate translation: "for you considered it good to do this"

Matthew 11:27

General Information:

Here, Jesus begins to address the people again.

All things have been entrusted to me from my Father

This can be stated in active form. Alternate translation: "My Father has entrusted all things to me" or "My Father has given everything over to me"

All things

Possible meanings are 1) God the Father has revealed everything about himself and his kingdom to Jesus or 2) God has given all authority to Jesus.

my Father

This is an important title for God that describes the relationship between God and Jesus.

no one knows the Son except the Father

This double negative emphasizes that the Father is the only one who knows the Son. Alternate translation: "the only one who knows the Son is the Father"

no one knows

The word "knows" here means more than just being acquainted with someone. It means knowing someone intimately because of having a special relationship with him.

the Son

Jesus was referring to himself in the third person.

Son

This is an important title for Jesus, the Son of God.

no one knows the Father except the Son

"only the Son knows the Father"

Matthew 11:28

all you

All occurrences of "you" are plural.

who labor and are heavy burdened

Jesus speaks of people being discouraged in their attempts to obey all the laws as if those laws were heavy burdens and the people were laboring to carry them. Alternate translation: "who are discouraged from trying so hard" or "Who are discouraged from trying so hard to obey the laws perfectly"

I will give you rest

"I will allow you to rest from your labor and burden"

Matthew 11:29

Take my yoke on you

Jesus continues the metaphor. Jesus is inviting the people to become his disciples and follow him.

I am meek and lowly in heart

Here "meek" and "lowly in heart" mean basically the same thing. Jesus combines them to emphasize that he will be much kinder than the religious leaders. Alternate translation: "I am gentle and humble" or "I am very gentle"

lowly in heart

Here "heart" is a metonym for a person's inner being. The phrase "lowly in heart" is an idiom that means "humble." Alternate translation: "humble"

you will find rest for your souls

Here "soul" refers to the entire person. Alternate translation: "you will find rest for yourselves" or "you will be able to rest"

Matthew 11:30

Connecting Statement:

Jesus finishes speaking to the crowd.

For my yoke is easy and my burden is light

Both of these phrases mean the same thing. Jesus is emphasizing that it is easier to obey him than it is the Jewish law. Alternate translation: "For what I

place on you, you will be able to carry because it is light"

my burden is light

The word "light" here is the opposite of heavy, not the opposite of dark.

Chapter 12

¹ At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to pluck heads of grain and eat them. ² But when the Pharisees saw that, they said to Jesus, "See, your disciples do what is unlawful to do on the Sabbath."

³ But Jesus said to them, "Have you never read what David did when he was hungry, and the men who were with him? ⁴ He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and unlawful for those who were with him, but lawful only for the priests. ⁵ Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless? ⁶ But I say to you that one greater than the temple is here. ⁷ If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. ⁸ For the Son of Man is Lord of the Sabbath."

⁹ Then Jesus left from there and went into their synagogue. ¹⁰ Behold, there was a man who had a withered hand. The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

¹¹ Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a pit on the Sabbath, would not take hold of it and raise it out? ¹² How much more valuable, then, is a man than a sheep! Therefore it is lawful to do good on the Sabbath." ¹³ Then Jesus said to the man, "Stretch out your hand." He stretched it out, and it was restored to health, just like the other hand. ¹⁴ But the Pharisees went out and plotted against him. They were seeking how they might destroy him.

¹⁵ Jesus, knowing this, withdrew from there. Many people followed him, and he healed them all. ¹⁶ He commanded them not to make him known to others, ¹⁷ that it might be fulfilled, what had been said through Isaiah the prophet, saying,

¹⁸ "See, my servant whom I have chosen;
my beloved one, in whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.

¹⁹ He will not strive nor cry aloud;
neither will anyone hear his voice in the streets.

²⁰ He will not break any bruised reed;
he will not quench any smoking flax,
until he leads justice to victory,

²¹ and in his name the Gentiles will have hope."

²² Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that the mute man spoke and saw. ²³ All the crowds were amazed and said, "Can this man be the Son of David?"

²⁴ But when the Pharisees heard of this miracle, they said, "This man does not cast out demons except by Beelzebul, the prince of the demons."

²⁵ But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. ²⁶ If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? ²⁷ And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. ²⁸ But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. ²⁹ How can anyone enter the house of the strong man and take away his belongings without tying up the strong man first? Then he will steal his belongings from his house. ³⁰ The one who is not with me is against me, and the one who does not gather with me scatters. ³¹ Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. ³² Whoever speaks any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him,

neither in this world, nor in that which is to come. ³³ Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. ³⁴ You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart his mouth speaks. ³⁵ The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. ³⁶ I say to you that in the day of judgment people will give an account for every idle word they will have said. ³⁷ For by your words you will be justified, and by your words you will be condemned."

³⁸ Then certain scribes and Pharisees answered Jesus and said, "Teacher, we wish to see a sign from you."

³⁹ But Jesus answered and said to them, "An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. ⁴⁰ For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹ The men of Nineveh will stand up at the judgment with this generation of people and will condemn it. For they repented at the preaching of Jonah, and see, someone greater than Jonah is here. ⁴² The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. ⁴³ When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. ⁴⁴ Then it says, 'I will return to my house from which I came.' Having returned, it finds the house empty—it had been swept clean and put in order. ⁴⁵ Then it goes and takes along with it seven other spirits more evil than itself, and they all come in to live there. Then the final condition of that man becomes worse than the first. It will be just like that with this evil generation."

⁴⁶ While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. ⁴⁷ Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

⁴⁸ But Jesus answered and said to him who told him, "Who is my mother and who are my brothers?" ⁴⁹ Then he stretched out his hand toward his disciples and said, "See, here are my mother and my brothers! ⁵⁰ For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother."

Matthew 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:18-21, which is from the Old Testament.

Special concepts in this chapter

The Sabbath

This chapter has much to say about how God's people are to obey the Sabbath. Jesus said that the rules that the Pharisees made up did not help people obey the Sabbath the way God wanted them to. (See: sabbath)

"Blasphemy against the Spirit"

No one knows for sure what actions people perform or what words they say when they commit this sin. However, they probably insult the Holy Spirit and his work. Part of the Holy Spirit's work is to make people understand that they are sinners and that they need to have God forgive them. Therefore, anyone who does not try to stop sinning is probably committing blasphemy against the Spirit. (See: blasphemy and holyspirit)

Matthew 12:1

General Information:

This is the beginning of a new part of the story where Matthew tells of growing opposition to

Jesus's ministry. Here, the Pharisees criticize his disciples for picking grain on the Sabbath.

At that time

This marks a new part of the story. Alternate translation: "A little later"

grainfields

This is a place to plant grain. If wheat is unknown and "grain" is too general, then you can use "fields of the plant they made bread from."

pluck heads of grain and eat them

Picking grain in others' fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

to pluck heads of grain and eat them

"to pick some of the wheat and eat it" or "to pick some of the grain and eat it"

heads of grain

The heads of grain are the topmost part of the wheat plant. It holds the mature grain or seeds of the plant.

Matthew 12:2

do what is unlawful to do on the Sabbath

Picking grain in others' fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

the Pharisees

This does not mean all of the Pharisees. Alternate translation: "some Pharisees"

See, your disciples

"Look, your disciples." The Pharisees use this word to draw attention to what the disciples are doing.

Matthew 12:3

Connecting Statement:

Jesus responds to the Pharisees' criticism.

to them

"to the Pharisees"

Have you never read ... with him?

Jesus uses a question to respond to the criticism of the Pharisees. Jesus is challenging them to think about the meaning of the scriptures they have read. Alternate translation: "I know you have read about ... with him"

when he was hungry, and the men who were with him

The phrase "were hungry" is understood from the phrase "was hungry." Alternate translation: "when he was hungry and the men who were with him were hungry" or "when he and those with him were hungry"

Matthew 12:4

the house of God

During the time of David there was no temple yet. Alternate translation: "the tabernacle" or "the place for worshiping God"

bread of the presence

This is sacred bread that priests placed before God in the tabernacle. Alternate translation: "bread that the priest placed before God" or "sacred bread"

those who were with him

"the men who were with David"

but lawful only for the priests

"but, according to the law, only the priests could eat it"

Matthew 12:5

Connecting Statement:

Jesus continues to respond to the Pharisees.

Have you not read in the law that ... but are guiltless?

Jesus uses a question to respond to the criticism of the Pharisees. Jesus is challenging them to think about the meaning of what they have read in the scriptures. Alternate translation: "Surely you have read in the law of Moses that ... but are guiltless." or "You should know that the law teaches that ... but are guiltless."

profane the Sabbath

"do on the Sabbath what the law forbids them to do on that day"

are guiltless

"God will not punish them" or "God does not consider them guilty"

Matthew 12:6

I say to you

This adds emphasis to what Jesus says next.

one greater than the temple

"someone who is more important than the temple." Jesus was referring to himself as the one greater.

Matthew 12:7

General Information:

Here Jesus quotes the prophet Hosea to rebuke the Pharisees.

Connecting Statement:

Jesus continues to respond to the Pharisees.

If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless

Here Jesus quotes scripture. Alternate translation: "The prophet Hosea wrote this long ago: 'I desire mercy and not sacrifice.' If you had understood what this meant, you would not have condemned the guiltless"

I desire mercy and not sacrifice

In the law of Moses, God did command the Israelites to offer sacrifices. This means God considers mercy more important than the sacrifices.

I desire

The pronoun "I" refers to God.

the guiltless

This can be translated as an adjective. Alternate translation: "those who are not guilty"

Matthew 12:8

the Son of Man is

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

is Lord of the Sabbath

"rules over the Sabbath" or "makes the laws about what people can do on the Sabbath"

Matthew 12:9

General Information:

Here the scene shifts to a later time when the Pharisees criticize Jesus for healing a man on the Sabbath.

Then Jesus left from there

"Jesus left the grainfields" or "Then Jesus left"

their synagogue

Possible meanings are 1) the word "their" refers to the Jews of that town. Alternate translation: "the synagogue" or 2) the word "their" refers to the Pharisees that Jesus had just spoken to, and this was the synagogue that they and other Jews in that town attended. The word "their" does not mean that the Pharisees owned the synagogue. Alternate translation: "the synagogue that they attended"

Matthew 12:10

Behold

The word "Behold" alerts us to a new person in the story. Your language may have a way of doing this.

a man who had a withered hand

"a man who had a paralyzed hand" or "a man with a crippled hand"

The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

"The Pharisees wanted to accuse Jesus of sinning, so they asked him, 'Is it lawful to heal on the Sabbath?'"

Is it lawful to heal on the Sabbath

"According to the law of Moses, may a person heal another person on the Sabbath"

so that they might accuse him of sinning

They did not just want to accuse Jesus in front of the people. The Pharisees wanted Jesus to give an answer that contradicted the law of Moses so they could take him before a judge and legally charge him with breaking the law.

Matthew 12:11

Connecting Statement:

Jesus responds to the Pharisees' criticism.

What man would there be among you, who, if he had just one sheep ... would not take hold of it and raise 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. Alternate translation: "Every one of you, if you only had one sheep ... would grab the sheep and raise it out."

raise

lift

Matthew 12:12

How much more valuable, then, is a man than a sheep!

The phrase "how much more" adds emphasis to the statement. Alternate translation: "Obviously, a man is much more valuable than a sheep!" or "Just think about how much more important a man is than a sheep"

it is lawful to do good on the Sabbath

"those who do good on the Sabbath are obeying the law"

Matthew 12:13

Then Jesus said to the man, "Stretch out your hand."

This can be translated as an indirect quotation. Alternate translation: "Then Jesus commanded the man to stretch out his hand."

to the man

"to the man with the paralyzed hand" or "to the man with the crippled hand"

Stretch out your hand

"Hold out your hand" or "Extend your hand"

He stretched

"The man stretched"

it was restored to health

This can be stated in active form. Alternate translation: "it was healthy again" or "it became well again"

Matthew 12:14

plotted against him

"planned to harm Jesus"

were seeking how they might destroy him

"were discussing how they might kill Jesus"

Matthew 12:15

General Information:

This account explains how the actions of Jesus fulfilled one of the prophecies of Isaiah.

Jesus, knowing this, withdrew

"Jesus was aware of what the Pharisees were planning, so he withdrew"

withdrew from

"departed from" or "left"

Matthew 12:16

not to make him known to others

"not to tell anyone else about him"

Matthew 12:17

that it might be fulfilled, what

The phrase "that it might be fulfilled" can be translated as the beginning of a new sentence. If so, the previous verse should end with a period. Alternate translation: "This was to fulfill what"

what had been said through Isaiah the prophet, saying,

This can be stated in active form. Alternate translation: "what God had said long ago through the prophet Isaiah:"

Matthew 12:18

Connecting Statement:

Here Matthew quotes the prophet Isaiah to show that Jesus's ministry fulfilled scripture.

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

my ... I

All occurrences of these words refer to God. Isaiah is quoting what God said to him.

my beloved one, in whom my soul is well pleased

"he is my beloved one, and I am very pleased with him"

in whom my soul is well pleased

Here "soul" refers to the whole person. Alternate translation: "with whom I am very pleased"

he will proclaim justice to the Gentiles

The means that God's servant will tell the Gentiles that there will be justice. It can be stated clearly that God is the one who will bring about justice, and the abstract noun "justice" can be expressed as "what is right." Alternate translation: "he will announce to the nations that God will do for them what is right"

Matthew 12:19

Connecting Statement:

Matthew continues to quote the prophet Isaiah.

neither will anyone hear his voice in the streets

Here people not hearing his voice represents him not speaking loudly. And, "in the street" is an idiom that means "publicly." Alternate translation: "he will not he shout in the cities and towns"

He ... his

All occurrences of these words refer to God's chosen servant.

Matthew 12:20

He

All occurrences of "he" refer to God's chosen servant.

He will not break any bruised reed; he will not quench any smoking flax

Both of these statements mean the same thing. They are metaphors emphasizing that God's servant will be gentle and kind. Both "bruised reed" and "smoking flax" represent weak and hurting people. If the metaphor is confusing, you could translate the literal meaning. Alternate translation: "He will be kind to weak people, and he will be gentle to those who are hurting"

bruised reed

"damaged plant"

he will not quench any smoking flax

"he will not put out any smoking flax" or "he will not stop any smoking flax from burning"

smoking flax

This refers to a lamp wick after the flame has gone out and when it is only smoking.

flax, until

This can be translated with a new sentence: "flax. This is what he will do until"

he leads justice to victory

Leading someone to victory represents causing him to be victorious. Causing justice to be victorious

represents making things right that had been wrong. Alternate translation: "he makes everything right"

Matthew 12:21

in his name the Gentiles will have hope

The Gentiles will trust him to fulfill his promises. The abstract noun "hope" can be translated here with the verbs "trust" or "confidently wait" or "confidently expect." Alternate translation: "the Gentiles will trust in his name" or "the Gentiles will confidently wait for him to fulfill his promises"

in his name

The word "his" refers to God's servant who was spoken of in [Matthew 12:18]

Matthew 12:22

General Information:

Here the scene shifts to a later time when the Pharisees accuse Jesus of healing a man by the power of Satan.

Then someone blind and mute, possessed by a demon, was brought to Jesus

This can be stated in active form. Alternate translation: "Then someone brought to Jesus a man who was blind and mute because a demon was controlling him"

someone blind and mute

"someone who could not see and could not talk"

Matthew 12:23

All the crowds were amazed

"All the people who had seen Jesus heal the man were greatly surprised"

the Son of David

This is a title for the Christ or Messiah.

Son of

Here this means "descendant of."

Matthew 12:24

this miracle

This refers to the miracle of the healing of a blind, deaf, and demon-possessed man.

This man does not cast out demons except by Beelzebul ... demons

This double negative emphasizes that they think that the power of Beelzebul is the only thing that makes it possible for Jesus casts out demons. Alternate translation: "This man is only able to cast out demons because he is a servant of Beelzebul"

This man

The Pharisees avoid calling Jesus by name to show they reject him.

the prince of the demons

"the chief of the demons"

Matthew 12:25

General Information:

Here Jesus begins to respond to the Pharisees' accusation that he healed the man by the power of Satan.

Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand

Jesus uses a proverb to respond to the Pharisees. Both of these statements mean the same thing. They emphasize that it would not make sense for Beelzebul to use his power to fight other demons.

Every kingdom divided against itself is made desolate

Here "kingdom" refers to those who live in the kingdom. This can be translated in active form. Alternate translation: "A kingdom will not last when its people fight among themselves"

every city or house divided against itself will not stand

Here "city" refers to the people who live there, and "house" refers to a family. Being "divided against itself" represents its people fighting each other. Alternate translation: "it ruins a city or a family when the people fight each other"

Matthew 12:26

Connecting Statement:

Jesus continues to respond to the Pharisees' accusation that he healed the man by the power of Satan.

If Satan drives out Satan

The second use of Satan refers to the demons that serve Satan. Alternate translation: "If Satan works against his own demons"

How then will his kingdom stand?

Jesus uses this question to show the Pharisees that what they were saying was illogical. Alternate translation: "His kingdom would not be able to stand!" or "His kingdom would not last!"

Matthew 12:27

Beelzebul

This name refers to the same person as "Satan" (verse 26).

by whom do your sons drive them out?

Jesus uses another question to challenge the Pharisees. Alternate translation: "then you must say your followers also drive out demons by the power of Beelzebul. But you know this is not true."

your sons

Jesus was speaking to the Pharisees. The phrase "your sons" refers to their followers. This was a common way of referring to those who follow teachers or leaders. Alternate translation: "your followers"

For this reason they will be your judges

"Because your followers cast out demons by the power of God, they prove that you are wrong about me."

Matthew 12:28

Connecting Statement:

Jesus continues to respond to the Pharisees.

But if I

Here "if" does not mean Jesus is questioning how he drives out demons. Here Jesus uses the word to introduce a true statement. Alternate translation: "But because I"

then the kingdom of God has come upon you

"then the kingdom of God has arrived among you." Here "kingdom" refers to God's rule as king. Alternate translation: "this means God is establishing his rule among you"

come upon you

Here "you" is plural and refers to the people of Israel.

Matthew 12:29

How can anyone enter the house ... belongings from his house

Jesus uses a parable to continue his response to the Pharisees. Jesus means he can drive out demons because he is more powerful than Satan.

How can anyone enter ... without tying up the strong man first?

Jesus uses a question to teach the Pharisees and the crowd. Alternate translation: "No one can enter ... without tying up the strong man first." or "If a person wants to enter ... he must first tie up the strong man."

without tying up the strong man first

"without taking control of the strong man first"

Then he will steal

"The he can steal" or "Then he will be able to steal"

Matthew 12:30

who is not with me

"who does not support me" or "who does not work with me"

is against me

"opposes me" or "works against me"

the one who does not gather with me scatters

Jesus is using a metaphor that refers to a person either gathering the flock of sheep to a shepherd or making them scatter away from the shepherd. Jesus means that a person is either helping to make people become disciples of Jesus or he is making people reject Jesus.

Matthew 12:31

Connecting Statement:

Jesus continues to respond to the Pharisees.

I say to you

This adds emphasis to what Jesus says next.

say to you

Here "you" is plural. Jesus is speaking directly to the Pharisees, but he is also teaching the crowd.

every sin and blasphemy will be forgiven men

This can be stated in active form. Alternate translation: "God will forgive every sin that people commit and every evil thing they say" or "God will forgive every person who sins or says evil things"

blasphemy against the Spirit will not be forgiven

This can be stated in active form. Alternate translation: "God will not forgive the person who speaks evil things about the Holy Spirit"

Matthew 12:32

Whoever speaks any word against the Son of Man

Here "word" refers to what someone says. Alternate translation: "If a person says anything bad about the Son of Man"

the Son of Man

Jesus is speaking about himself.

that will be forgiven him

This can be stated in active form. Alternate translation: "God will forgive a person for that"

that will not be forgiven him

This can be stated in active form. Alternate translation: "God will not forgive that person"

neither in this world, nor in that which is to come

Here "this world" and "that which is to come" refer to the present life and the next life. Alternate translation: "in this life or in the next life" or "now or ever"

Matthew 12:33

Connecting Statement:

Jesus continues to respond to the Pharisees.

Make a tree good and its fruit good, or make the tree bad and its fruit bad

Possible meanings are 1) "If you make a tree good, its fruit will be good, and if you make the tree bad, its fruit will be bad" or 2) "If a tree is good, it will have good fruit, and if a tree is bad, it will have bad fruit." This was a proverb. People were to apply its truth to how they can know whether a person is good or bad.

good ... bad

"healthy ... diseased"

a tree is recognized by its fruit

This can be translated in active form. Alternate translation: "people recognize a tree by its fruit" or "people know whether a tree is good or bad by looking at its fruit"

Matthew 12:34

You offspring of vipers

Here "offspring" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. See how you translated a similar phrase in [Matthew 3:7]

You ... you

These are plural and refer to the Pharisees.

how can you say good things?

Jesus uses a question to rebuke the Pharisees. Alternate translation: "you cannot say good things." or "you can only say evil things."

out of the abundance of the heart his mouth speaks

Here "heart" is a metonym for the thoughts in a person's mind. Here "mouth" is a synecdoche that represents a person as a whole. Alternate translation: "what a person says with his mouth reveals what is in his mind"

Matthew 12:35

The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil

Jesus speaks about the "heart" as if it were a container that a person fills with good or evil things. This is a metaphor that means what a person says reveals what the person is truly like. If you want to keep this imagery, see the UDB. You can also translate the literal meaning. Alternate translation: "A man who is truly good will speak good things, and the man who is truly evil will speak evil things"

Matthew 12:36

Connecting Statement:

Jesus concludes his response to the Pharisees' accusation that he healed the man by the power of Satan.

I say to you

This adds emphasis to what Jesus says next.

people will give an account for

"God will ask people about" or "people will have to explain to God"

every idle word they will have said

Here "word" refers to something that someone says. This refers to statements that do no good. This is a metonym for statements made by people who are lazy or otherwise not doing anything good. Alternate translation: "every idle thing they will said"

idle

empty, useless, careless

Matthew 12:37

you will be justified ... you will be condemned

This can be stated in active form. Alternate translation: "God will justify you ... God will condemn you"

Matthew 12:38

Connecting Statement:

The dialogue in these verses happens immediately after Jesus responded to the Pharisees' accusation that he healed a man by the power of Satan.

we wish

"we want"

to see a sign from you

You can make explicit why they want to see a sign. Alternate translation: "to see a sign from you that proves what you say is true"

Matthew 12:39

General Information:

Here Jesus begins to rebuke the scribes and Pharisees.

An evil and adulterous generation seeks for a sign ... given to it

Jesus is speaking to the Jews of his generation. Alternate translation: "You are an evil and adulterous generation who demands signs from me ... given to you"

adulterous generation

Here "adulterous" is a metaphor for people who are not faithful to God. Alternate translation: "unfaithful generation" or "godless generation"

no sign will be given to it except the sign of Jonah

This double negative emphasizes that the sign of Jonah is the only sign that will be given. Alternate translation: "The only sign that will be given to it is the sign of Jonah"

no sign will be given to it

This can be stated in active form. Alternate translation: "God will not give it a sign"

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah"

Matthew 12:40

three days and three nights

This means complete 24-hour periods. Alternate translation: "three complete days"

the Son of Man

Jesus is speaking about himself.

in the heart of the earth

This means inside a physical grave.

Matthew 12:41

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

The men of Nineveh

"The citizens of Nineveh"

at the judgment

"on judgment day" or "when God judges people"

this generation of people

This refers to the Jews living during the time Jesus was preaching.

and will condemn it

Possible meanings are 1) "condemn" here represents accusing. Alternate translation: "and will accuse this generation of people" or 2) God will condemn this generation of people because they did not repent as the people of Nineveh had. Alternate translation: "and God will condemn this generation"

and see

"and look." This emphasizes what Jesus says next.

someone greater

"someone more important"

someone

Jesus is speaking about himself.

than Jonah is here

You can make explicit the implicit meaning of Jesus's statement. Alternate translation: "than Jonah is here, yet you still have not repented, which is why God will condemn you"

Matthew 12:42

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

Queen of the South

This refers to the Queen of Sheba. Sheba was a land south of Israel.

will rise up at the judgment

"will stand up at the judgment"

at the judgment

"on judgment day" or "when God judges people." See how you translated this in Matthew 12:41.

this generation

This refers to the Jews living during the time Jesus was preaching.

and condemn them

See how you translated a similar statement in [Matthew 12:41]

She came from the ends of the earth

Here "ends of the earth" is an idiom that means "far away." Alternate translation: "She came from very far away"

She came from the ends of the earth to hear the wisdom of Solomon

This statement explains why the Queen of the South will condemn the people of Jesus's generation. Alternate translation: "For she came"

and see

"and look." This adds emphasis to what Jesus says next.

someone greater

"someone more important"

someone

Jesus is speaking about himself.

than Solomon is here

You can make explicit the implicit meaning of Jesus's statement. Alternate translation: "than Solomon is here, yet you do not listen. That is why God will condemn you"

Matthew 12:43

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees. He begins to tell a parable.

waterless places

"dry places" or "places where no people live"

does not find it

Here "it" refers to rest.

Matthew 12:44

Then it says, 'I will return to my house from which I came.'

This can be translated as a statement rather than a quotation. Alternate translation: "So, the unclean spirit decides to return to the house from which it came."

to my house from which I came

This is a metaphor for the person in whom the unclean spirit was living. Alternate translation: "to the place I left"

it finds the house empty

Again, "house" is a metaphor for the person in whom the unclean spirit was living. Here, "empty" suggests that no one is living in the house. There is no other spirit living in the person.

it had been swept clean and put in order.

This can be stated in active form. Alternate translation: "someone had swept the house clean and has put everything in the house where it belongs"

Matthew 12:45

Connecting Statement:

Jesus finishes the parable that he began with the words "When an unclean spirit" in verse 43.

It will be just like that with this evil generation

This means that if the people of Jesus's generation do not believe him and become his disciples, they will be in a worse situation than they were before he came.

Matthew 12:46

General Information:

The arrival of Jesus's mother and brothers becomes an opportunity for him to describe his spiritual family.

behold

The word "behold" alerts us to a new people in the story. Your language may have a way of doing this.

his mother

This is Mary, Jesus's human mother.

his brothers

These are probably other children born to Mary, but it is possible that the word "brothers" here refers to Jesus's cousins.

seeking to speak

"wanting to speak"

Matthew 12:47

Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

This can be translated as an indirect quotation. Alternate translation: "Someone told Jesus that his mother and brothers were outside and wanted to speak to him."

Matthew 12:48

Connecting Statement:

This is the end of the part of the story that began in Matthew 12:1, where Matthew tells of growing opposition to Jesus's ministry.

who told him

The details of the message the person told Jesus are understood and not repeated here. Alternate translation: "who told him that his mother and brothers wanted to speak to him"

Who is my mother and who are my brothers?

Jesus uses these questions to teach the people. Alternate translation: "I will tell you who are really my mother and brothers"

Matthew 12:49

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

here are my mother and my brothers

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.

Matthew 12:50

whoever does

"anyone who does"

Father

This is an important title for God.

that person is my brother, and sister, and mother

This is a metaphor meaning that those who obey God belong to Jesus's spiritual family. This is more important than belonging to his physical family.

Chapter 13

¹ On that day Jesus went out of the house and sat beside the sea. ² A very large crowd gathered around him, so he got into a boat and sat in it while the whole crowd stood on the beach. ³ Then Jesus said many things to them in parables. He said, "Behold, a farmer went out to sow seed. ⁴ As he sowed, some seeds fell beside the road, and the birds came and devoured them. ⁵ Other seeds fell on rocky ground, where they did not have much soil. Immediately they sprang up because the soil had no depth. ⁶ But when the sun had risen, they were scorched because they had no root, and they withered away. ⁷ Other seeds fell among the thorn plants. The thorn plants grew up and choked them. ⁸ Other seeds fell on good soil and produced a crop, some one hundred times as much, some sixty, and some thirty. ⁹ He who has ears, let him hear."

¹⁰ The disciples came and said to Jesus, "Why do you talk to the crowd in parables?"

¹¹ Jesus answered and said to them, "You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given. ¹² For whoever has will be given more, and he will have an abundance. But whoever does not have, even what he has will be taken away from him. ¹³ This is why I talk to them in parables:

Though they are seeing,
they do not see;
and though they are hearing,
they do not hear, or understand.

¹⁴ To them the prophecy of Isaiah is fulfilled, that which says,

'Listening, you will hear, but you will never understand;
seeing, you will see, but you will never know.

¹⁵ For the heart of this people has become dull,
and with their ears they hardly hear,
and they have shut their eyes.

Otherwise they might see with their eyes,
and hear with their ears,
and understand with their heart and turn again,

and I would heal them.'" ¹⁶ But blessed are your eyes, for they see; and your ears, for they hear. ¹⁷ Truly I say to you that many prophets and righteous men desired to see the things that you see and did not see them. They desired to hear the things that you hear and did not hear them. ¹⁸ Listen then to the parable of the farmer who sowed his seed. ¹⁹ When anyone hears the word of the kingdom but does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed that was sown beside the road. ²⁰ What was sown on rocky ground is the person who hears the word and immediately receives it with joy, ²¹ yet he has no root in himself and he endures for a while. When tribulation or persecution arises because of the word, he quickly falls away. ²² What was sown among the thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. ²³ The seed that was sown on the good soil, this is the person who hears the word and understands it. He bears fruit and produces a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted."

²⁴ Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. ²⁵ But while people slept, his enemy came and also sowed weeds among the wheat and then went away. ²⁶ When the blades sprouted and then produced their crop, then the weeds appeared also. ²⁷ The servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How does it now have weeds?'

²⁸ "He said to them, 'An enemy has done this.'

"The servants said to him, 'So do you want us to go and pull them out?'

²⁹ "The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them. ³⁰ Let both grow together until the harvest. At the time of the harvest I will say to the reapers, 'First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn.'"

³¹ Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. ³² This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the sky come and nest in its branches." ³³ Jesus then told them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen."

³⁴ All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. ³⁵ This was in order that what had been said through the prophet might be fulfilled, when he said,

"I will open my mouth in parables.

I will say things that were hidden from the foundation of the world."

³⁶ Then Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds of the field."

³⁷ Jesus answered and said, "He who sows the good seed is the Son of Man. ³⁸ The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, ³⁹ and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. ⁴⁰ Therefore, as the weeds are gathered up and consumed by fire, so will it be at the end of the age. ⁴¹ The Son of Man will send out his angels, and they will gather out of his kingdom all stumbling blocks and those who commit lawlessness. ⁴² They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. ⁴³ Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him hear.

⁴⁴ "The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. ⁴⁵ Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. ⁴⁶ When he found one very valuable pearl, he went and sold everything that he possessed and bought it.

⁴⁷ "Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered all kinds of fish. ⁴⁸ When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good ones into containers, but the bad ones they threw away. ⁴⁹ It will be this way at the end of the age. The angels will come and separate the wicked from among the righteous. ⁵⁰ They will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

⁵¹ "Have you understood all these things?"

The disciples said to him, "Yes."

⁵² Then Jesus said to them, "Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure." ⁵³ Then it came about that when Jesus had finished these parables, he departed from that place.

⁵⁴ Then Jesus entered his own region and taught the people in their synagogue. The result was that they were astonished and said, "Where does this man get his wisdom and these miraculous powers from? ⁵⁵ Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? ⁵⁶ Are not all his sisters with us? Where did he get all these things?" ⁵⁷ They were offended by him.

But Jesus said to them, "A prophet is not without honor except in his own country and in his own family."

⁵⁸ He did not do many miracles there because of their unbelief.

Matthew 13 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:14-15, which is from the Old Testament.

This chapter begins a new section. It contains some of Jesus's parables about the kingdom of heaven.

Important figures of speech in this chapter

Metonymy

Jesus often says the word "heaven" when he wants his hearers to think of God, who lives in heaven ([Matthew 13:11](#)).

Implicit information

Speakers usually do not say things that they think their hearers already understand. When Matthew wrote that Jesus "sat beside the sea"

Metaphor

Speakers often use words for things that can be touched to speak of things that cannot be touched. Jesus spoke of a bird eating a seed to describe how Satan kept people from understanding Jesus's message ([Matthew 13:19](#)).

Other possible translation difficulties in this chapter

Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. For example, "they were scorched"

Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth ([Matthew 13:11-13](#)).

Matthew 13:1

General Information:

This is the beginning of a new part of the story where Jesus begins to teach the crowds, using parables, about the kingdom of heaven.

On that day

These events happened on the same day as those in the previous chapter.

out of the house

It is not mentioned at whose house Jesus was staying.

sat beside the sea

It is implied that he sat down to teach the people.

Matthew 13:2

so he got into a boat

It is implied that Jesus got into a boat because it would make it easier to teach the people.

a boat

This was probably an open, wooden fishing boat with a sail.

Matthew 13:3

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who sows seeds.

Jesus said many things to them in parables

"Jesus told them many things in parables"

to them

"to the people in the crowd"

Behold

"Look" or "Listen." This word calls attention to what is to be said next. Alternate translation: "Pay attention to what I am about to tell you"

a farmer went out to sow seed

"a farmer went out to scatter seeds in a field"

Matthew 13:4

As he sowed

"As the farmer scattered the seed"

beside the road

This refers to a "path" next to the field. The ground there would have been hard from people walking on it.

devoured them

"ate all the seeds"

Matthew 13:5

rocky ground

This is ground full of rocks with just a thin layer of soil on top of the rocks.

Immediately they sprang up

"The seeds quickly sprouted and grew"

Matthew 13:6

they were scorched

This can be stated in active form. Alternate translation: "the sun scorched the plants, and they became too hot"

they withered away

"the plants became dry and died"

Matthew 13:7

fell among the thorn plants

"fell where plants with thorns grew"

choked them

"choked the new sprouts." Use your word for the way weeds prevent other plants from growing well.

Matthew 13:8

produced a crop

"grew more seeds" or "gave fruit"

some one hundred times as much, some sixty, and some thirty

The words "seeds," "produced," and "crop" are understood from the previous phrase. These can be expressed clearly. Alternate translation: "some seeds produced one hundred times as much crop, some seeds produced sixty times as much crop, and some seeds produced thirty times as much crop"

one hundred ... sixty ... thirty

"100 ... 60 ... 30"

Matthew 13:9

Connecting Statement:

Jesus finishes telling a parable about a person who sows seeds.

He who has ears, let him hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has ears" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Matthew 11:15]

He who ... let him

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated a similar phrase in [Matthew 11:15]

Matthew 13:10

General Information:

This page has intentionally been left blank.

Matthew 13:11

General Information:

Jesus explains to his disciples why he teaches with parables.

You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given

This can be translated with the active form and with implied information expressed clearly. Alternate translation: "God has given you the privilege of understanding mysteries of the kingdom of heaven, but God has not given it to these people" or "God has made you able to understand mysteries of the kingdom of heaven, but he has not enabled these people to understand"

You have been given the privilege

The word "You" is plural here and refers to the disciples.

mysteries of the kingdom of heaven

Here "kingdom of heaven" refers to God's rule. The phrase "kingdom of heaven" occurs only in the book of Matthew. If possible, try to keep it in your translation. Alternate translation: "the secrets about our God in heaven and his rule"

Matthew 13:12

has will be given more

This can be translated in active form. Alternate translation: "has understanding, God will give him more understanding"

whoever does not have

"whoever does not have understanding" or "whoever does not receive what I teach"

even what he has will be taken away from him
This can be stated in active form. Alternate translation: "God will take away even what he has"

Matthew 13:13

Connecting Statement:

Jesus continues to explain to his disciples why he teaches in parables.

to them ... they

All occurrences of "them" and "they" refer to the people in the crowd.

Though they are seeing, they do not see; and though they are hearing, they do not hear, or understand.

Jesus uses this parallelism to tell and emphasize to the disciples that the crowd refuses to understand God's truth.

Though they are seeing

These words could refer to 1) them seeing what Jesus does. Alternate translation: "Though they see what I do" or 2) their ability to see with their eyes. Alternate translation: "Though they are able to see"

they do not see

Here "see" represents understanding. Alternate translation: "they do not understand"

though they are hearing

These words could refer to 1) them hearing what Jesus teaches. Alternate translation: "Though they hear what I say" or 2) their ability to hear with their ears. Alternate translation: "Though they are able to hear"

they do not hear

Here "hear" represents listening well. Alternate translation: "they do not listen well" or "they do not pay attention"

Matthew 13:14

General Information:

Here Jesus quotes the prophet Isaiah to show that the people's failure to understand Jesus's teaching is a fulfillment of prophecy.

To them the prophecy of Isaiah is fulfilled, that which says

This can be stated in active form. Alternate translation: "They are fulfilling what God said long ago through the prophet Isaiah"

Listening, you will hear, but you will never understand; seeing, you will see, but you will never know

This begins a quote from the prophet Isaiah about the unbelieving people of Isaiah's day. Jesus uses this quote to describe the very crowd that was listening to him. These statements are again parallel and emphasize that the people refused to understand God's truth.

Listening, you will hear, but you will never understand
"You will hear things, but you will not understand them." You can make explicit what the people will hear. Alternate translation: "You will hear what God says through the prophets, but you will not understand its true meaning"

seeing, you will see, but you will never know

You can make explicit what the people will see. Alternate translation: "you will see what God does through the prophets, but you will not understand it"

Matthew 13:15

Connecting Statement:

Jesus finishes quoting the prophet Isaiah.

For the heart of this people ... I would heal them

God describes the people of Israel as if they had physical diseases that cause them to be unable to learn, to see, and to hear. God wants them to come to him so he will heal them. This is all a metaphor describing the people's spiritual condition. It means the people are stubborn and refuse to receive and understand God's truth. If they would, then they would repent and God would forgive them and welcome them back as his people. If the meaning is clear, keep the metaphor in your translation.

the heart of this people has become dull

Here "heart" refers to the mind. Alternate translation: "these people's minds are slow to learn" or "these people can no longer learn"

with their ears they hardly hear

They are not physically deaf. Here "hardly hear" means they refuse to listen and learn God's truth. Alternate translation: "they refuse to use their ears to listen"

they have shut their eyes

This means they refuse to understand, not that they have literally closed their eyes. Alternate translation: "they refuse to use their eyes to see"

understand with their heart

The word "heart" here is a metonym for people's innermost being. You may need to use the word in your language for the source of people's thinking and feelings. Alternate translation: "understand with their minds"

turn again

"turn back to me" or "repent"

I would heal them

"have me heal them." This means God would heal them spiritually by forgiving their sins and receiving them again as his people. Alternate translation: "have me receive them again"

Matthew 13:16

Connecting Statement:

Jesus finishes explaining to his disciples why he teaches with parables.

But blessed are your eyes, for they see; and your ears, for they hear

Both of these statements mean the same thing. Jesus is emphasizing that they have pleased God because they have believed what Jesus has said and done.

But blessed are your eyes, for they see

Here "eyes" refers to the whole person. Alternate translation: "You are blessed because your eyes are able to see"

your ... you

All occurrences of these words are plural and refer to the disciples.

your ears, for they hear

Here "ears" refer to the whole person. You can also make clear the understood information. Alternate translation: "blessed are your ears, for they hear" "you are blessed because your ears are able to hear"

Matthew 13:17

Truly I say to you

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

you

All occurrences of this word are plural and refer to the disciples.

the things that you see

You can make explicit what they have seen. Alternate translation: "the things you have seen me do"

the things that you hear

You can make explicit what they have heard. Alternate translation: "the things you have heard me say"

Matthew 13:18

Connecting Statement:

Here Jesus begins to explain to his disciples the parable about a person who sows seeds, which he began in Matthew 13:3.

Matthew 13:19

the word of the kingdom

"the message about God's rule as king"

the evil one comes and snatches away what has been sown in his heart

Jesus speaks of Satan causing the person to forget what he has heard as if Satan were a bird snatching the seed from the ground. Alternate translation: "The evil one causes him to forget the message that he has heard just as a bird snatches away seed from the ground"

the evil one

This refers to Satan.

snatches away

Try to use a word that means to grab something away from someone who is the rightful owner.

what has been sown in his heart

This can be translated in active form: Alternate translation: "the message that God sowed in his heart" or "the message that he heard"

in his heart

Here "heart" refers to the mind of the hearer.

This is the seed that was sown beside the road

"This is the meaning of the seed that was sown beside the road" or "The road where seed was sown represents this person"

beside the road

See how you translated this in Matthew 13:4.

Matthew 13:20

Connecting Statement:

Jesus continues to explain to his disciples the parable about a person who sows seeds.

What was sown on rocky ground

The phrase "what was sown" refers to seed that fell. Alternate translation: "The seed that fell on rocky ground"

What was sown on rocky ground is

"The rocky ground where seed was sown represents" or "The rocky ground where seed fell represents"

the person who hears the word

In the parable, the seed represents the word.

the word

This represents God's message. Alternate translation: "the message" or "God's teaching"

receives it with joy

Believing the word is spoken of as receiving it. Alternate translation: "joyfully believes it"

Matthew 13:21

yet he has no root in himself and he endures for a while
 "yet he has shallow roots and only lasts for a little while." The root represents what makes a person continue to believe God's message. Alternate translation: "But like a plant that does not grow deep roots, he only endures for a little while"

he quickly falls away

Here "falls away" means stops believing. Alternate translation: "immediately he falls away" or "he quickly stops believing the message"

Matthew 13:22

Connecting Statement:

Jesus continues to explain to his disciples the parable about a person who sows seeds.

What was sown

This refers to seed that was sown or that fell. Alternate translation: "The seed that was sown" or "The seed that fell"

What was sown among the thorn plants

"The ground with the thorn plants where seed was sown"

this is the person

"this represents the person"

the word

"the message" or "God's teaching"

the cares of the world and the deceitfulness of riches choke the word

Jesus speaks about the cares of the world and the deceitfulness of riches distracting a person from obeying God's word as if they were weeds that could wind around a plant and keep it from growing. Alternate translation: "as weeds prevent good plants from growing, the cares of the world and the deceitfulness of riches keep this person from listening to God's word"

cares of the world

"the things in this world that people worry about"

the deceitfulness of riches

Jesus describes "riches" as if it were a person who could deceive someone. This means people think having more money will make them happy, but it will not. Alternate translation: "the love of money"

he becomes unfruitful

The person is spoken of as if he were a plant. Being unfruitful represents being unproductive. Alternate translation: "he becomes unproductive" or "he does not do what God wants"

Matthew 13:23

The seed that was sown on the good soil

You may have to consider "the seed" as a metonym for the soil on which the seed was sown. Alternate translation: "The good soil where seeds were sown"

He bears fruit and produces a crop

The person is spoken of as if he were a plant. Alternate translation: "Like a healthy plant that bears a crop of fruit, he is productive"

a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted

See how you translated similar phrases in [Matthew 13:8]

a hundred ... sixty ... thirty

100 ... 60 ... 30

Matthew 13:24

Connecting Statement:

Here Jesus describes the kingdom of heaven by telling a parable about a field with both wheat and weeds growing in it.

Jesus presented another parable

This metaphor speaks of Jesus telling the people the parable as if he were putting a tangible object in front of them so they could examine it. Alternate translation: "Jesus told them another parable"

The kingdom of heaven is like a man

The translation should not equate the kingdom of heaven to a man, but rather the kingdom of heaven is like the situation described in the parable.

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. Alternate translation: "When our God in heaven shows himself to be king, it will be like"

good seed

"good food seeds" or "good grain seeds." The audience probably thought that Jesus was talking about wheat.

Matthew 13:25

his enemy came

"his enemy came to the field"

weeds

These weeds look like food plants when they are young, but their grain is poison. Alternate translation: "bad seed" or "weed seeds"

Matthew 13:26

When the blades sprouted

"When the wheat seeds sprouted" or "When the plants came up"

produced their crop

"produced grain" or "produced the wheat crop"

then the weeds appeared also

"then people could see there were weeds in the field also"

Matthew 13:27

Connecting Statement:

Jesus continues to tell a parable about a field with both wheat and weeds growing in it.

the landowner

This is the same person who sowed good seed in his field.

did you not sow good seed in your field?

The servants used a question to emphasize their surprise. Alternate translation: "you sowed good seed in your field!"

did you not sow

The landowner probably had his servants plant the seeds. Alternate translation: "did we not sow"

Matthew 13:28

He said to them

"The landowner said to the servants"

So do you want us

The word "us" refers to the servants.

Matthew 13:29

Connecting Statement:

Jesus concludes the parable about a field with both wheat and weeds growing in it.

The landowner said

"The landowner said to his servants"

Matthew 13:30

I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."

You can translate this as an indirect quote. Alternate translation: "I will tell the reapers to first gather up the weeds and tie them in bundles to burn them, and then gather the wheat into my barn."

barn

a farm building that can be used for storing grain

Matthew 13:31

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a very small seed that grows into a very big plant.

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

mustard seed

a very small seed that grows into a large plant

Matthew 13:32

This seed is indeed the smallest of all seeds

Mustard seeds were the smallest seeds known to the original hearers.

But when it has grown

"But when the plant has grown"

it is greater than

"it is larger than"

becomes a tree

A mustard plant can grow about 2 to 4 meters tall.

birds of the sky

"birds"

Matthew 13:33

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about the effect that yeast has on flour.

The kingdom of heaven is like yeast

The kingdom is not like the yeast, but the spread of the kingdom is like the spreading of the yeast.

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

three measures of flour

Say "a large amount of flour" or use a term that your culture uses for measuring large amounts of flour.

until all the dough had risen

The implied information is that the yeast and the three measures of flour were made into dough for baking.

Matthew 13:34

All these things Jesus said to the crowds in parables; and he said nothing to them without a parable

Both sentences mean the same thing. They are combined to emphasize that Jesus taught the crowds only with parables.

All these things

This refers to what Jesus taught beginning at Matthew 13:1.

he said nothing to them without a parable

"he taught them nothing except by parables." The double negative can be expressed in a positive way. Alternate translation: "everything he taught them he said in parables"

Matthew 13:35

General Information:

Here the author quotes from the Psalms to show that Jesus's teaching in parables fulfilled prophecy.

what had been said through the prophet might be fulfilled, when he said

This can be stated in active form. Alternate translation: "what God told one of the prophets to write long ago might come true"

when he said

"when the prophet said"

I will open my mouth

This is an idiom that means to speak. Alternate translation: "I will speak"

things that were hidden

This can be stated in active form. Alternate translation: "things that God has kept hidden"

from the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since the beginning of the world" or "since God created the world"

Matthew 13:36

Connecting Statement:

Here the scene shifts to the house where Jesus and his disciples were staying. Jesus begins to explain to them the parable of the field that had both wheat and weeds, which he told beginning in Matthew 13:24.

went into the house

"went indoors" or "went into the house where he was staying"

Matthew 13:37

He who sows the good seed

"The one who sows the good seed" or "The sower of the good seed"

the Son of Man

Jesus is referring to himself.

Matthew 13:38

the sons of the kingdom

The idiom "sons of" refers to those who belong to or to have the same character as someone or something. Alternate translation: "the people who belong to the kingdom"

of the kingdom

Here "kingdom" refers to God the king. Alternate translation: "of God"

the sons of the evil one

The idiom "sons of" refers those who belong to or to have the same character as someone or something. Alternate translation: "the people who belong to the evil one"

Matthew 13:39

the enemy who sowed them

"the enemy who sowed the weeds"

Matthew 13:40

Connecting Statement:

Jesus finishes explaining to his disciples the parable of the field with both wheat and weeds.

Therefore, as the weeds are gathered up and consumed by fire

This can be translated in active form. Alternate translation: "Therefore, as people gather up weeds and burn them in the fire"

Matthew 13:41

The Son of Man will send out his angels

Here Jesus is speaking of himself. Alternate translation: "I, the Son of Man, will send out my angels"

all stumbling blocks

everything that causes people to sin

those who commit lawlessness

"those who are lawless" or "evil people"

Matthew 13:42

furnace of fire

This is a metaphor for the fires of hell. If the term "furnace" is not known, "oven" can be used.
Alternate translation: "fiery furnace"

weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

Matthew 13:43

shine like the sun

If this simile is not understandable in your language, you can use: "be as easy to see as the sun."

Father

This is an important title for God.

He who has ears, let him hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has ears" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Matthew 11:15]

He who has ... let him hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this in [Matthew 11:15]

Matthew 13:44

General Information:

In this parable, Jesus uses a simile to teach his disciples what the kingdom of heaven is like.

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who sold his possessions to purchase something of great value.

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

like a treasure hidden in a field

This can be stated in active form. Alternate translation: "a treasure that someone had hidden in a field"

treasure

a very valuable and precious thing or collection of things

hid it

"covered it up"

sells everything he possesses, and buys that field

The implied information is that the person buys the field to take possession of the hidden treasure.

Matthew 13:45

General Information:

In this parable, Jesus uses a simile to teach his disciples what the kingdom of heaven is like.

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who sold his possessions to purchase something of great value.

like a man who is a merchant looking for valuable pearls

The implied information is that the man was looking for valuable pearls that he could buy.

a merchant

a trader or wholesale dealer who often obtains merchandise from distant places

valuable pearls

A "pearl" is a smooth, hard, shiny, white or light-colored bead formed inside mollusks in the sea and highly prized as a gem or to make into valuable jewelry. Alternate translation: "fine pearls" or "beautiful pearls"

Matthew 13:46

General Information:

This page has intentionally been left blank.

Matthew 13:47

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about fishermen who use a large net to catch fish.

the kingdom of heaven is like a net

The kingdom is not like the net, but the kingdom draws all kinds of people like a net catches all kinds of fish.

the kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

like a net that was cast into the sea

This can be stated in active form. Alternate translation: "like a net that some fishermen cast into the sea"

was cast into the sea
"was thrown into the sea"

Matthew 13:48

drew it up on the beach
"pulled the net up onto the beach" or "pulled the net ashore"

the good ones
Sometimes other creatures go into nets, but fishermen usually cast nets to catch fish, so most modern translations read, "the good fish."

the bad ones
Sometimes other creatures go into nets, but fishermen usually cast nets to catch fish, so most modern translations read, "the bad fish."

threw away
"did not keep"

Matthew 13:49

Connecting Statement:
Jesus explains the parable about fishermen who use a large net to catch fish.

will come
"will come out" or "will go out" or "will come from heaven"

the wicked from among the righteous
These nominal adjectives can be stated as adjectives. Alternate translation: "the wicked people from the righteous people"

Matthew 13:50

They will throw them
"The angels will throw the wicked people"

furnace of fire
This is a metaphor for the fires of hell. If the term "furnace" is not known, "oven" can be used. See how you translated this in [Matthew 13:42]

weeping and grinding of teeth
"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

Matthew 13:51

Connecting Statement:
Jesus describes the kingdom of heaven by telling a parable about a person who manages a household. This is the end of the part of the story about Jesus teaching the crowds about the kingdom of heaven through using parables.

Have you understood all these things?" The disciples said to him, "Yes."

If necessary, both direct quotations can be translated as indirect quotations. Alternate translation: "Jesus asked them if they had understood all this, and they said that they did understand."

Matthew 13:52

has become a disciple to the kingdom of heaven
Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "has learned the truth about our God in heaven, who is king" or "has submitted himself to God's rule"

is like a man who is the owner of a house, who draws out old and new things from his treasure
Jesus speaks another parable. He compares scribes, who know very well the scriptures that Moses and the prophets wrote, and who also now accept Jesus's teachings, to a house owner who uses both old and new treasures.

treasure
A treasure is a very valuable and precious thing or a collection of things. Here it may refer to the place where these things are stored, the "treasury" or "storeroom."

Matthew 13:53

Then it came about that when
This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "Then when" or "After"

Matthew 13:54

General Information:
This is the beginning of a new part of the story that runs through Matthew 17:27, where Matthew tells of continued opposition to Jesus's ministry and teaching about the kingdom of heaven. Here, the people of Jesus's home town reject him.

his own region
"his hometown." This refers to the town of Nazareth, where Jesus grew up.

in their synagogue
The pronoun "their" is referring to the people of the region.

they were astonished
"they were amazed"

Where does this man get his wisdom and these miraculous powers from?
The people believed that Jesus was just an ordinary man. They use this question to express their

amazement that he was so wise and was able to do miracles. Alternate translation: "How can an ordinary man like this be so wise and do such great miracles?" or "It is strange that he is able to speak with such wisdom and do these miracles!"

Matthew 13:55

Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas?

The crowd uses these questions to express their belief that they know who Jesus is and that he is just an ordinary man. Alternate translation: "He is just the son of a carpenter. We know his mother Mary, and his brothers James, Joseph, Simon, and Judas."

the carpenter's son

A carpenter is someone who makes things with wood or stone. If "carpenter" is not known, "builder" can be used.

Matthew 13:56

Are not all his sisters with us?

The crowd uses these questions to express their belief that they know who Jesus is and that he is just an ordinary man. Alternate translation: "And all his sisters are with us, too."

Where did he get all these things?

The crowd uses this question to show their understanding that Jesus must have gotten his

abilities from somewhere. They were probably expressing their doubt that he got his abilities from God. Alternate translation: "He must have gotten his ability to do these things from somewhere!" or "We do not know where he got these abilities!"

all these things

This refers to Jesus's wisdom and ability to do miracles.

Matthew 13:57

They were offended by him

This can be stated in active form. Alternate translation: "The people of Jesus's hometown took offense at him" or "The people rejected Jesus"

A prophet is not without honor

This can be stated in positive form. Alternate translation: "A prophet receives honor everywhere" or "People everywhere honor a prophet"

his own country

"his own region" or "his own hometown"

in his own family

"in his own home"

Matthew 13:58

He did not do many miracles there

"Jesus did not do many miracles in his own hometown"

Chapter 14

¹ About that time, Herod the tetrarch heard the news about Jesus. ² He said to his servants, "This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him."

³ For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. ⁴ For John had said to him, "It is not lawful for you to have her as your wife." ⁵ Herod would have killed him, but he feared the people, because they regarded him as a prophet.

⁶ But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. ⁷ In response, he promised with an oath to give her whatever she should ask. ⁸ After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." ⁹ The king was grieved by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done. ¹⁰ He sent and beheaded John in the prison. ¹¹ Then his head was brought on a platter and given to the girl and she took it to her mother. ¹² Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

¹³ Now when Jesus heard this, he withdrew from there in a boat to a deserted place. When the crowds heard of it, they followed him on foot from the cities. ¹⁴ Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick. ¹⁵ When the evening had come, the disciples came to him and said, "This is a deserted place, and the hour has already passed. Dismiss the crowds, so that they can go into the villages and buy food for themselves."

¹⁶ But Jesus said to them, "They have no need to go away. You give them something to eat."

¹⁷ They said to him, "We have here only five loaves of bread and two fish."

¹⁸ Jesus said, "Bring them to me." ¹⁹ Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd. ²⁰ They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full. ²¹ Those who ate were about five thousand men, besides women and children.

²² Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. ²³ After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. ²⁴ But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them. ²⁵ In the fourth watch of the night Jesus approached them, walking on the sea. ²⁶ When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost," and they cried out in fear.

²⁷ But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

²⁸ Peter answered him and said, "Lord, if it is you, command me to come to you on the water."

²⁹ Jesus said, "Come."

So Peter got out from the boat and walked on the water to go to Jesus. ³⁰ But when Peter saw the strong wind, he became afraid. As he began to sink, he cried out and said, "Lord, save me!"

³¹ Jesus immediately stretched out his hand, took hold of Peter, and said to him, "You of little faith, why did you doubt?"

³² Then when Jesus and Peter went into the boat, the wind ceased blowing. ³³ Then the disciples in the boat worshiped Jesus and said, "Truly you are the Son of God."

³⁴ When they had crossed over, they came to land at Gennesaret. ³⁵ When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. ³⁶ They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

Matthew 14 General Notes

Structure and formatting

Verses 1 and 2 continue the account from chapter 13. Verses 3-12 stop the account and speak of things that happened earlier, possibly soon after Satan tempted Jesus

Possible translation difficulties in this chapter

Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. For example, the writer does not tell who brought John's head to Herodias's daughter

Matthew 14:1

General Information:

These verses explain Herod's reaction when he heard about Jesus. This event happens some time after the events that follow in the narrative.

About that time

"In those days" or "While Jesus was ministering in Galilee"

heard the news about Jesus

"heard reports about Jesus" or "heard about the fame of Jesus"

Matthew 14:2

He said

"Herod said"

has risen from the dead

The words "the dead" speak of all dead people together in the underworld. To rise from the dead speaks of coming alive again.

Therefore these powers are at work in him

Some Jews at that time believed if a person came back from the dead he would have powers to do mighty things.

Matthew 14:3

General Information:

Matthew recounts the story of John the Baptist's death in order to show why Herod reacted the way he did when he heard about Jesus.

Connecting Statement:

Here the author begins to tell about how Herod had executed John the Baptist. These events occur some time before the event in the previous verses.

Herod had arrested John, bound him, and put him in prison

It says that Herod did these things although he actually ordered others to do them for him.
Alternate translation: "Herod ordered his soldiers

to arrest and bind John the Baptist and put him in prison"

Philip's wife

Philip was Herod's brother. Herod had taken Philip's wife to be his own wife.

Matthew 14:4

For John ... as your wife

If needed, you can present the events of 14:3-4 in the order that they happened, as in the UDB.

For John had said to him, "It is not lawful for you to have her as your wife."

This can be expressed as an indirect quote, if needed. Alternate translation: "For John had said to Herod that it was not lawful for Herod to have Herodias as his wife."

For John had said to him

"For John had kept saying to Herod"

It is not lawful

Philip was still alive when Herod married Herodias.

Matthew 14:5

would have killed him

"wanted to kill John"

he feared

"Herod feared"

they regarded him

"they regarded John"

Matthew 14:6

in the midst

You can make explicit the implicit information. Alternate translation: "in the midst of the guests attending the birthday celebration"

Matthew 14:7

General Information:

This page has intentionally been left blank.

Matthew 14:8

After being instructed by her mother

This can be stated in active form. Alternate translation: "After her mother instructed her"

instructed

"coached" or "told"

she said

"the daughter of Herodias said to Herod"

platter

a very large plate

Matthew 14:9

The king was grieved by her request

The abstract noun "request" can be stated as a verb. Alternate translation: "The king was grieved because she had asked him to kill John"

The king

"King Herod"

grieved

sad and upset, as when a friend or family member dies

he ordered that it should be done

This can be stated in active form. Alternate translation: "he ordered his men to do what she said"

Matthew 14:10

Connecting Statement:

This concludes the account of how Herod executed John the Baptist.

Matthew 14:11

his head was brought on a platter and given to the girl

This can be stated in active form. Alternate translation: "someone brought his head on a platter and gave it to the girl"

platter

a very large plate

girl

Use the word for a young, unmarried girl.

Matthew 14:12

his disciples

"the disciples of John"

the corpse

"the dead body"

they went and told Jesus

The full meaning of this statement can be made explicit. Alternate translation: "the disciples of John went and told Jesus what had happened to John the Baptist"

Matthew 14:13

Now

This word is used here to mark a change in the main story. Here Matthew returns to telling about Jesus.

heard this

"heard what happened to John" or "heard the news about John"

he withdrew

"he left" or "he went away"

from there

"from that place"

When the crowds heard of it

"When the crowds heard where Jesus had gone" or "When the crowds heard that he had left"

the crowds

"the crowds of people" or "the huge group of people" or "the people"

on foot

This means that the people in the crowd were walking.

Matthew 14:14

Then Jesus came before them and saw the large crowd

"When Jesus came ashore, he saw a large crowd"

Matthew 14:15

Connecting Statement:

This begins the account of Jesus feeding five thousand people with only five small loaves of bread and two small fish.

the disciples came to him

"Jesus's disciples came to him"

the hour has already passed

Possible meanings of the words "the hour" are 1) they refer to the time for teaching. Alternate translation: "there is no more time for you to teach" Or 2) they refer to the day. Alternate translation: "the day is already over."

Matthew 14:16

They have no need

"The people in the crowd have no need"

You give them

The word "You" is plural, referring to the disciples.

Matthew 14:17

They said to him

"The disciples said to Jesus"

five loaves of bread

Loaves of bread are lumps of dough that have been shaped and baked.

Matthew 14:18

Bring them to me

"Bring the loaves and fish to me"

Matthew 14:19

Connecting Statement:

This concludes the account of Jesus feeding five thousand people.

sit down

"lie down." Use the verb for the position people in your culture usually are in when they eat.

He took

"He held in his hands." He did not steal them.

broke the loaves

"tore the loaves"

loaves

"loaves of bread" or "whole breads"

Looking up

Possible meanings are 1) "While looking up" or 2) "After looking up"

Matthew 14:20

and were filled

This can be translated in active form. Alternate translation: "until they were full" or "until they were no longer hungry"

they took up

"the disciples gathered up" or "some people gathered up"

twelve baskets full

"12 baskets full"

Matthew 14:21

Those who ate

"Those who ate the bread and the fish"

five thousand men

"5,000 men"

Matthew 14:22

Connecting Statement:

The following verses describe events that happened right after Jesus fed the five thousand people.

Immediately he

"As soon as Jesus had finished feeding all the people, he"

Matthew 14:23

When evening came

"Late in the evening" or "When it became dark"

Matthew 14:24

being tossed about by the waves

"and the disciples could not control the boat because of the large waves"

Matthew 14:25

In the fourth watch of the night

The fourth watch is between 3 a.m. and sunrise. Alternate translation: "Just before dawn"

walking on the sea

"walking on top of the water"

Matthew 14:26

they were troubled

"they were very afraid"

ghost

a spirit that has left the body of a person who has died

Matthew 14:27

General Information:

This page has intentionally been left blank.

Matthew 14:28

Peter answered him

"Peter answered Jesus"

Matthew 14:29

General Information:

This page has intentionally been left blank.

Matthew 14:30

when Peter saw the strong wind

Here "saw the strong wind" means he became aware of the wind. Alternate translation: "when Peter saw that the wind was tossing the waves back and forth" or "when he realized how strong the wind was"

Matthew 14:31

You of little faith, why

"You who have such little faith, why." Jesus addressed Peter this way because Peter became afraid. It can also be translated as an exclamation. Alternate translation: "You have so little faith! Why"

why did you doubt?

Jesus uses a question to tell Peter than he should not have doubted. You can make explicit what Peter should not have doubted. Alternate translation: "you should not have doubted that I could keep you from sinking."

Matthew 14:32

General Information:

This page has intentionally been left blank.

Matthew 14:33

Son of God

This is an important title for Jesus that describes his relationship to God.

Matthew 14:34

Connecting Statement:

Matthew describes in 14:34-36 what happened after Jesus walked on the water. He summarizes how the people were responding to Jesus's ministry.

When they had crossed over

"When Jesus and his disciples had crossed over the lake"

Gennesaret

This is a small town on the northwest shore of the Sea of Galilee.

Matthew 14:35

they sent messages

"the men of that area sent messages"

Matthew 14:36

They begged him

"The sick people begged him"

his garment

"his robe" or "what he was wearing"

were healed

This can be stated in active form. Alternate translation: "became well"

Chapter 15

¹ Then some Pharisees and scribes came to Jesus from Jerusalem. They said, ² "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread."

³ He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions? ⁴ For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother will surely die.' ⁵ But you say, 'Whoever says to his father or mother, "Whatever help you would have received from me is now a gift given to God," ⁶ that person does not need to honor his father.' In this way you have made void the word of God ^[1] for the sake of your traditions. ⁷ You hypocrites! Well did Isaiah prophesy about you when he said,

⁸ 'This people honors me with their lips,
but their heart is far from me.

⁹ They worship me in vain
because they teach as their doctrines the commandments of people.'"

¹⁰ Then he called the crowd to himself and said to them, "Listen and understand— ¹¹ Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

¹² Then the disciples came and said to Jesus, "Do you know that the Pharisees were offended when they heard this statement?"

¹³ Jesus answered and said, "Every plant that my heavenly Father has not planted will be rooted up. ¹⁴ Let them alone, they are blind guides. If a blind person guides another blind person, both will fall into a pit."

¹⁵ Peter responded and said to Jesus, "Explain this parable to us."

¹⁶ Jesus said, "Are you also still without understanding? ¹⁷ Do you not understand that whatever goes into the mouth passes into the stomach and then goes out into the latrine? ¹⁸ But the things that come out of the mouth come from the heart. They are the things that defile a person. ¹⁹ For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. ²⁰ These are the things that defile a person. But to eat with unwashed hands does not defile a person."

²¹ Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. ²² Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."

²³ But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

²⁴ But Jesus answered and said, "I was not sent to anyone except to the lost sheep of the house of Israel."

²⁵ But she came and bowed down before him, saying, "Lord, help me."

²⁶ He answered and said, "It is not proper to take the children's bread and throw it to the little dogs."

²⁷ She said, "Yes, Lord, but even the little dogs eat some of the crumbs that fall from their masters' tables."

²⁸ Then Jesus answered and said to her, "Woman, great is your faith; let it be done for you just as you wish." Her daughter was healed from that hour.

²⁹ Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. ³⁰ Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick. They presented them at Jesus' feet, and he healed them. ³¹ So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They glorified the God of Israel.

³² Jesus called his disciples to him and said, "I have compassion on the crowd because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way."

³³ The disciples said to him, "Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?"

³⁴ Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish." ³⁵ Then Jesus commanded the crowd to sit down on the ground.

³⁶ He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. ³⁷ The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. ³⁸ Those who ate were four thousand men, besides women and children. ³⁹ Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

Footnotes

15:6 ^[1]The best ancient copies have

Matthew 15 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 15:8-9, which is from the Old Testament.

Special concepts in this chapter

The "traditions of the elders"

The "traditions of the elders" were oral laws that the Jewish religious leaders developed because they wanted to make sure that everyone obeyed the law of Moses. However, they often worked harder to obey these rules than to obey the law of Moses itself. Jesus rebuked the religious leaders for this, and they became angry as a result. (See: lawofmoses)

Jews and Gentiles

The Jews of Jesus's time thought that only Jews could please God by the way they lived. Jesus healed a Canaanite Gentile woman's daughter to show his followers that he would accept both Jews and Gentiles as his people.

Other possible translation difficulties in this chapter

Sheep

The Bible often speaks of people as if they were sheep because sheep need someone to take care of them. This is because they do not see well and they often go to where other animals can kill them easily.

Matthew 15:1

General Information:

The scene shifts to events that occur some time after events of the previous chapter. Here Jesus responds to the criticisms of the Pharisees.

Matthew 15:2

Why do your disciples violate the traditions of the elders?

The Pharisees and scribes use this question to criticize Jesus and his disciples. Alternate translation: "Your disciples do not respect the rules that our ancestors have given us."

traditions of the elders

This is not the same as the law of Moses. This refers to later teachings and interpretations of the law given by religious leaders after Moses.

they do not wash their hands

This washing is not only to clean hands. This refers to a ceremonial washing according to the tradition of the elders. Alternate translation: "they do not wash their hands properly"

when they eat bread

The word "bread" here is a synecdoche for any kind of food, and the word "when" refers to what people generally do before eating meals. Alternate translation: "before they eat"

Matthew 15:3

Then why do you violate the commandment of God for the sake of your traditions?

Jesus answers with a question to criticize what the religious leaders do. Alternate translation: "And I see that you refuse to obey God's commands just so that you can follow what your ancestors taught you!"

Matthew 15:4

General Information:

Jesus quotes twice from Exodus to show how God expects people to treat their parents.

Connecting Statement:

Jesus continues to respond to the Pharisees.

He who speaks evil of his father or mother will surely die

"The people should execute anyone who speaks evil of his father or mother"

Matthew 15:5

But you say

Here "you" is plural and refers to the Pharisees and scribes.

Matthew 15:6

Connecting Statement:

Jesus continues to rebuke the Pharisees.

that person does not need to honor his father

The words beginning with "But you say"

does not need to honor his father

It is implied that "his father" means "his parents." This means the religious leaders taught that a person does not need to show respect to his parents by taking care of them.

you have made void the word of God

Here "the word of God" refers specifically to God's commands. Alternate translation: "you have treated the word of God as if it were invalid" or "you have ignored God's commands"

for the sake of your traditions

"because you want to follow your traditions"

Matthew 15:7

General Information:

Here Jesus quotes the prophet Isaiah to rebuke the Pharisees and scribes.

Connecting Statement:

Jesus concludes his response to the Pharisees and scribes.

Well did Isaiah prophesy about you

"Isaiah told the truth in this prophecy about you"

when he said

It is implied that Isaiah is speaking what God told him. Alternate translation: "when he told what God said"

Matthew 15:8

General Information:

Jesus continues to quote the prophet Isaiah to rebuke the Pharisees and scribes.

This people honors me with their lips

Here "lips" refers to speaking. Alternate translation: "These people say all the right things to me"

me

All occurrences of this word refer to God.

but their heart is far from me

Here "heart" refers to a person's thoughts or emotions. This phrase is a way of saying the people are not truly devoted to God. Alternate translation: "but they do not really love me"

Matthew 15:9

They worship me in vain

"Their worship means nothing to me" or "They only pretend to worship me"

the commandments of people

"the rules that people make up"

Matthew 15:10

Connecting Statement:

Jesus begins to teach the crowd and his disciples about what defiles a person and why the Pharisees and scribes were wrong to criticize him.

Matthew 15:11

enters into the mouth ... comes out of the mouth

Jesus is contrasting what a person eats to what a person says. Jesus means that God is concerned with what a person says rather than what a person eats.

Matthew 15:12

the Pharisees were offended when they heard this statement

This can be stated in active form. Alternate translation: "this statement made the Pharisees angry" or "this statement offended the Pharisees"

Matthew 15:13

Every plant that my heavenly Father has not planted will be rooted up

This is a metaphor. Jesus means that the Pharisees do not actually belong to God, so God will remove them.

my heavenly Father

This is an important title for God that describes the relationship between God and Jesus.

will be rooted up

This can be stated in active form. Alternate translation: "my Father will uproot" or "he will take out of the ground" or "he will remove"

Matthew 15:14

Let them alone

The word "them" refers to the Pharisees.

blind guides ... both will fall into a pit

Jesus uses another metaphor to describe the Pharisees. Jesus means that the Pharisees do not understand God's commands or how to please him. Therefore, they cannot teach others how to please God.

Matthew 15:15

Connecting Statement:

Peter wants Jesus to explain the parable that Jesus told in [Matthew 15:13-14](#).

to us

"to us disciples"

Matthew 15:16

Connecting Statement:

Jesus explains the parable that he told in [Matthew 15:13-14](#).

Are you also still without understanding?

Jesus uses a question to rebuke the disciples for not understanding the parable. Also, the word "you" is emphasized. Jesus cannot believe his own disciples do not understand. Alternate translation: "I am disappointed that you, my disciples, still do not understand what I teach!"

Matthew 15:17

Do you not understand ... into the latrine?

Jesus uses a question to rebuke the disciples for not understanding the parable. Alternate translation: "Surely you understand ... into the latrine."

passes into the stomach

"goes into the stomach"

latrine

This a polite term for the place where people bury body waste.

Matthew 15:18

Connecting Statement:

Jesus continues to explain the parable that he told in [Matthew 15:13-14](#).

things that come out of the mouth

This refers to what a person says. Alternate translation: "words that a person says"

from the heart

Here "heart" refers to a person's mind or innermost being. Alternate translation: "from inside the person" or "from a person's mind"

Matthew 15:19

murder

the act of killing innocent people

Matthew 15:20

to eat with unwashed hands

This refers to eating without first ceremonially washing one's hands according to the traditions of the elders. Alternate translation: "eating without first washing one's hands"

Matthew 15:21

General Information:

This begins an account of Jesus healing the daughter of a Canaanite woman.

Jesus went away

It is implied that the disciples went with Jesus. Alternate translation: "Jesus and his disciples went away"

Matthew 15:22

Behold, a Canaanite woman came

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. Alternate translation: "There was a Canaanite woman who came"

a Canaanite woman came out from that region

"a woman who was from that region and who belonged to the group of people called Canaanites came." The country of Canaan no longer existed by this time. She was a part of a people group that lived near the cities of Tyre and Sidon.

Have mercy on me

This phrase implies that she is requesting that Jesus heal her daughter. Alternate translation: "Have mercy and heal my daughter"

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the woman may have been calling Jesus by this title.

My daughter is severely demon-possessed

This can be stated in active form. Alternate translation: "A demon is controlling my daughter terribly" or "A demon is tormenting my daughter severely"

Matthew 15:23

answered her not a word

Here "word" refers to what a person says. Alternate translation: "said nothing to her"

Matthew 15:24

I was not sent to anyone except to the lost sheep ... Israel

This double negative emphasizes that the lost sheep are the only ones to whom Jesus was sent. Alternate translation: "I was sent only to the lost sheep ... Israel"

I was not sent to anyone

This can be stated in active form. Alternate translation: "God did not send me to anyone"

to the lost sheep of the house of Israel

This is a metaphor comparing the entire nation of Israel to sheep who have gone away from their shepherd. See how you translated this in [Matthew 10:6]

Matthew 15:25

she came

"the Canaanite woman came"

bowed down before him

This shows that the woman humbled herself before Jesus.

Matthew 15:26

It is not proper to take the children's bread and throw it to the little dogs

Jesus responds to the woman with a proverb. The basic meaning is that it is not right to take what is supposed to belong to Jews and give it to non-Jews.

the children's bread

Here "bread" refers to food in general. Alternate translation: "the children's food"

the little dogs

The Jews considered dogs to be unclean animals. Here they are used as an image for non-Jews.

Matthew 15:27

even the little dogs eat some of the crumbs that fall from their masters' tables

The woman responds by using the same imagery as Jesus used in the proverb he just spoke. She means non-Jews should be able to have a small amount of the good things Jews are throwing away.

little dogs

Use words here for dogs of any size that people keep as pets. See how you translated this in Matthew 15:26.

Matthew 15:28

let it be done

This can be stated in active form. Alternate translation: "I will do"

Her daughter was healed

This can be stated in active form. Alternate translation: "Jesus healed her daughter" or "Her daughter became well"

from that hour

This is an idiom. Alternate translation: "at exactly the same time" or "immediately"

Matthew 15:29

General Information:

This page has intentionally been left blank.

Matthew 15:30

lame, blind, mute, and crippled people

"those who could not walk, those who could not see, those who could not talk, and those whose arms or legs did not function"

They presented them at Jesus' feet

Apparently some of these sick or crippled people were unable to stand up, so when their friends brought them to Jesus, they placed them on the ground in front of him. Alternate translation: "The crowds placed the sick people on the ground in front of Jesus"

Matthew 15:31

the crippled made well

This can be stated in active form. Alternate translation: "the crippled become well"

the crippled ... the lame ... the blind

These nominal adjectives can be stated as adjectives. Alternate translation: "the crippled persons ... the lame persons ... the blind persons"

Matthew 15:32

Connecting Statement:

This begins the account of Jesus feeding four thousand people with seven loaves of bread and a few small fish.

without eating, or they may faint on the way

"without eating because they might faint on the way"

Matthew 15:33

Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?

The disciples use a question to state that there is nowhere to get food for the crowd. Alternate translation: "There is nowhere nearby that we can get enough bread for such a large crowd."

Matthew 15:34

Seven, and a few small fish

The understood information can be made clear. Alternate translation: "We have seven loaves of bread, and we also have a few small fish"

Matthew 15:35

sit down on the ground

Use your language's word for how people customarily eat when there is no table, whether sitting or lying down.

Matthew 15:36

He took the seven loaves and the fish

"Jesus held the seven loaves and the fish in his hands"

he broke the loaves

"he tore the loaves"

gave them

"gave the bread and the fish"

Matthew 15:37

they gathered

"the disciples gathered" or "some people gathered"

Matthew 15:38

Those who ate

"The people who ate"

four thousand men

"4,000 men"

Matthew 15:39

the region

"the area"

Magadan

This region is sometimes called "Magdala."

Chapter 16

- ¹ The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. ² But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' ³ When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. ⁴ An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.
- ⁵ When the disciples reached the other side, they had forgotten to take bread. ⁶ Jesus said to them, "Watch out and beware of the yeast of the Pharisees and Sadducees."
- ⁷ The disciples reasoned among themselves and said, "It is because we took no bread."
- ⁸ Jesus was aware of this and said, "You of little faith, why do you reason among yourselves and say that it is because you have taken no bread? ⁹ Do you not understand? Do you not remember the five loaves for the five thousand, and how many baskets you gathered up? ¹⁰ Or the seven loaves for the four thousand, and how many baskets you took up? ¹¹ How is it that you do not understand that I was not speaking to you about bread? Watch out and beware of the yeast of the Pharisees and Sadducees." ¹² Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees.
- ¹³ Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"
- ¹⁴ They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."
- ¹⁵ He said to them, "But who do you say that I am?"
- ¹⁶ Answering, Simon Peter said, "You are the Christ, the Son of the living God."
- ¹⁷ Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. ¹⁸ I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it. ¹⁹ I will give to you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." ²⁰ Then Jesus commanded the disciples not to tell anyone that he was the Christ.
- ²¹ From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hand of the elders and chief priests and scribes, be killed, and be raised back to life on the third day.
- ²² Then Peter took him aside and rebuked him, saying, "May this be far from you, Lord! May this never happen to you!"
- ²³ But Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you do not think about the things of God, but about the things of people." ²⁴ Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. ²⁵ For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. ²⁶ For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life? ²⁷ For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to his deeds. ²⁸ Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."
-

Matthew 16 General Notes

Special concepts in this chapter

Yeast

Jesus spoke of the way people thought about God as if it were bread, and he spoke of what people taught about God as if it were the yeast that makes bread dough become larger and the baked bread taste good. He did not want his followers to listen to what the Pharisees and Sadducees taught. This was because if they did listen, they would not understand who God is and how he wants his people to live.

Important figures of speech in this chapter

Metaphor

Jesus told his people to obey his commands. He did this by telling them to "follow" him. It is as if he were walking on a path and they were walking after him.

Other possible translation difficulties in this chapter

Background information

Matthew continues his account from chapter 15 in verses 1-20. The account stops in verse 21 so Matthew can tell the reader that Jesus told his disciples again and again that people would kill him after he arrived in Jerusalem. Then the account continues in verses 22-27 with what happened the first time Jesus told the disciples that he would die.

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "Whoever wants to save his life will lose it, and whoever loses his life for my sake will find it" ([Matthew 16:25](#)).

Matthew 16:1

General Information:

This begins an encounter between Jesus and the Pharisees and Sadducees.

tested him

Here "tested" is used in a negative sense. Alternate translation: "challenged him" or "wanted to trap him"

Matthew 16:2

When it is evening

The situation can be stated more clearly. Alternate translation: "If the sky is red in the evening" or "If the sky is red when the sun is setting"

When it is evening

"When the sun is setting"

fair weather

This means clear, calm, and pleasant weather.

for the sky is red

As the sun is setting, Jews knew that if the color of the sky changes to red, it is a sign the next day will be clear and calm.

Matthew 16:3

Connecting Statement:

Jesus continues his response to the Pharisees and Sadducees.

When it is morning

The situation can be stated more clearly. Alternate translation: "If the sky is red in the morning" or "If the sky is red when the sun is rising"

foul weather

"cloudy, stormy weather"

red and overcast

"red and cloudy"

You know how to interpret the appearance of the sky

"You know how to look at the sky and understand what kind of weather you will have"

but you cannot interpret the signs of the times

"but you do not know how to look at what is happening right now and understand what it means"

Matthew 16:4

An evil and adulterous generation seeks for a sign ... given to it

Jesus is speaking to his present generation. Alternate translation: "You are an evil and

adulterous generation who demands signs from me ... given to you" See how you translated this in [Matthew 12:39]

An evil and adulterous generation

Here "adulterous" is a metaphor for people who are not faithful to God. See how you translated this in [Matthew 12:39]

no sign will be given to it except the sign of Jonah

This double negative emphasizes that the sign of Jonah is the only sign that will be given. Alternate translation: "The only sign that will be given to it is the sign of Jonah"

no sign will be given to it

This can be stated in active form. Alternate translation: "God will not give it a sign"

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah." See how you translated this in Matthew 12:39.

Matthew 16:5

Connecting Statement:

Here the scene shifts to a later time. Jesus uses an opportunity to warn his disciples about the Pharisees and Sadducees.

the other side

You can make clear the understood information. Alternate translation: "the other side of the lake" or "the other side of the Sea of Galilee"

Matthew 16:6

the yeast of the Pharisees and Sadducees

Here "yeast" is a metaphor that refers to evil ideas and wrong teaching. Translate as "yeast" here and do not explain its meaning in your translation. This meaning will be made clear in 16:12.

Matthew 16:7

reasoned among themselves

"discussed this with each other" or "thought about this"

Matthew 16:8

You of little faith

"You who have such little faith." Jesus addresses his disciples this way because their concern about not bringing bread shows they have little faith in Jesus to provide for them. See how you translated this in Matthew 6:30.

why do you reason ... taken no bread?

Jesus uses a question to rebuke his disciples for not understanding what he just said. Alternate translation: "I am disappointed that you think it was

because you forgot to bring bread that I talked about the yeast of the Pharisees and Sadducees."

Matthew 16:9

Connecting Statement:

Jesus continues to warn his disciples about the Pharisees and Sadducees.

Do you not understand? Do you not remember ... you gathered up?

Jesus use questions to rebuke the disciples. Alternate translation: "Surely you understand and remember ... you gathered up!" or "You should understand. You should remember ... you gathered up."

five thousand

"5,000"

Matthew 16:10

four thousand

"4,000"

Or the seven loaves ... you took up?

"Do you also not remember the seven loaves ... you took up?" Jesus uses a question to rebuke his disciples. Alternate translation: "Surely you also remember the seven loaves ... you took up!"

Matthew 16:11

Connecting Statement:

Jesus continues to warn his disciples about the Pharisees and Sadducees.

How is it that you do not understand that I was not speaking to you about bread?

Jesus uses this question to rebuke the disciples. Alternate translation: "You should have understood that I was not really speaking about bread."

the yeast of the Pharisees and Sadducees

Here "yeast" represents evil ideas and wrong teaching. Translate as "yeast" and do not explain the meaning in your translation. In 16:12 the disciples will understand the meaning.

Matthew 16:12

they ... them

These refer to the disciples.

Matthew 16:13

Connecting Statement:

Here the scene shifts to a later time. Jesus asks his disciples if they understand who he is.

Now

This word is used here to mark a new part of the story.

the Son of Man

Jesus is referring to himself.

Matthew 16:14

General Information:

This page has intentionally been left blank.

Matthew 16:15

General Information:

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Matthew 16:16

the Son of the living God

This is an important title for Jesus that shows his relationship to God.

the living God

Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act.

Matthew 16:17

flesh and blood have not revealed

Here "flesh and blood" refers to a human being. Alternate translation: "a human did not reveal"

this to you

Here "this" refers to Peter's statement that Jesus is the Christ and the Son of the Living God.

but my Father who is in heaven

The understood information can be made clear. Alternate translation: "but it was my Father in heaven who revealed this to you"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 16:18

I also say to you

This adds emphasis to what Jesus says next.

you are Peter

The name Peter means "rock."

upon this rock I will build my church

Here "build my church" is a metaphor for uniting the people who believe in Jesus into a community. Possible meanings are 1) "this rock" represents Peter, or 2) "this rock" represents the truth that Peter had just said in [Matthew 16:16]

The gates of Hades will not prevail against it

Here "Hades" is spoken of as if it were a city surrounded by walls with gates that keep dead people in and other people out. Here "Hades"

represents death, and its "gates" represent its power. Possible meanings are 1) "the powers of death will not overcome my church" or 2) "my church will break down the power of death the way an army breaks into a city."

Matthew 16:19

I will give to you

Here "you" is singular and refers to Peter.

the keys of the kingdom of heaven

Keys are objects that are used to lock or unlock doors. Here they represent authority.

the kingdom of heaven

This refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, use "heaven" in your translation.

Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven

Here "bind" is a metaphor meaning to forbid something, and "loose" is a metaphor meaning to allow something. Also, "in heaven" is a metonym that represents God himself. Alternate translation: "God in heaven will approve whenever you forbid or allow something on earth"

Matthew 16:20

General Information:

This page has intentionally been left blank.

Matthew 16:21

Connecting Statement:

Jesus tells his disciples for the first time that he will die soon.

suffer many things at the hand of the elders ... scribes

Here "hand" represents power. Alternate translation: "suffer many things because of the elders ... scribes"

scribes, be killed, and be raised back to life on the third day

Here to raise back to life is an idiom for causing someone who has died to become alive again. This can be stated in active form. The elders and chief priests would accuse Jesus so that others would kill him. Alternate translation: "scribes. People will then kill him, and on the third day God will make him become alive again"

third day

"Third" is the ordinal form of "three."

Matthew 16:22

Then Peter took him aside

Jesus tells them for the first time that he will die soon

Peter took him aside

"Peter spoke to Jesus when no one else could hear them"

May this be far from you

This is an idiom that means "may this never happen." Alternate translation: "No" or "Never" or "May God forbid this"

Matthew 16:23

Get behind me, Satan! You are a stumbling block to me
Jesus means that Peter is acting like Satan because Peter is trying to prevent Jesus from accomplishing what God sent him to do. Alternate translation: "Get behind me, because you are acting like Satan! You are a stumbling block to me" or "Get behind me, Satan! I call you Satan because you are a stumbling block to me"

Get behind me

"Get away from me"

you do not think about the things of God, but about the things of people

"you do not think about what God thinks is important; instead, you only think about the things that people think are important"

Matthew 16:24

to follow me

Following Jesus here represents being one of his disciples. Alternate translation: "to be my disciple" or "to be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross, and follow me

"carry his cross, and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "and obey me even to the point of suffering and dying" or "and he must obey me even to the point of suffering and dying"

and follow me

Following Jesus here represents obeying him. Alternate translation: "and obey me"

Matthew 16:25

For whoever wants

"For anyone who wants"

will lose it

This does not mean the person must necessarily die. It is a metaphor that means the person will consider obeying Jesus as being more important than his own life.

for my sake

"because he trusts me" or "on my account" or "because of me"

will find it

This metaphor means the person will experience spiritual life with God. Alternate translation: "will find true life"

Matthew 16:26

For what does it profit a person ... his life?

Jesus uses a question to teach his disciples. Alternate translation: "It does not profit a person ... his life."

if he gains the whole world

The words "the whole world" are an exaggeration for great riches. Alternate translation: "if he gains everything he desires"

but forfeits his life

"but he loses his life"

What can a person give in exchange for his life?

Jesus uses a question to teach his disciples. Alternate translation: "There is nothing that a person can give to regain his life."

Matthew 16:27

the Son of Man ... his Father ... Then he

Here Jesus refers to himself in the third person. Alternate translation: "I, the Son of man ... my Father ... Then I"

will come in the glory of his Father

"will come, having the same glory as his Father." This can be stated in first person. Alternate translation: "will come, having the same glory as my Father"

with his angels

Possible meanings are 1) Alternate translation: "with his Father's angels" or "with my Father's angels" or 2) Alternate translation: "with the Son of Man's angels" or "with my angels." You do not have to specify in your translations to whom the angels belong. Alternate translation: "and the angels will be with him" or "and the angels will be with me"

his Father

This is an important title for God that describes the relationship between God and the Son of Man, Jesus.

according to his deeds

"according to what that person has done"

Matthew 16:28

Truly I say to you

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

you

All occurrences of this word are plural and refer to the disciples.

will not taste death

Here "taste" means to experience. Alternate translation: "will not experience death" or "will not die"

until they see the Son of Man coming in his kingdom

Here "his kingdom" represents him being King. Alternate translation: "until they see the Son of Man coming as King" or "until they see the evidence that the Son of Man is King"

Chapter 17

¹ Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. ² He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light. ³ Behold, there appeared to them Moses and Elijah talking with him. ⁴ Peter answered and said to Jesus, "Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah."

⁵ While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

⁶ When the disciples heard it, they fell facedown and were very afraid. ⁷ Then Jesus came and touched them and said, "Get up and do not be afraid." ⁸ Then they looked up but saw no one except Jesus only.

⁹ As they were coming down the mountain, Jesus commanded them, saying, "Report this vision to no one until the Son of Man has risen from the dead."

¹⁰ His disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

¹¹ Jesus answered and said, "Elijah will indeed come and restore all things. ¹² But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." ¹³ Then the disciples understood that he was speaking to them about John the Baptist.

¹⁴ When they had come to the crowd, a man came to him, knelt before him, and said, ¹⁵ "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. ¹⁶ I brought him to your disciples, but they could not cure him."

¹⁷ Jesus answered and said, "Unbelieving and perverse generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me." ¹⁸ Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

¹⁹ Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

²⁰ Jesus said to them, "Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." ²¹^[1]

²² While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be given over into the hands of people, ²³ and they will kill him, and the third day he will be raised up." The disciples were deeply grieved.

²⁴ When they had come to Capernaum, the men who collected the two-drachma tax came to Peter and said, "Does not your teacher pay the two-drachma tax?"

²⁵ He said, "Yes."

When Peter came into the house, Jesus spoke to him first and said, "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?"

²⁶ "From others," Peter answered.

"Then the sons are free," Jesus said. ²⁷ But so that we do not cause the tax collectors to stumble, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you."

Footnotes

17:21 ^[1]The best ancient copies do not have v. 21,

Matthew 17 General Notes

Special concepts in this chapter

Elijah

The Old Testament prophet Malachi lived many years before Jesus was born. Malachi had said that before the Messiah came a prophet named Elijah would return. Jesus explained that Malachi had been talking about John the Baptist. Jesus said this because John the Baptist had done what Malachi had said that Elijah would do. (See: prophet and christ)

"transfigured"

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Matthew says in this chapter that Jesus's body shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory and fear)

Matthew 17:1

General Information:

This begins the account of Jesus's transfiguration.

Peter, James, and John his brother

"Peter, James, and James's brother John"

Matthew 17:2

He was transfigured before them

When they looked at him, his appearance was different from what it had been.

He was transfigured

This can be stated in active form. Alternate translation: "His appearance had changed" or "He appeared very different"

before them

"in front of them" or "so they could clearly him"

His face shone like the sun, and his garments became as brilliant as the light

These are similes that emphasize how bright Jesus's appearance became.

his garments

"what he was wearing"

Matthew 17:3

Behold

This word alerts us to pay attention to the surprising information that follows.

to them

This refers to Peter, James, and John.

with him

"with Jesus"

Matthew 17:4

answered and said

"said." Peter is not responding to a question.

it is good for us to be here

It is not clear whether "us" refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so.

Matthew 17:5

behold

This alerts the reader to pay attention to the surprising information that follows.

overshadowed them

"came over them"

there was a voice out of the cloud

Here "voice" refers to God speaking. Alternate translation: "God spoke to them from out of the cloud"

Matthew 17:6

the disciples heard it

"the disciples heard God speak"

Matthew 17:7

General Information:

This page has intentionally been left blank.

Matthew 17:8

they ... saw no one except Jesus only

This double negative emphasizes that Jesus was the only thing that they saw. Alternate translation: "they ... saw only Jesus"

Matthew 17:9

Connecting Statement:

The following events happen immediately after the three disciples witness Jesus's transfiguration.

As they

"As Jesus and the disciples"

the Son of Man

Jesus is speaking about himself.

Matthew 17:10

Why then do the scribes say that Elijah must come first?

The disciples are referring to the belief that Elijah will come back to life and return to the people of Israel before the Messiah comes.

Matthew 17:11

restore all things

"put things in order" or "get the people ready to receive the Messiah"

Matthew 17:12

But I tell you

This adds emphasis to what Jesus says next.

they ... their

All occurrences of these words may mean either 1) the Jewish leaders or 2) all the Jewish people.

the Son of Man will also suffer at their hands

Here "hands" refers to power. Alternate translation: "they will make the Son of Man suffer"

the Son of Man will

Jesus is referring to himself. Alternate translation: "I, the Son of Man, will"

Matthew 17:13

General Information:

This page has intentionally been left blank.

Matthew 17:14

Connecting Statement:

This begins an account of Jesus healing a boy who had an evil spirit. These events happen immediately after Jesus and his disciples descend from the mountain.

Matthew 17:15

have mercy on my son

It is implied that the man wants Jesus to heal his son. Alternate translation: "have mercy on my son and heal him"

is epileptic

This means that he sometimes had seizures. He would become unconscious and move uncontrollably. Alternate translation: "has seizures"

Matthew 17:16

General Information:

This page has intentionally been left blank.

Matthew 17:17

Unbelieving and perverse generation, how

"This generation does not believe in God and loves to do evil rather than good. How"

how long will I have to stay with you? How long must I bear with you?

These questions show Jesus is unhappy with the people. Alternate translation: "I am tired of being with you! I am tired of your unbelief and corruption!"

Matthew 17:18

the boy was healed

This can be stated in active form. Alternate translation: "the boy became well"

from that hour

This is an idiom. Alternate translation: "immediately" or "at that moment"

Matthew 17:19

we

Here "we" refers to the disciples and does not include Jesus.

Why could we not cast it out?

"Why could we not make the demon come out of the boy?"

Matthew 17:20

For I truly say to you

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

if you have faith even as small as a grain of mustard seed

Jesus compares the size of a mustard seed to the amount of faith needed to do a miracle. A mustard seed is very small, but it grows into a large plant. Jesus means it only takes a small amount of faith to do a great miracle.

nothing will be impossible for you

This can be stated in a positive form. Alternate translation: "you will be able to do anything"

Matthew 17:21

General Information:

This page has intentionally been left blank.

Matthew 17:22

Connecting Statement:

Here the scene shifts momentarily, and Jesus foretells his death and resurrection a second time.

they stayed

"Jesus and his disciples stayed"

The Son of Man will be given over

This can be stated in active form. Alternate translation: "Someone will deliver the Son of Man"

given over into the hands of people

The word "hands" here is a metonym for the power that people use hands to exercise. Alternate translation: "taken and put under the power of people" or "taken and given to people who will control him"

The Son of Man

Jesus is referring to himself in the third person.

into the hands of people

Here "hands" refers to power or control. Alternate translation: "to the control of the people" or "to the people"

Matthew 17:23

him ... he

Jesus is referring to himself in the third person.

third day

"Third" is the ordinal form of "three."

he will be raised up

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "God will raise him up" or "God will cause him to become alive again"

deeply grieved

very sad and upset, as when a friend or family member dies. See how you translated "grieved" in Matthew 14:9.

Matthew 17:24

Connecting Statement:

Here the scene shifts again to a later time when Jesus teaches Peter about paying the temple tax.

When they

"When Jesus and his disciples"

the two-drachma tax

This was a tax that Jewish men paid to support the temple in Jerusalem. Alternate translation: "the temple tax"

Matthew 17:25

the house

"the place where Jesus was staying"

What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?

Jesus asks these questions to teach Simon, not to gain information for himself. Alternate translation: ""Listen, Simon. When kings collect taxes, they collect it from people who are not members of their own family. Do you agree that this is true?"

their sons

Possible meanings are that this word 1) is a synecdoche that refers to any members of the kings' family or 2) is a metaphor for the people of the kings' own country. Alternate translation: "their own family" or "the people of their own country"

Matthew 17:26

General Information:

This is the end of the part of the story that began in Matthew 13:54, where Matthew tells of continued opposition to Jesus's ministry and teaching about the kingdom of heaven.

Connecting Statement:

Jesus continues to teach Peter about paying the temple tax.

"From others," Peter answered

If you translated Jesus's questions as statements in [Matthew 17:25]

From others

"From people who are not members of their own family." See how you translated these words in [Matthew 17:25](#).

the sons

Possible meanings are that this word 1) is a synecdoche that refers to any members of the kings' family or 2) is a metaphor for the people of the kings' own country. See how you translated these words in [Matthew 17:25]

Matthew 17:27

But so that we do not cause the tax collectors to stumble, go

Causing people to stumble is a metaphor for offending them. Possible meanings are 1) Jesus was concerned that the tax collectors would think he had done something very wrong. Alternate translation: "so that we do not cause the tax

collectors to think that we do something that is very bad" or 2) Jesus was concerned that the tax collectors might think that he was a sinner and so could not be the Messiah. Alternate translation: "so that we do not cause the tax collectors to reject me"

throw in a hook

Fishermen tied hooks to the end of a line, then threw it in the water to catch fish.

its mouth

"the fish's mouth"

a shekel

a silver coin worth four days' wages

Take it

"Take the shekel"

for me and you

Here "you" is singular and refers to Peter. Each man had to pay a half shekel tax. So one shekel would be enough for Jesus and Peter to pay their taxes.

Chapter 18

¹ At that time the disciples came to Jesus and said, "Who is greatest in the kingdom of heaven?"

² Jesus called to himself a little child, set him among them, ³ and said, "Truly I say to you, unless you turn and become like little children, you will in no way enter the kingdom of heaven. ⁴ Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven. ⁵ Whoever welcomes a little child like this in my name receives me. ⁶ But whoever causes one of these little ones who believes in me to stumble, it would be better for him that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea.

⁷ "Woe to the world because of stumbling blocks! For it is necessary that those stumbling blocks come, but woe to the person through whom those stumbling blocks come! ⁸ If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown into the eternal fire having two hands or two feet. ⁹ If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye than to be thrown into the fiery hell having both eyes. ¹⁰ See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹^[1]¹² What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? ¹³ If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. ¹⁴ In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

¹⁵ "If your brother sins against you, go and rebuke him, between you and him alone. If he listens to you, you will have gained your brother. ¹⁶ But if he does not listen to you, take one or two others along with you so that by the mouth of two or three witnesses every word might be confirmed. ¹⁷ And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a pagan and a tax collector. ¹⁸ I tell you truly, whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¹⁹ Again I tell you truly, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. ²⁰ For where two or three are gathered together in my name, there I am in their midst."

²¹ Then Peter came and said to Jesus, "Lord, how often will my brother sin against me and I forgive him? Until seven times?"

²² Jesus said to him, "I do not tell you seven times, but until seventy times seven. ²³ Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. ²⁴ As he began the settling, one servant was brought to him who owed him ten thousand talents. ²⁵ But since he did not have the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made. ²⁶ So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' ²⁷ So the master of that servant, since he was moved with compassion, released him and forgave him the debt. ²⁸ But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He took hold of him, began to choke him, and said, 'Pay me what you owe.'

²⁹ "But his fellow servant fell down and pleaded with him, saying, 'Have patience with me, and I will repay you.' ³⁰ But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed. ³¹ When his fellow servants saw what had happened, they were deeply grieved. They came and told their master everything that had happened.

³² "Then that servant's master called him and said to him, 'You wicked servant, I forgave you all that debt because you pleaded with me. ³³ Should you not have had mercy on your fellow servant, even as I had mercy on you?' ³⁴ His master was angry and handed him over to the torturers until he would pay all that was owed. ³⁵ So also my heavenly Father will do to you if you do not forgive your brother from your heart."

Footnotes

18:11 ^[1] The best ancient Greek copies do not have the sentence that some translations include,

Matthew 18 General Notes

Special concepts in this chapter

What should Jesus's followers do when other followers sin against them?

Jesus taught that his followers must treat each other well and not be angry with each other. They should forgive anyone who is sorry for his sin, even if he has committed the same sin before. If he is not sorry for his sin, Jesus's followers should speak with him alone or in a small group. If he is still not sorry after that, then Jesus's followers can treat him as guilty. (See: repent and sin)

Matthew 18:1

General Information:

This is the beginning of a new part of the story that runs through Matthew 18:35, where Jesus teaches about life in the kingdom of heaven. Here, Jesus uses a little child to teach the disciples.

At that time

Very soon after the events described in the previous verse.

Who is greatest

"Who is the most important" or "Who among us will be the most important"

in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "in God's kingdom" or "when our God in heaven establishes his rule on earth"

Matthew 18:2

General Information:

This page has intentionally been left blank.

Matthew 18:3

Truly I say to you

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

unless you turn ... children, you will in no way enter the kingdom of heaven

This can be stated in positive form. Alternate translation: "you will enter the kingdom of heaven only if you turn ... children"

become like little children

Jesus uses a simile to teach the disciples that they should not be concerned with who is most

important. They should be concerned with becoming humble like a child.

enter the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "enter God's kingdom" or "belong to our God in heaven when he establishes his rule on earth"

Matthew 18:4

Connecting Statement:

Jesus continues teaching the disciples that they need to be humble like a child if they want to be important in God's kingdom.

is the greatest

"is the most important" or "will be the most important"

in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "in God's kingdom" or "when our God in heaven establishes his rule on earth"

Matthew 18:5

in my name

Here "my name" refers to the entire person. Alternate translation: "because of me" or "because he is my disciple"

Whoever ... in my name receives me

Jesus means that it is the same as welcoming him. Alternate translation: "When someone ... in my name, it is like he is welcoming me" or "When someone ... in my name, it is as if he were welcoming me"

Matthew 18:6

that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea
This can be stated in active form. Alternate translation: "if someone put a large millstone around his neck and threw him into the deep sea"

millstone

This is a large, heavy, circular stone used for grinding wheat grain into flour. Alternate translation: "a heavy stone"

Matthew 18:7

Connecting Statement:

Jesus continues to use a little child to teach the disciples and warns against the terrible consequences of causing children to sin.

to the world

Here "world" refers to people. Alternate translation: "to the people of the world"

stumbling blocks ... those stumbling blocks come ... the person through whom those stumbling blocks come
Here "stumbling" is a metaphor for sin. Alternate translation: "things that cause people to sin ... things come that cause people to sin ... any person who causes others to sin"

Matthew 18:8

If your hand or your foot causes you to stumble, cut it off and throw it away from you
Jesus exaggerates here to emphasize that people must do anything necessary to remove from their lives what causes them to sin.

your ... you

All occurrences of these words are singular. Jesus is speaking to all people in general. It may be more natural for your language to translate with a plural "you."

into life

"into eternal life"

than to be thrown into the eternal fire having two hands or two feet

This can be stated in active form. Alternate translation: "than to have both hands and feet when God throws you into the eternal fire"

Matthew 18:9

If your eye causes you to stumble, pluck it out and throw it away from you
The command to destroy the eye, perhaps the most important part of the body, is probably an exaggeration for his hearers to do anything necessary to remove from their lives anything that causes them to sin.

causes you to stumble

Here "stumble" is a metaphor for sin. Alternate translation: "causes you to sin"

your ... you

All occurrences of these words are singular. Jesus is speaking to all people in general. It may be more natural for your language to translate with a plural "you."

into life

"into eternal life"

than to be thrown into the fiery hell having both eyes

This can be stated in active form. Alternate translation: "than to have both eyes when God throws you into the fiery hell"

the fiery hell

"hell, which is full of fire" or "the fire of hell"

Matthew 18:10

See that

"Be careful that" or "Be sure that"

you do not despise any of these little ones

"you do not think of these little ones as being unimportant." This can be stated in positive form. Alternate translation: "you show respect to these little ones"

For I say to you

This add emphasis to what Jesus says next.

that in heaven their angels always look on the face of my Father who is in heaven

Jewish teachers taught that only the most important angels could be in God's presence. Jesus means that the most important angels speak to God about these little ones.

always look on the face of my Father

This is an idiom that means they are in God's presence. Alternate translation: "are always close to my Father" or "are always in the presence of my Father"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 18:11

General Information:

This page has intentionally been left blank.

Matthew 18:12

Connecting Statement:

Jesus continues to use a little child to teach the disciples and tells a parable to explain God's care for people.

What do you think?

Jesus uses this question to get people's attention.
Alternate translation: "Think about how people act."
or "Think about this."

you

This word is plural.

a hundred ... ninety-nine

"100 ... 99"

does he not leave ... astray?

Jesus uses a question to teach his disciples.
Alternate translation: "he will always leave ...
astray."

Matthew 18:13

If he finds it ... that did not go astray

This is the end of the parable that begins with the words "If anyone" in verse 12.

truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next. The word "you" is plural.

Matthew 18:14

it is not the will of your Father in heaven that one of these little ones should perish

"your Father in heaven does not want any of these little ones to die" or "your Father in heaven does not want even one of these little ones to die"

your

This word is plural.

Father

This is an important title for God.

Matthew 18:15

Connecting Statement:

Jesus begins to teach his disciples about forgiveness and reconciliation.

your brother

This refers to a fellow believer in God, not a physical brother. Alternate translation: "your fellow believer"

you will have gained your brother

"you will have made your relationship with your brother good again"

Matthew 18:16

so that by the mouth of two or three witnesses every word might be confirmed

Here "mouth" and "word" refer to what a person says. This can be stated in active form. Alternate translation: "so that two or three witnesses may say that what you say about your brother is true"

Matthew 18:17

if he refuses to listen to them

"if your fellow believer refuses to listen to the witnesses who came with you"

to the church

"to the whole community of believers"

let him be to you as a pagan and a tax collector

"treat him as you would treat a pagan or tax collector." This implies that they should remove him from the community of believers.

Matthew 18:18

I tell you truly

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

you

All occurrences of this word are plural.

whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven

Here "bind" is a metaphor meaning to forbid something, and "loose" is a metaphor meaning to allow something. Also, "in heaven" is a metonym that represents God himself. See how you translated similar phrases in [Matthew 16:19]

Matthew 18:19

if two of you

It is implied that Jesus means "if at least two of you" or "if two or more of you."

they ... them

These refer to the "two of you." Alternate translation: "you ... you"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 18:20

two or three

It is implied that Jesus means "two or more" or "at least two."

are gathered

"meet"

in my name

Here "name" refers to the entire person. Alternate translation: "because of me" or "because they are my disciples"

Matthew 18:21

seven times
"7 times"

Matthew 18:22

seventy times seven
Possible meanings are 1) "70 times 7" or 2) "77 times." If using a number would be confusing, you can translate it as "more times than you can count" or "you must always forgive him."

Matthew 18:23

Connecting Statement:
Jesus uses a parable to teach about forgiveness and reconciliation.

the kingdom of heaven is similar
This introduces a parable. See how you translated a similar parable introduction in [Matthew 13:24]

to settle accounts with his servants
"his servants to pay him what they owed him" or "to have his servants tell him what they had done with the goods he had entrusted to them"

Matthew 18:24

the settling
This abstract noun can be stated as a verb.
Alternate translation: "to settle accounts"

one servant was brought
This can be stated in active form. Alternate translation: "someone brought one of the king's servants"

ten thousand talents
"10,000 talents" or "more money than the servant could ever repay"

Matthew 18:25

his master commanded him to be sold ... and payment to be made
This can be stated in active form. Alternate translation: "the king commanded his servants to sell the man ... and to pay the debt with the money from the sale"

Matthew 18:26

fell down, bowed down
This shows that the servant approached the king in the most humble way possible.

before him
"before the king"

Matthew 18:27

he was moved with compassion
"he felt compassion for the servant"

released him
"let him go"

Matthew 18:28

Connecting Statement:
Jesus continues telling a parable to his disciples.

one hundred denarii
"100 denarii" or "one hundred days' wages"

He took hold of him
"The first servant took hold of his fellow servant"

Matthew 18:29

fell down
This shows that the fellow servant approached the first servant in the most humble way possible. See how you translated this in [Matthew 18:26]

and pleaded with him
"and begged him"

Matthew 18:30

Connecting Statement:
Jesus continues telling a parable to his disciples.

he went and threw him into prison
"the first servant went and threw his fellow servant into prison"

Matthew 18:31

his fellow servants
"other servants"

told their master
"told the king"

deeply grieved
very sad and upset, as when a friend or family member dies. See how you translated this phrase in Matthew 17:23.

Matthew 18:32

Connecting Statement:
Jesus continues telling a parable to his disciple.

Then that servant's master called him
"Then the king called the first servant"

you pleaded with me
"you begged me"

Matthew 18:33

Should you not have ... you?

The king uses a question to scold the first servant.
Alternate translation: "You should have ... you!"

Matthew 18:34

General Information:

This is the end of the part of the story that began in Matthew 18:1, where Jesus teaches about life in the kingdom of heaven.

Connecting Statement:

Jesus concludes his parable about forgiveness and reconciliation.

His master

"The king"

handed him over

"gave him over." Most likely the king himself did not take the first servant to the torturers. Alternate translation: "he ordered his servants to give him over"

to the torturers

"to those who would torture him"

that was owed

This can be stated in active form. Alternate translation: "that the first servant owed the king"

Matthew 18:35

my heavenly Father

This is an important title for God that describes the relationship between God and Jesus.

you ... your

All occurrences of these words are plural. Jesus is speaking to his disciples, but this parable teaches a general truth that applies to all believers.

from your heart

Here "heart" is a metonym for a person's inner being. The phrase "from your heart" is an idiom that means "sincerely." Alternate translation: "sincerely" or "completely"

Chapter 19

¹ It came about that when Jesus had finished these words, he departed from Galilee and came to the region of Judea that is beyond the Jordan River. ² Great crowds followed him, and he healed them there.

³ Pharisees came to him, testing him, saying to him, "Is it lawful for a man to divorce his wife for any cause?"

⁴ Jesus answered and said, "Have you not read that he who made them from the beginning made them male and female? ⁵ He who made them also said, 'For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.' ⁶ So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart."

⁷ They said to him, "Why then did Moses command us to give a certificate of divorce and then to send her away?"

⁸ He said to them, "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. ⁹ I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." ^[1]

¹⁰ The disciples said to Jesus, "If that is the case of a man with his wife, it is not good to marry."

¹¹ But Jesus said to them, "Not everyone can accept this saying, but only those to whom it is given. ¹² For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this teaching, let him accept it."

¹³ Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. ¹⁴ But Jesus said, "Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones." ¹⁵ He placed his hands on the children, and then he went away from there.

¹⁶ Behold, a man came to Jesus and said, "Teacher, what good thing must I do that I may have eternal life?"

¹⁷ Jesus said to him, "Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments."

¹⁸ The man said to him, "Which commandments?"

Jesus said, "Do not murder, do not commit adultery, do not steal, do not bear false witness, ¹⁹ honor your father and your mother, and love your neighbor as yourself."

²⁰ The young man said to him, "All these things I have obeyed. What do I still need?"

²¹ Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven; and come, follow me." ²² But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

²³ Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.

²⁴ Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

²⁵ When the disciples heard it, they were very astonished and said, "Who then can be saved?"

²⁶ Jesus looked at them and said, "With people this is impossible, but with God all things are possible."

²⁷ Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

²⁸ Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel. ²⁹ Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake will receive one hundred times as much and will inherit eternal life. ³⁰ But many who are first will be last, and the last will be first.

Footnotes

19:9 ^[1]The best ancient copies do not have

Matthew 19 General Notes

Special concepts in this chapter

Divorce

Jesus taught about divorce because the Pharisees wanted people to think Jesus's teachings about divorce were wrong ([Matthew 19:3-12](#)). Jesus talked about what God had first said about marriage when he created it.

Important figures of speech in this chapter

Metonymy

Jesus often says the word "heaven" when he wants his hearers to think of God, who lives in heaven ([Matthew 19:12](#)).

Matthew 19:1

General Information:

This is the beginning of a new part of the story that runs through [Matthew 22:46]

It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "When" or "After"

had finished these words

Here "words" refers to what Jesus taught starting in [Matthew 18:1]

departed from

"walked away from" or "left"

Matthew 19:2

General Information:

This page has intentionally been left blank.

Matthew 19:3

Connecting Statement:

Jesus begins to teach about marriage and divorce.

came to him

"came to Jesus"

testing him, saying to him

Here "tested" is used in a negative sense. Alternate translation: "and challenged him by asking him" or "and wanted to trap him by asking him"

Matthew 19:4

Have you not read that he who made them from the beginning made them male and female?

Jesus uses this question to remind the Pharisees of what the scripture says about men, women, and marriage. Alternate translation: "Surely you have read that in the beginning when God created people he made them male and female."

Matthew 19:5

General Information:

Jesus quotes from Genesis to show that a husband and wife should not divorce.

He who made them also said, 'For this reason ... flesh.'

This is part of what Jesus expected the Pharisees to have understood from the scripture. The direct quotation can be expressed as an indirect quotation. Alternate translation: "And surely you know that God also said that for this reason ... flesh."

For this reason

This is a part of the quotation from Genesis story about Adam and Eve. In that context the reason a

man will leave his father and mother is because God created a woman to be the man's companion.

join to his wife

"stay close to his wife" or "live with his wife"

the two will become one flesh

This is a metaphor that emphasizes the unity of a husband and a wife. Alternate translation: "they will become like one person"

Matthew 19:6

So they are no longer two, but one flesh

This is a metaphor that emphasizes the unity of a husband and a wife. Alternate translation: "So a husband and wife are no longer like two persons, but they are like one person"

Matthew 19:7

They said to him

"The Pharisees said to Jesus"

command us

"command us Jews"

certificate of divorce

This is a document that legally ends the marriage.

Matthew 19:8

For your hardness of heart

The phrase "hardness of heart" is a metaphor that means "stubbornness." Alternate translation: "Because of your stubbornness" or "Because you are stubborn"

your hardness ... allowed you ... your wives

Here "you" and "your" are plural. Jesus is speaking to the Pharisees, but Moses gave this command many years earlier to their ancestors. Moses's command applied to all Jewish men in general.

from the beginning

Here "beginning" refers to when God first created man and woman.

Matthew 19:9

I say to you

This adds emphasis to what Jesus says next.

marries another

You can make clear the understood information. Alternate translation: "marries another woman"

Matthew 19:10

General Information:

This page has intentionally been left blank.

Matthew 19:11

to whom it is given

This can be stated in active form. Alternate translation: "to whom God gives it" or "whom God enables to follow it"

Matthew 19:12

there are eunuchs who were made eunuchs by men

This can be stated in active form. Alternate translation: "there are men whom other men have made eunuchs"

eunuchs who made themselves eunuchs

Possible meanings are 1) "men who have made themselves eunuchs by removing their private parts" or 2) "men who choose to remain unmarried and sexually pure."

for the sake of the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "so they can better serve our God in heaven"

Matthew 19:13

Connecting Statement:

Jesus receives and blesses little children.

some little children were brought to him

This can be stated in active form. Alternate translation: "some people brought little children to Jesus"

Matthew 19:14

Permit

allow

do not forbid them to come to me

"do not stop them from coming to me"

for the kingdom of heaven belongs to such ones

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "for when our God in heaven establishes his rule on earth, he will be king over such as these" or "for God will allow such as these into his kingdom"

belongs to such ones

"belongs to those who are like children." This is a simile that means those who are humble like children will enter God's kingdom.

Matthew 19:15

General Information:

This page has intentionally been left blank.

Matthew 19:16

Connecting Statement:

Here the scene shifts to a different time when Jesus explains to a rich man what it will cost to follow him.

Behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

good thing

This means a thing that pleases God.

Matthew 19:17

Why do you ask me about what is good?

Jesus uses this rhetorical question to encourage the man to think about his reason for asking Jesus about what is good. Alternate translation: "You ask me about what is good" or "Think about why you ask me about what is good."

Only one is good

"God alone is completely good"

to enter into life

"to receive eternal life"

Matthew 19:18

General Information:

This page has intentionally been left blank.

Matthew 19:19

love your neighbor as yourself

The Jewish people believed that their neighbors were only other Jews. Jesus is extending that definition to include all people. Alternate translation: "love every other person as much as you love yourself"

Matthew 19:20

General Information:

This page has intentionally been left blank.

Matthew 19:21

If you wish

"If you want"

to the poor

This nominal adjective can be stated as an adjective. Alternate translation: "to those who are poor"

you will have treasure in heaven

The phrase "treasure in heaven" is a metaphor that refers to a reward from God. Alternate translation: "God will reward you in heaven"

Matthew 19:22

General Information:

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Matthew 19:23

Connecting Statement:

Jesus explains to his disciples the rewards of giving up material possessions and relationships to follow him.

Truly I say to you

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

to enter the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "to accept our God in heaven as their king" or "to enter God's kingdom"

Matthew 19:24

it is easier ... kingdom of God

Jesus uses an exaggeration to illustrate how very difficult it is for rich people to enter the kingdom of God.

the eye of a needle

the hole near one end of a needle, through which thread is passed

Matthew 19:25

they were very astonished

"the disciples were amazed." It is implied that they were astonished because they believed having riches was proof that God approved of someone.

Who then can be saved?

The disciples use a question to emphasize their surprise. This can be stated in active form. Alternate translation: "Then there is no one whom God will save!" or "Then there is no one who will receive eternal life!"

Matthew 19:26

General Information:

This page has intentionally been left blank.

Matthew 19:27

we have left everything

"we have left all our wealth" or "we have given up all our possessions"

What then will we have?

"What good thing will God give us?"

Matthew 19:28

Truly I say to you

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

in the new age

"in the new time." This refers to when God restores all things. Alternate translation: "at the time when God makes all things new"

the Son of Man

Jesus is speaking about himself.

sits on his glorious throne

Sitting on his throne represents ruling as a king. His throne being glorious represents his rule being glorious. Alternate translation: "sits as king on his glorious throne" or "rules gloriously as king"

sit upon twelve thrones

Here sitting on thrones refers to ruling as kings. The disciples will not be equal to Jesus who is also on a throne. They will receive authority from him. Alternate translation: "sit as kings on 12 thrones"

the twelve tribes of Israel

Here "tribes" refers to people from those tribes.

Alternate translation: "the people of the 12 tribes of Israel"

Matthew 19:29

for my name's sake

Here "name" refers to the entire person. Alternate translation: "because of me" or "because he believes in me"

receive one hundred times as much

"receive from God 100 times as many good things as they gave up"

will inherit eternal life

This is an idiom that means "God will bless them with eternal life" or "God will cause them to live forever."

Matthew 19:30

But many who are first will be last, and the last will be first

Here "first" and "last" refer to people's status or importance. Jesus is contrasting people's status now with their status in the kingdom of heaven. Alternate translation: "But many who seem to be important now will be the least important, and many who seem to be unimportant now will be very important"

Chapter 20

¹ "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ² After he had agreed with the laborers for one denarius a day, he sent them into his vineyard. ³ He went out again about the third hour and saw other laborers standing idle in the marketplace. ⁴ To them he said, 'You also, go into the vineyard, and I will give you what is right.' So they went to work. ⁵ Again he went out about the sixth hour and again the ninth hour, and did the same. ⁶ Once more about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here idle all the day long?'

⁷ "They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard.' ⁸ When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

⁹ "When the laborers who had been hired at the eleventh hour came, each of them received a denarius. ¹⁰ When the first laborers came, they thought that they would receive more, but they also received one denarius each. ¹¹ When they received their wages, they complained about the landowner. ¹² They said, 'These last laborers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

¹³ "But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius? ¹⁴ Take what belongs to you and go your way. I choose to give to these last hired laborers just the same as to you. ¹⁵ Is it not lawful for me to do as I want with what belongs to me? Or are you envious because I am good?' ¹⁶ So the last will be first, and the first last." [\[1\]](#)

¹⁷ As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, ¹⁸ "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and scribes. They will condemn him to death ¹⁹ and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

²⁰ Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him.

²¹ Jesus said to her, "What do you wish?"

She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

²² But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?"

They said to him, "We are able."

²³ He said to them, "My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father." ²⁴ When the other ten disciples heard this, they were very angry with the two brothers. ²⁵ But Jesus called them to himself and said, "You know that the rulers of the Gentiles dominate them, and their important men exercise authority over them. ²⁶ But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, ²⁷ and whoever wishes to be first among you must be your servant, ²⁸ just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

²⁹ As they went out from Jericho, a great crowd followed him. ³⁰ There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, "Lord, Son of David, have mercy on us."

³¹ The crowd rebuked them, telling them to be quiet, but they cried out even more loudly, "Lord, Son of David, have mercy on us."

³² Then Jesus stood still and called to them and said, "What do you wish me to do for you?"

³³ They said to him, "Lord, that our eyes may be opened." ³⁴ Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

Footnotes

20:16 ^[1]The best ancient copies do not have

Matthew 20 General Notes

Special concepts in this chapter

The parable of the landowner and his vineyard

Jesus tells this parable ([Matthew 20:1-16](#)) to teach his disciples that what God says is right is different from what people say is right.

Matthew 20:1

Connecting Statement:

Jesus tells a parable about a landowner who hires workers, to illustrate how God will reward those who belong to the kingdom of heaven.

For the kingdom of heaven is like

This is the beginning of a parable. See how you translated the introduction to the parable in [Matthew 13:24]

Matthew 20:2

After he had agreed

"After the landowner had agreed"

one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

he sent them into his vineyard

"he sent them to work in his vineyard"

Matthew 20:3

Connecting Statement:

Jesus continues telling a parable.

He went out again

"The landowner went out again"

the third hour

The third hour is around nine in the morning.

standing idle in the marketplace

"standing in the marketplace not doing anything" or "standing in the marketplace with no work to do"

marketplace

a large, open-air area where people buy and sell food and other items

Matthew 20:4

General Information:

This page has intentionally been left blank.

Matthew 20:5

Connecting Statement:

Jesus continues telling a parable.

Again he went out

"Again the landowner went out"

the sixth hour and again the ninth hour

The sixth hour is around noon. The ninth hour is around three in the afternoon.

did the same

This means the landowner went to the marketplace and hired workers.

Matthew 20:6

the eleventh hour

This is about five in the afternoon.

standing idle

"not doing anything" or "not having any work"

Matthew 20:7

General Information:

This page has intentionally been left blank.

Matthew 20:8

Connecting Statement:

Jesus continues telling a parable.

beginning from the last to the first

You can make clear the understood information. Alternate translation: "beginning with the workers who started working last, then the workers who

started working earlier, and finally the workers who started working first" or "first paying the workers I hired last, then paying the workers I hired earlier in the day, and finally paying the workers I hired first"

Matthew 20:9

who had been hired

This can be stated in active form. Alternate translation: "whom the landowner hired"

Matthew 20:10

one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

Matthew 20:11

Connecting Statement:

Jesus continues telling a parable.

When they received

"When the workers who had worked the longest received"

the landowner

"the vineyard owner"

Matthew 20:12

you have made them equal to us

"you have paid them the same amount of money as you paid us"

we who have borne the burden of the day and the scorching heat

The phrase "borne the burden of the day" is an idiom that means "worked the entire day." Alternate translation: "we who have worked the entire day, even during the hottest part"

Matthew 20:13

Connecting Statement:

Jesus continues telling a parable.

one of them

"one of the workers who had worked the longest"

Friend

Use a word that one man would use to address another man whom he is politely rebuking.

Did you not agree with me for one denarius?

The landowner uses a question to rebuke the workers who were complaining. Alternate translation: "We already agreed that I would give you one denarius."

one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

Matthew 20:14

General Information:

This page has intentionally been left blank.

Matthew 20:15

Connecting Statement:

Jesus concludes his parable about a landowner who hires workers.

Is it not lawful for me to do as I want with what belongs to me?

The landowner uses a question to correct the workers who were complaining. Alternate translation: "It is lawful for me to do what I want with my own possessions."

Is it not lawful for me

"Do I not have the right" or "Is it not proper." The landowner is reminding the laborers that everyone allows people to do what they wish with their own property. He is not asking if there is a law against what he is doing.

Or are you envious because I am good?

The landowner uses a question to rebuke the workers who were complaining. Alternate translation: "You should not be envious because I am good."

I am good

In the context here, the reader should understand the landowner being "good" as "generous," the opposite of the laborers being "evil," which is "envious."

Matthew 20:16

So the last will be first, and the first last

Here "first" and "last" refer to people's status or importance. Jesus is contrasting people's status now with their status in the kingdom of heaven. See how you translated a similar statement in Matthew 19:30. Alternate translation: "So those who seem to be unimportant now will be the most important, and those who seem to be the most important now will be the least important"

So the last will be first

Here the parable has ended and Jesus is speaking. Alternate translation: "Then Jesus said, 'So the last will be first'"

Matthew 20:17

Connecting Statement:

Jesus foretells his death and resurrection a third time as he and his disciples travel to Jerusalem.

going up to Jerusalem

Jerusalem was on top of a hill, so people had to travel up to get there.

Matthew 20:18

See, we are going

Jesus uses the word "See" to tell the disciples the must pay attention to what he is about to tell them.

we are going

Here "we" refers to Jesus and the disciples.

the Son of Man will be given over

This can be stated in active form. Alternate translation: "someone will give the Son of Man over"

Son of Man ... him

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

They will condemn

The chief priests and scribes will condemn Jesus.

Matthew 20:19

and will deliver him to the Gentiles for them to mock

The chief priests and scribes will deliver Jesus to the Gentiles, and the Gentiles will mock him.

to flog

"to whip him" or "to beat him with whips"

third day

"Third" is the ordinal form of "three."

him ... him ... he

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

he will be raised up

The words "be raised up" are an idiom for "be made alive again." This can be stated in active form. Alternate translation: "God will raise him up" or "God will make him alive again"

Matthew 20:20

Connecting Statement:

In response to the question that the mother of two of the disciples asks, Jesus teaches his disciples about authority and serving others in the kingdom of heaven.

the sons of Zebedee

This refers to James and John.

Matthew 20:21

at your right hand ... at your left hand

These refer to having positions of power, authority, and honor.

in your kingdom

Here "kingdom" refers to Jesus ruling as king. Alternate translation: "when you are king"

Matthew 20:22

You do not know

Here "you" is plural and refers to the mother and the sons.

Are you able

Here "you" is plural, but Jesus is only talking to the two sons.

drink the cup that I am about to drink

To "drink the cup" or "drink from the cup" is an idiom that means to experience suffering. Alternate translation: "suffer what I am about to suffer"

They said

"The sons of Zebedee said" or "James and John said"

Matthew 20:23

My cup you will indeed drink

To "drink a cup" or "drink from a cup" is an idiom that means to experience suffering. Alternate translation: "You will indeed suffer as I will suffer"

right hand ... left hand

These refer to having positions of power, authority, and honor. See how you translated this in [Matthew 20:21]

but it is for those for whom it has been prepared by my Father

This can be stated in active form. Alternate translation: "for my Father has prepared those places, and he will give them to whom he chooses"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 20:24

heard this

"heard what James and John had asked Jesus"

they were very angry with the two brothers

If necessary, you can make explicit why the ten disciples were angry. Alternate translation: "they were very angry with the two brothers because each of them also wanted to sit in a place of honor next to Jesus"

Matthew 20:25

Connecting Statement:

Jesus finishes teaching his disciples about authority and serving others.

called them

"called the twelve disciples"

the rulers of the Gentiles dominate them

"the Gentile kings forcefully rule over their people"

their important men

"the important men among the Gentiles"

exercise authority over them

"have control over the people"

Matthew 20:26

whoever wishes

"whoever wants" or "whoever desires"

Matthew 20:27

to be first

"to be important"

Matthew 20:28

the Son of Man ... his life

Jesus is speaking about himself in the third person. If necessary, you can translate this in the first person.

did not come to be served

This can be stated in active form. Alternate translation: "did not come so that other people would serve him" or "did not come so that other people would serve me"

but to serve

You can make clear the understood information. Alternate translation: "but to serve other people"

to give his life as a ransom for many

Jesus's life being a "ransom" is a metaphor for his being punished in order to set people free from being punished for their own sins. Alternate translation: "to give his life as a substitute for many" or "to give his life as a substitute to set many free"

to give his life

To give one's life is an idiom meaning to die voluntarily, usually in order to help others. Alternate translation: "to die"

for many

You can make clear the understood information. Alternate translation: "for many people"

Matthew 20:29

Connecting Statement:

This begins an account of Jesus healing two blind men.

As they went

This refers to the disciples and Jesus.

followed him

"followed Jesus"

Matthew 20:30

There were two blind men sitting

This is sometimes translated as "Behold, there were two blind men sitting." Matthew is alerting us to a new people in the story. Your language may have a way of doing this.

When they heard

"When the two blind men heard"

was passing by

"was walking by them"

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of King David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

Matthew 20:31

General Information:

This page has intentionally been left blank.

Matthew 20:32

called to them

"called to the blind men"

do you wish

"do you want"

Matthew 20:33

that our eyes may be opened

The men speak of becoming able to see as if there eyes were to be opened. Because of Jesus's previous question, we understand that they were expressing their desire. Alternate translation: "we want you to open our eyes" or "we want to be able to see"

Matthew 20:34

being moved with compassion

"having compassion" or "feeling compassion for them"

Chapter 21

¹ As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² saying to them, "Go into the next village, and you will immediately find a donkey tied up there, and a colt with her. Untie them and bring them to me. ³ If anyone says anything to you about that, you will say, 'The Lord has need of them,' and that person will immediately send them with you."

⁴ Now all this happened to fulfill what was spoken through the prophet, saying,

⁵ "Tell the daughter of Zion,
 'See, your King is coming to you,
Humble and riding on a donkey—
 on a colt, the foal of a donkey.'"

⁶ Then the disciples went and did just as Jesus had instructed them. ⁷ They brought the donkey and the colt and put their cloaks on them, and Jesus sat upon the cloaks. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road. ⁹ Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest!"

¹⁰ When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?"

¹¹ The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

¹² Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the tables of the money changers and the seats of those who sold doves. ¹³ He said to them, "It is written, 'My house will be called a house of prayer,' but you make it a den of robbers."

¹⁴ Then the blind and the lame came to him in the temple, and he healed them. ¹⁵ But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry.

¹⁶ They said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes! But have you never read,

'Out of the mouths of little children and nursing infants
you have prepared praise?'"

¹⁷ Then Jesus left them and went out of the city to Bethany and spent the night there.

¹⁸ Now in the morning as he returned to the city, he was hungry. ¹⁹ Seeing a fig tree along the roadside, he went to it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and immediately the fig tree withered.

²⁰ When the disciples saw it, they marveled and said, "How did the fig tree immediately wither away?"

²¹ Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to this fig tree, but you will even say to this mountain, 'Be taken up and thrown into the sea,' and it will be done. ²² Whatever you ask for in prayer, believing, you will receive."

²³ When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things, and who gave you this authority?"

²⁴ Jesus answered and said to them, "I also will ask you one question. If you tell me, I will tell you by what authority I do these things. ²⁵ The baptism of John—from where did it come? From heaven or from men?"

They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' ²⁶ But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." ²⁷ Then they answered Jesus and said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things. ²⁸ But what do you think? A man had two sons. He went to the first and said, 'Son, go labor today in the vineyard.'

²⁹ "The son answered and said, 'I will not,' but afterward he changed his mind and went.

³⁰ "Then the man went to the second son and said the same thing. He answered and said, 'I will go, sir,' but he did not go. ³¹ Which of the two sons did his father's will?"

They said, "The first one."

Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do. ³² For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

³³ "Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. ³⁴ When the time of the fruit harvest approached, he sent some servants to the vine growers to collect his fruit. ³⁵ But the vine growers took his servants, beat one, killed another, and stoned still another. ³⁶ Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. ³⁷ After that, the owner sent his own son to them, saying, 'They will respect my son.'

³⁸ "But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' ³⁹ So they took him, threw him out of the vineyard and killed him. ⁴⁰ Now when the owner of the vineyard comes, what will he do to those vine growers?"

⁴¹ They said to him, "He will violently destroy those wicked people, and he will then rent out the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

⁴² Jesus said to them, "Did you never read in the scriptures,

'The stone which the builders rejected
has been made the cornerstone.
This was from the Lord,
and it is marvelous in our eyes'?

⁴³ Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. ⁴⁴ Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed." ⁴⁵ When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. ⁴⁶ Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

Matthew 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:5,16 and 42, which is from the Old Testament.

Special concepts in this chapter

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Hosanna

This is what the people shouted to welcome Jesus into Jerusalem. This word means "save us," but people used it to praise God.

Other possible translation difficulties in this chapter

"The kingdom of God will be taken away from you"

No one knows for sure what this phrase means. No one knows if Jesus meant that God would someday give the kingdom back or not.

Matthew 21:1

Connecting Statement:

This begins the account of Jesus's entry into Jerusalem. Here he gives his disciples instructions about what they are to do.

Bethphage

This is a village near Jerusalem.

Matthew 21:2

a donkey tied up

You can state this in active form. Alternate translation: "a donkey that someone has tied up"

tied up there

You can make explicit how the donkey is tied. Alternate translation: "tied up there to a post" or "tied up there to a tree"

colt

young male donkey

Matthew 21:3

General Information:

This page has intentionally been left blank.

Matthew 21:4

General Information:

Here the author quotes the prophet Zechariah to show that Jesus fulfilled prophecy by riding a donkey into Jerusalem.

Now

This word is used here to mark a pause in the story. Here Matthew explains that Jesus's actions fulfilled scripture.

all this happened to fulfill what was spoken through the prophet

This can be stated in active form. Alternate translation: "this happened so that Jesus would fulfill what God spoke through the prophet long ago"

through the prophet

There were many prophets. Matthew was speaking of Zechariah. Alternate translation: "the prophet Zechariah"

Matthew 21:5

the daughter of Zion

The "daughter" of a city means the people of the city. Alternate translation: "the people of Zion" or "the people who live in Zion"

Zion

This is another name for Jerusalem.

on a donkey—on a colt, the foal of a donkey

The phrase "on a colt, the foal of a donkey" is explaining that the donkey is a young animal. Alternate translation: "on a young, male donkey"

Matthew 21:6

General Information:

This page has intentionally been left blank.

Matthew 21:7

cloaks

These were outer clothing or long coats.

Matthew 21:8

crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road

These are ways to show honor to Jesus as he was entering Jerusalem.

Matthew 21:9

Hosanna

This word means "save us," but it can also mean "praise God!"

the son of David

Jesus was not David's literal son, so this may be translated as "descendant of king David." However, "Son of David" is also a title for the Messiah, and the crowd was probably calling Jesus by this title.

in the name of the Lord

Here "in the name" means "in the power" or "as a representative." Alternate translation: "in the power of the Lord" or "as the representative of the Lord"

Hosanna in the highest

Here "highest" refers to God who rules from the highest heaven. Alternate translation: "Praise God, who is in the highest heaven" or "Praise be to God"

Matthew 21:10

all the city was stirred

Here "city" refers to the people living there. Alternate translation: "many people from all over the city were stirred"

stirred

"excited"

Matthew 21:11

General Information:

This page has intentionally been left blank.

Matthew 21:12

Connecting Statement:

This begins the account of Jesus entering into the temple.

Jesus entered the temple

Jesus did not enter the actual temple. He entered the courtyard around the temple.

who bought and sold

Merchants were selling animals and other items that travelers bought to offer the proper sacrifices at the temple.

Matthew 21:13

General Information:

Jesus quotes the prophet Isaiah to rebuke the vendors and money changers.

He said to them

"Jesus said to those who were changing money and buying and selling things"

It is written

This can be stated in active form. Alternate translation: "The prophets wrote long ago" or "God said long ago"

My house will be called

This can be stated in active form. Alternate translation: "My house will be"

My house

Here "My" refers to God and "house" refers to the temple.

a house of prayer

This is an idiom. Alternate translation: "a place where people pray"

a den of robbers

Jesus uses a metaphor to scold the people for buying and selling items in the temple. Alternate translation: "like a place where robbers hide"

Matthew 21:14

the blind and the lame

These nominal adjectives can be stated as adjectives. Alternate translation: "those who were blind and those who were lame"

lame

those who have an injured foot or leg that makes walking difficult

Matthew 21:15

the marvelous things

"the wonderful things" or "the miracles." This refers to Jesus healing the blind and lame people in Matthew 21:14.

Hosanna

This word means "save us" but can also mean "praise God!" See how you translated this in Matthew 21:9.

the Son of David

Jesus was not David's literal son, so this may be translated as "descendant of king David." However,

"Son of David" is also a title for the Messiah, and the children were probably calling Jesus by this title. See how you translated this in Matthew 21:9.

they became very angry

It is implied that they were angry because they did not believe Jesus was the Christ and they did not want other people praising him. Alternate translation: "they became very angry because people were praising him"

Matthew 21:16

General Information:

Jesus quotes from the Psalms to justify how the people had responded to him.

Do you hear what they are saying?

The chief priests and scribes ask this question to rebuke Jesus because they are angry with him. Alternate translation: "You should not allow them to say these things about you!"

But have you never read ... praise'?

Jesus asks this question to remind the chief priests and scribes of what they have studied in the scriptures. Alternate translation: "Yes, I hear them, but you should remember what you read in the scriptures ... praise."

Out of the mouths of little children and nursing infants you have prepared praise

The phrase "out of the mouths" refers to speaking, and "prepared praise" is a metonym for preparing the children and infants to praise. Alternate translation: "You prepared little children and nursing infants to give praise to God"

Matthew 21:17

Jesus left them

"Jesus left the chief priests and scribes"

Matthew 21:18

Connecting Statement:

In verses 18 through 22, Jesus uses a fig tree to teach his disciples about faith and prayer.

Now

This word is used here to mark a pause in the story. Here Matthew explains that Jesus is hungry and that is why he stops at the fig tree.

Matthew 21:19

he ... found nothing on it except leaves

This double negative emphasizes that leaves were the only things that he found. Alternate translation: "he ... found only leaves on it"

withered

died and dried up

Matthew 21:20

How did the fig tree immediately wither away?

The disciples use a question to emphasize how surprised they are. Alternate translation: "We are astonished that the fig tree has dried up so quickly!"

wither away

"dry up and die"

Matthew 21:21

Truly I say to you

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

if you have faith and do not doubt

Jesus expresses the same idea both positively and negatively to emphasize that this faith must be genuine. Alternate translation: "if you truly believe"

you will even say to this mountain, 'Be taken up and thrown into the sea,'

You can translate this direct quotation as an indirect quotation. This can also be stated in active form. Alternate translation: "you will even be able to tell this mountain to get up and throw itself into the sea,"

it will be done

This can be stated in active form. Alternate translation: "it will happen"

Matthew 21:22

General Information:

This page has intentionally been left blank.

Matthew 21:23

Connecting Statement:

This begins the account of the religious leaders questioning Jesus's authority.

had come into the temple

It is implied that Jesus did not enter the actual temple. He entered the courtyard around the temple.

these things

This refers to Jesus teaching and healing in the temple. It probably also refers to Jesus driving out the buyers and sellers the previous day.

Matthew 21:24

General Information:

This page has intentionally been left blank.

Matthew 21:25

Connecting Statement:

Jesus continues to respond to the religious leaders.

from where did it come?

"where did he get the authority to do that?"

If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'

This has quotes within a quote. You could translate the direct quotations as an indirect quotations.

Alternate translation: "If we say that we believe John received his authority from heaven, then Jesus will ask us why we did not believe John."

From heaven

Here "heaven" refers to God. Alternate translation: "from God in heaven"

Why then did you not believe him?

The religious leaders know that Jesus could scold them with this rhetorical question. Alternate translation: "Then you should have believed John the Baptist"

Matthew 21:26

But if we say, 'From men,'

This is a quote within a quote. You could translate the direct quotation as an indirect quotation.

Alternate translation: "But if we say that we believe John received his authority from men,"

we fear the crowd

"we fear what the crowd would think or even do to us"

they all view John as a prophet

"they believe John is a prophet"

Matthew 21:27

General Information:

This page has intentionally been left blank.

Matthew 21:28

Connecting Statement:

Jesus tells a parable about two sons to rebuke the religious leaders and to illustrate their unbelief.

But what do you think?

Jesus uses a question to challenge the religious leaders to think deeply about the parable he will tell them. Alternate translation: "Tell me what you think about what I am about to tell you."

Matthew 21:29

he changed his mind

This refers to the son reconsidering his thoughts and deciding to act differently from how he had said he would act.

Matthew 21:30

General Information:

This page has intentionally been left blank.

Matthew 21:31

They said

"The chief priests and elders said"

Jesus said to them

"Jesus said to the chief priests and elders"

Truly I say to you

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

the tax collectors and the prostitutes will enter the kingdom of God before you do

Here "kingdom of God" refers to God's rule as king.

Alternate translation: "when God establishes his rule on earth, he will agree to bless the tax collectors and prostitutes by ruling over them before he agrees to do that for you"

before you do

Possible meanings are 1) God will accept the tax collectors and prostitutes sooner than he will accept the Jewish religious leaders, or 2) God will accept the tax collectors and prostitutes instead of the Jewish religious leaders.

Matthew 21:32

John came to you

Here "you" is plural and refers to all the people of Israel, not just the religious leaders. Alternate translation: "John came to the people of Israel"

in the way of righteousness

This is an idiom that means John showed the people the right way to live. Alternate translation: "and told you the way God wants you to live"

you did not believe him

Here "you" is plural and refers to the religious leaders.

Matthew 21:33

Connecting Statement:

To rebuke the religious leaders and illustrate their unbelief, Jesus tells a parable about rebellious servants.

a landowner

"a person who owned a piece of property"

a hedge

"a wall" or "a fence"

dug a winepress in it

"dug a hole in the vineyard in which to press the grapes"

rented it out to vine growers

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

vine growers

These were people who knew how to take care of vines and grapes.

Matthew 21:34

to collect his fruit

The landowner expected the vine growers pay him for allowing them to use the vineyard by giving him some of the fruit they had grown.

Matthew 21:35

Connecting Statement:

Jesus continues telling a parable.

his servants

"the landowner's servants"

Matthew 21:36

General Information:

This page has intentionally been left blank.

Matthew 21:37

General Information:

This page has intentionally been left blank.

Matthew 21:38

Connecting Statement:

Jesus continues telling a parable.

Matthew 21:39

General Information:

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Matthew 21:40

Now

The word "now" does not mean "at this moment," but it is used to draw attention to the important point that follows.

Matthew 21:41

They said to him

Matthew does not make clear who answered Jesus. If you need to specify an audience you can translate as "The people said to Jesus."

He will violently destroy those wicked people

"He will bring those wicked people to a miserable end" or "He will make those evil people die in misery"

Matthew 21:42

General Information:

Jesus quotes the prophet Isaiah to show that God will honor the one whom the religious leaders reject.

Connecting Statement:

Here Jesus begins to explain the parable of the rebellious servants.

Jesus said to them

It is unclear to whom Jesus asks the following question. If you need to make "them" specific, use the same audience as you did in Matthew 21:41.

Did you never read ... eyes'?

Jesus uses a question to make his audience think deeply about what this scripture means. Alternate translation: "Think about what you have read ... eyes."

The stone which the builders rejected has been made the cornerstone

Jesus is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, will reject Jesus, but God will make him the most important in his kingdom, like the cornerstone in a building.

has been made the cornerstone

This can be stated in active form. Alternate translation: "has become the cornerstone"

This was from the Lord

"The Lord has caused this great change"

it is marvelous in our eyes

Here "in our eyes" refers to seeing. Alternate translation: "it is wonderful to see"

Matthew 21:43

I say to you

This adds emphasis to what Jesus says next.

to you

Here "you" is plural. Jesus was speaking to the religious leaders who had rejected him.

the kingdom of God will be taken away from you and will be given to a nation that produces its fruits

Here "kingdom of God" refers to God's rule as king. This can be stated in active form. Alternate translation: "God will take his kingdom away from you and will give it to a nation that produces the kingdom's fruits" or "God will reject you, and he will be king over people from other nations that produce the kingdom's fruits"

that produces its fruits

"Fruits" here is a metaphor for "results" or "outcome." Alternate translation: "that produces good results"

Matthew 21:44

Whoever falls on this stone will be broken to pieces

Here, "this stone" is the same stone as in [Matthew 21:42]

But anyone on whom it falls will be crushed

This means basically the same thing as the previous sentence. It is a metaphor that means the Christ will have the final judgment and will destroy everyone who rebels against him.

Matthew 21:45

Connecting Statement:

The religious leaders react to the parable that Jesus told.

his parables

"Jesus's parables"

Matthew 21:46

General Information:

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Chapter 22

¹ Jesus spoke to them again in parables, saying, ² "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. ³ He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come. ⁴ Again the king sent other servants, saying, 'Tell them who are invited, "See, I have prepared my dinner. My oxen and fattened cattle have been killed, and all things are ready. Come to the marriage feast."' ⁵ But they paid no attention and went away, one to his farm, another to his business. ⁶ The others seized the king's servants, treated them shamefully, and killed them. ⁷ The king was angry, and he sent his soldiers and they destroyed those murderers and burned their city. ⁸ Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. ⁹ Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' ¹⁰ The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests. ¹¹ But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. ¹² The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless. ¹³ Then the king said to the servants, 'Bind this man hand and foot, and throw him out into the outer darkness, where there will be weeping and the grinding of teeth.' ¹⁴ For many people are called, but few are chosen."

¹⁵ Then the Pharisees went and planned how they might entrap Jesus in his own talk. ¹⁶ Then they sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do not show partiality between people. ¹⁷ So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

¹⁸ But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? ¹⁹ Show me the coin for the tax." Then they brought a denarius to him. ²⁰ Jesus said to them, "Whose image and name are these?"

²¹ They said to him, "Caesar's."

Then Jesus said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." ²² When they heard it, they marveled. Then they left him and went away.

²³ On that day some Sadducees, who say there is no resurrection, came to him. They asked him, ²⁴ saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and raise children for his brother.' ²⁵ There were seven brothers. The first married and then died. Having left no children, he left his wife to his brother. ²⁶ Then the second brother did the same thing, then the third, all the way to the seventh brother. ²⁷ After them all, the woman died. ²⁸ Now in the resurrection, whose wife will she be of the seven brothers? For they all had married her."

²⁹ But Jesus answered and said to them, "You are mistaken because you do not know the scriptures or the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven. ³¹ But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ³² 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." ³³ When the crowds heard this, they were astonished at his teaching.

³⁴ But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. ³⁵ One of them, an expert in the law, asked him a question, testing him— ³⁶ "Teacher, which is the greatest commandment in the law?"

³⁷ Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' ³⁸ This is the great and first commandment. ³⁹ And a second commandment is like it—'Love your neighbor as yourself.' ⁴⁰ On these two commandments depend the whole law and the prophets."

⁴¹ Now while the Pharisees were still gathered together, Jesus asked them a question. ⁴² He said, "What do you think about the Christ? Whose son is he?"

They said to him, "The son of David."

⁴³ Jesus said to them, "How then does David in the Spirit call him Lord, saying,

⁴⁴ 'The Lord said to my Lord,
"Sit at my right hand,
until I make your enemies your footstool"?"

⁴⁵ If David then calls the Christ 'Lord,' how is he David's son?" ⁴⁶ No one was able to answer him a word, and no man dared ask him any more questions from that day on.

Matthew 22 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 44, which is from the Old Testament.

Special concepts in this chapter

Wedding Feast

In the parable of the wedding feast ([Matthew 22:1-14](#)), Jesus taught that when God offers to save a person, that person needs to accept the offer. Jesus spoke of life with God as a feast that a king prepares for his son, who has just gotten married. In addition, Jesus emphasized that not everyone whom God invites will properly prepare themselves to come to the feast. God will throw these people out from the feast.

Other possible translation difficulties in this chapter

Implicit information

Speakers usually do not say things that they think their hearers already understand. When the king in the parable said, "My oxen and fattened calves have been killed" ([Matthew 22:4](#)), he assumed that the hearers would understand that those who had killed the animals had also cooked them.

Paradox

A paradox is a true statement that appears to describe something impossible. To the Jews, the ancestors were the masters of the descendants, but in one psalm David calls one of his descendants "Lord." Jesus tells the Jewish leaders that this is a paradox, saying, "If David then calls the Christ 'Lord,' how is he David's son?" ([Matthew 22:45](#)).

Matthew 22:1

Connecting Statement:

To rebuke the religious leaders and to illustrate their unbelief, Jesus tells a parable about a marriage feast.

to them

"to the people"

Matthew 22:2

The kingdom of heaven is like

This is the beginning of a parable. See how you translated this in Matthew 13:24.

Matthew 22:3

those who had been invited

This can be stated in active form. Alternate translation: "the people the king had invited"

Matthew 22:4

Connecting Statement:

Jesus continues telling a parable.

servants, saying, "Tell them who are invited, "See ... feast."

This direct quotation can be stated as an indirect quotation. Also, this can be stated in active form. Alternate translation: "servants, ordering them to tell those whom he invited, 'See ... feast.'"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

My oxen and fattened cattle have been killed

It is implied that the animals are cooked and ready to eat. This can be stated in active form. Alternate translation: "My servants have killed and cooked my oxen and my fattened cattle"

My oxen and fattened cattle
"My best oxen and calves for eating"

Matthew 22:5

Connecting Statement:
Jesus continues telling a parable.

But they paid no attention
"But the guests the king invited ignored the invitation"

Matthew 22:6

General Information:
This page has intentionally been left blank.

Matthew 22:7

they destroyed those murderers
"they killed those murderers." If your language has a strong word for "killed," you might want to use it here.

Matthew 22:8

Connecting Statement:
Jesus continues telling a parable.

those who were invited
This can be stated in active form. Alternate translation: "those whom I invited"

Matthew 22:9

the highway crossings
"where the main roads of the city cross." The king is sending the servants to the place where they are most likely to find people.

Matthew 22:10

both bad and good
"both the good people and the bad people"

So the wedding hall was filled with guests
This can be stated in active form. Alternate translation: "So the guests filled the wedding hall"

hall
a large room

Matthew 22:11

Connecting Statement:
Jesus continues telling a parable.

Matthew 22:12

how did you come in here without wedding clothes?
The king uses a question to scold the guest.
Alternate translation: "you are not wearing proper clothes for a wedding. You should not be here."

the man was speechless
"the man was silent"

Matthew 22:13

Connecting Statement:
Jesus concludes his parable about a marriage feast.

Bind this man hand and foot
"Tie him up so that he cannot move his hands or feet"

the outer darkness
Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. See how you translated this in [Matthew 8:12]

weeping and the grinding of teeth
"Grinding of teeth" is symbolic action, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

Matthew 22:14

For many people are called, but few are chosen
This can be stated in active form. Alternate translation: "For God invites many people, but he only chooses a few"

For
This marks a transition. Jesus has ended the parable and now explains the point of the parable.

Matthew 22:15

Connecting Statement:
This begins an account of the religious leaders trying to trap Jesus with several difficult questions. Here the Pharisees ask him about paying taxes to Caesar.

how they might entrap Jesus in his own talk
"how they could cause Jesus to say something wrong so they could arrest him"

Matthew 22:16

their disciples ... Herodians
The disciples of the Pharisees supported paying taxes only to Jewish authorities. The Herodians supported paying taxes to the Roman authorities. It is implied that the Pharisees believed that no

matter what Jesus said, he would offend one of these groups.

Herodians

These were officials and followers of the Jewish king Herod. He was friends with Roman authorities.

you do not show partiality between people

"you do not show special honor to anyone" or "you do not consider anyone more important than anyone else"

Matthew 22:17

to pay taxes to Caesar

People did not pay taxes directly to Caesar but to one of his tax collectors. Alternate translation: "to pay the taxes that Caesar requires"

Matthew 22:18

Why are you testing me, you hypocrites?

Jesus uses a question to scold those who were trying to trap him. Alternate translation: "Do not test me, you hypocrites!" or "I know that you hypocrites are only trying to test me!"

Matthew 22:19

denarius

This was a Roman coin worth one day's wages.

Matthew 22:20

to them

Here "them" refers to the Herodians and the disciples of the Pharisees.

Whose image and name are these?

Jesus uses a question to get the people to think deeply about what he is saying. Alternate translation: "Tell me whose image and name you see on this coin."

Matthew 22:21

Caesar's

You can make clear the understood information in their response. Alternate translation: "The coin has Caesar's image and name on it"

things that are Caesar's

"things that belong to Caesar"

things that are God's

"things that belong to God"

Matthew 22:22

General Information:

This page has intentionally been left blank.

Matthew 22:23

Connecting Statement:

The Sadducees try to trap Jesus by asking him a difficult question about marriage and the resurrection of the dead.

Matthew 22:24

Teacher, Moses said, 'If a man dies ... brother.'

The religious leaders were asking Jesus about what Moses had written in the scriptures. If your language does not allow quotes within quotes, this could be stated as an indirect quote. Alternate translation: "Teacher, Moses said that if a man dies ...brother."

his brother ... his wife ... his brother

Here "his" refers to the dead man.

Matthew 22:25

Connecting Statement:

The Sadducees continue asking Jesus a question.

The first

"The oldest"

Matthew 22:26

the second ... the third ... the seventh

"the next oldest ... the next oldest ... the youngest" or "his oldest younger brother ... that brother's oldest younger brother ... the youngest"

Matthew 22:27

After them all

"After every brother had died"

Matthew 22:28

Now

Here the Sadducees shift from the story about the seven brothers to their actual question.

in the resurrection

"when dead people come back to life"

Matthew 22:29

You are mistaken

It is implied that Jesus means that they are mistaken about what they think about the resurrection. Alternate translation: "You are mistaken about the resurrection"

the power of God

"what God is able to do"

Matthew 22:30

in the resurrection

"when dead people rise back to life"

they neither marry

"people will not marry"

nor are given in marriage

This can be stated in active form. Alternate translation: "nor will people give their children in marriage"

Matthew 22:31

Connecting Statement:

Jesus begins asking a question to show that people who have died will live again. He is scolding the Sadducees by asking this question. He is not looking for an answer.

have you not read

This is the beginning of a question that end with the words "the God of Jacob" in verse 32. Jesus asks this question to remind the religious leaders of what they know from scripture. If this rhetorical question is translated as a statement, the question mark in verse 32 would be changed to a period. Alternate translation: "you have read"

what was spoken to you by God

This can be stated in active form. Alternate translation: "what God spoke to you"

Matthew 22:32

Connecting Statement:

Jesus finishes asking the question he began in verse 31.

the God of Jacob?

This question begins in verse 31 and ends in verse 32. Jesus uses this question to remind the Sadducees of what is in the scripture and to rebuke them for not understanding it. If you translated the rhetorical question as a statement in verse 31, then the question mark here would be changed to a period. Alternate translation: "the God of Jacob."

'I am the God of ... Jacob'

You can translate the direct quotation as an indirect quotation. Alternate translation: "that he is the God of ... Jacob"

of the dead, but of the living

These nominal adjectives can be stated as adjectives. Alternate translation: "of dead people, but he is the God of living people"

Matthew 22:33

General Information:

This page has intentionally been left blank.

Matthew 22:34

General Information:

This page has intentionally been left blank.

Matthew 22:35

Connecting Statement:

A Pharisee who was an expert in the law tries to trap Jesus by asking him a difficult question about the greatest commandment.

Matthew 22:36

General Information:

This page has intentionally been left blank.

Matthew 22:37

General Information:

Jesus quotes a verse from Deuteronomy as the greatest commandment.

with all your heart, with all your soul, and with all your mind

These three phrases are used together to mean "completely" or "earnestly." Here "heart" and "soul" are metonyms for a person's inner being.

Matthew 22:38

the great and first commandment

Here "great" and "first" mean the same thing. They emphasize that this is the most important commandment.

Matthew 22:39

General Information:

Jesus quotes a verse from Leviticus as the second greatest commandment.

your neighbor

Here "neighbor" means more than just those who live nearby. Jesus means a person must love all people.

Matthew 22:40

On these two commandments depend the whole law and the prophets

Here the phrase "the whole law and the prophets" refers to all of scripture. Alternate translation: "Everything that Moses and the prophets wrote in the scriptures is based on these two commandments"

Matthew 22:41

Connecting Statement:

Jesus asks the Pharisees a difficult question in order to stop their attempts to trap him.

Now

This word is used here to mark a new part of the story in which Jesus asks the religious leaders a question.

Matthew 22:42

son ... son of David

In both of these "son" means "descendant."

Matthew 22:43

General Information:

Jesus quotes from the Psalms to show that the Christ is more than just "the son of David."

How then does David in the Spirit call him Lord

Jesus uses a question to make the religious leaders think deeply about the Psalm he is about to quote. Alternate translation: "Then, tell me why David in the Spirit calls him Lord"

David in the Spirit

"David, whom the Holy Spirit is inspiring." This means the Holy Spirit is influencing what David says.

call him

Here "him" refers to the Christ, who is also the descendant of David.

Matthew 22:44

The Lord said

Here "Lord" refers to God the Father.

to my Lord

Here "Lord" refers to the Christ. Also, "my" refers to David. This means the Christ is superior to David.

Sit at my right hand

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

until I make your enemies your footstool

This is an idiom. Alternate translation: "until I conquer your enemies" or "until I make your enemies bow down before you"

Matthew 22:45

General Information:

This is the end of the part of the story that began in Matthew 19:1, that tells of Jesus ministering in Judea.

Connecting Statement:

This is the end of the account of the religious leaders trying to trap Jesus with several difficult questions.

If David then calls the Christ 'Lord,' how is he David's son?

Jesus uses a question to make the religious leaders think deeply about what he is saying. Alternate translation: "David calls him 'Lord,' so the Christ has to be more than just a descendant of David."

If David then calls the Christ

David referred to Jesus as "Lord" because Jesus was not only a descendant of David, but he was also superior to him.

Matthew 22:46

to answer him a word

Here "word" refers to what people say. Alternate translation: "to answer him anything" or "to answer him"

any more questions

It is implied that no one asked him the kind of questions that were intended to make him say something wrong so the religious leaders could arrest him.

Chapter 23

¹ Then Jesus spoke to the crowds and to his disciples. ² He said, "The scribes and the Pharisees sit in Moses' seat. ³ Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them. ⁴ Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. ⁵ They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments. ⁶ They love the places of honor at feasts and the chief seats in the synagogues, ⁷ and special greetings in the marketplaces, and to be called 'Rabbi' by people. ⁸ But you must not be called 'Rabbi,' for you have only one teacher, and all of you are brothers. ⁹ And call no man on earth your father, for you have only one Father, and he is in heaven. ¹⁰ Neither must you be called 'teacher,' for you have only one teacher, the Christ. ¹¹ But he who is greatest among you will be your servant. ¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³ But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. ¹⁴^[1]¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

¹⁶ "Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' ¹⁷ You blind fools! Which is greater, the gold or the temple that makes the gold holy? ¹⁸ And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' ¹⁹ You blind people! Which is greater, the gift or the altar that makes the gift holy? ²⁰ Therefore, he who swears by the altar swears by it and by everything on it. ²¹ The one who swears by the temple swears by it and by the one who lives in it. ²² And the one who swears by heaven swears by the throne of God and by him who sits on it.

²³ "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faithfulness. But these you ought to have done and not to have left the other undone. ²⁴ You blind guides, you who strain out a gnat but swallow a camel!

²⁵ "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence. ²⁶ You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

²⁷ "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. ²⁸ In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

²⁹ "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. ³⁰ You say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' ³¹ Therefore you testify against yourselves that you are sons of those who murdered the prophets. ³² You also fill up the measure of your fathers. ³³ You serpents, you offspring of vipers, how will you escape the judgment of hell? ³⁴ Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and chase from city to city. ³⁵ The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Berekiah, whom you murdered between the sanctuary and the altar. ³⁶ Truly I say to you, all these things will come upon this generation.

³⁷ "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! ³⁸ See, your house is left to you desolate. ³⁹ For I say to you, You will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

Footnotes

23:14 ^[1] The best ancient copies do not have verse 14 (some copies add the verse after verse 12).

Matthew 23 General Notes

Special concepts in this chapter

Hypocrites

Jesus calls the Pharisees hypocrites many times ([Matthew 23:13, 15, 23, 25, 27, 29](#)) and carefully tells what he means by doing that. The Pharisees made rules that no one could actually obey, and then they persuaded the ordinary people that they were guilty because they could not obey the rules. Also, the Pharisees obeyed their own rules instead of obeying God's original commands in the law of Moses.

Other possible translation difficulties in this chapter

Name calling

In most cultures, it is wrong to insult people. The Pharisees took many of the words in this chapter as insults. Jesus called them "hypocrites," "blind guides," "fools," and "serpents" ([Matthew 23:16-17](#)). Jesus uses these words to say that God would surely punish them because they were doing wrong.

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "He who is greatest among you will be your servant" ([Matthew 23:11-12](#)).

Matthew 23:1

General Information:

This is the beginning of a new part of the story, in which Jesus teaches about salvation and the final judgment. Here he begins to warn the people about the scribes and Pharisees.

Matthew 23:2

sit in Moses' seat

Here "seat" represents the authority to rule and make judgments. Alternate translation: "have authority as Moses had" or "have authority to say what the law of Moses means"

Matthew 23:3

whatever ... do these things and observe them

"all the things ... do them and observe them" or "everything ... do it and observe it"

Matthew 23:4

they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them

Here "bind heavy burdens ... put them on people's shoulders" is a metaphor for the religious leaders making many difficult rules and making the people obey them. And "will not move a finger" is an idiom that means the religious leaders will not help the people. Alternate translation: "they make you obey

many rules that are difficult to follow. But they do nothing at all to help you follow the rules"

Matthew 23:5

They do all their deeds to be seen by people

This can be stated in active form. Alternate translation: "They do all their deeds so that people can see what they do"

For they make their phylacteries wide, and they enlarge the edges of their garments

Both of these are things the Pharisees do to appear as if they honor God more than other people.

phylacteries

small leather boxes containing paper with scripture written on it

they enlarge the edges of their garments

The Pharisees made the tassels on the bottom of their robes especially long to show their devotion to God.

Matthew 23:6

Connecting Statement:

Jesus continues speaking to the crowds and disciples about the Pharisees.

places of honor ... chief seats

Both of these are the places where the most important people sit.

Matthew 23:7

marketplaces

large, open-air areas where people buy and sell items

to be called 'Rabbi' by people.

This can be stated in active form. Alternate translation: "for people to call them 'Rabbi.'"

Matthew 23:8

But you must not be called

This can be stated in active form. Alternate translation: "But you must not let anyone call you"

you

All occurrences of "you" are plural and refer to all of Jesus's followers.

all of you are brothers

Here "brothers" means "fellow believers."

Matthew 23:9

call no man on earth your father

Jesus is using hyperbole to tell his hearers that they must not allow even the most important people to be more important to them than God is. Alternate translation: "do not call any man on earth your father" or "do not say that any man on earth is your father"

you have only one Father

"Father" here is an important title for God.

Matthew 23:10

Neither must you be called

This can be stated in active form. Alternate translation: "Also, do not let anyone call you"

you have only one teacher, the Christ

When Jesus said "the Christ," he was speaking about himself in the third person. Alternate translation: "I, the Christ, am your only teacher"

Matthew 23:11

he who is greatest among you

"the person who is most important among you"

among you

Here "you" is plural and refers to Jesus's followers.

Matthew 23:12

exalts himself

"makes himself important"

will be humbled

This can be stated in active form. Alternate translation: "God will humble"

will be exalted

This can be stated in active form. Alternate translation: "God will make important" or "God will honor"

Matthew 23:13

General Information:

Jesus speaks of the kingdom of heaven as if it were a house, the door into which the Pharisees have shut from the outside so that neither they nor anyone else can enter the house. If you do not keep the metaphor of the house, be sure to change all instances of "shut" and "enter." Also, since the words "kingdom of heaven," which refer to God, who lives in heaven, occur only in Matthew, try to use your language's word for "heaven" in your translation.

Connecting Statement:

Jesus begins to rebuke the religious leaders because of their hypocrisy.

But woe to you

"How terrible it will be for you!" See how you translated this in Matthew 11:21.

You shut the kingdom of heaven against people ... you do not enter it ... neither do you allow those about to enter to do so

Jesus is speaking of the kingdom of heaven, which is God ruling over his people, as if it were a house, the door into which the Pharisees have shut from the outside so that neither they nor anyone else can enter the house. The phrase "kingdom of heaven" is found only in the book of Matthew. If possible, use your language's word for "heaven" in your translation. Alternate translation: "You make it impossible for people to enter the kingdom of heaven ... you do not enter it ... neither do you allow those about to enter to do so" or "You prevent people from accepting God, who lives in heaven, as king ... you do not accept him as king ... and you make it impossible for those about to accept him as king to do so"

Matthew 23:14

General Information:

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Matthew 23:15

you go over sea and land

This is an idiom that means they go to distant places. Alternate translation: "you travel great distances"

to make one convert

"to make one person accept your religion"

son of hell

Here "son of" is an idiom that means "one belonging to." Alternate translation: "person who belongs in hell" or "person who should go to hell"

Matthew 23:16

blind guides

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth. See how you translated "blind guides" in [Matthew 15:14]

by the temple, it is nothing

"by the temple does not have to keep his oath"

is bound to his oath

"is tied to his oath." The phrase "bound to his oath" is a metaphor for being required to do what one has said he would do in an oath. Alternate translation: "must do what he promised to do"

Matthew 23:17

blind fools

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Which is greater, the gold or the temple that makes the gold holy?

Jesus uses this question to rebuke the Pharisees because they treated the gold as if it were more important than the temple. Alternate translation: "The temple that has dedicated the gold to God is more important than the gold!"

the temple that makes the gold holy

"the temple that makes the gold belong to God alone"

Matthew 23:18

And

The understood information can be made clear. Alternate translation: "And you also say"

it is nothing

"he does not have to do what he has sworn to do" or "he does not have to keep his oath"

the gift

This is an animal or grain that a person would bring to God by putting it on God's altar.

is bound to his oath

"is tied to his oath." Being required to do what one has said he would do in an oath is spoken of as if he is tied to the oath. Alternate translation: "must do what he promised to do"

Matthew 23:19

blind people

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Which is greater, the gift or the altar that makes the gift holy?

Jesus uses this question to rebuke the Pharisees for treating the gift as if it were more important than the altar. Alternate translation: "The altar that makes the gift holy is greater than the gift!"

the altar that makes the gift holy

"the altar that makes the gift special to God"

Matthew 23:20

by everything on it

"by all the gifts that people have placed on it"

Matthew 23:21

the one who lives in it

God the Father

Matthew 23:22

him who sits on it

God the Father

Matthew 23:23

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!" See how you translated this in Matthew 11:21.

mint and dill and cumin

These are various leaves and seeds people used to make food taste good.

you have left undone

"you have not obeyed"

the weightier matters

"the more important matters"

But these you ought to have done

"You ought to have obeyed these more important laws"

and not to have left the other undone

This can be stated in positive and active form. Alternate translation: "and to make sure the other is done" or "and to make sure to do the other"

Matthew 23:24

You blind guides

Jesus uses this metaphor to describe the Pharisees. Jesus means that the Pharisees do not understand

God's commands or how to please him. Therefore, they cannot teach others how to please God. See how you translated this metaphor in [Matthew 15:14]

you who strain out a gnat but swallow a camel

Being careful to follow the less important laws and ignoring the more important laws is as foolish as being careful not to swallow the smallest unclean animal but eating the meat of the largest unclean animal. Alternate translation: "you are as foolish as a person who strains out a gnat that falls into his drink but swallows a camel"

strain out a gnat

This means to pour a liquid through a cloth to remove a gnat from a drink.

gnat

a small flying insect

Matthew 23:25

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!" See how you translated this in Matthew 11:21.

For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence

This is a metaphor that means the scribes and Pharisees appear pure on the outside to others, but on the inside they are wicked.

they are full of robbery and self-indulgence

"they take what belongs to others, and they do almost everything to benefit themselves"

Matthew 23:26

You blind Pharisee

The Pharisees were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Clean first the inside of the cup and of the plate, so that the outside may become clean also

This is a metaphor that means that if they would become pure in their inner being, then the result is that they would be pure on the outside as well.

Matthew 23:27

you are like whitewashed tombs ... unclean

This is a simile that means the scribes and Pharisees may appear to be pure on the outside, but they are wicked on the inside.

whitewashed tombs

"tombs that someone has painted white." The Jews would paint tombs white so that people would easily see them and avoid touching them. Touching a tomb would make a person ceremonially unclean.

Matthew 23:28

General Information:

This page has intentionally been left blank.

Matthew 23:29

of the righteous

This nominal adjective can be stated as an adjective. Alternate translation: "of the righteous people"

Matthew 23:30

in the days of our fathers

"during the time of our forefathers"

we would not have been partners with them

"we would not have joined with them"

shedding the blood of

Here "blood" refers to life. To shed blood means to kill. Alternate translation: "killing" or "murdering"

Matthew 23:31

sons of those who murdered the prophets

Possible meanings are 1) the word "sons" is a metonym for "descendants." Alternate translation: "descendants of those who murdered the prophets" or 2) the word "sons" is a metaphor for people who are like others. Alternate translation: "just like those who murdered the prophets."

Matthew 23:32

You also fill up the measure of your fathers

Jesus uses this as a metaphor meaning the Pharisees will complete the wicked behavior that their forefathers started when they killed the prophets. Alternate translation: "You also finish the sins your ancestors began"

Matthew 23:33

You serpents, you offspring of vipers

Serpents are snakes, and vipers are poisonous snakes. They are dangerous and often symbols of evil. Alternate translation: "You who are as evil and dangerous as poisonous snakes"

offspring of vipers

Here "offspring" means "having the characteristic of." See how you translated a similar phrase in Matthew 3:7.

how will you escape the judgment of hell?

Jesus uses this question as a rebuke. Alternate translation: "there is no way for you to escape the judgment of hell!"

Matthew 23:34

Connecting Statement:

Jesus continues to rebuke the religious leaders because of their hypocrisy.

I am sending you prophets and wise men and scribes

Sometimes the present tense is used to show that someone will do something very soon. Alternate translation: "I will send prophets, wise men, and scribes to you"

chase from city to city

You may need to make explicit that the purpose of chasing is to persecute. Alternate translation: "chase from city to city and persecute them" or "persecute them in city after city"

Matthew 23:35

upon you will come all the righteous blood that has been shed on the earth ... blood ... blood

The phrase "upon you will come" is an idiom that means to receive punishment. To shed blood is a metonym meaning to kill people, so "righteous blood that has been shed on the earth" represents righteous people who have been killed. Alternate translation: "God will punish you for the murders of all the righteous people ... murder .. murder"

Abel ... Zechariah

Abel was the first righteous victim of murder, and Zechariah, who was murdered by Jews in the temple, was probably thought to be the last. These two men represent all the righteous people who have been murdered.

Zechariah

This Zechariah is unknown. He was not the father of John the Baptist.

whom you murdered

Jesus does not mean the people to whom he is speaking actually murdered Zechariah. He means their ancestors did.

Matthew 23:36

Truly I say to you

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

Matthew 23:37

Connecting Statement:

Jesus mourns over the people of Jerusalem because they reject every messenger that God sends to them.

Jerusalem, Jerusalem

Jesus speaks to the people of Jerusalem as though they were the city itself.

those who are sent to you

This can be stated in active form. Alternate translation: "those whom God sends to you"

your children

Jesus is speaking to Jerusalem as if it is a woman and the people are her children. Alternate translation: "your people" or "your inhabitants"

just as a hen gathers her chicks under her wings

This is a simile that emphasizes Jesus's love for the people and how he wanted to take care of them.

hen

a female chicken. You can translate with any bird that protects her children under her wing.

Matthew 23:38

your house is left to you desolate

"God will leave your house, and it will be empty"

your house

Possible meanings are 1) "the city of Jerusalem" or 2) "the temple."

Matthew 23:39

I say to you

This adds emphasis to what Jesus says next.

Blessed is he who comes in the name of the Lord

Here "in the name" means "in the power" or "as a representative." See how you translated this in [Matthew 21:9]

Chapter 24

¹ Jesus went out from the temple and was going on his way. His disciples came to him to point out to him the buildings of the temple. ² But he answered and said to them, "Do you not see all these things? Truly I say to you, not one stone will be left on another that will not be torn down."

³ As he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us, when will these things happen? What will be the sign of your coming and of the end of the age?"

⁴ Jesus answered and said to them, "Be careful that no one leads you astray. ⁵ For many will come in my name. They will say, 'I am the Christ,' and will lead many astray. ⁶ You will hear of wars and rumors of wars. See that you are not troubled, for these things must happen; but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. ⁸ But all these things are only the beginning of birth pains. ⁹ Then they will deliver you up to tribulation and kill you. You will be hated by all the nations for my name's sake. ¹⁰ Then many will stumble, and betray one another and hate one another. ¹¹ Many false prophets will rise up and lead many astray. ¹² Because lawlessness will increase, the love of many will grow cold. ¹³ But the one who endures to the end will be saved. ¹⁴ This good news of the kingdom will be preached in the whole world as a testimony to all the nations. Then the end will come.

¹⁵ "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place" (let the reader understand), ¹⁶ "let those who are in Judea flee to the mountains, ¹⁷ let him who is on the housetop not go down to take anything out of his house, ¹⁸ and let him who is in the field not return to take his cloak. ¹⁹ But woe to those who are pregnant and to those who are nursing infants in those days! ²⁰ Pray that your flight will not occur in the winter or on a Sabbath. ²¹ For there will be great tribulation, such as has not been from the beginning of the world until now, no, nor ever will be again. ²² Unless those days had been shortened, no flesh would be saved. But for the sake of the elect those days will be shortened. ²³ Then if anyone says to you, 'Look, here is the Christ!' or, 'There is the Christ!' do not believe it. ²⁴ For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. ²⁵ See, I have told you ahead of time. ²⁶ Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the wilderness. Or, 'See, he is in the inner rooms,' do not believe it. ²⁷ For as the lightning shines out from the east and flashes all the way to the west, so will be the coming of the Son of Man. ²⁸ Wherever a dead animal is, there the vultures will gather.

²⁹ "But immediately after the tribulation of those days

the sun will be darkened,
the moon will not give its light,
the stars will fall from the sky,

and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. ³¹ He will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of the sky to the other.

³² "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. ³³ So also, when you see all these things, you should know that he is near, at the very gates. ³⁴ Truly I say to you, this generation will not pass away until all of these things will have happened. ³⁵ Heaven and the earth will pass away, but my words will never pass away. ³⁶ But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father. ³⁷ As the days of Noah were, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, ³⁹ and they knew nothing until the flood came and took them all away—so will be the coming of the Son of Man. ⁴⁰ Then two men will be in a field—one will be taken, and one will be left. ⁴¹ Two women will be grinding with a mill—one will be taken, and one will be left. ⁴² Therefore be on your guard, for you do not know on what day your Lord will come. ⁴³ But know this, that if the master of the house had known in

what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. ⁴⁴ Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

⁴⁵ "So who is the faithful and wise servant whom his master has set over his household in order to give them their food at the right time? ⁴⁶ Blessed is that servant whom his master will find doing that when he comes. ⁴⁷ Truly I say to you that the master will set him over all his possessions. ⁴⁸ But if an evil servant says in his heart, 'My master has been delayed,' ⁴⁹ and begins to beat his fellow servants, and eats and drinks with drunkards, ⁵⁰ then the master of that servant will come on a day that the servant does not expect and at an hour that he does not know. ⁵¹ His master will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and grinding of teeth.

Matthew 24 General Notes

Structure and formatting

In this chapter, Jesus begins to prophesy about the future from that time until he returns as king of everything. (See: prophet)

Special concepts in this chapter

"The end of the age"

In this chapter, Jesus gives an answer to his disciples when they ask how they will know when he will come again.

The example of Noah

In the time of Noah, God sent a great flood to punish people for their sins. He warned them many times about this coming flood, but it actually began suddenly. In this chapter, Jesus draws a comparison between that flood and the last days. (See: sin)

Other possible translation difficulties in this chapter

"Let"

The ULB uses this word to begin several commands of Jesus, such as "let those who are in Judea flee to the mountains" (24:16), "let him who is on the housetop not go down to take anything out of his house" (24:17), and "let him who is in the field not return to take his cloak" (24:18). There are many different ways to form a command. Translators must select the most natural ways in their own languages. Note that this word does not mean "permit."

Matthew 24:1

Connecting Statement:

Jesus begins to describe events that will happen before he comes again during the end times.

from the temple

It is implied that Jesus was not in the temple itself. He was in the courtyard around the temple.

Matthew 24:2

Do you not see all these things?

Jesus uses a question to make the disciples think deeply about what he will tell them. Alternate translation: "Let me tell you something about all these buildings."

Truly I say to you

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

not one stone will be left on another that will not be torn down

It is implied that enemy soldiers will tear down the stones. This can be stated in active form. Alternate translation: "when the enemy soldiers come, they will tear down every stone in these buildings"

Matthew 24:3

What will be the sign of your coming and of the end of the age

Here "your coming" refers to when Jesus will come in power, establishing God's reign on earth and bringing this age to an end. Alternate translation: "What will be the sign that you are about to come and that the world is about to end"

Matthew 24:4

Be careful that no one leads you astray

Here "leads you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "Be careful that no one deceives you"

Matthew 24:5

many will come in my name

The name here is the name of Messiah or Christ, not of Jesus and seems to be a metonym for the authority of the Christ. Alternate translation: "many will claim to have my authority as Christ"

will lead many astray

Here "leads you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "will deceive many people"

Matthew 24:6

See that you are not troubled

This can be stated in active form. Alternate translation: "Do not let these things trouble you"

Matthew 24:7

For nation will rise against nation, and kingdom against kingdom

Both of these mean the same thing. Jesus is emphasizing that people everywhere will fight each other.

Matthew 24:8

the beginning of birth pains

This refers to the pains a woman feels before giving birth to a child. This metaphor means these wars, famines, and earthquakes are just the beginning of the events that will lead to the end of the age.

Matthew 24:9

they will deliver you up to tribulation and kill you

"people will give you over to the authorities, who will make you suffer and will kill you."

You will be hated by all the nations

Here "nations" is a metonym, referring to the people of nations. This can be stated in active form. Alternate translation: "People from every nation will hate you"

for my name's sake

Here "name" refers to the complete person. Alternate translation: "because you believe in me"

Matthew 24:10

General Information:

This page has intentionally been left blank.

Matthew 24:11

will rise up

"Rise" here is an idiom for "become established." Alternate translation: "will come"

and lead many astray

Here "lead ... astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "and deceive many people"

Matthew 24:12

lawlessness will increase

The abstract noun "lawlessness" can be translated with the phrase "disobeying the law." Alternate translation: "disobeying the law will increase" or "people will disobey God's law more and more"

the love of many will grow cold

Possible meanings are 1) "many people will no longer love other people" or 2) "many people will no longer love God."

Matthew 24:13

the one who endures to the end will be saved

This can be stated in active form. Alternate translation: "God will save the person who endures to the end"

the one who endures

"the person who stays faithful"

to the end

It is not clear whether the word "end" refers to when a person dies or when the persecution ends or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

the end

"the end of the world" or "the end of the age"

Matthew 24:14

This good news of the kingdom will be preached

Here "kingdom" refers to God's rule as king. This can be stated in active form. Alternate translation: "People will tell the good news that God will rule"

all the nations

Here, "nations" stands for people. Alternate translation: "all people in all places"

Matthew 24:15

the abomination of desolation, which was spoken of by Daniel the prophet

This can be stated in active form. Alternate translation: "the shameful one who defiles the things of God, about whom Daniel the prophet wrote"

let the reader understand

This is not Jesus speaking. Matthew added this to alert the reader that Jesus was using words that they would need to think about and interpret.

Matthew 24:16

General Information:

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Matthew 24:17

let him who is on the housetop

Housetops where Jesus lived were flat, and people could stand on them.

Matthew 24:18

General Information:

This page has intentionally been left blank.

Matthew 24:19

in those days

"at that time"

Matthew 24:20

that your flight will not occur

"that you will not have to flee" or "that you will not have to run away"

the winter

"the cold season"

Matthew 24:21

General Information:

This page has intentionally been left blank.

Matthew 24:22

Unless those days had been shortened, no flesh would be saved

This can be stated in positive and active form. Alternate translation: "If God had not shortened the time of suffering, everyone would have died" or "Because God shortened those days, some people lived"

no flesh

"nobody" or "no one." Here, "flesh" is poetic way of referring to people.

those days will be shortened

This can be stated in active form. Alternate translation: "God will shorten the time of suffering"

Matthew 24:23

Connecting Statement:

Jesus continues speaking to his disciples.

do not believe it

"do not believe the false thing they have said to you"

Matthew 24:24

so as to lead astray, if possible, even the elect

Here "lead astray" is a metaphor for persuading someone to believe something that is not true. This can be translated as two sentences. Alternate translation: "so as to deceive, if possible, even the elect" or "so as to deceive people. If possible, they would even deceive the elect"

Matthew 24:25

General Information:

This page has intentionally been left blank.

Matthew 24:26

if they say to you, 'Look, he is in the wilderness,' do

This can be stated as an indirect quotation.

Alternate translation: "if someone tells you that the Christ is in the wilderness, do"

Or, 'See, he is in the inner rooms,'

This can be stated as an indirect quotation.

Alternate translation: "Or, if someone tells you that the Christ is in the inner room,"

in the inner rooms

"in a secret room" or "in secret places"

Matthew 24:27

as the lightning shines ... so will be the coming

This means that the Son of Man will come very quickly and will be easy to see.

the Son of Man

Jesus is speaking about himself in the third person.

Matthew 24:28

Wherever a dead animal is, there the vultures will gather

This is probably a proverb that the people of Jesus's time understood. Possible meanings are 1) when the Son of Man comes, everyone will see him and know that he has come, or 2) wherever spiritually dead people are, false prophets will be there to tell them lies.

vultures

birds that eat the bodies of dead or dying creatures

Matthew 24:29

immediately after the tribulation of those days the sun

"as soon as the tribulation of those days has finished, the sun"

the tribulation of those days

"that time of suffering"

the sun will be darkened

This can be stated in active form. Alternate translation: "God will make the sun dark"

the powers of the heavens will be shaken

This can be stated in active form. Alternate translation: "God will shake things in the sky and above the sky"

Matthew 24:30

the Son of Man

Jesus is speaking about himself in the third person.

all the tribes

Here "tribes" refers to people. Alternate translation: "all the people of the tribes" or "all the people"

Matthew 24:31

He will send his angels with a great sound of a trumpet

"He will have a trumpet sounded and send his angels" or "He will have an angel blow a trumpet, and he will send his angels"

He ... his

Jesus is speaking about himself in the third person.

they will gather

"his angels will gather"

his elect

These are the people whom the Son of Man has chosen.

from the four winds, from one end of the sky to the other

Both of these mean the same thing. They are idioms that mean "from everywhere." Alternate translation: "from all over the world"

Matthew 24:32

General Information:

This page has intentionally been left blank.

Matthew 24:33

he is near, at the very gates

Jesus is speaking about himself in the third person and using the imagery of a king or important official getting close to the gates of a walled city. This metaphor means the time for Jesus to come is soon. Alternate translation: "I am near and will soon appear"

Matthew 24:34

Truly I say to you

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

this generation will not pass away

Here "pass away" is a polite way of saying "die." Alternate translation: "the people of this generation will not all die"

this generation

Possible interpretations are 1) "all people alive today," referring to the people alive when Jesus was speaking, or 2) "all people alive when these things I have just told you about happen." Try to translate so that both interpretations are possible.

until all of these things will have happened

"until God causes all these things to happen"

Matthew 24:35

Heaven and the earth will pass away

The words "heaven" and "earth" are a synecdoche that includes everything that God has created, especially those things that seem permanent. Jesus is saying that his word, unlike these things, is permanent. Alternate translation: "Even heaven and the earth will pass away"

my words will never pass away

Here "words" refers to what Jesus has said. Alternate translation: "what I say will always be true"

Matthew 24:36

that day and hour

Here "day" and "hour" refer to the exact time that the Son of Man will return.

nor the Son

"not even the Son"

Son

This is an important title for Jesus, the Son of God.

Father

This is an important title for God.

Matthew 24:37

As the days of Noah were, so will be the coming of the Son of Man

"At the time when the Son of Man comes, it will be like the time of Noah."

so will be the coming of the Son of Man

Jesus is speaking about himself in the third person. Alternate translation: "so will it be when I, the Son of Man, come"

Matthew 24:38

General Information:

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Matthew 24:39

away—so will be the coming of the Son of Man

This can be translated as a separate sentence. Alternate translation: "away. This is how it will be when the Son of Man comes"

Matthew 24:40

Connecting Statement:

Jesus begins to tell his disciples to be ready for his return.

Then

This is when the Son of Man comes.

one will be taken, and one will be left

Possible meanings are 1) the Son of Man will take one away to heaven and will leave the other on earth for punishment or 2) the angels will take one away for punishment and leave the other for blessing.

Matthew 24:41

General Information:

This page has intentionally been left blank.

Matthew 24:42

Therefore

"Because what I have just said is true"

be on your guard

"pay attention"

Matthew 24:43

that if the master of the house ... broken into

Jesus uses a parable of a master and servants to illustrate that his disciples should be prepared for his return.

the thief

Jesus is saying he will come when people are not expecting him, not that he will come to steal.

he would have been on guard

"he would have guarded his house"

would not have allowed his house to be broken into

This can be stated in active form. Alternate translation: "would not have allowed anyone to get into his house to steal things"

Matthew 24:44

the Son of Man

Jesus is speaking about himself in the third person.

Matthew 24:45

Connecting Statement:

Jesus continues his proverb of a master and servants to illustrate that his disciples should be prepared for his return.

So who is the faithful and wise servant whom his master ... time?

Jesus uses this question to make his disciples think. Alternate translation: "So who is the faithful and wise servant? He is the one whom his master ... time." or "Be like the faithful and wise servant, whom his master ... time."

give them their food

"give the people in the master's home their food"

Matthew 24:46

General Information:

This page has intentionally been left blank.

Matthew 24:47

Truly I say to you

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

Matthew 24:48

Connecting Statement:

Jesus concludes his proverb of a master and servants to illustrate that his disciples should be prepared for his return.

says in his heart

Here "heart" refers to the mind. Alternate translation: "thinks in his mind"

My master has been delayed

This can be stated in active form. Alternate translation: "My master is slow to return" or "My master will not return for a long time"

Matthew 24:49

General Information:

This page has intentionally been left blank.

Matthew 24:50

on a day that the servant does not expect and at an hour that he does not know

Both of these statements mean the same thing.

They emphasize that the master will come when the servant is not expecting him.

Matthew 24:51

cut him in pieces

This is an idiom that means to make the person suffer terribly.

assign him a place with the hypocrites

"put him with the hypocrites" or "send him to the place where hypocrites are sent"

there will be weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme suffering. See how you translated this in [Matthew 8:12]

Chapter 25

¹ "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. ² Five of them were foolish and five were wise. ³ For when the foolish virgins took their lamps, they did not take any oil with them. ⁴ But the wise virgins took containers of oil along with their lamps. ⁵ Now while the bridegroom was delayed, they all got sleepy and slept. ⁶ But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

⁷ Then all those virgins rose up and trimmed their lamps. ⁸ The foolish said to the wise, 'Give us some of your oil because our lamps are going out.'

⁹ "But the wise answered and said, 'Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.' ¹⁰ While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut.

¹¹ "Afterward the other virgins also came and said, 'Master, master, open for us.'

¹² "But he answered and said, 'Truly I say to you, I do not know you.' ¹³ Watch therefore, for you do not know the day or the hour.

¹⁴ "For it is like when a man was about to go into another country. He called his own servants and entrusted his possessions to them. ¹⁵ To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. ¹⁶ The one who received the five talents went at once and worked with them and gained another five talents. ¹⁷ In the same way, the one who had received two talents gained another two. ¹⁸ But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money. ¹⁹ Now after a long time the master of those servants came back and settled accounts with them. ²⁰ The servant who had received the five talents came and brought another five talents. He said, 'Master, you entrusted me with five talents. See, I have gained five talents more.'

²¹ "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

²² "The servant who had received two talents came and said, 'Master, you gave me two talents. See, I have gained two more talents.'

²³ "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

²⁴ "Then the servant who had received one talent came and said, 'Master, I know that you are a hard man. You reap where you did not sow, and you harvest where you did not scatter. ²⁵ I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

²⁶ "But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. ²⁷ Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest. ²⁸ Therefore take away the talent from him and give it to the servant who has ten talents. ²⁹ For to everyone who possesses more will be given, and he will have an abundance. But from anyone who does not possess anything, even what he does have will be taken away. ³⁰ Throw the worthless servant out into the outer darkness, where there will be weeping and grinding of teeth.'

³¹ "When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. ³² Before him will be gathered all the nations, and he will separate the people one from another, as a shepherd separates the sheep from the goats. ³³ He will place the sheep on his right hand, but the goats on his left. ³⁴ Then the King will say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food; I was thirsty and you gave me a drink; I was a stranger and you took me in; ³⁶ I was naked and you clothed me; I was sick and you cared for me; I was in prison and you came to me.'

³⁷ "Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a drink? ³⁸ When did we see you a stranger and take you in? Or naked and clothe you? ³⁹ When did we see you sick or in prison and come to you?'

⁴⁰ "Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.' ⁴¹ Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels, ⁴² because I was hungry, but you did not give me food; I was thirsty, but you did not give me a drink; ⁴³ I was a stranger, but you did not take me in; naked, but you did not clothe me; sick and in prison, but you did not care for me.'

⁴⁴ "Then they will also answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?'

⁴⁵ "Then he will answer them and say, 'Truly I say to you, what you did not do for one of the least of these, you did not do for me.' ⁴⁶ These will go away into eternal punishment, but the righteous into eternal life."

Matthew 25 General Notes

Structure and formatting

This chapter continues the teaching of the previous chapter.

Special concepts in this chapter

The parable of the ten virgins

Jesus told the parable of the ten virgins ([Matthew 25:1-13](#)) to tell his followers to be ready for him to return. His hearers could understand the parable because they knew Jewish wedding customs.

When the Jews arranged marriages, they would plan for the wedding to take place weeks or months later. At the proper time, the young man would go to his bride's house, where she would be waiting for him. The wedding ceremony would take place, and then the man and his bride would travel to his home, where there would be a feast.

Matthew 25:1

Connecting Statement:

Jesus tells a parable about wise and foolish virgins to illustrate that his disciples should be prepared for his return.

the kingdom of heaven will be like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

lamps

These could have been 1) lamps or 2) torches made by putting cloth around the end of a stick and wetting the cloth with oil.

Matthew 25:2

Five of them

"Five of the virgins"

Matthew 25:3

did not take any oil with them

"had with them only the oil in their lamps"

Matthew 25:4

General Information:

This page has intentionally been left blank.

Matthew 25:5

Now

This word is used here to mark a new part of the story.

while the bridegroom was delayed

This can be stated in active form. Alternate translation: "while the bridegroom was taking a long time to arrive"

they all got sleepy

"all ten virgins got sleepy"

Matthew 25:6

there was a cry
"someone shouted"

Matthew 25:7

Connecting Statement:
Jesus continues telling a parable.

trimmed their lamps
"adjusted their lamps so they would burn brightly"

Matthew 25:8

The foolish said to the wise
These nominal adjectives can be stated as adjectives. Alternate translation: "The foolish virgins said to the wise virgins"

our lamps are going out
This is an idiom. Alternate translation: "the fire in our lamps is about to burn out"

Matthew 25:9

General Information:
This page has intentionally been left blank.

Matthew 25:10

they went away
"the five foolish virgins went away"

to buy
The understood information can be stated clearly. Alternate translation: "to buy more oil"

those who were ready
These are the virgins who had extra oil.

the door was shut
This can be stated in active form. Alternate translation: "the servants shut the door"

Matthew 25:11

open for us
This implicit information can be stated explicitly. Alternate translation: "open the door for us so we can come inside"

Matthew 25:12

Connecting Statement:
Jesus concludes the parable about the ten virgins.

Truly I say to you
"I tell you the truth." This adds emphasis to what the master says next.

I do not know you
"I do not know who you are." This is the end of the parable.

Matthew 25:13

you do not know the day or the hour
Here "day" and "hour" refer to an exact time. The implied information can be stated explicitly. Alternate translation: "you do not know the exact time when the Son of Man will return"

Matthew 25:14

Connecting Statement:
Jesus tells a parable about faithful and unfaithful servants to illustrate that his disciples should remain faithful during his absence and be prepared for his return.

it is like
The word "it" here refers to the kingdom of heaven (Matthew 13:24).

was about to go
"was ready to go" or "was to go soon"

entrusted his possessions to them
"put them in charge of his possessions"

his possessions
"what he owned"

Matthew 25:15

five talents
"five talents of gold." Avoid translating this into modern money. A "talent" of gold was worth twenty years' wages. The parable is contrasting the relative amounts of five, two, and one, as well as the large amount of wealth involved. Alternate translation: "five bags of gold" or "five bags of gold, each worth 20 years' wages"

to another he gave two ... gave one talent
The word "talents" is understood from the previous phrase. Alternate translation: "to another he gave two talents of gold ... gave one talent of gold" or "to another he gave two bags of gold ... gave one bag of gold"

according to his own ability
The implicit information can be stated explicitly. Alternate translation: "according to each servant's skill in managing wealth"

Matthew 25:16

worked with them
"invested the talents" or "used them in business" or "traded with them"

gained another five talents

"out of his investments he earned another five talents"

Matthew 25:17

Connecting Statement:

Jesus continues telling a parable about the servants and the talents.

gained another two

"earned another two talents"

Matthew 25:18

General Information:

This page has intentionally been left blank.

Matthew 25:19

Connecting Statement:

Jesus continues telling the parable about the servants and the talents.

Now

This word is used here to mark a new part of the story.

Matthew 25:20

I have gained five talents more

"I have earned five more talents"

talents

A "talent" was worth twenty years' wages. Avoid translating this into modern money. See how you translated this in [Matthew 25:15]

Matthew 25:21

Well done

"You have done well" or "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done.

Enter into the joy of your master

The phrase "Enter into the joy" is an idiom. Also, the master is speaking about himself in the third person. Alternate translation: "Come and be happy with me"

Matthew 25:22

Connecting Statement:

Jesus continues telling the parable about the servants and the talents.

I have gained two more talents

"I have earned two more talents"

Matthew 25:23

Well done

"You have done well" or "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done. See how you translated this in Matthew 25:21.

Enter into the joy of your master

The phrase "Enter into the joy" is an idiom. Also, the master is speaking about himself in the third person. Alternate translation: "Come and be happy with me" See how you translated this in [Matthew 25:21]

Matthew 25:24

Connecting Statement:

Jesus continues telling the parable about the servants and the talents.

a hard man

Possible meanings are 1) a man who demands much from other people or 2) a man who does not treat others well.

You reap where you did not sow, and you harvest where you did not scatter

The words "reap where you did not sow" and "harvest where you did not scatter" mean the same thing. They refer to a farmer who gathers crops that other people have planted. The servant uses this metaphor to accuse the master of taking what rightfully belongs to others.

scatter

"scatter seed." This refers to sowing seed by gently throwing handfuls of it onto the soil.

Matthew 25:25

See, you have here what belongs to you

"Look, here is what is yours"

Matthew 25:26

Connecting Statement:

Jesus continues telling a parable about the servants and the talents.

You wicked and lazy servant, you knew

"You are a wicked servant who does not want to work. You knew"

I reap where I have not sowed and harvest where I have not scattered

The words "reap where I have not sowed" and "harvest where I have not scattered" mean the same thing. They refer to a farmer who gathers crops that people who work for him have planted. See how you translated this in [Matthew 25:24]

Matthew 25:27

received back my own

The understood information can be stated clearly.
Alternate translation: "received back my own money"

interest

payment from the banker for the temporary use of the master's money

Matthew 25:28

Connecting Statement:

Jesus concludes the parable about the servants and the talents.

take away the talent

The master is speaking to other servants.

talent

A "talent" was worth twenty years' wages. Avoid translating this into modern money. See how you translated this in [Matthew 25:15]

Matthew 25:29

who possesses

It is implied that the person who possesses something also uses it wisely. Alternate translation: "who uses well what he has"

he will have an abundance

"he will have much more"

from anyone who does not possess anything

It is implied that the person does possess something but he does not use it wisely. Alternate translation: "from anyone does not use well what he has"

will be taken away

This can be stated in active form. Alternate translation: "God will take away" or "I will take away"

Matthew 25:30

the outer darkness

Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. See how you translated this in [Matthew 8:12]

weeping and grinding of teeth

"Grinding of teeth" is symbolic action, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

Matthew 25:31

Connecting Statement:

Jesus begins to tell his disciples how he will judge people when he returns at the end time.

the Son of Man

Jesus is speaking about himself in the third person.

Matthew 25:32

Before him will be gathered all the nations

This can be stated in active form. Alternate translation: "He will gather all the nations before him"

Before him

"In front of him"

all the nations

Here "nations" refers to people. Alternate translation: "all people from every country"

as a shepherd separates the sheep from the goats

Jesus uses a simile to describe how he will separate the people.

Matthew 25:33

He will place the sheep on his right hand, but the goats on his left

This is a metaphor that means the Son of Man will separate all people. He will put the righteous people at his right side, and he will put the sinners at his left side.

Matthew 25:34

the King ... his right hand

Here, "the King" is another title for the Son of Man. Jesus was referring to himself in the third person. Alternate translation: "I, the King, ... my right hand"

Come, you who have been blessed by my Father

This can be stated in active form. Alternate translation: "Come, you whom my Father has blessed"

my Father

This is an important title for God that describes the relationship between God and Jesus.

inherit the kingdom prepared for you

This can be stated in active form. Alternate translation: "inherit the kingdom that God has made ready for you"

inherit the kingdom prepared for you

Here "kingdom" refers to God's rule as king. Alternate translation: "receive the blessings of God's rule that he has planned to give you"

from the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since he first created the world"

Matthew 25:35

General Information:

This page has intentionally been left blank.

Matthew 25:36

General Information:

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Matthew 25:37

the righteous

This can be stated as an adjective. Alternate translation: "the righteous people"

Or thirsty

The understood information can be stated clearly. Alternate translation: "Or when did we see you thirsty"

Matthew 25:38

Or naked

This is the end of a series of questions that begins in verse 37. The understood information can be stated clearly. Alternate translation: "Or when did we see you naked"

Matthew 25:39

General Information:

This page has intentionally been left blank.

Matthew 25:40

the King

This is another title for the Son of Man. Jesus is speaking about himself in the third person.

say to them

"say to those at his right hand"

Truly I say to you

"I tell you the truth." This emphasizes what the King says next.

one of the least

"one of the least important"

these brothers of mine

Here "brothers" refers to anyone, male or female, who obeys the King. Alternate translation: "my brothers and sisters here" or "these who are like my brothers and sisters"

you did it for me

"I consider that you did it for me"

Matthew 25:41

Then he will

"Then the King will." Jesus is speaking about himself in the third person.

you cursed

"you people whom God has cursed"

the eternal fire that has been prepared

This can be stated in active form. Alternate translation: "the eternal fire that God has prepared"

his angels

the devil's helpers

Matthew 25:42

General Information:

This page has intentionally been left blank.

Matthew 25:43

naked, but you did not clothe me

The words "I was" preceding "naked" are understood. Alternate translation: "I was naked, but you did not give me clothes"

sick and in prison

The words "I was" preceding "sick" are understood. Alternate translation: "I was sick and in prison"

Matthew 25:44

Connecting Statement:

Jesus finishes telling his disciples how he will judge people when he returns at the end time.

they will also answer

"those on his left will also answer"

Matthew 25:45

for one of the least of these

"for any of the least important ones of my people"

you did not do for me

"I consider that you did not do it for me" or "I was really the one whom you did not help"

Matthew 25:46

General Information:

This is the end of the part of the story that began in Matthew 23:1, where Jesus teaches about salvation and the final judgment.

These will go away into eternal punishment

"The King will send these to a place where they will receive punishment that never ends"

but the righteous into eternal life

The understood information can be made clear.

Alternate translation: "but the King will send the

righteous to the place where they will live forever with God"

the righteous

This nominative adjective can be stated as an adjective. Alternate translation: "the righteous people"

Chapter 26

¹ It came about that when Jesus had finished all these words, he said to his disciples, ² "You know that after two days the Passover is coming, and the Son of Man will be given over to be crucified."

³ Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who was named Caiaphas. ⁴ They plotted together to arrest Jesus stealthily and kill him. ⁵ For they were saying, "Not during the festival, so that a riot does not arise among the people."

⁶ Now while Jesus was in Bethany in the house of Simon the leper, ⁷ as he was reclining at table, a woman came to him having an alabaster jar of very expensive ointment, and she poured it upon his head. ⁸ But when his disciples saw it, they became angry and said, "What is the reason for this waste? ⁹ This could have been sold for a large amount and given to the poor."

¹⁰ But Jesus, knowing this, said to them, "Why are you causing trouble for this woman? For she has done a beautiful thing for me. ¹¹ You always have the poor with you, but you will not always have me. ¹² For when she poured this ointment on my body, she did it for my burial. ¹³ Truly I say to you, wherever this good news is preached in the whole world, what this woman has done will also be spoken of in memory of her."

¹⁴ Then one of the twelve, who was named Judas Iscariot, went to the chief priests ¹⁵ and said, "What are you willing to give me to turn him over to you?" They weighed out thirty pieces of silver for him. ¹⁶ From that moment he sought an opportunity to turn him over to them.

¹⁷ Now on the first day of unleavened bread the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

¹⁸ He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'" ¹⁹ The disciples did as Jesus directed them, and they prepared the Passover meal.

²⁰ When evening came, he sat down to eat with the twelve disciples. ²¹ As they were eating, he said, "Truly I say to you that one of you will betray me."

²² They were very sorrowful, and each one began to ask him, "Surely not I, Lord?"

²³ He answered, "The one who dips his hand with me in the dish is the one who will betray me. ²⁴ The Son of Man will go, just as it is written about him. But woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

²⁵ Judas, who would betray him said, "Is it I, Rabbi?"

He said to him, "You have said it yourself."

²⁶ As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, "Take, eat. This is my body." ²⁷ He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. ²⁸ For this is my blood of the covenant that is poured out for many for the forgiveness of sins. ²⁹ But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

³⁰ When they had sung a hymn, they went out to the Mount of Olives. ³¹ Then Jesus said to them, "All of you will fall away tonight because of me, for it is written,

'I will strike the shepherd
and the sheep of the flock will be scattered.'

³² But after I am raised up, I will go ahead of you into Galilee."

³³ But Peter said to him, "Even if all fall away because of you, I will never fall away."

³⁴ Jesus said to him, "Truly I say to you, this very night, before the rooster crows, you will deny me three times."

³⁵ Peter said to him, "Even if I must die with you, I will not deny you." All the other disciples said the same thing.

³⁶ Then Jesus went with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." ³⁷ He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. ³⁸ Then he said to them, "My soul is deeply sorrowful, even to death. Remain here and watch with me." ³⁹ He went a little farther, fell on his face, and prayed. He said, "My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will." ⁴⁰ He came to the disciples and found them sleeping, and he said to Peter, "What, could you not watch with me for one hour? ⁴¹ Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." ⁴² He went away a second time and prayed. He said, "My Father, if this cannot pass away unless I drink it, your will be done." ⁴³ He came again and found them sleeping, for their eyes were heavy. ⁴⁴ So leaving them again, he went away and prayed a third time, saying the same words. ⁴⁵ Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. ⁴⁶ Arise, let us go. Look, the one who is betraying me is near."

⁴⁷ While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. ⁴⁸ Now the man who was going to betray Jesus had given them a signal, saying, "The one I kiss is the man. Seize him." ⁴⁹ Immediately he came up to Jesus and said, "Greetings, Rabbi!" and he kissed him.

⁵⁰ Jesus said to him, "Friend, do what you have come to do." Then they came, laid hands on Jesus, and seized him. ⁵¹ Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. ⁵² Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. ⁵³ Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? ⁵⁴ But how then would the scriptures be fulfilled, that this must happen?" ⁵⁵ At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. ⁵⁶ But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples abandoned him and fled.

⁵⁷ Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. ⁵⁸ But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the officers to see the outcome. ⁵⁹ Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. ⁶⁰ They did not find any, even though many false witnesses came forward. But later two came forward ⁶¹ and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.'"

⁶² The high priest stood up and said to him, "Do you have no answer? What is it that they are testifying against you?" ⁶³ But Jesus was silent. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

⁶⁴ Jesus replied to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

⁶⁵ Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. ⁶⁶ What do you think?"

They answered and said, "He is deserving of death." ⁶⁷ Then they spit in his face and beat him with their fists, while some slapped him ⁶⁸ and said, "Prophecy to us, you Christ. Who is it that struck you?"

⁶⁹ Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, "You were also with Jesus of Galilee."

⁷⁰ But he denied it in front of them all, saying, "I do not know what you are talking about."

⁷¹ When he went out to the gateway, another servant girl saw him and said to those there, "This man was also with Jesus of Nazareth."

⁷² He again denied it with an oath, "I do not know the man!"

⁷³ After a little while those who were standing by came and said to Peter, "Surely you are also one of them, for the way you speak gives you away."

⁷⁴ Then he began to curse and swear, "I do not know the man," and immediately a rooster crowed.

⁷⁵ Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times." Then he went outside and wept bitterly.

Matthew 26 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 26:31, which is from the Old Testament.

Special concepts in this chapter

Sheep

Sheep are a common image used in Scripture to refer to the people of Israel. In [Matthew 26:31](#), however, Jesus used the words "the sheep" to refer to his disciples and to say that they would run away when he was arrested.

Passover

The Passover festival was when the Jews would celebrate the day God killed the firstborn sons of the Egyptians but "passed over" the Israelites and let them live.

The eating of the body and blood

[Matthew 26:26-28](#) describes Jesus's last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist", or "Holy Communion" to remember this meal.

Other possible translation difficulties in this chapter

Judas's kiss for Jesus

[Matthew 26:49](#) describes how Judas kissed Jesus so the soldiers would know whom to arrest. The Jews would kiss each other when they greeted each other.

"I am able to destroy the temple of God"

Two men accused Jesus of saying that he could destroy the temple in Jerusalem and then rebuild it "in three days" ([Matthew 26:61](#)). They were accusing him of insulting God by claiming that God had given him the authority to destroy the temple and the power to rebuild it. What Jesus actually said was that if the Jewish authorities were to destroy this temple, he would certainly raise it up in three days ([John 2:19](#)).

Matthew 26:1

General Information:

This is the beginning of a new part of the story that tells of Jesus's crucifixion, death, and resurrection. Here he tells his disciples how he will suffer and die.

It came about that when

"After" or "Then, after." This phrase shifts the story from Jesus's teachings to what happened next.

all these words

This refers to all that Jesus taught starting in Matthew 24:3.

Matthew 26:2

the Son of Man will be given over to be crucified

This can be stated in active form. Alternate translation: "some men will give the Son of Man to other people who will crucify him"

the Son of Man

Jesus is speaking about himself in the third person.

Matthew 26:3

Connecting Statement:

These verses give background information about the Jewish leaders' plot to arrest and kill Jesus.

were gathered together

This can be stated in active form. Alternate translation: "came together" or "met together"

Matthew 26:4

Jesus stealthily

"Jesus secretly"

Matthew 26:5

Not during the festival

What the leaders did not want to do during the festival can be made clearer. Alternate translation: "We should not kill Jesus during the festival"

the festival

This is the yearly Passover festival.

Matthew 26:6

Connecting Statement:

This begins the account of a woman pouring expensive oil on Jesus before his death.

Now

This word is used here to mark a new part of the story.

Simon the leper

It is implied that this is a man whom Jesus had healed from leprosy.

Matthew 26:7

he was reclining

"Jesus was lying on his side." You can use your language's word for the position people usually are in when they eat.

a woman came to him

"a woman came to Jesus"

alabaster jar

This is a costly container made of soft stone.

ointment

oil that has a pleasing smell

she poured it upon his head

The woman did this to honor Jesus.

Matthew 26:8

What is the reason for this waste?

The disciples ask this question out of their anger over the woman's actions. Alternate translation: "This woman has done a bad thing by wasting this ointment!"

Matthew 26:9

This could have been sold for a large amount and given

This can be stated in active form. Alternate translation: "She could have sold this for a large amount of money and given the money"

to the poor

Here "the poor" can be stated as an adjective. Alternate translation: "to poor people"

Matthew 26:10

Why are you causing trouble for this woman?

Jesus asks this question as a rebuke of his disciples. Alternate translation: "You should not be causing trouble for this woman!"

Why are you

All occurrences of "you" are plural and refer to the disciples.

Matthew 26:11

the poor

This can be stated as an adjective. Alternate translation: "poor people"

Matthew 26:12

ointment

This is oil that has a pleasing smell. See how you translated this in Matthew 26:7.

Matthew 26:13

Truly I say to you

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

wherever this good news is preached

This can be stated in active form. Alternate translation: "wherever people preach this good news"

what this woman has done will also be spoken of in memory of her

This can be stated in active form. Alternate translation: "they will remember what this woman has done and will tell others about her" or "people will remember what this woman has done and will tell others about her"

Matthew 26:14

Connecting Statement:

Judas Iscariot agrees to help the Jewish leaders arrest and kill Jesus.

Matthew 26:15

to turn him over to you
"to bring Jesus to you"

thirty pieces of silver

Since these words are the same as those in an Old Testament prophecy, keep this form instead of changing it to modern money.

thirty pieces
"30 pieces"

Matthew 26:16

to turn him over to them
"to enable them to seize him"

Matthew 26:17

Connecting Statement:

This begins the account of Jesus celebrating the Passover with his disciples.

Now

This word is used here to mark a new part of the story.

Matthew 26:18

He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'"

This has quotations within quotations. You can state some of the direct quotations as indirect quotations. Alternate translation: "He told his disciples to go into the city to a certain man and tell him that the Teacher says to him, 'My time is at hand. I will keep the Passover at your house with my disciples.'" or "He told his disciples to go into the city to a certain man and say to him that the Teacher's time is at hand and he will keep the Passover with his disciples at that man's house."

My time

Possible meanings are 1) "The time that I told you about" or 2) "The time God has set for me."

is at hand

Possible meanings are 1) "is near" or 2) "has come."

keep the Passover

"eat the Passover meal" or "celebrate the Passover by eating the special meal"

Matthew 26:19

General Information:

This page has intentionally been left blank.

Matthew 26:20

he sat down to eat

Use the word for the position people in your culture usually are in when they eat.

Matthew 26:21

Truly I say to you

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

Matthew 26:22

Surely not I, Lord?

"I am surely not the one, am I, Lord?" Possible meanings are 1) this is a rhetorical question since the apostles were sure they would not betray Jesus. Alternate translation: "Lord, I would never betray you!" or 2) this was a sincere question since Jesus's statement probably troubled and confused them.

Matthew 26:23

General Information:

This page has intentionally been left blank.

Matthew 26:24

The Son of Man

Jesus is speaking about himself in the third person.

will go

Here "go" is a polite way to refer to dying. Alternate translation: "will go to his death" or "will die"

just as it is written about him

This can be stated in active form. Alternate translation: "just as the prophets wrote about him in the scriptures"

that man by whom the Son of Man is betrayed

This can be stated in active form. Alternate translation: "the man who betrays the Son of Man"

Matthew 26:25

Is it I, Rabbi?

"Rabbi, am I the one who will betray you?" Judas may be using a rhetorical question to deny that he is the one who will betray Jesus. Alternate translation: "Rabbi, surely I am not the one who will betray you."

You have said it yourself

This is an idiom that Jesus uses to mean "yes" without being completely clear about what he means. Alternate translation: "You are saying it" or "You are admitting it"

Matthew 26:26

Connecting Statement:

Jesus institutes the Lord's Supper as he celebrates the Passover with his disciples.

took ... blessed ... broke

See how you translated these words in Matthew 14:19.

Matthew 26:27

He took

Translate "took" as you did in Matthew 14:19.

a cup

Here "cup" refers to the cup and the wine in it.

gave it to them

"gave it to the disciples"

Drink it

"Drink the wine from this cup"

Matthew 26:28

For this is my blood

"For this wine is my blood"

blood of the covenant

"blood that shows that the covenant is in effect" or "blood that makes the covenant possible"

is poured out

This can be stated in active form. Alternate translation: "will soon flow out of my body" or "will flow out of my wounds when I die"

Matthew 26:29

I say to you

This adds emphasis to what Jesus says next.

fruit of the vine

This is an idiom. Alternate translation: "wine"

in my Father's kingdom

Here "kingdom" refers to God's rule as king. Alternate translation: "when my Father establishes his rule on earth"

my Father's

Father is an important title for God that describes the relationship between God and Jesus.

Matthew 26:30

Connecting Statement:

Jesus continues to teach his disciples as they walk to the Mount of Olives.

hymn

a song of praise to God

Matthew 26:31

General Information:

Jesus quotes the prophet Zechariah to show that in order to fulfill prophecy, all of his disciples will leave him.

fall away

"leave me"

for it is written

This can be stated in active form. Alternate translation: "for the prophet Zechariah wrote long ago in the scriptures"

I will strike

Here "I" refers to God. It is implied that God will cause or allow people to harm and kill Jesus.

the shepherd ... sheep of the flock

These are metaphors that refer to Jesus and the disciples.

the sheep of the flock will be scattered

This can be stated in active form. Alternate translation: "they will scatter all the sheep of the flock" or "the sheep of the flock will run off in all directions"

Matthew 26:32

after I am raised up

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "after God raises me up" or "after God brings me back to life"

Matthew 26:33

fall away

See how you translated this in Matthew 26:31.

Matthew 26:34

Truly I say to you

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

before the rooster crows

Roosters often crow about the time the sun comes up, so the hearers might have understood these words as a metonym for the sun coming up.

However, the actual crowing of a rooster is an important part of the story later on, so keep the word "rooster" in the translation.

rooster

a male chicken, a bird that calls out loudly around the time the sun comes up

crows

This is the common English word for what a rooster does to make his loud call.

you will deny me three times

"you will say three times that you are not my follower"

Matthew 26:35

General Information:

This page has intentionally been left blank.

Matthew 26:36

Connecting Statement:

This begins the account of Jesus praying in Gethsemane.

Matthew 26:37

began to become sorrowful

"he became very sad"

Matthew 26:38

My soul is deeply sorrowful

Here "soul" refers to the whole person. Alternate translation: "I am very sad"

even to death

This is an idiom. Alternate translation: "and I feel as if I could even die"

Matthew 26:39

fell on his face

He purposely lay face down on the ground to pray.

My Father

This is an important title for God that shows the relationship between God and Jesus.

let this cup pass from me

Jesus speaks of the work that he must do, including dying on the cross, as if it were a bitter liquid that God has commanded him to drink from a cup. The word "cup" is an important word in the New Testament, so try to use an equivalent for that in your translation.

this cup

Here "cup" is a metonym that stands for the cup and the contents within it. The contents in the cup are a metaphor for the suffering that Jesus will have

to endure. Jesus is asking the Father if it is possible for him not to have to experience the death and suffering that Jesus knows will soon happen.

Yet, not as I will, but as you will

This can be expressed as a full sentence. Alternate translation: "But do not do what I want; instead, do what you want"

Matthew 26:40

he said to Peter, "What, could you not watch

Jesus is speaking to Peter, but the "you" is plural, referring to Peter, James, and John.

What, could you not watch with me for one hour?

Jesus uses a question to scold Peter, James, and John. Alternate translation: "I am disappointed that you could not stay awake with me for one hour!"

Matthew 26:41

you do not enter into temptation

Here the abstract noun "temptation" can be stated as a verb. Alternate translation: "no one tempts you to sin"

The spirit indeed is willing, but the flesh is weak

Here "spirit" is a metonym that stands for a person's desires to do good. "Flesh" stands for the needs and desires of a person's body. Jesus means that the disciples may have the desire to do what God wants, but as humans they are weak and often fail.

Matthew 26:42

He went away

"Jesus went away"

a second time

The first time is described in [Matthew 26:39]

My Father

This is an important title for God that describes the relationship between God and Jesus.

if this cannot pass away unless I drink it

"if the only way this can pass away is if I drink it." Jesus speaks of the work that he must do as if it were a bitter liquid that God has commanded him to drink.

if this

Here "this" refers to the cup and the contents within it, a metaphor for suffering, as in Matthew 26:39).

unless I drink it

"unless I drink from it" or "unless I drink from this cup of suffering." Here "it" refers to the cup and the contents within it, a metaphor for suffering, as in Matthew 26:39).

your will be done

This can be stated in active form. Alternate translation: "may what you want happen" or "do what you want to do"

Matthew 26:43

their eyes were heavy

This is an idiom. Alternate translation: "they were very sleepy"

Matthew 26:44

third time

The first time is described in [Matthew 26:39]

Matthew 26:45

Are you still sleeping and taking your rest?

Jesus uses a question to scold the disciples for going to sleep. Alternate translation: "I am disappointed that you are still sleeping and resting!"

the hour is at hand

This is an idiom. Alternate translation: "the time has come"

the Son of Man is being betrayed

This can be stated in active form. Alternate translation: "someone is betraying the Son of Man"

the Son of Man

Jesus is speaking about himself in the third person.

betrayed into the hands of sinners

Here "hands" refers to power or control. Alternate translation: "betrayed into the power of sinners" or "betrayed so that sinners will have power over him"

Look

"Pay attention to what I am about to tell you"

Matthew 26:46

General Information:

This page has intentionally been left blank.

Matthew 26:47

Connecting Statement:

This begins the account of when Judas betrayed Jesus and the religious leaders arrested him.

While he was still speaking

"While Jesus was still speaking"

clubs

large pieces of hard wood for hitting people

Matthew 26:48

Now ... Seize him

Here "Now" is used to mark a pause in the main story. Here Matthew tells background information about Judas and the signal he planned to use to betray Jesus.

saying, "The one I kiss is the man. Seize him."

This direct quotation can be stated as an indirect quotation. Alternate translation: "saying that the one he kissed was the one they should seize."

kiss

This was a respectful way to greet one's teacher.

Matthew 26:49

he came up to Jesus

"Judas came up to Jesus"

kissed him

"met him with a kiss." Good friends would kiss each other on the cheek, but a disciple would probably kiss his master on the hand to show respect. No one knows for sure how Judas kissed Jesus.

Matthew 26:50

Then they came

Here "they" refers to the people with clubs and swords that came with Judas and the religious leaders.

laid hands on Jesus, and seized him

"grabbed Jesus, and arrested him"

Matthew 26:51

Behold

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

Matthew 26:52

who take up the sword

The word "sword" is a metonym for the act of killing someone with a sword. The implied information can be stated explicitly. Alternate translation: "who pick up a sword to kill others" or "who want to kill other people"

sword will perish by the sword

"sword will die by means of the sword" or "sword—it is with the sword that someone will kill them"

Matthew 26:53

Do you think that I could not call ... angels?

Jesus uses a question to remind the person with the sword that Jesus could stop those who are arresting

him. Alternate translation: "Surely you know that I could call ... angels."

Do you think

Here "you" is singular and refers to the person with the sword.

my Father

This is an important title for God that describes the relationship between God and Jesus.

more than twelve legions of angels

The word "legion" is a military term that refers to a group of about 6,000 soldiers. Jesus means God would send enough angels to easily stop those who are arresting Jesus. The exact number of angels is not important. Alternate translation: "more than 12 really large groups of angels"

Matthew 26:54

But how then would the scriptures be fulfilled, that this must happen?

Jesus uses a question to explain why he is letting these people arrest him. This can be stated in active form. Alternate translation: "But if I did that, I would not be able to fulfill what God said in the scriptures must happen"

Matthew 26:55

Have you come out with swords and clubs to seize me like a robber?

Jesus is using this question to point out the wrong actions of those arresting him. Alternate translation: "You know that I am not a robber, so it is wrong for you to come out to me bringing swords and clubs"

clubs

large pieces of hard wood for hitting people

in the temple

It is implied that Jesus was not in the actual temple. He was in the courtyard around the temple.

Matthew 26:56

the writings of the prophets might be fulfilled

This can be stated in active form. Alternate translation: "I would fulfill all that the prophets wrote in the scriptures"

abandoned him

"left him." If your language has a word that means they left him when they should have stayed with him, use it here.

Matthew 26:57

Connecting Statement:

This begins the account of Jesus's trial before the council of Jewish religious leaders.

Matthew 26:58

Peter followed him

"Peter followed Jesus"

courtyard of the high priest

an open area near the high priest's house

He went inside

"Peter went inside"

the officers

These were probably the servants of the "scribes and elders" (Matthew 26:57).

Matthew 26:59

Now

This word is used here to mark a new part of the story.

so that they

Here "they" refers to the chief priests and the members of the council.

might put him to death

"might have a reason to execute him"

Matthew 26:60

two came forward

"two men came forward" or "two witnesses came forward"

Matthew 26:61

This man said, 'I am able to destroy ... days.'

If your language does not allow quotes within quotes you can rewrite it as a single quote.

Alternate translation: "This man said that he is able to destroy ... days."

This man said

"This man Jesus said"

in three days

"within three days," before the sun goes down three times, not "after three days," after the sun has gone down the third time

Matthew 26:62

What is it that they are testifying against you?

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: "What is your response to what the witnesses are testifying against you?"

Matthew 26:63

Son of God

This is an important title that describes the relationship between the Christ and God.

the living God

Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act. See how you translated this in Matthew 16:16.

Matthew 26:64

You have said it yourself

This is an idiom that Jesus uses to mean "yes" without being completely clear about what he means. Alternate translation: "You are saying it" or "You are admitting it"

But I tell you, from now on you

Here "you" is plural. Jesus is speaking to the high priest and to the other persons there.

from now on you will see the Son of Man

Possible meanings are 1) the phrase "from now on" is an idiom that means they will see the Son of Man in his power at some time in the future or 2) the phrase "from now on" means that from the time of Jesus's trial and onward, Jesus is showing himself to be the Messiah who is powerful and victorious.

the Son of Man

Jesus is speaking about himself in third person.

sitting at the right hand of Power

Here "Power" is metonym for represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "sitting in the place of honor beside the all-powerful God"

coming on the clouds of heaven

"riding to earth on the clouds of heaven"

Matthew 26:65

the high priest tore his clothes

Tearing clothing was a sign of anger and sadness.

He has spoken blasphemy

The reason the high priest called Jesus's statement blasphemy is probably that he understood Jesus's words in [Matthew 26:64]

Why do we still need witnesses?

The high priest uses this question to emphasize that he and the members of the council do not need to hear from any more witnesses. Alternate translation: "We do not need to hear from any more witnesses!"

now you have heard

Here "you" is plural and refers to the members of the council.

Matthew 26:66

General Information:

This page has intentionally been left blank.

Matthew 26:67

Then they

Possible meanings are 1) "Then some of the men" or 2) "Then the soldiers."

spit in his face

This was done as an insult.

slapped him

hit him in the face with the palms of their hands

Matthew 26:68

Prophecy to us

Here "Prophecy to us" means to tell by means of God's power. It does not mean to tell what will happen in the future.

you Christ

Those hitting Jesus do not really think he is the Christ. They call him this to mock him.

Matthew 26:69

General Information:

These events happen at the same time as Jesus's trial before the religious leaders.

Connecting Statement:

This begins the account of how Peter denies three times that he knows Jesus, as Jesus said he would do.

Now

This word is used here to mark a new part of the story.

Matthew 26:70

I do not know what you are talking about

Peter was able to understand what the servant girl was saying. He used these words to deny that he had been with Jesus.

Matthew 26:71

When he went out

"When Peter went out"

gateway

opening in the wall around a courtyard

said to those there
"said to the people who were sitting there"

Matthew 26:72

He again denied it with an oath
"He denied it again by swearing"

Matthew 26:73

one of them
"one of those who were with Jesus"

one of them, for the way you speak gives you away
This can be translated with a new sentence. "one of them. We can tell you are from Galilee because you speak like a Galilean"

Matthew 26:74

to curse
"to call down a curse on himself"

rooster crowed
A rooster is a bird that calls out loudly around the time the sun comes up. A rooster that has called out is said to have "crowed." See how you translated this in Matthew 26:34.

Matthew 26:75

Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times."
This direct quotation can be stated as an indirect quotation. Alternate translation: "Peter remembered that Jesus told him that before the rooster crowed, he would deny Jesus three times."

Chapter 27

¹ Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. ² They bound him, led him away, and delivered him to Pilate the governor.

³ Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, ⁴ and said, "I have sinned by betraying innocent blood."

But they said, "What is that to us? See to that yourself." ⁵ Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself. ⁶ The chief priests took the pieces of silver and said, "It is not lawful to put this into the treasury because it is the price of blood." ⁷ They discussed the matter together, and they bought with the money the potter's field in which to bury strangers. ⁸ For this reason that field has been called, "The Field of Blood" to this day. ⁹ Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the sons of Israel, ¹⁰ and they gave it for the potter's field, as the Lord had directed me."

¹¹ Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?" Jesus answered him, "You say so."

¹² But when he was accused by the chief priests and elders, he answered nothing. ¹³ Then Pilate said to him, "Do you not hear how many things they accuse you of?" ¹⁴ But he did not answer even one word, so that the governor was greatly amazed. ¹⁵ Now at the festival it was the custom of the governor to set free one prisoner chosen by the crowd. ¹⁶ At that time they had a notorious prisoner named Jesus Barabbas. ¹⁷ So when they were gathered together, Pilate said to them, "Who do you want me to set free for you? Barabbas, or Jesus who is called Christ?" ¹⁸ He knew that they had handed Jesus over to him because of envy.

¹⁹ While he was sitting on the judgment seat, his wife sent word to him and said, "Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him."

²⁰ Now the chief priests and the elders persuaded the crowd that they should ask for Barabbas and destroy Jesus. ²¹ The governor asked them, "Which of the two do you want me to set free for you?"

They said, "Barabbas."

²² Pilate said to them, "What should I do with Jesus who is called Christ?"

They all answered, "Crucify him."

²³ Then he said, "Why, what evil has he done?"

But they cried out even louder, "Crucify him."

²⁴ So when Pilate saw that he was gaining nothing, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, "I am innocent of the blood of this man. You see to it."

²⁵ All the people said, "May his blood be on us and our children." ²⁶ Then he set Barabbas free for them, but he scourged Jesus and handed him over to be crucified.

²⁷ Then the soldiers of the governor took Jesus into the government headquarters and they gathered the whole company of soldiers. ²⁸ They stripped him and put a scarlet robe on him. ²⁹ They made a crown of thorns and put it on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!" ³⁰ They spat on him, and they took the staff and struck him on the head again and again. ³¹ When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

³² As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. ³³ They came to a place called Golgotha, which means "The Place of a

Skull." ³⁴ They gave him wine to drink mixed with gall. But when he tasted it, he would not drink. ³⁵ When they had crucified him, they divided up his garments by casting lots, ³⁶ and they sat and kept guard over him. ³⁷ Above his head they put the charge against him, which read, "This is Jesus, the king of the Jews." ³⁸ Two robbers were crucified with him, one on the right of him and one on the left. ³⁹ Those who passed by insulted him, shaking their heads ⁴⁰ and saying, "You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!"

⁴¹ In the same way the chief priests were mocking him, along with the scribes and elders, and said, ⁴² "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him." ⁴³ He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am the Son of God.'" ⁴⁴ In the same way the robbers who were crucified with him also insulted him.

⁴⁵ Now from the sixth hour darkness came over the whole land until the ninth hour. ⁴⁶ About the ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why have you abandoned me?"

⁴⁷ When some of those who were standing there heard it, they said, "He is calling for Elijah."

⁴⁸ Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. ⁴⁹ The rest of them said, "Leave him alone. Let us see whether Elijah comes to save him." ⁵⁰ Then Jesus cried out again with a loud voice and gave up his spirit.

⁵¹ Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. ⁵² The tombs were opened, and the bodies of the holy people who had fallen asleep were raised. ⁵³ They came out of the tombs after his resurrection, entered the holy city, and appeared to many. ⁵⁴ Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, "Truly this was the Son of God." ⁵⁵ Many women who had followed Jesus from Galilee to attend to his needs were there watching from a distance. ⁵⁶ Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

⁵⁷ When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. ⁵⁸ He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. ⁵⁹ Joseph took the body, wrapped it in a clean linen cloth, ⁶⁰ and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. ⁶¹ Mary Magdalene and the other Mary were there, sitting opposite the tomb.

⁶² The next day, which was the day after the Preparation, the chief priests and the Pharisees were gathered together with Pilate. ⁶³ They said, "Sir, we remember that when that deceiver was alive, he said, 'After three days will I rise again.' ⁶⁴ Therefore command that the tomb be made secure until the third day, otherwise his disciples may come and steal him and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

⁶⁵ Pilate said to them, "Take a guard. Go and make it as secure as you know how." ⁶⁶ So they went and made the tomb secure, sealing the stone and placing the guard.

Footnotes

27:16 ^[1] Many ancient copies do not have

Matthew 27 General Notes

Special concepts in this chapter

"Delivered him to Pilate the governor"

The Jewish leaders needed to get permission from Pontius Pilate, the Roman governor, before they could kill Jesus. This was because Roman law did not allow them to kill Jesus themselves. Pilate was going to set one prisoner free, and he wanted to set Jesus free, but they wanted him to free a very bad prisoner named Barabbas instead.

The tomb

The tomb in which Jesus was buried ([Matthew 27:60](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Important figures of speech in this chapter

Sarcasm

The soldiers said, "Hail, King of the Jews!"

Matthew 27:1

Connecting Statement:

This begins the account of Jesus's trial before Pilate.

Now

This word is used here to mark a new part of the story.

plotted against Jesus to put him to death

The Jewish leaders were planning how they could convince the Roman leaders to kill Jesus.

Matthew 27:2

General Information:

This page has intentionally been left blank.

Matthew 27:3

General Information:

This event happened after Jesus's trial in front of the council of Jewish religious leaders, but we do not know if it happened before or during Jesus's trial before Pilate.

Connecting Statement:

The author has stopped telling the story of Jesus's trial so he can tell the story of how Judas killed himself.

Then when Judas

If your language has a way of showing that a new story is starting, you may want to use that here.

that Jesus had been condemned

This can be stated in active form. Alternate translation: "that the Jewish leaders had condemned Jesus"

the thirty pieces of silver

This was the money that the chief priests had given Judas to betray Jesus. See how you translated it in Matthew 26:15.

Matthew 27:4

innocent blood

This is an idiom that refers to the death of an innocent person. Alternate translation: "a person who does not deserve to die"

What is that to us?

The Jewish leaders use this question to emphasize that they do not care about what Judas said. Alternate translation: "That is not our problem!" or "That is your problem!"

Matthew 27:5

threw down the pieces of silver in the temple

Possible meanings are 1) he threw the pieces of silver while in the temple courtyard, or 2) he was standing in the temple courtyard, and he threw the pieces of silver into the temple.

Matthew 27:6

It is not lawful to put this

"Our laws do not allow us to put this"

put this

"put this silver"

the treasury

This is the place they kept the money they used to provide for things needed for the temple and the priests.

price of blood

This is an idiom that means money paid to a person who helped kill someone. Alternate translation: "money paid for a man to die"

Matthew 27:7

potter's field

This was a field that was bought to bury strangers who died in Jerusalem.

Matthew 27:8

that field has been called

This can be stated in active form. Alternate translation: "people call that field"

to this day

This means to the time that Matthew is writing this book.

Matthew 27:9

General Information:

The author quotes Old Testament scripture to show that Judas's suicide was a fulfillment of prophecy.

Then that which had been spoken by Jeremiah the prophet was fulfilled

This can be stated in active form. Alternate translation: "This fulfilled what the prophet Jeremiah spoke"

the price set on him by the sons of Israel

This can be stated in active form. Alternate translation: "the price the sons of Israel set on him"

the sons of Israel

This refers to those among the people of Israel who paid to kill Jesus and speaks of them as though they were doing what all the people of Israel wanted them to do. Alternate translation: "some of the descendants of Israel" or "the leaders of Israel"

Matthew 27:10

directed me

Here "me" refers to Jeremiah.

Matthew 27:11

Connecting Statement:

This continues the story of Jesus's trial before Pilate, which began in Matthew 27:2.

Now

The word "Now" is used here to mark a return to the main events of the story.

the governor

"Pilate"

You say so

Possible meanings are 1) by saying this, Jesus implied that he is the King of the Jews. Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said" or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so"

Matthew 27:12

But when he was accused by the chief priests and elders

This can be stated in active form. Alternate translation: "But when the chief priests and elders accused him"

Matthew 27:13

Do you not hear how many things they accuse you of?

Pilate asks this question because he is surprised that Jesus remains silent. Alternate translation: "I am surprised that you do not answer these people who accuse you of doing so many bad things!"

how many things they accuse you of

"how many things they testify against you about"

Matthew 27:14

did not answer even one word, so that the governor was greatly amazed

"did not say even one word; this greatly amazed the governor." This is an emphatic way of saying that Jesus was completely silent.

Matthew 27:15

Now

This word is used here to mark a pause in the story so Matthew can give information to help the reader understand what happens beginning in [Matthew 27:17]

the festival

This is the Passover celebration.

prisoner chosen by the crowd

This can be stated in active form. Alternate translation: "prisoner whom the crowd would choose"

Matthew 27:16

they had a notorious prisoner

"there was a notorious prisoner"

notorious

well known for doing something bad

Matthew 27:17

they were gathered

This can be stated in active form. Alternate translation: "the crowd gathered"

Jesus who is called Christ

This can be stated in active form. Alternate translation: "whom some people call the Christ"

Matthew 27:18

they had handed Jesus over to him

"the Jewish leaders had brought Jesus to him." They had done this so that Pilate would judge Jesus.

Matthew 27:19

While he was sitting

"While Pilate was sitting"

sitting on the judgment seat

"sitting on the judge's seat." This is where a judge would sit while making a decision.

sent word

"sent a message"

I have suffered much today

"I have been very upset today"

Matthew 27:20

Now ... destroy Jesus

Here "Now" is used to mark a pause in the story. Matthew tells background information about why the crowd chose Barabbas.

they should ask for Barabbas and destroy Jesus

The phrase "ask for Barabbas" is an ellipsis for "ask Pilate to release Barabbas." The phrase "destroy Jesus" here is a euphemism for "kill Jesus," and because the people in the crowd would not kill Jesus themselves, it is a metonym or ellipsis for the crowd telling Pilate to have his soldiers kill Jesus. Alternate translation: "they should ask Pilate to release Jesus and tell him to have his soldiers kill Jesus"

Matthew 27:21

asked them

"asked the crowd"

Matthew 27:22

who is called Christ

This can be stated in active form. Alternate translation: "whom some people call the Christ"

Matthew 27:23

has he done

"has Jesus done"

they cried out

"the crowd cried out"

Matthew 27:24

he was gaining nothing

"he was doing no good" or "he was unable to convince the people"

washed his hands in front of the crowd

Pilate does this as a sign that he is not responsible for Jesus's death.

the blood

Here "blood" refers to a person's death. Alternate translation: "the death"

You see to it

This is an idiom that means "This is your responsibility."

Matthew 27:25

May his blood be on us and our children

Here "blood" is a metonym that stands for a person's death. The phrase "be on us and our children" is an idiom that means they accept the responsibility of what is happening. Alternate translation: "Yes! We and our descendants will be responsible for executing him"

Matthew 27:26

Then he set Barabbas free for them

Possible meanings are 1) Pilate set Barabbas free because the crowd had asked him to or 2) Pilate released Barabbas and put him under the control of the crowd.

he scourged Jesus and handed him over to be crucified

It is implied that Pilate ordered his soldiers to scourge Jesus. Handing Jesus over to be crucified is a metaphor for ordering his soldiers to crucify Jesus. Alternate translation: "he ordered his soldiers to scourge Jesus and to crucify him" (See: and)

scourged Jesus

"beat Jesus with a whip" or "whipped Jesus"

Matthew 27:27

Connecting Statement:

This begins the account of Jesus's crucifixion and death.

company of soldiers
"group of soldiers"

Matthew 27:28

stripped him
"pulled off his clothes"

scarlet
bright red

Matthew 27:29

a crown of thorns
"a crown from thorny branches" or "a crown from branches with thorns on them"

a staff in his right hand
They gave Jesus a stick to hold to represent a scepter that a king holds. They did this to mock Jesus.

Hail, King of the Jews
They were saying this to mock Jesus. They were calling Jesus "King of the Jews," but they did not really believe he was a king. And yet what they were saying was true.

Hail
"We honor you" or "May you live a long time"

Matthew 27:30

They spat on him
The past tense of the verb "spit" can be either "spit" or "spat."

Matthew 27:31

General Information:
This page has intentionally been left blank.

Matthew 27:32

As they came out
This means Jesus and the soldiers came out of the city. Alternate translation: "As they came out of Jerusalem"

they found a man
"the soldiers saw a man"

whom they forced to go with them so that he might carry his cross
"whom the soldiers forced to go with them so that he could carry Jesus's cross"

Matthew 27:33

place called Golgotha
This can be stated in active form. Alternate translation: "place that people called Golgotha"

Matthew 27:34

him wine to drink mixed with gall
Wine alone might have reduced the pain of crucifixion. This can be stated in active form. Alternate translation: "him wine, which they had mixed with gall"

gall
Gall is the bitter yellow liquid that bodies use in digestion. The people were mocking Jesus by mixing it with the wine and so making the wine undrinkable.

Matthew 27:35

his garments
These were the clothes Jesus had been wearing.

Matthew 27:36

General Information:
This page has intentionally been left blank.

Matthew 27:37

the charge against him
"a written explanation of why he was being crucified"

Matthew 27:38

Two robbers were crucified with him
This can be stated in active form. Alternate translation: "The soldiers crucified two robbers with Jesus"

Matthew 27:39

shaking their heads
They did this to make fun of Jesus.

Matthew 27:40

If you are the Son of God, come down from the cross
They did not believe that Jesus is the Son of God, so they wanted him to prove it if it was true. Alternate translation: "If you are the Son of God, prove it by coming down from the cross"

the Son of God
This is an important title for the Christ that describes his relationship to God.

Matthew 27:41

General Information:
This page has intentionally been left blank.

Matthew 27:42

He saved others, but he cannot save himself

Possible meanings are 1) the Jewish leaders do not believe that Jesus saved others or that he can save himself, or 2) they believe he did save others but are laughing at him because now he cannot save himself.

He is the King of Israel

The leaders are mocking Jesus. They call him "King of Israel," but they do not really believe he is king. Alternate translation: "He says that he is the King of Israel"

Matthew 27:43

Connecting Statement:

The Jewish leaders continue mocking Jesus.

For he even said, 'I am the Son of God.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "For Jesus even said that he is the Son of God."

Son of God

This is an important title for Jesus that describes his relationship to God.

Matthew 27:44

the robbers who were crucified with him

This can be stated in active form. Alternate translation: "the robbers that the soldiers crucified with Jesus"

Matthew 27:45

Now

This word is used here to mark a new part of the story.

from the sixth hour ... until the ninth hour

"from about noon ... for three hours" or "from about twelve o'clock midday ... until about three o'clock in the afternoon"

darkness came over the whole land

The word "darkness" is an abstract noun. Alternate translation: "it became dark over the whole land"

Matthew 27:46

Jesus cried

"Jesus called out" or "Jesus shouted"

Eli, Eli, lama sabachthani

These words are what Jesus cried out in his own language. Translators usually leave these words as they are.

Matthew 27:47

General Information:

This page has intentionally been left blank.

Matthew 27:48

one of them

Possible meanings are 1) one of the soldiers or 2) one of those who stood by and watched.

sponge

This is a sea animal that is harvested and used to take up and hold liquids. These liquids can later be pushed out.

gave it to him

"gave it to Jesus"

Matthew 27:49

General Information:

This page has intentionally been left blank.

Matthew 27:50

gave up his spirit

Here "spirit" refers to that which gives life to a person. This phrase is a way of saying that Jesus died. Alternate translation: "he died, giving his spirit over to God" or "he breathed his last breath"

Matthew 27:51

Connecting Statement:

This begins the account of the events that happened when Jesus died.

Behold

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

the curtain of the temple was split in two

This can be stated in active form. Alternate translation: "the curtain of the temple tore in two" or "God caused the curtain of the temple to tear in two"

Matthew 27:52

The tombs were opened, and the bodies of the holy people who had fallen asleep were raised

This can be stated in active form. Alternate translation: "God opened the tombs and made many godly people who had died become alive again"

the bodies of the holy people who had fallen asleep were raised

Here to raise is an idiom for causing someone who has died to become alive again. This can be translated in active form. Alternate translation:

"God put life back into to the dead bodies of many godly people who had fallen asleep"

fallen asleep

This is a polite way of referring to dying. Alternate translation: "died"

Matthew 27:53

They came out ... appeared to many

The order of the events that Matthew describes (beginning with the words "The tombs were opened" in verse 52) is unclear. After the earthquake when Jesus died and the tombs were opened 1) the holy people came back to life, and then, after Jesus came back to life, the holy people entered Jerusalem, where many people saw them, or 2) Jesus came back to life, and then the holy ones came back to life and entered the city, where many people saw them.

Matthew 27:54

Now

This word is used here to mark a new part of the story.

those who were watching Jesus

"those who were guarding Jesus." This refers to the other soldiers who were guarding Jesus with the centurion. Alternate translation: "the other soldiers with him who were guarding Jesus"

Son of God

This is an important title for Jesus that describes his relationship to God.

Matthew 27:55

General Information:

This page has intentionally been left blank.

Matthew 27:56

the mother of the sons of Zebedee

"the mother of James and John" or "the wife of Zebedee"

Matthew 27:57

Connecting Statement:

This begins the account of Jesus's burial.

Arimathea

This is the name of a city in Israel.

Matthew 27:58

Then Pilate ordered it to be given to him

This can be stated in active form. Alternate translation: "Then Pilate ordered the soldiers to give the body of Jesus to Joseph"

Matthew 27:59

linen

a fine, costly cloth

Matthew 27:60

that he had cut into the rock

It is implied that Joseph had workers who cut the tomb into the rock.

Then he rolled a large stone

Most likely Joseph had other people there to help him roll the stone.

Matthew 27:61

opposite the tomb

"across from the tomb"

Matthew 27:62

the Preparation

This is the day that people got everything ready for the Sabbath.

were gathered together with Pilate

"met with Pilate"

Matthew 27:63

when that deceiver was alive

"when Jesus, the deceiver, was alive"

he said, 'After three days will I rise again.'

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "he said that after three days he will rise again." or "he said that after three day he would rise again."

Matthew 27:64

command that the tomb be made secure

This can be stated in active form. Alternate translation: "command your soldiers to guard the tomb"

the third day

"day number three." This refers to the day after two nights have passed.

his disciples may come and steal him

"his disciples may come and steal his body"

his disciples may ... say to the people, 'He has risen from the dead,' and

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "his disciples may ... tell the people that he has risen from the dead, and"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

and the last deception will be worse than the first

The understood information can be stated clearly. Alternate translation: "and if they deceive people by saying that, it will be worse than the way he deceived people before when he said that he was the Christ"

Matthew 27:65

a guard

This consisted of four to sixteen Roman soldiers.

Matthew 27:66

sealing the stone

Possible meanings are 1) they put a cord around the stone and attached it with seals to the rock wall on either side of the entrance to the tomb or 2) they put seals between the stone and the wall.

placing the guard

"telling the soldiers to stand where they could keep people from tampering with the tomb"

Chapter 28

¹ Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. ² Behold, there was a great earthquake, for an angel of the Lord descended from heaven, came and rolled away the stone, and sat on it. ³ His appearance was like lightning, and his clothing as white as snow. ⁴ The guards shook with fear and became like dead men. ⁵ The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has been crucified. ⁶ He is not here, but is risen, just as he said. Come see the place where the Lord was lying. ⁷ Go quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.' See, I have told you."

⁸ The women quickly left the tomb with fear and great joy, and ran to tell his disciples. ⁹ Behold, Jesus met them and said, "Greetings!" The women came, took hold of his feet and worshiped him. ¹⁰ Then Jesus said to them, "Do not be afraid. Go tell my brothers to leave for Galilee. There they will see me."

¹¹ Now while the women were going, behold, some of the guards went into the city and told the chief priests all the things that had happened. ¹² When the priests had met with the elders and discussed the matter with them, they gave a large amount of money to the soldiers ¹³ and told them, "Say to others, 'The disciples of Jesus came by night and stole his body while we were sleeping.' ¹⁴ If this report reaches the governor, we will persuade him and take any worries away from you." ¹⁵ So the soldiers took the money and did as they had been instructed. This report spread widely among the Jews and continues even today.

¹⁶ But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw him, they worshiped him, but some doubted. ¹⁸ Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit. ²⁰ Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the age."

Matthew 28 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried ([Matthew 28:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

"Make disciples"

The last two verses ([Matthew 28:19-20](#)) are commonly known as "The Great Commission" because they contain a very important command given to all Christians. Christians are to "make disciples" by going to people, sharing the gospel with them and training them to live as Christians.

Other possible translation difficulties in this chapter

An angel of the Lord

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels looked human. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

Matthew 28:1

Connecting Statement:

This begins the account of the resurrection of Jesus from the dead.

Now after the Sabbath, as it began to dawn toward the first day of the week

"After the Sabbath, as the sun began to come up Sunday morning"

Now

This word is used here to mark a new part of the story.

the other Mary

"the other woman named Mary." This is Mary the mother of James and Joseph (Matthew 27:56).

Matthew 28:2

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

there was a great earthquake, for an angel of the Lord descended ... and rolled away the stone

Possible meanings are 1) the earthquake happened because the angel came down and rolled away the stone or 2) all these events happened at the same time .

earthquake

a sudden and violent shaking of the ground

Matthew 28:3

His appearance

"The angel's appearance"

was like lightning

This is a simile that emphasizes how bright in appearance the angel was. Alternate translation: "was bright like lightning"

his clothing as white as snow

This is a simile that emphasizes how bright and white the angel's clothes were. The verb "was" from the previous phrase can be repeated. Alternate translation: "his clothing was very white, like snow"

Matthew 28:4

became like dead men

This is a simile that means the soldiers fell down and did not move. Alternate translation: "fell to the ground and lay there like dead men"

Matthew 28:5

the women

"Mary Magdalene and the other woman named Mary"

who has been crucified

This can be stated in active form. Alternate translation: "whom the people and the soldiers crucified" or "whom they crucified"

Matthew 28:6

was lying

This means that Jesus's body was lying on the flat surface inside the tomb, not that Jesus was saying things that were not true.

Matthew 28:7

tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "tell his disciples that he has risen from the dead and that Jesus has gone ahead of you to Galilee, where you will see him."

He has risen

"He has come back to life"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

going ahead of you ... you will see him

Here "you" is plural. It refers to the women and the disciples.

I have told you

Here "you" is plural and refers to the women.

Matthew 28:8

The women

"Mary Magdalene and the other woman named Mary"

Matthew 28:9

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

Greetings

This is an ordinary greeting, much like "Hello" in English.

took hold of his feet
"got down on their knees and held onto his feet"

Matthew 28:10

my brothers
This refers to Jesus's disciples.

Matthew 28:11

Connecting Statement:
This begins the account of the reaction of the Jewish religious leaders when they heard of Jesus's resurrection.

Now
This word is used here to mark a new part of the story.

the women
Here this refers to Mary Magdalene and the other Mary.

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

Matthew 28:12

discussed the matter with them
"decided on a plan among themselves." The priests and elders decided to give the money to the soldiers.

Matthew 28:13

Say to others, 'The disciples of Jesus came ... while we were sleeping.'
If your language does not allow quotations within quotations you may translate this as a single quote. Alternate translation: "Tell others that Jesus' disciples came ... while you were sleeping."

Matthew 28:14

If this report reaches the governor
"If the governor hears that you were asleep when Jesus's disciples took his body"

the governor
"Pilate" (Matthew 27:2)

we will persuade him and take any worries away from you
"do not worry. We will talk to him so that he does not punish you."

Matthew 28:15

did as they had been instructed
This can be translated in active form. Alternate translation: "did what the priests had told them to do"

This report spread widely among the Jews and continues even today
"Many Jews heard this report and continue to tell others about it even today"

even today
This refers to the time Matthew wrote the book.

Matthew 28:16

Connecting Statement:
This begins the account of Jesus meeting with his disciples after his resurrection.

Matthew 28:17

they worshiped him, but some doubted
Possible meanings are 1) they all worshiped Jesus even though some of them doubted, or 2) some of them worshiped Jesus, but others did not worship him because they doubted.

but some doubted
It can be stated explicitly what the disciples doubted. Alternate translation: "some doubted that he was really Jesus and that he had become alive again"

Matthew 28:18

All authority has been given to me
This can be stated in active form. Alternate translation: "My Father has given me all authority"

in heaven and on earth
Here "heaven" and "earth" are used together to mean everyone and everything in heaven and earth. The words "in heaven and on earth" can be translated as "over everyone and everything in heaven and on earth."

Matthew 28:19

of all the nations
Here "nations" refers to the people, and the saying is probably a hyperbole. Alternate translation: "of the people in every nation"

into the name
Here "name" refers to authority. Alternate translation: "by the authority"

Father ... Son
These are important titles that describe the relationship between God and Jesus.

Matthew 28:20

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

even to the end of the age

"until the end of this age" or "until the end of the world"