Punjabi, Western: Bible for Matthew

English: Translation Notes, Translation Words, Unlocked Literal Bible for Matthew

Formatted for Translators

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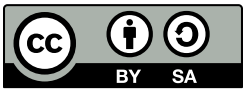

Matthew

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.

Chapter 1

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[1]۲۔ ابراہیم توں اسحاق جمیا۔ تے اسحاق توں یعقوب جمیا۔ تے [2]۱۔ ابراہیم دی اولاد وچوں داؤد دے پُتر یسوع مسیح دا پیڑھی نانواں۔
۳۔ تے یہوداہ توں فارص تے زارح تامار وچوں جمے۔ تے فارص توں حصرون جمیا۔ تے حصرون توں[3]یعقوب توں یہوداہ تے اوہدے بھرا جمے۔
۵۔ تے سلمون توں بوعز[5] ۴۔ تے ارام توں عمی ناداب جمیا۔ تے عمی ناداب توں نحشون جمیا۔ تے نحشون توں سلمون جمیا۔[4]ارام جمیا۔
۶۔ تے داؤدتوں[6]راحاب وچوں جمیا۔ تے بوعز توں عوبید راعوت وچوں جمیا۔ تے عوبید توں یسی جمیا۔ تے یسی توں داؤد بادشاہ جمیا۔
۷۔ تے سلیمان توں رحبعام جمیا۔ تے رحبعام توں ابی یاہ جمیا۔[7]سلیمان اوس بی بی وچوں جمیا، جہڑی کدی اوری یاہ دی ووٹی سی۔
۹۔ تے عزی یاہ توں[9] ۸۔ تے آسا توں یوشافاط جمیا۔ تے یوشافاط توں یورام جمیا۔ تے یورام توں عزی یاہ جمیا۔[8]تے ابی یاہ توں آسا جمیا۔
۱۰۔ تے حزقی یاہ توں منسہ جمیا۔ تے منسہ توں آمون جمیا۔ تے آمون[10]یوتام جمیا۔ تے یوتام توں آحاز جمیا۔ تے آحاز توں حزقی یاہ جمیا۔
۱۲۔ تے بابل ول پردیسی ہؤن مگروں[12] ۱۱۔ تے یوشی یاہ توں یکن یاہ تے اوہدے بھرا بابل ول پردیسی ہؤن ویلے جمے۔[11]توں یوشی یاہ جمیا۔
۱۳۔ تے زروب بابل توں ابی ہود جمیا۔ تے ابی ہود توں الیاقیم جمیا۔[13]یکن یاہ توں شالتی ایل جمیا۔ تے شالتی ایل توں زروب بابل جمیا۔
۱۵۔ تے الی ہود[15] ۱۴۔ تے عازور توں صادوق جمیا۔ تے صادوق توں احیم جمیا۔ تے احیم توں الی ہود جمیا۔[14]تے الیاقیم توں عازور جمیا۔
۱۶۔ تے یعقوب توں یوسف جمیا، جہڑا اوس مریم دا[16]توں الی عازار جمیا۔ تے الی عازار توں متان جمیا۔ تے متان توں یعقوب جمیا۔
۱۷۔ مکدی گل ایہ پئی سبھ پیڑھیاں ابراہیم توں داؤد تیکر چؤداں[17]خاؤند سی، جہدے وچوں یسوع جمیا، جہڑا مسیح اکھواؤندا اے۔
۱۸۔ہؤن یسوع مسیح دا جنم انج ہؤیا پئی[18]پیڑھیاں نیں تے داؤد توں بابل وچ پردیسی ہوکے جاؤن توں مسیح تیکر چؤداں پیڑھیاں نیں۔
۱۹۔ تد اوہدے[19]جدوں اوہدی ماں مریم یوسف نال وہاہی گئی تاں اوہناں دے کٹھہؤن توں اگیترے ای اوہ پاک روح دی راہیں امید نال سی۔
۲۰۔ اوہ ایہناں گلاں[20]خاؤند یوسف نے، جہڑا راستباز سی تے اوہدی رسوائی نئیں سی چاہؤندا، متا پکایا پئی اوہنوں چُپ چپیتے چھڈ دیوے۔
نوں سوچ ای رہیا سی پئی ویکھو رب دے فرشتے سُفنہ وچ آن کے آکھیا؛ اے یوسف! داؤد دے پُتر! اپنی ووٹی مریم نوں اپنہ گھر لیاؤن
۲۱۔ تے اوہدا پُتر ہووے گا، تے تُوں اوہدا ناں یسوع رکھیں۔ کیوں جو[21]توں نا ڈر۔ کیؤں جو، جہڑا اوہدی کُکھ وچ اے، اوہ پاک روح نال اے۔
۲۲۔ ایہ سبھو کجھ ہؤیا تانجو جو کجھ رب نے نبی دی راہیں آکھیا سی، پورا ہووے[22]اوہ اپنی اُمت نُوں اوہناں دے گناہواں توں بچاوے گا۔
۲۳۔ ویکھو! اِک کؤاری اُمید نال ہووے گی تے اِک پُتر جمے گی۔ تے اوہدا ناں عمانوایل رکھن گے۔ جہدا مطلب اے "رب اساڈے نال[23]ہئی۔
۲۵۔ تے اوہدے[25] ۲۴۔ تد یوسف جاگ کے اُنج ای کیتا، جِنج رب دے فرشتے اوہنوں حکم دِتا سی۔ تے اپنی ووٹی نوں اپنہ گھرلے آیا۔[24]ے"۔
نیڑے نا گئیا، جدوں تیک پئی اوہنہ پُتر نا جم لئیا تے اوہدا ناں یسوع رکھیا۔

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.

Links:

- Matthew 1:1
- Matthew intro

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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:

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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.

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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.

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[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.

Chapter 2

[1]۱۔ لئے جدوں یسوع پیرودیس بادشاہ دے ویلے یہوداہ دے بیت لحم وچ جمیا۔ تاں ویکھو پُورب توں کِنہ ای مجوسیاں نے یروشلیم وچ آن کے [2]آکھیا۔
[3]۳۔ ۲۔ پئی یہودیاں دا بادشاہ، جہڑا جمیا اے، اوہ کِتھ اے؟ کیوں جو اسیں پورب وچ اوہدا تارا ویکھیا لئے اوہدے لگے سِر نوَان لَئی ہاں۔
۴۔ تد اوہنے سبھو سردار کاہناں لئے قوم دے فقیہاں نوں [4]جدوں پیرودیس بادشاہ نے ایہ سُنیا تاں اوہ لئے اوہدے نال سبھ یروشلیم گھبرایا۔
۵۔ اوہناں نے اوہنوں آکھیا: یہوداہ دے بیت لحم وچ۔ کیوں جو نبی دی [5]کٹھا کر کے اوہناں توں پُچھیا پئی مسیح دا جنم کِتھ ہُونا چاہیدا اے؟
۶۔ اے بیت لحم! یہوداہ دی دھرتی! توں یہوداہ دے وڈیاں وچوں اُکا گھٹ نئیں۔ کیوں جو تیرے وچوں اِک حاکم [6]راہیں اِنج لکھیا اے پئی۔
۷۔ تد پیرودیس نے مجوسیاں نوں چُپ چپیتہ سد کے اوہناں توں پُچھ پڑتیت کیتی پئی [7]نکلہ گا، جہڑا میری اُمت اسرائیل دا ایالی ہووے گا۔
۸۔ لئے ایہ آکھ کے اوہناں نوں بیت لحم وچ گھلیا پئی جا کے اوس بال دے بارے چنگی طراں کھوج کرو [8]اوہ تارا کِس ویلے وکھالی دِتا سی؟
۹۔ اوہ بادشاہ توں ایہ سُن کے ٹُر پئے لئے ویکھو اوہ تارا، [9]لئے جدوں اوہ لبھ تاں مینوں وی خبر دیؤ پئی میں وی آن کے اوہدے لگے سِر نواواں۔
۱۰۔ اوہ [10]جہڑا اوہناں نے پورب وچ ویکھیا سی، اوہناں دے لگے لگ ٹُریا۔ ایتھوں تیک پئی اوس تھاں لُئے اپڑ کے کھلو گئیا، جتھ اوہ بالک سی۔
۱۱۔ لئے اوس گھر وچ جا کے اوس بال نوں اوہدی ماں مریم دے کول ویککھیا۔ لئے اوہدے لگے ڈِگ کے [11]تارے نوں ویکھ کے بتھیرے خوش ہوئے۔
۱۲۔ لئے سُفنہ وچ ہدایت لے کے پئی پیرودیس کول نا جانا، اوہ [12]سر نوایا۔ لئے اپنہ ٹبہ کھول کے سونا، لئے لوبان لئے مُر اوہدے لگے نذر چاڑھیا۔
۱۳۔ جدوں اوہ ٹُر پئے تاں ویکھو رب دے اِک فرشتے یوسف نوں سُفنہ وچ وکھالی دے کے [13]دُوجی راہیں پِچھاں اپنہ دیس نُوں مُڑ گئے۔
آکھیا؛ اُٹھ بال لئے اوہدی ماں نوں نال لے کے مِصر ول نس جا۔ لئے اوتھ ٹِک جا۔ جد تیکر پئی میں تینوں نا آکھاں۔ کیوں جو اِنج ہُونا اے پئی
۱۵۔ [14][15] ۱۴۔ تد اوہ اُٹھ کے راتوں رات بال لئے اوہدی ماں نوں نال لے کے مصر ول ٹُر پیا۔ [14]پیرودیس بال نوں لبھ گا تانجو ایہنوں جانوں مارے۔
لئے پیرودیس دے مرن تیکر اوتھ ای ٹِکیا۔ تانجو جو کجھ رب نے نبی دی راہیں آکھیا سی، اوہ پورا ہوئے پئی میں اپنہ پُتر نوں مصر توں سدیا۔
[16]۱۶۔ جدوں پیرودیس نے ویکھیا پئی مجوسیاں نے میرے نال جھیڈ کیتی تاں ڈاہڈا غصہ ہویا۔ لئے بندے گھل کے بیت لحم لئے اوہدے آل دوالے
دِیاں حداں اندر سبھ مُنڈیاں نوں جانوں مروا دِتا، جہڑے دو دو ورہیاں یاں ایس توں نِکے سن۔ اوس ویلے دے حساب نال، جدوں اوہنہ
۱۸۔ راما وچ ہاڑا لئے کُرلاؤن دی [18] ۱۷۔ تد اوہ، جو ارمیاہ نبی دی راہیں آکھیا گیا سی، پورا ہوئیا پئی۔ [17]مجوسیاں توں پُچھ پڑتیت کیتی سی۔
۱۹۔ جدوں [19]واج سُنی گئی۔ راحیل اپنے بالاں نوں پِٹ رہئ اے۔ لئے اوہنوں پاروں تسلّی کرنا نئیں چاہُندی۔ کیوں جو اوہ جیوُندے نئیں رہئے۔
۲۰۔ اُٹھ! بال لئے اوہدی ماں نوں نال [20]پیرودیس مؤیا تاں ویکھو رب دے اِک فرشتے مصر وچ یوسف نوں سُفنہ اندر وکھالی دے کے آکھیا۔
۲۱۔ تد اوہ اُٹھیا لئے بال لئے اوہدی ماں نوں [21]لے کے اسرائیل دے دیس وچ جا۔ کیوں جو جہڑے بال دی جان دے وَیری سن، اوہ مر گئے نیں۔
۲۲۔ پر جدوں سُنیا پئی ارکیلاؤس اپنہ پیؤ دی تھاں یہودیہ وچ بادشاہی کردا اے۔ تاں اوتھ جاؤن توں [22]نال لے کے اسرائیل دے دیس وچ آیا۔

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۲۳۔ لئے ناصرت ناں دے اِک شہر وچ جا وسیا تانجو جو کجھ نبیاں دی راہیں[23] ڈریا لئے سُفنہ وچ ہدایت لے کے گلیلؔ دے علاقہ ول روانا ہویا۔
آکھیا گیا سی، اوہ پورا ہووے پئی اوہ ناصری اکھواوے گا۔

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."

Links:

- Matthew 2:1 Notes

<< | >>

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?"

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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:

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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"

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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:

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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"

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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"

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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:

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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

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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."

Chapter 3

[1] ۲۔ آکھن لگا۔ پئی توبہ کرو۔ کیؤں جو اسمان دی [2] ۱۔ اوہناں دیہاڑیاں وچ یوحنا اصطباغی آیا تہ یہودیہ دے جنگل وچ پرچار کردےہوئیاں۔
۳۔ پئی ایھ اوہوئی اے، جہدا ذکر اشعیاہ نبی دی راہیں کیتا گیا۔ سدن وہلہ دی واج۔ جنگل وچ۔ رب دی راہ تیار [3] بادشاہی نیڑے آ گئی اے۔
۴۔ ایھ یوحنا اُوٹھ دے والاں دا لباس پاؤندا تہ چمڑے دا کمر بند اپنہ لک نال بنھدا سی۔ تہ ٹرِڈیاں تہ [4] کرو۔ اوہدی سڑک سِدھی بناؤ۔
۶۔ تہ اپنہ [6] ۵۔ تد یروشلیم تہ سارا یہودیہ تہ اردن دے آل دوالہ دا علاقہ اوہدے کول نکل نکل کے آؤندے۔ [5] جنگل شہد اوہدی خوراک سی۔
۷۔ پر جدوں اوہنہ ویکھیا پئی بتھیرے فریسی تہ صدوقی [7] گناہواں دا اقرار کردے تہ اردن دے دریا وچ اوہدے کولوں بپتسما لیندے سن۔
۸۔ ایس لئی [8] بپتسما لین جوگی لَئے نیں تاں اوہناں نوں آکھیا۔ اوئے سپ دی اولاد! تینوں کِنھ آؤن وہلہ غضب توں نسن جوگی آکھ دِتا؟
۹۔ اپنہ دِلوں ایھ بھُلیکھا کڈھ دیؤ پئی ابراہیم اساڈا پیؤ اے۔ کیؤں جو میں تہانوں آکھنا ہاں پئی رب ایہناں [9] توبہ دے موافق پھل پیدا کرو۔
۱۰۔ تہُن رُکھاں دی جڑ لُہ کؤاڑا رکھیا َہویا اے۔ مُکدی گل ایھ پئی ہر اِک رُکھ، جہڑا [10] رَوڑیاں وچوں ابراہیم جوگی اولاد پیدا کر سکدا اے۔
۱۱۔ میں تاں تہانوں توبہ لئی پانی نال بپتسما دیناں ہاں پر جہڑا میرے مگروں آؤندا [11] چنگا پھل نئیں دیندا، وڈیا تہ آگ وچ سُٹیا جاوے گا۔
۱۲۔ اوہدا [12] اے، اوہ میتھوں زوراور اے۔ پئی میں تاں اوہدی جُتی چُکن دے وی لائق نئیں۔ اوہ تہانوں پاک روح تہ آگ نال بپتسما دیوے گا۔
چھج اوہدےہتھ وچ اے، تہ اوہ اپنہ کھتہ نوں چنگا صاف کرے گا۔ تہ کنک نوں کھتہ وچ کٹھا کرے گا۔ پر تُوڑی نوں اوس اَگ وچ ساڑے گا،
۱۴۔ پر یوحنا نہ اوہنوں موڑ [14] ۱۳۔ تد یسوع گلِیل َ توں اُردن دے کنڈے یوحنا کول آیا۔ تانجو اوہدے توں بپتسما لَؤے۔ [13] جہڑی بُجھدی نئیں۔
۱۵۔ یسوع نہ جواب وچ اوہنوں آکھیا۔ُہن تاں ایھ [15] کے آکھیا پئی میں تاں آپ تیتھوں بپتسما لیئن دا محتاج ہاں تہ توں میرے کول آیا ایں؟
۱۶۔ تہ یسوع بپتسما لہ کے یکدم [16] ہؤن ای دے۔ کیؤں جو ایھ چنگی گل اے پئی اسیں ساری راستبازی پوری کریئے۔ تد اوہنہ اِنج ہؤن دِتا۔
پانی وچوں نکل کے باھر آیا۔ تہ ویکھو اوہدے جوگی اسمان کھُل گیا تہ اوہنہ رب دے روح رُوح نوں کبوتر دے روپ وچ لتھدےہوئیاں تہ اپنہ
۱۷۔ تہ ویکھو اسمان توں اِک واج اجیہی آئی پئی ایھ میرا پُتر اے۔ سبھناں توں پیارا، جہدے توں میں خوش ہاں۔ [17] لُہ آؤندیاں ویکھیا۔

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."

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Links:

- Matthew 3:1 Notes

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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 may 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.

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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"

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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"

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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

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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.

Chapter 4

[1]۲۔ تد جدوں اوہنہ چالِیھ دیہاڑے تہ چالِیھ راتاں دا روزہ پورا کر[2] ۱۔ تد یسوع روح نال جنگل وچ اپڑایا گیا۔ تانجو شیطان اوہنوں ازملئ۔
[3]۴۔ تد ازماؤن والہنہ اوہدے کول آن کے آکھیا۔ جیکر توں رب دا پُتر ایں تاں آکھ پئی ایہ رَوڑے روٹیاں بن[3]لئیا۔ تاں اخیر اوہنوں بھُک لگی۔
[4]۴۔ اوہنہ جواب وچ آکھیا؛ لِکھیا اے پئی بندا نِرا روٹی نال ای جیؤندا نئیں رہندا۔ سگوں ہر اِک گل، جہڑی رب دے مُنھوں نِکلدی[4]جاؤن۔
۶۔ جیکر توں رب دا پُتر ایں تاں اپنہ آپ نوں[6] ۵۔ تد شیطان اوہنوں پاک شہر وچہ لے گیا۔ تہپکل دے کِنگرے لُتہ کھلھارکے اوہنوں آکھیا۔[5]اے۔
تھلہ سُٹ دے۔ کیؤں جو لِکھیا اے؛ اوہنہ اپنہ فرشتیاں نوں تیرے پاروں حُکم دِتا اے۔ تہ اوہ تینوں ہتھاں لُتہ چُک لئین گے۔ تانجو تیرے پیراں
۸۔ فیر شیطان اوہنوں اِک[8] ۷۔ یسوعہنہ اوہنوں آکھیا؛ ایہ وی لِکھیا اے پئی توں اپنہ رب نوں نا آزمائیں۔[7]نوں کِسہ رَوڑے نال سٹ نا لگ۔
۹۔ تہ اوہنوں آکھیا؛ جیکر توں ڈِگ کے مینوں سِر نوائیں[9]اُچے پہاڑ لُتہلَے گیا تہ اوہنوں جگ دِیاں سبھو شاہیاں تہ اوہناں دی ٹھاٹ باٹھ وکھائی۔
۱۰۔ تد یسوعہنہ اوہنوں آکھیا؛ اے شیطان! دُورَہو جا۔ کیؤں جو لِکھیا اے پئی توں اپنہ رب لگ[10]تاں ایہ سبھہ کُجھ میں تینوں دیواں گا۔
۱۲۔ جدوں[12] ۱۱۔ تد شیطان اوہنوں چھڈ کے چلا گیا۔ تہ ویکھو فرشتیاںہنہ آن کے اوہدی سیوا کیتی۔[11]سِر نؤا تہ اِکو اوسہ دی عبادت کر۔
۱۳۔ تہ ناصرت نوں چھڈ کے کفرنحوم وچ جا وسیا، جہڑا جھیل دے کنڈے زبلون[13]یسوعہنہ سُنیا پئی یوحنا پھڑیا گیا تاں گلیلِ نوں ٹُر پیا۔
۱۵۔ پئی زبلون دی دھرتی۔ تہ[15] ۱۴۔ تانجو جو کجھ اشعیاہ نبی دی راہیں آکھیا گیا سی اوہ پوراَہووے۔[14]تہ نفتالی دی حداں وچ اے۔
۱۶۔ جہڑے لوک نھیرے وچ سن، اوہناں وڈا چانن ویکھیا۔ تہ[16]نفتالی دی دھرتی۔ جھیل دی راہ، اُردن دے پارہہ گانی قوماں دا گلیلِ۔
۱۷۔ اوسہ ویلہ توں یسوعہنہ پرچار کرن تہ ایہ آکھن شروع کیتا پئی[17]جہڑے موت دے دیس تہ پرچھانویں پیٹھ سن، اوہناں لُتہ نُور چمکیا۔
۱۸۔ تہ جدوں یسوع گلیلِ دی جھیل کنڈے پھردا پیا سی۔ تاں اوہنہ دو بھراواں،[18]توہ کرو۔ کیؤں جو اسمان دی بادشاہی نیڑے آ گئی اے۔
[19]شمعون نوں، جہڑا پطرس اکھواؤندا اے، تہ اوہدے بھرا اندریاس نوں جھیل وچ جال سُٹدےہوئہ ویکھیا۔ کیؤں جو اوہ مچھیر ے سن۔
۲۰۔ اوہ اوسہ ویلہ جالاں نوں چھڈ کے اوہدے مگرِیں[20]۱۹۔ تہ اوہناں نوں آکھیاپئی میرے مگرِیں لگ آؤ۔ پئی میں تہانوں آدم گیر بناواں گا۔
۲۱۔ اوتھوں لگ ودھ کے اوہنَہورناں دو بھراواں، زبدی دے پُتراں، یعقوب تہ اوہدے بھرا یوحنا، نوں اپنہ پیؤ دے نال بیڑی لُتہ اپنہ[21]ٹُر پئے۔
۲۳۔ تہ[23] ۲۲۔ اوہ اوسہ ای ویلہ اپنہ جالاں تہ پیؤ نوں چھڈ کے اوہدے مگرِیں ٹُر پئے۔[22]جالاں دی مُرمت کردے ویکھیہتہ اوہناں نوں سدیا۔
یسوع کُل گلیلِ وچ پھِردا رہیا تہ اوہناں دے عبادت خانیاں وچ تعلیم دیندا تہ بادشاہی دی خوشخبر ی دا پرچار کردا تہ لوکاں دےہر اِک
۲۴۔ تہ اوہدی چرچا کُل سُریا وچ َہو گئی۔ تہ لوک سبھ روگیاں نوں، جہڑے طراں طراں دے روگاں[24]روگ تہ کمزوری نوں دور کردا رہیا۔
۲۵۔ تہ[25]تہ دُکھاں دے مارے سن۔ تہ بد روحؤاں دے جکڑے، تہ فالج دے ماریاں نوں اوہدے کول لئیئے۔ تہ اوہنہ اوہناں نوں چنگا کیتا۔
گلیلِ تہ دیکاپولس تہ یروشلیم تہ یہودیہ تہ اُردن دے پاروں وڈا جتھ اوہدے مگرِیں ٹُر پیا۔

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 phase "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)

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- Matthew 4:1 Notes

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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:

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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.

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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]

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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.

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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.

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[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.

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[1] The best ancient copies do not have Bless those who curse you, do good to those who hate you .

Chapter 5

[1] ۲۔ لئے اوہ اپنا مُنھ کھول کے اوہناں نوں [2] ۱۔ لئے یسوع جتھ نوں ویکھ کے پہاڑ لُئے چڑھ گیا۔ لئے جدوں بیھ گیا، اوہدے چیلے اوہدے کول آئے۔
۴۔ دھن اوہ نیں، جہڑے حلیم [4] ۳۔ دھن اوہ نیں، جہڑے روح دے ماہتڑ نیں۔ کیؤں جو اسمان دی بادشاہی اوہناں دی اے۔ [3] سکھاؤن لگا پئی۔
۶۔ دھن اوہ [6] ۵۔ دھن اوہ نیں، جہڑے دُکھی نیں۔ کیؤں جو اوہناں نوں تسلّی دِتی جاؤے گی۔ [5] نیں۔ کیؤں جو اوہ دھرتی دے وارث ہؤں گے۔
۷۔ دھن اوہ نیں، جہڑے دل رحم نیں۔ کیؤں جو اوہناں لُئے رحم [7] نیں، جہڑے راستی دے بھُکے لئے تریہلئے نیں۔ کیؤں جو اوہ رجلئے جاؤن گے۔
۹۔ دھن اوہ نیں، جہڑے میل کراؤندے نیں۔ کیؤں [9] ۸۔ دھن اوہ نیں، جہڑے پاک دل نیں۔ کیؤں جو اوہ رب نوں ویکھن گے۔ [8] کیتا جاوے گا۔
۱۱۔ [11] ۱۰۔ دھن اوہ نیں، جہڑے راستی پاروں ستہؤئے نیں۔ کیؤں جو اسمان دی بادشاہی اوہناں دی اے۔ [10] جو اوہ رب دے پُتر اکھواؤن گے۔
۱۲۔ خوشی کرو۔ [12] دھن تسی او۔ جدوں میرے پاروں لوک تہانوں چنگا مندا آکھن۔ لئہر طراں دی بھیڑی گل تہاڈے بارے ناحق آکھن۔
کیؤں جو اسمان لُئے تہاڈا چوکھا اجر اے۔ ایس لئی پئی اوہناں نہ اوہناں نبیاں نوں وی، جہڑے تہاڈے توں اگیترے سن، ایسہ طراں ای
۱۳۔ تسی دھرتی دا لُون او۔ پر جیکر لُون دا سواد مُک جاوے، تاں اوہنوں کہڑی شئے نال لُونا کیتا جاوے گا؟ فیر تاں اوہ [13] ستایا سی۔
۱۴۔ تُسی جگ دا چانن او۔ جہڑا [14] کِسے کم دا نئیں۔ سوا ایس سے پئی اوہنوں باھر سُٹیا جاوے۔ لئے اوہ لوکاں دے پیراں پیٹھ لتاڑیا جاوے۔
۱۵۔ لئے لوکی دِیوا بال کے ٹھِیکردے تھلے نئیں رکھدے۔ سگوں لُئے دھردے نیں۔ تانجو اوہناں سبھناں [15] شہر پہاڑ لُئے وسیا اے، لُک نئیں سکدا۔
۱۶۔ ایسہ طراں تہاڈا چانن بندیاں دے لگے لاٹاں مارے۔ تانجو اوہ تہاڈے چنگے کم ویکھن لئے [16] نوں، جہڑے گھر وچ وسدے نیں، چانن اپڑلئے۔
۱۷۔ ایس بھلیکھ وچ نہ رہؤو پئی میں تورات یاں نبیاں دِیاں لِکھتاں نوں منسوخ کرن [17] تہاڈے رب دی، جہڑا اسمان لُئے اے، وڈیائی کرن۔
۱۸۔ کیؤں جو میں تہانوں سچی آکھناں ہاں پئی جدوں تیکر اسمان لئے دھرتی ٹل نا [18] آیا ہاں۔ منسوخ کرن نئیں سگوں پورا کرن آیا ہاں۔

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۱۹۔ مُکدی گل ایھ پئی جہڑا وی اینہناں نِکے توں نِکیاں[19]جاؤن، شریعت دا اِک شوشہ اُکا نا ٹلے گا، جدوں تیکر سبھ کجھ پورا نا َہو جاوے۔ حُکماں وچوں اِک نوں وی منسوخ کرے، لتہ ایہوئی لوکاں نوں وی سِکھاوے، اوہ اسمان دی بادشاہی وچ سبھناں توں نِکا اکھواوے گا۔ پر ۲۰۔ کیؤں جو میں تہانوں آکھدا ہاں پئی جیکر تہاڈی[20]جہڑا عمل کرے لتہ سِکھاوے، اوہوئی اسمان دی بادشاہی وچ وڈا اکھواوے گا۔ ۲۱۔ تُسیں سُن لئیا اے[21]راستی فقیہاں لتہ فریسیاں دی راستی توں ودھ نا ہووے تاں تُسی اسمان دی بادشاہی وچ اُکا نئیں وڑ سکدے۔ ۲۲۔ پر میں[22]پئی اگلیاں نوں آکھیا گئیا سی پئی تُوں جانوں نا مارِیں۔ لتہ جہڑا وی جانوں مارے، عدالت وچ سزا پاؤن دے لائق ہووے گا۔ تہانوں ایھ آکھدا ہاں پئی جہڑا وی اپنہ بھرا نال غصہ ہووے، عدالت دی سزا دے لائق ہووے گا۔ لتہ جہڑا وی اپنہ بھرا نوں جھلّا آکھے، اوہ وڈی ۲۳۔ مُکدی گل ایھ پئی جیکر[23]عدالت وچ سزا دے لائق ہووے گا۔ لتہ جہڑا اوہنوں پاگل آکھے، اوہ دوزخ دی اگ دی سزا دے لائق ہووے گا۔ ۲۴۔ تاں اپنی نذر قربان[24]توں قربان خلنہ دے کول اپنی نذر لیجاویں لتہ اوتھ تینوں چیتا آوے پئی میرے بھرا نوں میتھوں کجھ گِلہ اے۔ ۲۵۔ جدوں تیکر توں اپنہ دعوے دار نال رستہ وچ ایں،[25]خلنہ دے لگے چھڈ کے چلا جا۔ پہلے اپنہ بھرا نال میل کر، تد آن کے اپنی نذر چاڑھ۔ چھیتی اوہدے نال میل کرلَے۔ تانجو اِنج نا ہووے پئی اوہ تینوں قاضی دے حوالہ کر دیوے لتہ قاضی تینوں سپاہی دے حوالہ کر دیوے لتہ ۲۶۔ میں تینوں سچی آکھدا ہاں پئی جدوں تیکر توں کوڈی کوڈی نا موڑ دیویں، اوتھ اُکا نا چھُٹیں گا۔[26]توں قید خلنہ وچ پا دِتا جاویں۔ [27] ۲۸۔ پر میں تہانوں آکھدا ہاں پئی جہڑا وی کِسے بی بی نوں بھیڑی اکھ نال[28]۲۷۔ تسیں سُن لئیا اے۔ پئی آکھیا گیا سی۔ تُوں زِنا نا کرِیں۔ ۲۹۔ مُکدی گل ایھ پئی جیکر تیری اکھ تینوں ٹھیڈا لؤاوے تاں اوہنوں باھر کڈھ سُٹ۔[29]ویکھ، اوہ اپنہ من وچ اوہدے نال زِنا کر بیٹھا۔ ۳۰۔ جیکر تیرا سجا[30]کیؤں جو تیرے جُسہ وچوں اِک دا گھٹدا رہنا تیرے لئی ایس توں چنگا اے پئی تیرا سبھو جُسا دوزخ وچ سُٹیا جاوے۔ ہتھ تینوں ٹھیڈا لؤاوے تاں اوہنوں وڈھ دے۔ لتہ اپنہ نالوں سُٹ چھڈ۔ کیؤں جو تیرے جُسہ وچوں اِک دا گھاٹا تیرے لئی ایس توں چنگا اے ۳۱۔ ایھ وی آکھیا گیا سی پئی جہڑا وی اپنی ووہٹی نوں چھڈنا چاہؤے، اوہنوں طلاق ناواں[31]پئی تیرا سبھو جُسا دوزخ وچ سُٹیا جاوے۔ ۳۲۔ پر میں تہانوں ایھ آکھناں ہاں پئی جہڑا وی اپنی ووہٹی نوں حرام کم دے سولئ کِسَہور پاروں چھڈ دیوے، اوہدے توں[32]لِکھ دیوے۔ ۳۳۔ فیر تسیں سُنیا اے پئی اگلیاں نوں آکھیا گیا سی پئی[33]زِنا کراؤندا اے۔ لتہ جہڑا وی اوس چھڈی َہوئی نال ویاہ کرے، اوہ زِنا کردا اے۔ ۳۴۔ پر میں تہانوں آکھناں پئی اُکا سونھ نئیں کھانی۔ ناں[34]توں جھوٹی سونھ نا کھاوِیں۔ سگوں اپنیاں سونھواں رب لئی پورِیاں کرِیں۔ ۳۵۔ نا دھرتی دی، کیؤں جو اوہ اوہدے پیراں دی چوکی اے۔ لتہ ناں یروشلیم دی۔ کیؤں جو[35]اسمان دی، کیؤں جو اوہ رب دا تخت اے۔ ۳۷۔[37] ۳۶۔ لتہ نا اپنے سِر دی سونھ کھاوِیں۔ کیؤں جو تُوں اِک وال نوں وی چِٹا یاں کالا نئیں کر سکدا۔[36]اوہ وڈے بادشاہ دا شہر اے۔ ۳۸۔ تسیں سُنیا اے[38]سگوں تہاڈا کلام ہاں، ہاں ای ہووے۔ لتہ ناں، ناں ای ہووے۔ کیؤں جو جو کجھ ایس توں ودھ اے، بریائی نال اے۔ ۳۹۔ پر میں تہانوں آکھناں پئی بریائی نال ٹاکرا نئیں کرنا۔ سگوں جہڑا[39]پئی آکھیا گیا سی پئی اکھ دے بدلہ اکھ لتہ دند دے بدلہ دند۔ ۴۰۔ لتہ جیکر کوئی عدالت وچ تیرے برخلاف دعویٰ کرکے تیرا کُرتا لینا[40]تیری سجی گل لُتہ چنڈ مارے، اوہدے ول دوجی وی پھیر دے۔ ۴۲۔ جہڑا[42] ۴۱۔ جیکر کوئی تینوں اِک کوء بِنا اُجرت لیجانا چاہؤے، اوہدے نال دو کوء لگا جا۔[41]چاہؤے، توں اوہنوں چوغا وی لَے لئین دے۔ ۴۳۔ تسیں سُنیا پئی آکھیا گیا سی؛ اپنہ گواہنڈی[43]وی تیتھوں کجھ منگ، اوہنوں دے، لتہ جہڑا تیتھوں قرض چاہؤے، اوہدے ولوں مُنھ نا موڑ۔ ۴۵۔[45] ۴۴۔ پر میں تہانوں آکھناں پئی اپنہ وَیری نوں پیار کرو۔ لتہ ستاؤن والیاں جوگی دعا منگو۔[44]نوں پیار کر لتہ اپنہ وَیری نال وَیر رکھ۔ لتہ جہڑے تہانوں ستاؤن لتہ بدنام کرن، اوہناں جوگی دعا منگو۔ تانجو تسیں اپنہ باپ دے، جہڑا اسمان لُتہ اے، پُتر مِتھ جاؤ۔ کیؤں جو اوہ ۴۶۔ کیؤں جو جیکر[46]اپنہ سورج نوں نیکاں لتہ بداں دونہواں جوگی اُگاؤندا اے۔ لتہ راستاں لتہ نا راستاں دونہواں لُتہ مینھ وساؤندا اے۔ ۴۷۔ جیکر تسیں[47]اوہناں نوں ای پیار کرو، جہڑے تہانوں کردے نیں تاں تہاڈے جوگی کیہ اجر اے؟ کیہ چُنگی ولہ وی اِنج ای نئیں کردے؟ ۴۸۔ ایس لئی[48]نِرا اپنہ بھراواں نوں ای سلام کرو۔ تاں تہاڈی کیہ سخاوت اے؟ کیہہ گانیاں قوماں دے لوک وی اِنج ای نئیں کردے؟ تسیں کامل ہو جاؤ، جیویں تہاڈا اسمانی باپ کامل اے۔

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.

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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.

Links:

- Matthew 5:1 Notes

<< | >>

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"

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Matthew 5:7

General Information:

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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."

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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"

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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"

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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"

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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.

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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.

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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.

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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, your 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.

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[1] The best ancient copies do not have For yours is the kingdom and the power and the glory forever. Amen .

Chapter 6

[1] ۱- خبردار! اپنہ راستی دے کم لوکاں دے لگے وکھلے لئی نا کرو۔ نئیں تاں تہاڈے اسمانی باپ ولوں، جہڑا اسمان لُتے اے، تہانوں کجھ وی
[2] ۲- مُکدی گل ایھ پئی جدوں تُوں خیرات کریں تاں اپنہ لگے واجے نا وجوا۔ جیویں ریاکار عبادت خانیاں لتے بزاراں وچ اجر نئیں مِلے گا۔
[3] ۳- پر جدوں توں خیرات کریں تاں جو کردے نیں۔ تانجو لوک اوہناں دی وڈیائی کرن۔ میں تہانوں سچی آکھناں پئی اوہ اپنا اجر لَے بیٹھے۔
[4] ۴- تانجو تیری خیرات لُکی رہوے لتے تیرا باپ، جہڑا لُکاء وچ ویکھدا اے، تینوں کجھ تیرا سجا ہتھ کردا اے، اوہنوں تیرا کھبا ہتھ نا جلنہ۔
[5] ۵- لتے جدوں تسیں دعا کرو تاں رِیا کاراں ورگے نا بنو۔ کیؤں جو اوہ عبادت خانیاں وچ لتے بازاراں دے موڑاں لُتے کھلوکے دعا بدلہ دیوے گا۔
[6] ۶- پر جدوں تُوں دعا کریں تاں کرنا چنگا جان دے نیں۔ تانجو لوک اوہناں نوں ویکھن۔ میں تہانوں سچی آکھناں پئی اوہ اپنا اجر لَے بیٹھے۔
[7] ۷- لتے اپنی کوٹھی وچ جا لتے بُوہا ڈھوکے لُکاء وچ اپنہ باپ لگے دعا کر۔ لتے تیرا باپ ، جہڑا لُکاء وچ وی ویکھدا اے، تینوں بدلہ دیوے گا۔
[8] ۸- جدوں تسیں دعا کردے اوتاں بے گانیاں قوماں وانگوں بَک بَک نا کرو۔ کیؤں جو اوہناں بھلنہ چوکھا بولن نال ای سُنی جاوے گی۔
[9] ۹- مُکدی گل مُکدی گل ایھ پئی اوہناں وانگ نا ہُونا۔ کیؤں جو تہاڈا باپ تہاڈے منگن توں اگیترے ای جان دا اے پئی تہانوں کیہ لوڑ اے۔
[10] ۱۰- تیری بادشاہی آوے۔ تیری ایھ پئی تسیں اِنج دعا کیتا کرو پئی اے اساڈے باپ! توں جہڑا اسمان لُتے ایں۔ تیرا ناں پاک منیا جاوے۔
[11] ۱۱- اساڈے روز دی روٹی، اج اسانوں دے۔ مرضی، جیویں اسمان لُتے پوری ہُندی اے۔ دھرتی لُتے وی ہُوَوے۔
[12] ۱۲- لتے جیویں اسیں اپنے
[13] ۱۳- لتے سانوں ازمایش وچ نا ڈِگن دے۔ سگوں بریائی توں چھُڈا۔ قرض داراں نوں بخشدے ہاں۔ توں اساڈے قرض اسانوں بخش دے۔
[14] ۱۴- کیؤں جو جیکر تسیں بندیاں نوں دے قصور بخشوگے تاں تہاڈا اسمانی باپ تہانوں وی بخشہ گا۔
[15] ۱۵- پر جیکر تسیں بندیاں نوں نا

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۱۶۔ لتہ جدوں تسیں روزہ رکھو تاں رِیاکاراں وانگ اپنا مُنھ نا وگاڑو۔ تانجو لوک[16]بخشوگے تاں تہاڈا اسمانی تہاڈے وی قصور نا بخشہ گا۔
۱۷۔ پر جدوں توں روزہ رکھیں۔ سِر لُتہ تیل لا، لتہ مُنھ[17]تہانوں روزہ رکھن والا جانن۔ میں تہانوں سچی آکھناں پئی اوہ اپنا اجرلَے بیٹھہ۔
۱۸۔ تانجو بندا نئیں سگوں تیرا باپ، جہڑا لُکاء وچ اے، تینوں روزہ رکھن والا جلہ۔ لتہ تیرا باپ، جہڑا لُکاء وچ ویکھدا اے، تینوں[18]دھوۓ۔
۱۹۔ اپنہ جوگی دھرتی لُتہ مال کٹھا نا کرو۔ جِتھہ کیڑا لتہ زنگ خراب کردا اے۔ لتہ جِتھہ چور سنھ لاکے چوری کردا اے۔[19] [20]بدلہ دیوے گا۔
۲۰۔[21] سگوں اپنہ جوگی اسمان لُتہ مال کٹھا کرو، جِتھہ نا کیڑا لتہ ناں زنگ خراب کردا اے۔ لتہ نا چور سنھ لاکے چوری کردا اے۔
۲۱۔ جُسہ دا دیوا اکھ اے۔ جیکر تیری اکھ سُدھ ہووے تاں تیرا سبھو[22]کیؤں جو جِتھہ تیرا مال اے، اوتھہ ای تیرا من وی لگا رہؤے گا۔
۲۲۔ پر جیکر تیری اکھ نھیر ہووے۔ تاں تیرا سبھو جُسا نھیر ہووے گا۔ ایس لئی پئی جیکر اوہ چانن، جہڑا تیرے اندر[23]جُسا چاننا ہووے گا۔
۲۳۔ کوئی بندا دو مالکاں دی سیوا نئیں کر سکدا۔ ایس لئی پئی یاں تاں اِک نال وَیر[24]اے، نھیرا ہووے تاں فیر کِنا چوکھا نھیر ہووے گا؟
۲۴۔ کوئی بندا دو مالکاں دی سیوا نئیں کر سکدا۔ ایس لئی پئی یاں تاں اِک نال وَیر[24]اے، نھیرا ہووے تاں فیر کِنا چوکھا نھیر ہووے گا؟ رکھہ گا لتہ دُوجہ نال سانجھہ۔ یاں اِک نال رل کے رہؤے گا لتہ دُوجہ نوں ماڑا جلہ گا۔ تسیں رب لتہ مال، دونہواں دی غلامی نئیں کر سکدے۔
۲۵۔ ایس لئی میں تہانوں آکھناں اپنی جان دی فکر نا کرو۔ پئی اسیں کیہ کھانواں گے یاں کیہ پِیواں گے۔ لتہ ناں اپنہ جُسہ دی پئی اسیں[25]
۲۶۔ اسمان دے پکھیرؤاں نوں ویکھو پئی ناں بِیجدے، ناں[26]کیہ پاواں گے؟ کیہ جان خوراک نالوں لتہ جُسا لیڑیاں نالوں چوکھا چنگا نئیں؟
۲۷۔[27]وڈھدے، ناں کھتیاں وچ کٹھا کردے نیں۔ تاں وی تہاڈا اسمانی باپ اوناں نوں پالدا اے۔ کیہ تہاڈا مُل اوناں نالوں چوکھا نئیں؟
۲۸۔ لتہ لیڑیاں دی فکر کیؤں کردے او؟ جنگلی سوسناں نوں[28]تہاڈے وچوں کہڑا اے، جہڑا فکر کرکے اپنا قد اِک ہتھ ودھا سکدا اے؟
۲۹۔ پر میں تہانوں آکھدا ہاں پئی سلیمان وی اپنی[29]غور نال ویکھو پئی کِیویں ودھدیاں نیں۔ اوہ ناں محنت کردیاں، ناں کتدیاں نیں۔
۳۰۔ مُکدی گل ایہ پئی جدوں رب میدان دے گھاء نوں، جہڑا اج ہے، لتہ[30]سبھو ٹھاٹ باٹھ وچ اوناں وچوں اِک وانگ وی سجیا نئیں سی۔
۳۱۔ ایس لئی فکر کرکے[31]کل تندور وچ سُٹیا جاؤندا اے، اِنج سجاؤندا اے تاں اے گھٹ بھروسہ والیو! کیہ تہانوں چوکھا ناں سجاوے گا؟
۳۲۔ کیؤں جو اپناں سبھو شیؤاں دی بھال وچہ گانیاں قوماں[32]ایہ ناں آکھو پئی اسیں کیہ کھاواں گے یاں کیہ پِیواں گے یاں کیہ پاواں گے۔
۳۳۔ سگوں پہلوں تسیں اودی بادشاہی لتہ راستی[33]رِندیاں نیں۔ لتہ تہاڈا اسمانی باپ جان دا اے پئی تہانوں اپناں شیؤاں دی لوڑ اے۔
۳۴۔ مُکدی گل ایہ پئی کل دے دیہاڑے دی فکر ناں کرو۔ کیؤں جو[34]دی بھال کرو۔ تاں ایہ سبھو شیؤاں وی تہانوں دِتیاں جاؤن گِنیاں۔
کل دا دیہاڑا اپنی فکر آپ ای کرلَے گا۔ اج دا دُکھ بس اج جوگی اے۔

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.

Links:

- Matthew 6:1 Notes

<< | >>

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

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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

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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 keeping 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"

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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 occurences 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.

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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, your 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"

your 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."

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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 imortant 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.

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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

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[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.

Chapter 7

[1]۲۔ کیؤں جو جِنج تسیں عیب لاؤندے او، اُنج ای تہاڈے لُتے وی عیب لائیا جاوے[2] ۱۔ عیب نا لاؤ تانجو تہاڈے لُتے وی عیب نا لائیاجاؤے۔
۳۔ لتے تُوں اوس ککھ نوں، جہڑا تیرے بھرا دی اکھ وچ[3]گا۔ لتے جِس تکڑی نال تسیں تولدے او، اوسے نال ای تہانوں وی تولیا جاوے گا۔
۴۔ یاں تُوں کیکر اپنے بھرا نوں آکھ سکدا ایں پئی[4]اے، کیؤں ویکھدا ایں لتے اوس شہتیر دی بھال نئیں کردا، جہڑا تیری اپنی اکھ وچ اے؟
۵۔ اوئے رِیاکارا! پہلوں اپنی اکھ وچوں تاں شہتیر[5]کھلو میں تیری اکھ دے ککھ نوں کڈھاں، لتے جدوں پئی تیری اپنی اکھ وچ شہتیر اے؟
۶۔ پاک شئے کُتیاں لگے نا دھرو۔ لتے اپنے نگ[6]کڈھ۔لَے۔ تد ای توں چنگی طراں ویکھ کے اپنے بھرا دی اکھ وچوں ککھ نوں کڈھ سکیں گا۔
۷۔ منگو تاں تہانوں دِتاجاوے گا۔ بھالو[7]سؤراں لگے ناں سُٹو۔ تانجو اِنج ناں َہوئے پئی اوہ اوہناں نوں پیراں پیٹھ لتاڑن لتے مُڑ کے تہانوں چِیرن۔
۸۔ کیؤں جو جہڑا منگدا اے، اوہنوں دِتا جاؤندا اے۔ لتے جہڑا کوئی[8]تاں تہانوں لبھ جاوے گا۔ کھڑکاؤ تاں تہاڈے جوگی کھولیا جاوے گا۔
۹۔ یاں تہاڈے وچوں کہڑا اے، پئی اوہدا بال[9]بھالدا اے، اوہنوں لبھ جاؤندا اے۔ لتے جہڑا کھڑکاؤندا اے، اوہدے جوگی کھول دِتا جاؤندا اے۔
۱۱۔ مُکدی گل ایہ پئی جدوں تسیں آپ[11] ۱۰۔ یاں جیکر مچھی منگے تاں اوہ اوہنوں سپ دیوے؟ [10]روٹی منگے، تاں اوہ اوہنوں وَٹّا دیوے؟
۱۲۔ مکدی[12]مندے ہوئے اپنے بالاں نوں چنگی شئے دیندے تاں فیر تہاڈا اسمانی باپ اپنے منگن والیاں نوں چنگیاں شیؤاں کیکر نا دیوے گا؟

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گل ایہ پئی جہیا تسیں چاہؤندے او پئی لوک تہاڈے نال کرن، تسیں وی اوہناں نال اُجہیا کرو۔ کیؤں جو تورات لتہ نبیاں دِیاں لِکھتاں دا
۱۳۔ سوڑے بُوہے راہیں وڑو۔ کیؤں جو اوہ بُوہا چوڑا اے، لتہ اوہ رستہ کھُلا اے، جہڑا مؤت ول لیجاؤندا اے۔ لتہ بتھیرے[13]نچوڑ اہوئی اے۔
۱۵۔ جھوٹے نبیاں[15] ۱۴۔ اوہ بُوہا لتہ رستہ کجہیا سوڑا اے، جہڑا حیاتی ول لیجاؤندا اے۔ لتہ اہدے ول گھٹ لوک نیں۔[14]اوسہ وچ وڑ دے نیں۔
۱۶۔ تسیں اوہناں نوں اوہناں دے[16]توں خبردار رہؤ۔ جہڑے تہاڈے کول بھیڈاں دے روپ وچ آؤندے نیں۔ پر االندروں پاڑن ولہ بگھیاڑ نیں۔
۱۷۔ ایسہ طراں ہر چنگہ رُکھ لُتہ چنگا پھل آؤندا اے، لتہ ردّی[17]پھلاں توں سیہان لؤوگے۔ کیہ کنڈیلہ رُکھ توں انگور یاں انجیر کھؤندے نیں؟
۱۹۔ جہڑا رُکھ چنگا پھل نئیں دیندا،[19] ۱۸۔ چنگا رُکھ مندا پھل نئیں دیندا۔ لتہ ردّی رُکھ چنگا پھل نئیں دیندا۔[18]رُکھ لُتہ مندا پھل آؤندا اے۔
۲۱۔ مینوں[21] ۲۰۔ مُکدی گل ایہ پئی تسیں رُکھاں نوں اوہناں دے پھلاں راہیں سیہان سکدے او۔[20]اوہ وڈھیا لتہ آگ وچ سُٹیا جاؤندا اے۔
۲۲۔[22]مالک! مالک! آکھن والا ہر کوئی اسمان دی بادشاہی وچ ناں وڑے گا۔ پر اوہوئی، جہڑا میرے اسمانی باپ دی مرضی لُتہ چلدا اے۔
اوس دیہاڑے بتھیرے مینوں آکھن گے پئی اے مالِک! اے مالِک! کیہ اسیں تیرے ناں توں نبوّت نئیں کیتی؟ لتہ تیرے ناں توں بد روحؤاں
۲۳۔ تد میں اوہناں نوں صاف آکھاں گا پئی میری تہاڈے نال کوئی[23]نوں نئیں کڈھیا؟ لتہ تیرے ناں توں بتھیری کرامات نئیں کیتیاں؟
۲۴۔ مُکدی گل ایہ پئی جہڑا وی میریاں ایہ گلاں سُندا لتہ اوہناں لُتہ عمل کردا[24]سیہانپ نئیں سی۔ اوئہ بدکارو! میرے اگوں نس جاؤو۔
۲۵۔ لتہ مینہ وسیا لتہ سیلاب چڑھیا لتہ نہیریاں وگیاں لتہ اوس[25]اے، اوہ اوس عقل مند بندے وانگ اے، جنہ اپنا گھر چٹان لُتہ بنایا اے۔
۲۶۔ پر جہڑا وی میریاں ایہ گلاں سُندا اے، لتہ ایہناں لُتہ[26]گھر نال وجِیاں۔ پر اوہ گھر ناں ڈَھٹیا۔ کیؤں جو اوہدی نینہ چٹان لُتہ دھری سی۔
۲۷۔ لتہ مینہ وسیا۔ لتہ سیلاب چڑھیا۔ لتہ[27]عمل نئیں کردا۔ اوہ اوس۔ہ وقوف بندے وانگ مِتھیا جاوے گا، جِنہ اپنا گھر ریت لُتہ بنایا۔
۲۸۔ لتہ اِنج ہوئیا پئی جدوں یسوع ایہ گلاں کر لئیاں تاں جتھ[28]نہیریاں وگیاں۔ لتہ اوس گھر نوں ضعف اپڑیا لتہ اوہ ڈھ گیا۔ لتہ اوہ تباہوئیا۔
۲۹۔ کیؤں جو اوہ اوہناں دے فقیہاں وانگ نئیں سگوں اختیار رکھن ولہ وانگوں تعلیم دیندا سی۔[29]اوہدی تعلیم لُتہ حیران ہوئیا۔

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)

Links:

- Matthew 7:1 Notes

<< | >>

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.

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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

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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.

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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 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:

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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"

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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:

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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."

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[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.

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Chapter 8

[1]۲۔ لتہ ویکھو اِک کوڑھـی آن کے اوہدے لگے سِر نؤایا لتہ آکھیا۔ اے مالک![2] ۱۔ جدوں اوہ پہاڑ توں اُتریا تاں اِک وڈا جتھا اوہدے مگرِیں ٹُر پیا۔
۳۔ تاں اوہنہ ودھا کے اوہنوں ہتھ لائیا۔ لتہ آکھیا۔ میں چاہؤناں ہاں۔توں چنگا ہو جاویں۔ لتہ[3]جیکر توں چاہؤیں تاں مینوں چنگا کر سکناں ایں۔
۴۔ تد یسوعـی اوہنوں آکھیا۔ خبردار! کِسے نوں نئیں دسنا۔ پر جا کے اپنا آپ کاہن نوں وکھاؤ۔ لتہ جہڑی نذر[4]یکدم اوہدا کوڑھ مُک گیا۔
۵۔ لتہ جد اوہ کفرنحوم وچ وڑیا۔ تاں اِک صوبہ دار اوہدے کول آیا۔ لتہ[5]موسیٰـی مِتھی اے، اوہ چڑھا۔ تانجو اوہناں جوگی گواہی َہووے۔
۷۔ یسوعـی اوہنوں آکھیا؛ میں مُڑ آواں[7] ۶۔ اے مالِک! میرا نؤکر گھر وچ فالج دا روگی اے۔ لتہ ڈاھڈا دُکھی اے۔[6]اوہدی مِنّت کر کے آکھیا۔
۸۔ تاں صوبہ دارـی جواب وچ آکھیا؛ اے مالِک! میں ایس لائق نئیں پئی توں میری چھت تھلے آویں۔ سگوں[8]گا، تاں اوہنوں چنگا کراں گا۔
۹۔ کیؤں جو میں وی اِک بندہاں، جہڑا کِسے َہؤر دے حکم تھلہاں۔ لتہ سپاہی[9]توں مُونھوں ای آکھ دے تاں میرا نؤکر چنگا ہو جاوے گا۔
میرے حکم تھلے نیں۔ لتہ میں اِک نوں آکھناں ہاں؛ جا! تاں اوہ جاؤندا اے۔ لتہ دُوجے نوں آکھناں ہاں پئی آ! تاں اوہ آؤندا اے۔ لتہ اپنے غلام نوں
۱۰۔ یسوعـی ایہ سُن کے آفرین آکھیا؛ لتہ اوہناں نوں، جہڑے اوہدے مگرِیں ٹُرے سن، آکھیا؛ میں[10]آکھناں ہاں پئی ایہ کر! تاں اوہ کردا اے۔
۱۱۔ لتہ میں تہانوں آکھناں ہاں پئی بتھیرے مشرق لتہ[11]تہانوں سچی آکھناں ہاں پئی میں ایڈا وڈا ایمان اسرائیل وچ وی نئیں ویکھیا۔
۱۲۔ پر بادشاہی دے پُتر[12]مغرب توں آؤن گے لتہ ابراہیم لتہ اسحاق لتہ یعقوب دے نال اسمان دی بادشاہی دی جیافت وچ رل جاؤن گے۔
۱۳۔ تد یسوعـی صوبہ دار نوں آکھیا؛ جا! جیویں تیرا ایمان اے،[13]باھر نھیرے وچ سُٹ جاؤن گے۔ اوتھ کُرلاؤنا لتہ دنداں دا پیہنا ہووے گا۔
۱۴۔ لتہ یسوعـی پطرس دے گھر آن کے ویکھیا۔ پئی اوہدی[14]تیرے جوگی اونویں ای ہووے، لتہ اوسے ای ویلے صوبہ دار دا نؤکر چنگا ہو گیا۔
۱۶۔[16] ۱۵۔ لتہ اوہنہ اوہدےہتھ نوں ہتھ لایا۔ لتہ اوہدا تاپ لتھ گیا۔ لتہ اوہ اُٹھ کھلوتی۔ لتہ اوہدی سیوا کرن لگ پئی۔[15]سس نال پئی اے۔
جدوں دِن ڈھلیا تاں بتھیرے بد روحواں دے جکڑیاں نوں اوہدے کول لئیائے لتہ اوہنہ مُونھوں آکھ کے ای بد روحواں نوں کڈھ دِتا۔ لتہ سبھناں
۱۷۔ تانجو اشعیاہ نبی دی راہیں آکھیا ہویا پورا ہووےپئی اوہنہ آپ ساڈِیاں مڑتناں لتہ روگ چُک لَئے۔[17]نوں، جہڑے روگی سن، چنگا کیتا۔[18]
۱۹۔ لتہ اِک فقیـہ کول آن کے اوہنوں آکھیا۔ اے[19]۱۸۔ جدوں یسوعـہ چوکھا وڈا جتھا اپنہ آل دوالے ویکھیا۔ تاں پار جاؤن دا حکم کیتا۔
۲۰۔ تاں یسوعـہ اوہنوں آکھیاپئی لومڑیاں جوگی ماندان لتہ اسمان دے[20]مُرشد! جِتھ وی توں جاویں گا، میں تیرے مگرِیں ٹُراں گا۔
۲۱۔ اِک َہؤرـہ، جہڑا اوہدے چیلیاں وچوں سی، آکھیا؛[21]پکھیرؤاں جوگی آہلنَہُؤندے نیں۔ پر ابنِ انسان جوگی سِر دھرن دی وی تھاں نئیں۔
۲۲۔ پر یسوعـہ آکھیا؛ توں میرے مگرِیں ٹُردا رہؤ۔ لتہ مؤیاں نوں[22]اے مالک! مینوں اجازت دے پئی پہلوں جا کے اپنہ پیؤ نوں دب آواں۔
۲۴۔ لتہ ویکھو۔ جھیل وچ اِجہیا ہڑھ آیا پئی بیڑی[24] ۲۳۔ لتہ جدوں اوہ بیڑی لُتہ چڑھیا۔ اوہدے چیلہ اوہدے نال رل گئہ۔[23]اپنہ مؤئہ دبن دے۔
۲۵۔ تد اوہناں ـہ اوہدے نیڑے آن کے اوہنوں جگایا لتہ آکھیا؛ اے مالک! سانوں بچا۔ اسیں مرن[25]لہراں وچ لُک گئی۔ پر اوہ سؤندا پیا سی۔
۲۶۔ لتہ اوہنہ اوہناں نوں آکھیا؛ اے گھٹ ایمان والیو! تسیں کیؤں ڈردے او؟ تد اوہنہ اُٹھ کےہواواں لتہ جھیل نوں تراہیا۔ تاں[26]نیڑے اپڑےہاں۔
۲۸۔ جدوں[28] ۲۷۔ اوہ حیران َہؤکے آکھن لگے پئی ایہ کِنج دا بندہ اے، پئی ہواواں لتہ پانی وی اوہدا آکھا من دے نیں۔[27]چوکھا سکون ہو گیا۔
اوہ پار جلکے جرجاسیاں دے دیس وچ اپڑیا تاں دو بد روحواں دے پھڑے بندے اوہنوں مِلے۔ اوہ اجیہے تیز سن پئی کوئی وی اوس رستہ توں
۲۹۔ لتہ ویکھو! اوہناں ـہ چِیک کے آکھیا؛ اے رب دے پُتر! سانوں تیرے نال کیہ؟ کیہ توں ایتھہ ایس لئی آیا ایں پئی[29]لنگھ نئیں سکدا سی۔
۳۱۔ بد روحواں ـہ اوہدی[31] ۳۰۔ لتہ اوہنا توں کجھ اگاں سؤراں دا اِک ٹولہ چردا پیا سی۔[30]ویلہ توں اگیترا ای سانوں عذاب وچ پاوَیں؟
۳۲۔ تد اوہنہ اوہناں نوں آکھیا[32]منت کر کے آکھیا پئی جیکر توں سانوں ایتھوں کڈھنا ایں، تاں سانوں اوہناں سؤراں دے ٹولہ وچ گھل دے۔
۳۳۔ تد چراؤن ولہ[33]پئی جاؤو۔ تاں اوہ نکل کے سؤراں وچ جا وڑیاں۔لتہ ویکھو! سبھو ٹولہ کنڈے توں ڈِگ کے جھیل دے پانی وچ ڈُب مریا۔
۳۴۔ لتہ ویکھو! سبھو شہر یسوع نوں مِلن جوگی نِکل پیا۔ لتہ[34]نسہ لتہ شہر وچ سبھ حال اوہناں دا جا سُنایا، جنھاں وچ بد روحواں سن۔
اوہنوں ویکھدے ای منت کیتی پئی ساڈے علاقہ وچوں باھر نِکل جا۔

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)

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Links:

- Matthew 8:1 Notes

<< | >>

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.

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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"

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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.

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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"

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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 theo 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.

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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

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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 do. [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."

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[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."

Chapter 9

[1]۲۔ لتہ ویکھو! لوکی اِک فالج دے روگی نوں منجی لُتے پاء کے اوِدے کول [2] ۱۔ فیر اوہ بیڑی لُتے چڑھ کے پار چلا گیا۔ لتہ اپنے شہر وچ آیا۔
۳۔ لتہ ویکھو! کجھ فقیہ اپنہ دل وچ[3]لئیلۂ۔ یسوعؑ نہ اوہناں دا ایمان ویکھدےہوئیاں روگی نوں آکھیا؛ پُتر! تسلی رکھ۔ تیرے گناہ معاف َہوئۂ۔
۵۔ کیہ[5] ۴۔ یسوعؑ نہ اوہناں دے وچار جان دےہوئیاں آکھیا؛ تسیں اپنہ دِلاں وچ بھلیکھا کیوں پالی بیٹھ او۔[4]آکھن لگے پئی ایہ کُفر بولدا اے۔
۶۔ پر تانجو تسیں جان لئو پئی ابنِ انسان نوں دھرتی لُتے گناہ[6]ایہ آکھنا سؤکھا اے پئی تیرے گناہ معاف َہوئۂ یاں ایہ پئی اُٹھ لتہ تُر پھِر۔
۸۔ تد جتھ ایہ[8] ۷۔ اوہ اُٹھ کے اپنہ گھر چلا گیا۔[7]معاف کرن دا اختیار اے۔ تد اوِنہ روگی نوں آکھیا؛ اُٹھ، اپنی منجی چُک لتہ اپنہ گھر چلا جا۔
۹۔ لتہ جدوں یسوع اوتھوں لگے ودھیا، تاں اِک بندہ، جہدا[9]ویکھ کے ڈر گیا لتہ رب دی وڈیائی کرن لگا پئی جِنھ بندیاں نوں اجہیا اختیار دِتا۔
۱۰۔[10]ناں متی سی، اوہنوں چنگی دی گدی لُتے بیٹھا وکھالی دِتا۔ لتہ اوِنہ اوہنوں آکھیا؛ میرے مگرِیں لگا آ۔ اوہ اُٹھ کے اوِدے مگرِیں تُر گیا۔
لتہ جدوں اوہ گھر وچ کھاؤن جوگی بیٹھا۔ تاں ویکھو! بتھیرے چونگی لئین وللہ لتہ گناہ گار آن کے یسوع لتہ اوِدے چیلیاں دے نال کھاؤن
۱۲۔ اوِنہ[12] ۱۱۔ فریسیاںؑ نہ ایہ ویکھ کے اوِدے چیلیاں نوں آکھیا۔ تہاڈا مرشد چونگی والیاں لتہ گناہ گاراں نال کیوں کھاؤندا اے؟ [11]بیٹھ۔
۱۳۔ پر تسیں جا کے ایس گل دی رمز بھالو پئی میں[13]ایہ سُن کے آکھیا؛ تندرستاں نوں نئیں، سگوں روگیاں نوں وَید دی لوڑ ُہوندی اے۔
۱۴۔ اوس ویلہ یوحنا[14]قربانی نئیں سگوں رحم نوں پسند کردا ہاں۔ کیوں جو میں راستاں نوں نئیں سگوں گناہ گاراں نوں سدن آیا ہاں۔
۱۵۔[15]دے چیلیاںؑ نہ اوِدے کول آن کے آکھیا؛ تیرے چیلہ کیوں روزہ نئیں رکھدے؟ جدوں پئی اسیں لتہ فریسی لَئے دن روزہ رکھدےہاں۔
یسوعؑ نہ اوہناں نوں آکھیا؛ کیہ جد تیکرلاڑا نال ہُوے تاں براتی وَین کر سکدے نیں؟ پر اوہ دیہاڑے آؤن گے، پئی لاڑا اوہناں توں وکھ کیتا
۱۶۔ کوئی وی پرانی پوشاک لُتے کوُرے لیڑے دی ٹاکی نئیں لاؤندا۔ کیوں جو اوہ ٹاکی پرانی پوشاک وچوں کجھ کھِچ لیوے[16]جاوے گا۔
۱۷۔ لتہ نوِیں مئہ پرانیاں مشکاں وچ نئیں بھردے۔ نئیں تاں مشکاں پاٹ جاؤن گئیاں لتہ مئہ رُڑھ[17]گی۔ لتہ اوِدا پاڑ چوکھا وگڑ جاؤندا اے۔
۱۸۔ جدوں[18]جاؤندی لتہ مشکاں خراب ہو جاؤندیاں نیں۔ سگوں نوِیں مئہ نوِیاں مشکاں وچ بھردے نیں۔ تاں دونوِیں بچیاں رہندیاں نیں۔
اوہ ایہ گلاں آکھ ای رہیا سی، تاں ویکھو! اِک سردارؑ نہ آن کے اوِدے لگے سِر نؤایا۔ لتہ آکھیا۔ میری دھی ُہنے ای موئی اے۔ پر توں نال تُر لتہ
۲۰۔ لتہ ویکھو! اِک بی بی ؑنہ،[20] ۱۹۔ لتہ یسوع اُٹھ کے اپنہ چیلیاں دے نال اوِدے مگرِیں تُر پیا۔[19]اپنا ہتھ اوِدے لُتے دھر تاں اوہ جیؤ پوے گی۔
۲۱۔ کیوں جو اوہ اپنہ جی وچ آکھدی سی پئی جیکر میں[21]جہدا باراں وریاں توں لہؤ سِمدا سی، اوِدے مگر آن کے اوِدے پلّے نوں ہتھ لائیا۔
۲۲۔ تد یسوعؑ نہ پِچھاں نوں مُڑ کے اوہنوں ویکھیا۔ لتہ آکھیا۔ دِھیئۂ![22]نِرا اوِدے پلّے نوں ای ہتھ لا لئواں گی تاں میں چنگی ہو جاواں گی۔
۲۳۔ لتہجدوں یسوع اوس سردار دے[23]تسلی کر۔ تیرے ایمانؑ نہ تینوں چنگا کیتا۔ مُکدی گل ایہ پئی اوہ بی بی اوسے گھڑی چنگی ہو گئی۔
۲۴۔ہٹ جاؤ۔ کیوں جو کُڑی موئی نئیں سگو سؤندی[24]گھر اپڑیا۔ لتہ بنسری وجاؤن والیاں لتہ ٹولہ نوں دُھم مچاؤندے ویکھیا تاں آکھیا۔
۲۵۔ لتہ جدوں ٹولہ نوں باھر کڈھ دِتا گیا۔ تاں اوِنہ اندر جا کے اوِدا ہتھ پھڑیا لتہ کُڑی اُٹھ کھلوتی۔[25]پئی ہے۔ تاں اوہ اوِدے لُتہسن لگ پئۂ۔ [26]
۲۷۔ جدوں یسوع اوتھوں روانا ہوئیا تاں دو انھ اوِدے مگر اُچی اُچی آکھدےہوئۂ[27]۲۶۔ لتہ اوس علاقہ وچ دور دور تیکر اوِدی چرچا ہو گئی۔
۲۸۔ لتہ جدوں اوہ گھر اپڑیا۔ اوہ انھ اوِدے کول لَئے۔ یسوعؑ نہ اوہناں نوں آکھیا؛ کیہ تسی[28]لَئے پئی اے داؤد دے پُتر! ساڈے لُتے رحم کر۔
۲۹۔ تد اوِنہ اوہناں دِیاں اکھاں نوں ہتھ لا کے آکھیا پئی جیویں[29]بھروسا کردے او پئی میں ایہ کر سکدا ہاں؟ اوہناں آکھیا؛ ہاں! اے مالِک۔
۳۰۔ لتہ اوہناں دِیاں اکھاں کھُل گئیاں۔ لتہ یسوعؑ نہ اوہناں نوں تاکید نال آکھیا؛ خبردار![30]تہاڈا ایمان اے، تہاڈے جوگی اُووَیں ای ہووے۔
۳۲۔ لتہ جِس ویلہ اوہ باھر نِکلے۔ ویکھو! لوکی اِک[32] ۳۱۔ پر اوہناںؑ نہ باھر جا کے اوس کل علاقہ وچ اوِدی چرچا کیتی۔[31]کوئی ایہ گل نا جلنہ۔
۳۳۔ لتہ جدوں اوہ بد روح کڈھی گئی، تاں گونگا کُون لگا۔ لتہ لوکاںؑ نہ حیران ہو کے آکھیا[33]بد روح دے مارے گُونگے نوں اوِدے کول لئیلۂ۔
۳۴۔ پر فریسیاںؑ نہ آکھیا پئی ایہ تاں بد روحاں دے سردار دی مدد نال بد روحاں[34]پئی اسرائیل وچ اجہیا کدی نئیں سی ویکھیا گیا۔
۳۵۔ لتہ یسوع سبھو شہراں لتہ پِنڈاں وچ پھِردا رہیا۔ لتہ اوہناں دے عبادت خانیاں وچ سِکھاؤندا لتہ بادشاہی دی انجیل دی[35]نوں کڈھدا اے۔
۳۶۔ لتہ جدوں اوِنہ جتھ نوں ویکھیا تاں اوہنوں اوِدے لُتے ترس آیا۔ کیوں جو اوہ اوہناں[36]منادی کردا۔ لتہر مرض لتہ مڑپنا دُور کردا رہیا۔
۳۷۔ تد اوِنہ اپنہ چیلیاں نوں آکھیا۔ پئی فصل تاں بتھیری اے۔ پر[37]بھیڈاں وانگ، جنھاں دا ایالی نا ہووے، مندے حال وچ لتہ کھِلریا سی۔
۳۸۔ ایس لئی تسیں فصل دے مالک دی منت کرو پئی اپنی فصل وڈھن لئی مزدور گھل دیوے۔[38]مزدور گھٹ نیں۔

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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.

Links:

- Matthew 9:1 Notes

<< | >>

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"

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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:

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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 do

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

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only those who are sick do

The phrase "need a physician" is understood. Alternate translation: "only 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 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.

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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.

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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.

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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 will 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.

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[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."

Chapter 10

[1]۱۔ فیر اوہنے اپنے چیلیاں نوں کول سد کے اوہناں نوں گندی روحواں لُتے اختیار دِتا۔ پئی اوہناں نوں کڈھن لتےہر طراں دی بیماری لتےہر طراں
۲۔ لتے باراں رسولاں دے ناں ایھ نیں؛ پہلاں شمعون، جہڑا پطرس اکھواؤندا اے۔ لتے اوہدا بھرا اندریاس۔ زبدی[2]دے مڑپن نوں دور کرن۔
۴۔ شمعون قنانی[4] ۳۔ فلپس لتے برتلمائی۔ توما لتے متی چُنگی لئین والا۔حلفئی دا پُتر یعقوب لتے تدئ۔[3]دا پُتر یعقوب لتے اوہدا بھرا یوحنا۔
۵۔ ایہناں باراں نوں یسوعنے گھلیا لتے اوہناں نوں حکم دِےکے آکھیا پئےہ گانیاں[5]لتے یہودا اسکریوتی، جنھ اوہنوں پھڑوا وی دِتا سی۔
۷۔[7] ۶۔ سگوں اسرائیل دے گھر دِیاں گواچیاں بھیڈاں دے کول جاؤنا۔[6]قوماں ول نئیں جاؤنا۔ لتے سامریاں دے کِسے شہر وچ نئیں وڑنا۔
۸۔ روگیاں نوں چنگا کرنا۔ موئیاں نوں جؤانا۔ کوڑھیاں نوں[8]لتے ٹُردے ٹُردے ایھ منادی کرنا پئی اسمان دی بادشاہی نیڑے آ گئی اے۔
۹۔ ناں سونا، ناں چاندی، ناں تانبا اپنے لک بنھ وچ[9]پاک صاف کرنا۔ بد روحواں نوں کڈھنا۔ تہانوںہ مُل مِلیا، تسیں وی مُل ونڈنا۔
۱۱۔ لتے جیس شہر[11] ۱۰۔ ناں رستہ جوگی تھیلی، ناں دو کُرتے، ناں جُتیاں، ناں ڈانگ لینا۔ کیؤں جو مزدور خوراک دا حقدار اے۔[10]دھرنا۔
۱۲۔ لتے گھر وچ وڑدے ویلے سلام آکھو۔[12]یاں پنڈ وچ وڑو، بھال کرو پئی اوتھ کان لائق اے۔ لتے جد تیکر اوتھ لگے ناں ٹُرو، اوتھ ای ٹِکے رہؤ۔
۱۴۔ لتے جہڑا[14] ۱۳۔ جیکر اوہ گھر لائق ہووے تاں تہاڈا سلام اوہنوں اپڑے گا۔ لتے جیکر لائق نا ہووے تاں تہاڈا سلام تہاڈے ول مُڑ آوے گا۔[13]
۱۵۔ میں[15]وی تہانوں قبول ناں کرے، لتے تہاڈی گل ناں سُنے تاں اوس گھر یاں اوس شہر توں نِکلدے ای اپنے پیراں دی دھُوڑ جھاڑ دینا۔
۱۶۔ ویکھو! میں[16]تہانوں سچی آکھناں پئی عدالت دے دیہاڑے سدوم لتے عمورہ دے علاقے دا حال اوس شہر نالوں چوکھا چنگا ہووے گا۔
۱۷۔ پر بندیاں توں[17]تہانوں بھیڈاں وانگ بگھیاڑاں وچ گھلنا ہاں۔ مُکدی گل ایھ پئی تسیں سپاں وانگ ُہشیار لتے کبوتراں وانگ بھولے بنو۔
۱۸۔ لتے تسیں میرے پاروں[18]خبردار رہؤ۔ کیؤں جو اوہ تہانوں پنچائتاں وچ سداؤن گے لتے اپنے عبادت خانیاں وچ تہانوں کوڑے مارن گے۔
۱۹۔ پر جدوں اوہ تہانوں پھڑواؤن تاں[19]حاکماں لتے بادشاہاں دے لگ کھلاھرے جاؤ گے۔ تانجو اوہناں لتےہ گانیاں قوماں جوگی گواہی ہووے۔
۲۰۔ کیؤں[20]فکر نئیں کرنی۔ پئی اسیں کیہ آکھیئے لتے کیکر آکھیئے۔ کیؤں جو جو کجھ تسیں آکھنا اے، اوسے ای ویلے تہانوں دسیا جاوے گا۔
۲۱۔ بھرا نوں بھرا لتے پُتر نوں پیؤ جانوں مارن[21]جو کُون ولے تسیں نئیں۔ سگوں تہاڈے باپ دا روح اے، جہڑا تہاڈے اندر کُووے گا۔
۲۲۔ لتے میرے ناں پاروں سبھ لوک تہاڈے[22]جوگی پھڑولئے گا۔ لتے بال ماپیاں دے برخلاف اُٹھ کھلوؤن گے۔ لتے اوہناں نوں جانوں مروا دین گے۔
۲۳۔ پر جدوں لوک تہانوں کِسے شہر وچ ستاؤن تاں کِسے[23]نال وَیر رکھن گے۔ پر جہڑا اخیر تیکر کھلوتا رہؤے گا، اوہوئی خلاصی پاوے گا۔
ہؤر شہر ول نس جاؤ۔ میں تہانوں سچی آکھنا ہاں پئی تسیں اجے اسرائیل دے سبھ شہراں وچ وی نا پھِر لئوو گے پئی ابنِ انسان آ جاوے
۲۵۔ چیلے جوگی ایہوئی کافی اے پئی اپنے مُرشد وانگ لتے غلام جوگی[25] ۲۴۔ چیلا اپنے مُرشد توں وڈا نئیں ُہندا لتے غلام اپنے مالک توں۔[24]گا۔
۲۶۔ ایس[26]ایھ پئی اپنے مالک وانگ ہووے۔ جدوں اوہناںنے گھر دے مالک نو بعلزبول آکھیا۔ تاں کیہ اوہدے گھر والیاں نوں ناں آکھن گے؟
[27]لئی اوہناں توں ناں ڈرو۔ کیؤں جو کوئی شئے ڈَھکی نئیں، جہڑی ننگی ناں کیتی جاوے گی لتے ناں لُکی اے، جہڑی جانی ناں جاوے گی۔
۲۸۔[28]۲۷۔ جو کجھ میں تہانوں نھیرے وچ آکھنا ہاں، چانن وچ آکھو۔ لتے جو کجھ تسیں کن وچ سُن دے او، کوٹھیاں لُتے اوہدی منادی کرو۔
لتے اوہناں توں ناں ڈرو، جہڑے جُسے نوں ماردے نیں، لتے جان نوں نئیں مُکا سکدے۔ سگوں اوسے توں ڈرو، جہڑا جُسے لتے جان دونواں نوں
۲۹۔ کیہ اِک پیسے دِیاں دو چڑیاں نئیں وِکدِیاں؟ لتے اوہناں وچوں اِک وی تہاڈے باپ دی مرضی بغیر[29]دوزخ وچ ساڑ کے سواہ کر سکدا اے۔
۳۱۔ مُکدی گل ایھ پئی ناں ڈرو۔ تہاڈا مُل تاں بتھیریاں[31] ۳۰۔ سگوں تہاڈے سِر دے وال وی سبھو گِنَےہوئے نیں۔[30]بھوئیں لُتے نئیں ڈِگدِی۔
۳۲۔ ایس لئی جہڑا وی بندیاں لگے میری حامی بھرے گا، میں وی اپنے باپ دے لگے، جہڑا اسمان لُتے اے، اوہدی[32]چڑیاں نالوں وی ودھ اے۔
[34] ۳۳۔ پر جہڑا وی بندیاں لگے، میرا انکاری ہووے گا، میں وی اپنے باپ لگے، جہڑا اسمان لُتے اے، اوہدا انکاری ہوجاواں گا۔[33]حامی بھراں گا۔

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۳۵۔ کیؤن جو[35]۳۴۔ ایھ ناں سمجھو پئی میں دھرتی لُتہ میل کراؤن لئی آیا ہاں۔ میل کراؤن لئی نئیں سگوں تلوار چلواؤن لئی آیا ہاں۔
۳۶۔ لتہ[36]میں ایس لئی آیا ہاں پئی بندے نوں اوہدے پیؤ توں لتہ دھی نوں اوہدی ماں توں لتہ نُونھ نوں اوہدی سس توں وکھ کراواں۔
۳۷۔ جہڑا وی باپ، یاں ماں، نوں میتھوں چوکھا پیار کردا اے، اوہ میرے لائق نئیں۔ لتہ[37]بندے دے وَیری اوہدے گھر دے ای جی َہؤن گے۔
۳۸۔ لتہ جہڑا وی اپنی سُولی ناں چُکے لتہ میرے مگرِیں نہ[38]جہڑا وی پُتر یاں دھی نوں میتھوں چوکھا پیار کردا اے، اوہ میرے لائق نئیں۔
۳۹۔ جہڑا وی اپنی جان بچاؤندا اے، گئوا لَئہ گا۔ پر جہڑا میرے جوگی اپنی جان نوں گنواؤندا اے، اوہ بچا[39]ٹُرے۔ اوہ میرے لائق نئیں۔
۴۱۔[41] ۴۰۔ جہڑا تہانوں قبولدا اے، اوہ مینوں قبولدا اے۔ لتہ جہڑا مینوں قبولدا اے، اوہ اوہنوں قبولدا اے، جنھ مینوں گھلیا۔[40]لَئوے گا۔
جہڑا وی نبی دے ناں توں نبی نوں قبولدا اے، اوہنوں نبی دا ای اجر مِلہ گا۔ لتہ جہڑا راستباز دے ناں توں راستباز نوں قبولدا کردا اے،
۴۲۔ لتہ جہڑا چیلہ دے ناں توں اپہناں نِکیاں وچوں کِسہ نوں نِرا اِک پیالا ٹھنڈے پانی دا ای پیاوے گا،[42]اوہنوں راستباز دا ای اجر مِلہ گا۔
میں تہانوں سچی آکھنا ہاں پئی اوہ اپنا اجر کدی وی ناں گنواوے گا۔

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."

Links:

- Matthew 10:1 Notes

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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"

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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"

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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.

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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"

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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 authorties 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.

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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 will 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"

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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

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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

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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.

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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.

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[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."

Chapter 11

[1] ۱۔ تے جدوں یسوع اپنے باراں چیلیاں نوں ہدایت دے چھڈی تاں اوتھوں روانا ہو گیا۔تانجو اوناں دے شہراں وچ وی سِیکھ دیوے تے پرچار
۳۔ پئی کیہ جِنھ آؤنا سی، اوہ توئیں ایں[3] ۲۔اُہن یوحنا۔ نے قید وچ مسیح دے کماں دا حال سُن کے اپنے چیلیاں دی راہیں اوہنوں پُچھوایا۔[2]کرے۔
۴۔ یسوع۔ نے جواب وچ اوہناں نوں آکھیا۔ جو کجھ تسیں سُن دے تے ویکھدے او، جا کے یوحنا نوں دسو۔[4]یاں اسیں کِسے ہَؤر دی راہ تَکیئے؟ [5]
۶۔ تے دھن[6]۵۔ پئی انھ ویکھدے تے لنگڑے ٹُردے نیں۔ کوڑھی پاک کیتے جاؤندے نیں تے ماہنڑاں نوں خوشی دی خبر سُنائی جاؤندی اے۔
۷۔ تے جدوں اوہ چلے گئے۔ تاں یسوع یوحنا باربوں جتھ نوں آکھن لگا۔ پئی تسیں اُجاڑ وچ کیہ[7]اوہ اے، جہڑا میرے پاروں ٹھیڈا ناں کھاوے۔
۸۔ تاں فیر کیہ ویکھن گئے؟ کیہ پتلے لیڑے پلئےہوئے بندے نوں؟ ویکھو! جہڑے پتلے لیڑے پاؤندے[8]ویکھن گئے؟ کیہ واء نال ہِلدےہوئے کلے نوں؟
۹۔ فیر تسیں کیہ ویکھن گئے؟ کیہ اِک نبی نوں؟ آہو! میں تہانوں آکھنا ہاں سگوں نبی توں وی وڈے[9]نیں، اوہ شاہی گھراں وچ ہُندے نیں۔
۱۰۔ ایھ اوہوئی اے، جہدے بارے لِکھیا اے پئی ویکھ! میں اپنا وچولا تیرے لگے گھلنا ہاں، جہڑا تیرے لگے تیرا رستہ تیار کرے گا۔[10]نوں۔ [11]
۱۱۔ میں تہانوں سچی آکھنا ہاں پئی جہڑے بیبیاں وچوں جمے نیں، اوناں وچوں یوحنا بپتسما دین ولے توں وڈا کوئی نئیں ہویا۔ پر جہڑا
۱۲۔ یوحنا بپتسما دین ولے دے ویلے توں۔لے کےُن تیکر اسمان دی بادشاہی لُتے[12]اسمان دی بادشاہی وچ نِکا اے، اوہ اوہدے توں وی وڈا اے۔
۱۴۔ لئے[14] ۱۳۔ کیؤں جو کُل نبیاں دِیاں لِکھتاں تے تورات۔ نے یوحنا تیکر نبوّت کیتی۔[13]وا لایا جا رہیا اے۔ تے یوراور اوہنوں کھو لیندے نیں۔
۱۶۔ پر میں ایس جُگ دے لوکاں[16] ۱۵۔ جہدے کن ہؤن، اوہ سُن لئوے۔[15]جیکر تسیں قبولنا چاہؤ تاں اوہ ایلیاہ، جنھ آؤنا سی، ایہوئی اے۔
۱۷۔ اسیں تہاڈے[17]نوں کِہدے نال رَلاواں؟ اوہ اوناں بالاں وانگ نیں، جہڑے بزاراں وچ بیٹھےہوئے اپنے سنگیاں نوں سد کے آکھدے نیں پئی۔
۱۸۔ کیؤں جو یوحنا ناں کھاؤندا آیا تے ناں پیندا آیا۔ تے[18]لئی ونجھلی وجائی۔ پر تسیں ناں نچے۔ اسیں وَین کیتا۔ پر تسیں سِینا ناں کُٹیا۔
۱۹۔ ابنِ انسان کھاؤندا پیندا آیا۔ تے لوکی آکھدے نیں پئی ویکھو! کھاؤُ تے گناہیاں دا یار۔ پر[19]لوکی آکھدے نیں پئی اوہدے وچ بد روح اے۔
۲۰۔ اوس ویلے اوہ اوناں شہراں نوں طوئے لعنت کرن لگ پیا، جنھاں وچ اوہِدیاں[20]حکمت اپنے کماں راہیں راست مِتھی جاؤندی اے۔
۲۱۔ اے حُرازِین! ہاڑا تیرے لُتے۔ اے بیت صیدا! ہاڑا تیرے لُتے۔ کیؤں[21]چوکھیاں کرامات ہوئیاں سن۔ کیؤں جو اوناں۔ نے توبہ نئیں کیتی سی۔
جو ایھ کرامات، جہڑیاں تہاڈے وچ کیتیاں گئیاں۔ جیکر صور تے صیدا وچ کیتے جاؤندے تاں اوہ ٹاٹ دی بُکل مار کے بھوئیں لُتے بیھ کے کدوں
۲۲۔ مُکدی گل ایھ پئی میں تہانوں سچی آکھنا ہاں پئی صور تے صیدا دا حال عدالت دے دیہاڑے تہاڈے حال توں[22]دی توبہ کر لیندے۔
۲۳۔ تے اے کفر نحوم! کیہ توں اسمان تیکر اُچا کیتا جاویں گا؟ توں تاں دھرتی دی سبھناں توں تھلڑی تہ وچ لتھ[23]چوکھا چنگا ہووے گا۔
۲۴۔ پر[24]جاویں گا۔ کیؤں جو ایھ کرامات، جہڑیاں تیرے وچ کیتیاں گئیاں جیکر سدوم وچ کیتیاں جاؤندیاں تاں اوہ اج تیکر وسدا رہندا۔
۲۵۔ اوس ویلے یسوع آکھن لگا۔[25]میں تہانوں آکھنا ہاں پئی عدالت دیہاڑے سدوم دے دیس دا حال تیرے حال توں چوکھا چنگا ہووے گا۔
[26]پئی اے باپ! اسمان تے دھرتی دے مالک! میں تیرا شکر کرنا ہاں پئی توں ایہناں گلاں نوں عقل منداں توں لُکایا تے بالاں لُتے کھولیا۔
۲۷۔ میرے باپ ولوں سبھو کجھ میرے حولے کیتا گیا تے کوئی وی رب دے پُتر نوں[27]۲۶۔ آہو! اے باپ! کیؤں جو تینوں اِنج ای چنگا لگا۔
نئیں جان دا، سولئے اسمانی باپ دے۔ تے کوئی اسمانی باپ نوں نئیں جان دا سولئے اوہدے پُتر دے۔ تے نال ای سولئے اوہدے، جہدے لُتے رب
۲۹۔ میری[29] ۲۸۔ اے سبھو تھکےہارے تے بھار تلے دبےہوئے لوکو! میرے کول آؤ۔ میں تہانوں آرام دیواں گا۔[28]دا پُتر ایھ بھید کھولنا چاہؤے۔
۳۰۔ کیؤں جو میری[30]پنجالھی چُک لئو۔ تے میتھوں سِیکھو۔ کیؤں جو میں حلیم تے دل دا سُچا ہاں۔ تاں تہاڈیاں جاناں نوں آرام مِلے گا۔
پنجالھی نرم تے میرا بھارَ ہؤلا اے۔

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.

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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."

Links:

- Matthew 11:1 Notes

<< | >>

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"

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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"

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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"

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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"

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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.

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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.

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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.

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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."

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[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 the
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."

Chapter 12

۱ـ اوس ویلے سبّت دیہاڑے یسوع پیلیاں وچوں لنگھ رہیا سی۔ لتے اوہدے چیلے بھُکھ سن۔ لتے اوہ سِٹے پنھ پنھ کے کھاؤن لگ پئے۔[1]
۲ـ تد[2] ۳ـ اوہنے اوہناں نوں آکھیا۔ کیہ[3]فریسیاں‌نے ویکھ کے اوہنوں کھیا۔ ویکھ! تیرے چیلے اوہ کم کردے نیں، جہڑا سبّت دیہاڑے کرنا روا نئیں۔
۴ـ اوہ کیکر رب دے گھر نوں گیا لتے نذر دِیاں روٹیاں[4]تسیں ایہ نئیں پڑھیا پئی داؤدنے کیہ کیتا، جدوں اوہ لتے اوہدے سنگی بھُکھ سن؟
۵ـ لتے کیہ تسیں تورات وچ نئیں[5]کھاہدِیاں۔ جنھاں دا کھاؤنا اوہنوں لتے اوہدے سنگیاں نوں روا نئیں سی۔ سگوں نِرا کاہناں نوں روا سی؟
۶ـ مُکدی گل ایہ پئی میں تہانوں[6]پڑھیا؟ پئی کاہن سبّت دیہاڑےپیکل وچ سبّت نوں پاک نئیں رکھدے۔ تد بھی اوہ‌ے قصور رہندے نیں۔
۷ـ پر جیکر تسیں اوہدا مطلب جان دے پئی "میں قربانی نئیں سگوں رحم[7]آکھدا ہاں پئی ایتھ اوہ اے، جہڑا پیکل نالوں وی وڈا اے۔
۸ـ کیؤں جو ابنِ انسان سبّت دا وی مالک اے۔[8]پسند کردا ہاں" تاں تسیں‌ے قصوراں نوں قصور وار ناں مِتھدے۔
۹ـ لتے اوہ اوتھوں روانا[9] ۱۰ـ لتے ویکھو! اوتھ اِک بندہ سی، جہدا ہتھ سُکیا ہویا سی۔ تد اوہناں‌نے ایس متہ نال پئی اوہدے لُتہ[10]ہوگے اوہناں دے عبادت خلتہ وچ گیا۔
۱۱ـ اوہنے اوہناں نوں آکھیاپئی تہاڈے وچوں اجہیا کہڑا اے، جہدے[11]الزام دھرن، اوہدے توں پُچھیا پئی کیہ سبّت دیہاڑے شفا دینا روا اے؟
۱۲ـ مُکدی گل ایہ پئی بندے دا مُل[12]کول اِکو ای بھیڈ ہووے لتے اوہ سبّت دیہاڑے کھڈے وچ ڈِگ پوے تاں اوہ اوہنوں پھڑ کے ناں کڈھ؟
۱۳ـ تد اوہنے اوس بندے نوں آکھیا پئی اپنا ہتھ ودھا۔ تاں اوہنے ودھایا۔ لتے[13]بھیڈ نالوں چوکھا اے۔ ایس لئی سبّت دیہاڑے نیکی کرنا روا اے۔
۱۴ـ تد فریسیاں‌نے باھر جا کےاوہدے برخلاف صلاح کیتی پئی اوہنوں کِنج جانوں ماریئے۔[14]اوہدا ہتھ دُوجےہتھ وانگ چنگا ہو گیا۔
۱۵ـ پر یسوع[15] ۱۶ـ لتے اوہناں نوں تاکید کیتی[16]ایہ جان دا ہویا اوتھوں چلا گیا۔ لتے بتھیرے لوک اوہدے مگرِیں ٹُر پئے لتے اوہنے اوہناں نوں چنگیائی بخشی۔
۱۷ـ تانجو جو کجھ یسعیاہ نبی دی راہیں آکھیا گیا سی اوہ پورا ہووے پئی۔[17]
۱۸ـ ویکھو! میرا خادم، جنھوں[18] میں چُنیا اے۔ میرا پیارا، جہدے توں میری جان خوش اے۔ میں اوہنوں اپنی روح نال بھراں گا۔ لتے اوہ‌ے گانیاں قوماں نوں سچیائی
۱۹ـ اوہ مِدھ‌ہوئے کانھ نوں[19] ۲۰ـ اوہ ناں جھگڑا کرے گا، ناں ای رَؤلا پاوے گا۔ لتے بازاراں وچ کوئی اوہدی واج ناں سُنے گا۔[19]وکھاوے گا۔
۲۱ـ لتے اوہدے ناں لُتہ‌ے گانیاں قوماں[21]نئیں پنھ گا۔ لتے بُجھدی ہوئی بتی ناں بُجھاوے گا۔ جدوں تیک پئی اوہ نیاں نال جِت ناں دیوے۔
۲۲ـ تد اوہدے کول اِک انھا گُونگا بد روح دا پھڑیا لیئایا گیا۔ لتے اوہنے اوہنوں چنگا کیتا۔ لتے اوہ گونگا کُون لتے ویکھن[22]بھروسا رکھن گیئاں۔
۲۳ـ لگ پیا۔[23] ۲۴ـ پر فریسیاں‌نے سُن کے آکھیا پئی ایہ بد روحواں دے[24] ۲۵ـ پر اوہنے اوہناں دے وچار جانّدےہوئے اوہناں نوں آکھیا؛ ہر اوہ بادشاہی،[25]سردار بعل زبول دی مدد باہجھوں بد روحواں نوں نئیں کڈھدا۔
۲۶ـ لتے جیکر شیطان ای[26]جہدے وچ پھُٹ‌پَے جاوے، تباہو جاؤندی اے۔لتےہر اوہ شہر یاں گھر، جہدے وچ پھُٹ‌پَے جاوے، ٹِک نئیں سکدا۔
۲۷ـ لتے جیکر میں بعل زبول دی مدد نال بد[27]شیطان نوں کڈھ تاں اوہ آپ ای اپنا وَیری ہویا۔ فیر اوہدی بادشاہی کیکر ٹِکی رہؤے گی؟
۲۸ـ پر جیکر میں رب دی[28]روحواں نوں کڈھدا ہاں، تاں تہاڈے پُتر کِہدی مدد نال کڈھدے نیں؟ ایس لئی اوہوئی تہاڈے نیائیں َہؤن گے۔
۲۹ـ یاں کیؤں کر کوئی کِسے یوراور دے گھر وچ[29]روح نال بد روحواں نوں کڈھدا ہاں تاں فیر رب دی بادشاہی تہاڈے کول اپڑ آئی اے۔
۳۰ـ جہڑا میرے نال نئں، اوہ میرے[30]گھُس اوہدا مال لُٹ سکدا اے، جد تیکر پئی پہلوں اوہنوں بنھ ناں لئوے؟ فیر ای اوہدا گھر لُٹے گا۔
۳۱ـ ایس لئی میں تہانوں آکھدا ہاں۔ پئی بندیاں دا ہر گناہ لتے کُفر معاف[31]برخلاف اے۔ لتے جہڑا میرے نال کٹھا نئیں کردا، اوہ کھلاردا اے۔
۳۲ـ لتے جہڑا وی ابنِ انسان دے برخلاف کوئی[32]کیتا جاوے گا۔ پر جہڑا وی پاک روح دے برخلاف آکھے، اوہنوں معاف ناں کیتا جاوے گا۔

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گل آکھے، اوہنوں معاف کیتا جاوے گا۔ پر جہڑا وی پاک روح دے برخلاف آکھے، اوہنوں معاف ناں کیتا جاوے گا۔ ناں ایس جُگ وچ لئے ناں
۳۳۔ یاں تاں رُکھ نوں چنگا آکھو لئے اوہدے پھل نوں وی چنگا۔ یاں رُکھ نوں ردّی آکھو لئے اوہدے پھل نوں وی ردّی۔[33]ای اگلے جُگ وچ۔
۳۴۔ اے سپ دی اولاد! تسیں بُرے ہوکے کیکر چنگی گل کر سکدے او؟ کیؤں جو[34]کیؤں جو رُکھ اپنے پھل توں ای سیپانیا جاؤندا اے۔
۳۵۔ چنگا بندہ چنگے ضزلئے وچوں چنگیاں شیؤاں کڈھدا اے۔ لئے مندا بندہ مندے خزلئے[35]جہڑی گل دل وچ اے، اوہوئی مُنھ لُئے آؤندی اے۔
۳۶۔ مُکدی گل ایھ پئی میں تہانوں آکھدا ہاں پئی ہر اِک گل، جہڑی بندے آکھن گے، اوہ عدالت دے[36]وچوں مندیاں شیؤاں کڈھدا اے۔
۳۷۔ کیؤں جو توں اپنیاں گلاں پاروں ای راستباز مِتھیا جاوے گا۔ لئے اپنیاں گلاں پاروں ای گناہگار مِتھیا[37]دیہاڑے اوہدا حساب دین گے۔
۳۹۔[39] ۳۸۔ تد فقیہاں لئے فریسیاں وچوں کجھنے اوہنوں آن آکھیا پئی اے مرشد! اسیں تیتھوں اِک نشانی ویکھنا چاہؤندے ہاں۔[38]جاوے گا۔
اوہنے اوہناں نوں جواب وچ آکھیا پئی ایھ بھیڑی لئے بدکار پیڑھی نشانی منگدی اے۔ لئے یوناہ نبی دی نشانی باہجھوں اوہنوں کوئی ہور نشانی
۴۰۔ کیؤں جو جیویں یوناہ تِن رات لئے تِن دیہاڑے مچھی دے ڈِھڈ وچ رہیا، اووَیں ای ابنِ انسان تِن رات لئے تِن[40]ناں دِتی جاوے گی۔
۴۱۔ نینوہ دے لوکی عدالت دیہاڑے ایس پیڑھی دے نال کھلوکے اپنوں جُرم وار مِتھن گے۔ کیؤں[41]دیہاڑے دھرتی دی کُکھ وچ رہؤے گا۔
۴۲۔ دکھن دی رانی عدالت[42]جو اوہناں نے یوناہ دی منادی مگروں توبہ کر لئی سی۔ لئے ویکھو! ایتھ اوہ اے، جہڑا یوناہ نالوں وی وڈا اے۔
دیہاڑے ایس پیڑھی نال کھلوکے اپنو جرموار مِتھ گی۔ کیؤں جو اوہ دھرتی دے کنڈے توں سلیمان دی حکمت سُنن آئی۔ لئے ویکھو! ایتھ
۴۳۔ جدوں بُری روح بندے وچوں نکل جاؤندی اے۔ تاں سُنجیاں تھاواں وچ آرام بھالدی اے۔ پر[43]اوہ اے، جہڑا سلیمان توں وڈا اے۔
۴۴۔ تد اوہ آکھدے اے پئی میں اوسے ای گھر نوں فہر جاواں گی، جہدے وچوں نِکلی ساں۔ لئے آن کے اوس گھر نوں[44]اوہنوں نئیں لبھدا۔
۴۵۔ تد جا کےہؤر ست روحوا، جہڑیاں اوہدے نالوں وی بُریاں ہؤن، اپنے نال لَے آؤندِیاں نیں۔ لئے وڑکے اوتھ[45]خالی لئے سجیا ہویا ویکھدی اے۔
۴۶۔ جدوں اوہ جتھ[46]وسدِیاں نیں۔ تد بندے دا حال پِچھلے حال نالوں وی بھیڑا ُہندا اے۔ ایس شریر پیڑھی دا حال وی اجیا ای ہووے گا۔
۴۷۔ تد کِسے اوہنوں آکھیا[47]نال گلاں کردا پیا سی تاں ویکھو! اوہدی ماں لئے بھرا باھر کھلوتے سن، لئے اوہدے نال گل کرنا چاہؤندے سن۔
۴۸۔ پر اوہنے جواب وچ خبر دین ولے نوں آکھیا؛[48]پئی ویکھ! تیری ماں لئے تیرے بھرا باھر کھلوتے نیں لئے تیرے نال گل کرنا چاہؤندے نیں۔
۵۰۔[50] ۴۹۔ لئے اپنا ہتھ اپنے چیلیاں ول ودھا کے آکھیا پئی ویکھو! میری ماں لئے میرے بھرا۔[49]کون اے میری ماں لئے کون نیں میرے بھرا؟
کیؤں جو جہڑا وی میرے باپ دی، جہڑا اسمان لُئے اے، مرضی لُئے ُردا اے، اوہوئی میرا بھرا لئے میری بھین لئے ماں اے۔

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)

Links:

- Matthew 12:1 Notes

<< | >>

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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.

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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 synogogue" or 2) the word "their" refers to the Pharisees that Jesus had just spoken to, and this was the synagogue that they and other Jews in that town attended. The word "their" does not mean that the Pharisees owned the synagogue. 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"

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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"

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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"

generated on Mon Sep 9 13:43:38 2024

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"

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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"

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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.

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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 the 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"

generated on Mon Sep 9 13:43:38 2024

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"

generated on Mon Sep 9 13:43:38 2024

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 is possible that the word "brothers" here refers to Jesus's cousins.

seeking to speak

"wanting to speak"

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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.

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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.

Chapter 13

۱ ۔ اوسے دیہاڑے یسوع گھر توں نِکل کے جھیل دے کنڈے جا بیٹھا۔ ۲ ۔ لتہ اوہدے کول اِک وڈا جتھا کٹھا ہو گیا۔ اوہ اِک بیڑی لُتہ چڑھ کے بیھ
گیا۔ لتہ سبھ جتھا کنڈے لُتہ کھلوتا رہیا۔ ۳ ۔ لتہ اوہ اوہناں نال بتھیریاں گلاں مثالاں وچ آکھن لگا پئی۔ ویکھو! بِیجن والا ہی بِیجن نِکلیا۔ ۴
۵ ۔ کجھ رَوڑی دھرتی لُتہ ڈِگا۔ جتھ بتھیری مِٹی نئیں سی۔ لتہ بِیجدے ویلہ کجھ راہ کنڈے ڈِگے۔ لتہ پکھیرُواں نے آن کے اوہنوں چُگ لئیا۔
۶ ۔ لتہ کجھ ۷ جدوں سورج اُگیا تاں اوہ سڑ گیا لتہ جڑ ناں رکھن پاروں سُک گیا۔ ۶ ڈونگھی مِٹی ناں مِلن پاروں چھیتی اُگ آیا۔
۸ ۔ لتہ کجھ چنگی دھرتی لُتہ ڈِگا۔ لتہ اوہنوں پھل لگیا۔ کِدھرے ۸ کنڈیالی جھاڑیاں وچ ڈِگا۔ لتہ کنڈیالی جھاڑیاں نے ودھ کے اوہنوں دب لئیا۔
۱۰ ۔ تد چیلیاں نے کول آن کے اوہنوں آکھیا۔ توں اوہناں ۱۰ ۹ ۔ جہدے کن ہوَن، اوہ سُن لئوے۔ ۹ سو گُنی، کِدھرے سٹھ، لتہ کِدھرے تِیہ گُنی۔
۱۱ ۔ اوہنہ جواب وچ آکھیا تہانوں تاں اسمان دی بادشاہی دی سمجھ دِتی گئی اے۔ پر اوہناں نوں ۱۱ نال مثالاں وچ کیوں گل کرنا ایں؟
۱۲ ۔ کیوں جو جہدے کول ہے، اوہنوں دِتا جاوے گا، لتہ اوہدے کول ہوَر ودھ جاوے گا۔ پر جہدے کول نئیں، اوہدے کولوں اوہ وی لَے ۱۲ نئیں۔
۱۳ ۔ میں اوہناں نال ایس لئی مثالاں وچ گل کرنا ہاں۔ کیوں جو اوہ ویکھدےہوئہ وی نئیں ویکھدے لتہ ۱۳ لیا جاوے گا، جو اوہدے کول اے۔
۱۴ ۔ لتہ اوہناں وچ ای یسعیاہ دی نبوّت پوری ہُندی اے پئی تسیں سُندےہوئہ سُنوگے پر اُکا ۱۴ سُنَدےہوئہ وی نئیں سُندے لتہ نئیں سمجھدے۔
۱۵ ۔ کیوں جو ایس قوم دا دل پتھر ہو گیا۔ لتہ اوہ کناں توں اُچا سُن دے ۱۵ ناں سمجھوگے۔ لتہ ویکھدےہوئہ ویکھوگے پر اُکا ناں سیہانوگے۔
نیں۔ لتہ اپنی اکھاں نوں ڈھو رکھیا اے۔ اِنج نا ہووے پئی اکھاں نال سیہانن۔ یاں کناں نال سُنن۔ لتہ دل نال پرتن۔ لتہ میں اوہناں نوں چنگا
۱۷ ۔ ۱۶ ۔ پر دھن تہاڈیاں اکھاں نیں۔ ایس لئی پئی اوہ ویکھدِیاں نیں۔ لتہ دھن تہاڈے کن نیں۔ ایس لئی پئی اوہ سُن دے نیں۔ ۱۶ کراں۔
کیوں جو میں تہانوں سچی آکھناں ہاں پئی بتھیرے نبی لتہ راستبازاں نون چاہ سی پئی جو کجھ تسیں ویکھدے او، ویکھن۔ پر نا ویکھیا۔
۱۹ ۔ جدوں کوئی بادشاہی دا ۱۹ ۱۸ ۔ مُکدی گل ایہ پئی تسیں بِیجن والہ دی مثال سُنو۔ ۱۸ لتہ جو کجھ تسیں سُن دے او، سُنن۔ پر نا سُنیا۔
کلام سُن دا اے۔ لتہ سمجھدا نئیں۔ تاں شریر آؤندا لتہ جو کجھ اوہدے دل وچ بِیجیا گیا سی، لیجاؤندا اے۔ ایہ اوہ اے، جہڑا راہ کنڈے بِیجیا
۲۱ ۔ پر اپنہ اندر جڑ نئیں ۲۱ ۲۰ ۔ جہڑا رَوڑی دھرتی وچ بِیجیا گیا، اوہ اے، جہڑا کلام نوں سُن دا لتہ خوشی نال قبولدا اے۔ ۲۰ گیا سی۔

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۲۲۔ لتہ جہڑا کنڈیالی بُوٹیاں[22] رکھدا۔ سگوں گھڑی پل دا اے۔ لتہ جدوں کلام دے پاروں اؤکڑ یا ظلم ہؤندا اے تاں یکدم ٹھیڈا کھاؤندا اے۔
[23] وچ بِیجیاگیا، اوہ اے، جہڑا کلام نوں سُن دا اے۔ پر جگ دی فکر لتہ دھن دا توکھا کلام نوں دب لیندے نیں۔ لتہ اوہنوں پھل نئیں لگدا۔
۲۳۔ پر جہڑا چنگی دھرتی وچ بِیجیا گیا اے، اوہ اے، جہڑا کلام نوں سُن دا لتہ سمجھدا اے۔ لتہ پھل وی دیندا اے۔ کوئی سَو گُنی دیندا
۲۴۔ اوہنہ اِک ہور مثال اوہناں لگے رکھ کے کھیا؛ پئی اسمان دی بادشاہی اوس بندے وانگ اے، جنھہ[24] اے۔ کوئی سٹھ گُنی، کوئی تیہ گُنی۔
۲۶۔ جیس ویلہ پَتّر نِکلے لتہ[26] ۲۵۔ پر جدوں لوکی سؤں گئہ تاں اوِدا وَیری آیا لتہ کنک وچ کوڑے بی بِیج گیا۔[25] اپنی پیلی وچ چنگا بی بِیجیا۔
۲۷۔ تاں گھر دے مالک دے نؤکراں نہ آن کے اوہنوں آکھیا۔ صاحب جی! کیہ تُساں اپنی پیلی وچ[27] سِٹھ نِکلے تد کوڑے بِی وی نظرِیں لَئے۔
۲۸۔ اوہنہ اوہناں نوں آکھیا۔ کِسہ وَیری نہ ایھ کم کیتا اے۔ تد نؤکراں نہ اوہنوں[28] چنگا بی نئیں سی بِیجیا؟ فیر ایھ کوڑے بی کِتھوں آ گئہ؟
۲۹۔ پر اوہنہ آکھیا؛ نئیں۔ تانجو اِنج نا ہووے[29] آکھیا پئی کیہ توں چاہؤنا ایں پئی اسیں جا کے اوہناں کوڑے بِوٹیاں نوں وکھ کر کے کٹھا کرِیئہ؟
۳۰۔ واڈھی دے دیہاڑے تیکر دونواں نوں کٹھا ای ودھن دیوٗ۔ پئی میں واڈھی ویلہ[30] پئی تسیں اوہناں دے نال کنک نوں وی اُکھیڑ چھدو۔
۳۱۔[31] وڈھِیاں نوں آکھ دیواں گا پئی پہلوں کوڑے بِی کٹھ کرو لتہ ساڑن جوگی اوہناں دے گٹھڑ بنھ لئو۔ پر کنک میرے کھتہ وچ کٹھی کرو۔
اوہنہ اِک ہور مثال اوہناں دے لگے رکھ کے آکھیا پئی اسمان دی بادشاہی سروں دے بی وانگ اے، جنھوں کِسہ بندے نہ لے کے اپنی پیلی وچ بِیج
۳۲۔ اوہ سبھناں بِیئاں وچوں نِکا تاں ہے۔ پر جدوں ودھ جاؤندا اے تاں سبھناں توں وڈا لتہ اجہیا رُکھ بن جاؤندا اے، پئی اسمان دے[32] دِتا۔
۳۳۔ اوہنہ اِک ہور مثال اوہناں نوں سُنائی۔ پئی اسمان دی بادشاہی اوس خمیر وانگوں[33] پکھیرُو آن کے اوِدی ٹاہنیاں لُتہ وسیبا کردے نیں۔
۳۴۔ ایھ سبھو گلاں یسوع نہ جتھ نوں[34] اے، جنھوں کِسہ بی بی نہ لے کے تِن مُٹھ لَٹہ وچ رلا دِتا۔ ایتھوں تیک پئی اوہ سبھو خمیرا ہو گیا۔
۳۵۔ تانجو جو کجھ نبی دی راہِیں آکھیا گیا سی اوہ پورا ہووے پئی میں[35] مثالاں وچ آکھیا لتہ بنا مثال دے اوہ اوہناں نال گل نئیں سی کردا۔
۳۶۔ تد جتھ نوں چھڈ کے اوہ گھر وچ گیا۔ لتہ اوِدے[36] مثالاں وچ اپنا مُنھ کھول کے گلاں کراں گا۔ میں جہان توں اگیترے بھید کھولاں گا۔
۳۷۔ تاں اوہنہ جواب وچ آکھیا پئی چنگے بِی بِیجن والا[37] چیلیاں نہ اوِدے کول آن کے آکھیا پئی پیلی وچ کوڑے بِیئاں دی مثال سانوں سمجھا۔
۳۹۔ لتہ اوہ وَیری، جنھہ اوہ[39] ۳۸۔ لتہ پیلی ایھ جگ اے۔ لتہ چنگا بِی بادشاہی دے پُتر نیں۔ لتہ کوڑے بی بُرِیائی دے پُتر نیں۔[38] ابنِ انسان اے۔
۴۰۔ مُکدی گل ایھ پئی جس طراں کوڑے بِی کٹھہ[40] بِیجیا، اوہ شیطان اے۔ لتہ واڈھی دا ویلا جگ دا اخیر اے۔ لتہ وڈھن ولے فرشتہ نیں۔
۴۱۔ ابنِ انسان اپنہ فرشتیاں نوں گھلے گا۔ لتہ اوہ سبھو[41] کیتہ لتہ اگ وچ ساڑے جاؤندے نیں، اوس طراں ای جگ دے اخیر وچ ہووے گا۔
۴۲۔ لتہ اوہناں نوں اگ دی بھٹی وچ سُٹن گے۔ اوتھ کُرلاؤنا[42] ٹھیڈا لئوان والیاں شیؤاں لتہ بدکاراں نوں اوِدی بادشاہی وچوں کٹھا کرن گے۔
۴۴۔[44] ۴۳۔ تد راستباز اپنے باپ دی بادشاہی وچ سورج وانگ لاٹاں مارن گے۔ جہدے کن ہؤن اوہ سُن لئوے۔[43] لتہ دنداں دا پیہنا ہووے گا۔
اسمان دی بادشاہی اوس خزلنہ وانگ اے، جہڑا پیلی وچ لُکیا ہویا اے۔ جنھوں کوئی بندہ لبھ کے لُکا دیندا اے لتہ خوشی نال جا کے اپنا سبھ
۴۵۔ فیر اسمان دی بادشاہی اوس ساہوکار وانگ اے، جہڑا سُچے موتیاں دی بھال وچ[45] کجھ ویچدا لتہ اوس پیلی دا مُل بھر کے لے لیندا اے۔
۴۷۔ فیر[47] ۴۶۔ جدوں اوہنوں اِک بہا موتی لبھدا اے، تاں جا کے اپنا سبھ کجھ ویچ دیندا لتہ اوس موتی نوں لَے لیندا اے۔[46] رِہندا اے۔
۴۸۔[48] اسمان دی بادشاہی اوس وڈے جال وانگ اے، جہڑا جھیل وچ سُٹیا جاؤندا لتہ ہر طراں دِیاں مچھیاں اوِدے وچ پھڑیاں جاؤندیاں نیں۔
جدوں اوہ بھر گیا تاں اوہنوں کھِچ لیئاؤندے نیں لتہ کنڈے لُتہ بیھ کے چنگی چنگی مچھیاں تاں کٹھیاں کر لیندے نیں، لتہ جہڑیاں کم دِیاں نا
۴۹۔[50] جگ دے اخیر وچ اِنج ای ہووے گا۔ فرشتہ نکلن گے، لتہ راستبازاں دے وچکاروں بد کاراں نوں وکھ کرن گے۔[49] ہؤن سُٹ دیندے نیں۔
۵۱۔ کیہ تسیں ایھ سبھو کجھ سمجھ گئہ او؟ اوہناں نہ[51] ۵۰۔ لتہ اوہناں نوں اگ دی بھٹی وچ سُٹن گے۔ اوتھ رونا لتہ دنداں دا پیہنا ہووے گا۔
۵۲۔ تد اوہنہ اوہناں نوں آکھیا؛ ایس لئی ہر اِک فقیہ، جہڑا اسمان دی بادشاہی دی تعلیم سِکھ بیٹھا۔ گھر دے اوس مالک[52] اوہنوں آکھیا؛ ہاں۔
۵۳۔ لتہ انج ہویا پئی جدوں یسوع ایھ مثالاں مُکا بیٹھا تاں اوتھوں[53] ورگا اے، جہڑا اپنہ خزلنہ وچوں نوِیاں لتہ پُرانیاں شیؤاں کڈھدا اے۔
۵۴۔ لتہ اپنہ دیس وچ آم کے اوہنہ اوہناں دے عبادت خلنہ وچ اوہناں نوں اجیہی تعلیم دِتی پئی اوہ سبھ حیران ہوئہ لتہ آکھن لگ[54] روانا ہو گیا۔
۵۵۔ کیہ ایھ ترکھان دا پُتر نئیں؟ لتہ اوِدی ماں دا ناں مریم لتہ اوِدے بھرا یعقوب لتہ[55] پئی اجیہی حکمت لتہ کرامات اوہنوں کتھوں مِلے؟
۵۷۔ لتہ اوہناں[57] ۵۶۔ لتہ کیہ اوِدیاں سبھ بھیناں ساڈے وچ نئیں؟ فیر ایھ سبھ کجھ اوہنوں کِتھوں مِلیا؟[56] یوسف لتہ شمعون لتہ یہودا نئیں؟
[58] نہ اوِدے پاروں ٹھیڈا کھاہدا۔ پر یسوع نہ اوہناں نوں آکھیا پئی نبی اپنہ دیس لتہ اپنہ گھر دے سوا ہور کِدھرے بہ عزت نئیں کیتا جاؤندا۔
۵۸۔ لتہ اوہنہ اوہناں دے گھٹ ایمان پاروں اوتھ بتھیری کرامات نا کیتیاں۔

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.

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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).

Links:

- Matthew 13:1 Notes

<< | >>

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.

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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.

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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"

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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.

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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"

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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

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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"

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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"

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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

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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

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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:

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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.

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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.

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[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.

Chapter 14

[1] ۲۔ لتہ اپنہ نؤکراں نوں آکھیا پئی ایہ یوحنا بپتسما دین والا اے۔ [2] ۱۔ اوس ویلے چؤتھے حصے دے حاکم ہیرودیس نے یسوع دی چرچا سُنی۔
۳۔ کیؤں جو ہیرودیس نے اپنے بھرا فلپس دی ووہٹی ہیروداس[3] اوہ مؤیاں وچوں جیؤ پیا اے۔ ایس لئی اوہدے ہتھوں کرامات ہندیاں نیں۔
۴۔ ایس لئی پئی یوحنا نے اوہنوں آکھیا سی پئی تیرے لئی اپنہ بھرا دی ووہٹی نوں ویاہنا[4] پاروں یوحنا نوں پھڑ کے بنھیا لتہ قید وچ سُٹیا سی۔
۶۔ پر جدوں[6] ۵۔ لتہ اوہ اوہنوں جانوں مارنا تاں چاہؤندا سی۔ پر لوکائی توں ڈردا سی۔ کیؤں جو اوہ اوہنوں نبی من دے سن۔[5] روا نئیں۔
۷۔ ایس کرکے اوہنے سونھ کھا کے[7] ہیرودیس دا جمن دیہاڑا ہویا۔ تاں ہیروداس دی دھی اوہناں لگے نچی لتہ ہیرودیس نوں ڈاھڈا خوش کیتا۔
۸۔ تد اوہ اپنی ماں دی سِکھی ہوئی آکھن لگی۔ پئی مینوں ہُنے ای یوحنا[8] وعدہ کیتا پئی جو کجھ توں منگیں گی، میں تینوں دیواں گا۔
۹۔ تد بادشاہ ڈاھڈا دُکھی ہویا۔ پر اپنی سونھ لتہ سنگیاں پاروں اوہنے حکم دِتا پئی سِر لئیایا[9] بپتسما دین ولے دا سِر تھال وچ منگوا دے۔
۱۱۔ لتہ اوہدا سِر تھال وچ لئیایا گیا لتہ کُڑی نوں دے دِتا گیا۔ لتہ اوہ اپنی ماں[11] ۱۰۔ لتہ بندے گھل کے قید وچ یوحنا دا سِر وڈھا دِتا۔[10] جاوے۔
۱۳۔ لتہ یسوع ایہ سُن کے[13] ۱۲۔ تد اوہدے چیلیاں نے آن کے لاش چُکی لتہ اوہنوں دب دِتا۔ لتہ جا کے یسوع نوں خبر دِتی۔[12] کول لے گئی۔
۱۴۔ لتہ اوہنے اُتر کے[14] اوتھوں بیڑی لُتہ کِسے سُنجی تھاں نو روانا ہویا۔ لتہ جدوں جتھے نے سُنیا تاں اوہ شہراں وچووں ٹُر کے اوہدے مگرِیں گئے۔
۱۵۔ لتہ جدوں دن ڈھلیا تاں چیلیاں نے[15] اِک وڈا جتھا ویکھیا۔ لتہ اوہنوں اوہناں لُتہ ترس آیا۔ لتہ اوہنے اوہناں دے روگیاں لُتہ چنگیائی دِتی۔
۱۷۔ پر اوہناں نے اوہنوں آکھیا[17] ۱۶۔ پر یسوع نے اوہناں نوں آکھیا۔ ایہناں دا جاؤنا ضروری نئیں۔ تسیں آپ ای ایہناں نوں کھاؤن جوگی دیؤ۔
۱۹۔ لتہ اوہنے[19] ۱۸۔ تاں اوہنے آکھیا پئی اوہ ایتھ میرے کول لے آؤ۔[18] پئی ایتھ ساڈے کول پنج روٹیاں لتہ دو مچھیاں توں سِوا َہؤر کجھ نئیں۔
جتھ نوں گھاء لُتہ بیھن دا حکم دِتا۔ فیر اوہنے اوہ پنج روٹیاں لتہ دو مچھیاں لئیاں۔ لتہ اسمان ول ویکھ کے برکت دِتی لتہ پنھ کے روٹیاں چیلیاں
۲۱۔ لتہ بیبیاں لتہ[21] ۲۰۔ لتہ اوہ سبھو کھا کے رج گئے۔ لتہ اوہناں نے ٹُکڑیاں دے بھرے باراں ٹوکرے چُکے۔[20] نوں دِتیاں لتہ چیلیاں نے جتھ نوں۔
۲۲۔ لتہ اوہنے یکدم چیلیاں نوں مجبور کیتا پئی بیڑی ول جاؤن لتہ میتھوں[22] بالاں دے باہجھ نِرے مرد ای کوئی پنج ہزار دے نیڑے سن۔
۲۳۔ لتہ جتھ نوں گھل کے اکلّا دعا کرن جوگی پہاڑ لُتہ گیا۔ لتہ جدوں رات[23] اگیترے ای پار اپڑن۔ جدوں تیک پئی میں جتھ نوں گھل دیواں۔
۲۴۔ پر بیڑی اوس ویلے کنڈے توں واہوا ہٹاویں سی لتہ چھلّاں نال ڈولدی پئی سی۔ کیؤں جو واء سانہوِیں[24] ہوئی تاں اوتھ اکلّا ای رہیا۔
۲۶۔ جدوں چیلیاں نے اوہنوں جھیل لُتہ ٹُردا ہویا ویکھیا۔ اوہ گھبرا[26] ۲۵۔ لتہ رات دے چؤتھے پہر اوہ جھیل لُتہ ٹُردا ہویا اوہناں دے کول یا۔[25] سی۔
۲۷۔ لتہ یسوع نے اوہناں نال اوسے ویلے گل کر کے آکھیا؛ پئی تسلی رکھو۔ میں ای ہاں۔ نا ڈرو۔[27] کے آکھن لگے پئی بھُوت اے، لتہ ڈر کے چیک پئے۔
۲۹۔ [29] ۲۸۔ پطرس نے اوہنوں جواب وچ آکھیا؛ اے مالک! جیکر توئیں ایں تاں مینوں حکم دے پئی میں پانی لُتہ ٹُر کے تیرے کول آواں۔[28]
۳۰۔ پر جدوں ویکھیا پئی واء تِکھی اے۔ تاں[30] اوہنے آخیا؛ آ۔ تد پطرس بیڑی توں لَیہ کے پانی لُتہ چلن لگ پیا۔ تانجو یسوع دے کول جاوے۔
۳۱۔ تد یسوع نے یکدم ہتھ ودھا کے اوہنوں پھڑ لیا۔ لتہ اوہنوں آکھیا۔[31] تریہ گیا۔ لتہ جدوں ڈُبن لگا تاں چیک کے آکھیا؛ اے مالک! مینوں بچا۔

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۳۳۔ لتہ جہڑے بیڑی لُتہ[33] ۳۲۔ لتہ جیویں ای اوہ بیڑی لُتہ چڑھ لَئے تاں واء یکدم تھم گئی۔[32]پئی اے گھٹ ایمان والیا! توں کیؤں شک کیتا؟
[35] ۳۴۔ لتہ اوہ پار لیھ کے اوہ گنیسرت دے دیس وچ اپڑے۔[34]سن، اوہناں نے اوہدے لگے سِر نؤا کے آکھیا پئی سچی مُچی توں رب دا پُتر ایں۔
۳۶۔ لتہ[36]۳۵۔ لتہ اوتھوں دے لوکاں نے اوہنون سبہان کے آل دوالے دے علاقیاں وچ اوہدی خبر اپڑائی۔ لتہ سبھ روگیاں نوں اوہدے کول لَے لَئے۔
اوہدی منت کیتی پئی نِرا اوہدے پلے نوں ای ہتھ لا لَیئے۔ لتہ جِنہاں نے ہتھ لایا، اوہناں نوں چنگیائی مِل گئی۔

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

Links:

- Matthew 14:1 Notes

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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.

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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.

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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"

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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

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Matthew 14:27

General Information:

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Matthew 14:28

Peter answered him

"Peter answered Jesus"

Matthew 14:29

General Information:

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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:

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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"

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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 dogs."

[27] She said, "Yes, Lord, but even the 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.

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[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.

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[1]The best ancient copies have the word of God ; some other ancient copies have the commandment. It is difficult to choose the better reading.

Chapter 15

[1] ۲۔ تیرے چیلے وڈیریاں دی روایت کیؤں نئیں منّدے۔ کیؤں جو اوہ[2] ۱۔ تد یروشلیم توں فریسیاں لتہ فقیہاں نے یسوع کول آن کے آکھیا۔
۳۔ پر اوہنے اوہناں نوں جواب وچ آکھیا پئی فیر تسیں کیؤں اپنی روایت نال رب دا حکم نئیں منّدے؟[3]روٹی کھاؤن ویلہتھ نئیں دھؤندے۔
۴۔ توں اپنے پیؤ لتہ اپنی ماں دی عزت کر۔ لتہ جہڑا وی پیؤ یاں ماں نوں مندا آکھے، اوہ ضرور جانوں ماریا[4]کیؤں جو رب نے آکھیا اے پئی۔
۵۔ پر تسیں آکھدے اوپئی جہڑا وی پیؤ یاں ماں نوں آکھ پئی میری جہڑی شئے توں تینوں نفع ہو سکدا سی، اوہ رب دی نذر ہو[5]جاوے۔
۶۔ تاں اوہ اپنے پیؤ یاں ماں دی عزت ناں کرے۔ مُکدی گل ایھ پئی تسیں اپنی روایت پاروں رب دے حکم نون جھوٹا کر دیندے[6]گئی اے۔
۸۔ ایھ قوم بُلھاں نال تاں میری وڈیائی کردی اے۔ پر ایہناں دا[8] ۷۔ اے رِیاکارو! یسعیاہ نے تہاڈے بارے نبوّت کر کے کِنا چنگا آکھیا پئی۔[7]او۔
۱۰۔[10] ۹۔ مُکدی گل ایھ پئی ایھ فیدا میری عبادت کردے نیں۔ کیؤں جو بندیاں دے حکماں دی سِیکھ دیندے نیں۔[9]دل میتھوں دور اے۔
۱۱۔ جہڑی شئے مُنھ وچ جاؤندی اے، اوہ بندے نوں ناپاک نئیں کردی۔ سگوں[11]تد اوہنے جتھ نوں اپنے کول سد کے آکھیا پئی سُنو لتہ سمجھو۔
۱۲۔ تد چیلیاں نے کول آن کے اوہنوں آکھیا؛ کیہ توں جانّدا ایں پئی[12]جہڑی مُنھ وچوں نِکلدی اے، اوہوئی بندے نوں ناپاک کردی اے۔
[14] ۱۳۔ پر اوہنے جواب دِتا؛ جہڑا بُوٹا میرے اسمانی باپ نے نئیں لایا، اوہ جڑوں پُٹیا جاوے گا۔[13]فریسیاں نے ایھ گل سُن کے ٹھیڈا کھاہدا اے؟
۱۵۔ فیر[15]۱۴۔ اوہناں نوں جاؤن دیؤ۔ اوہ انھ انھیاں دے آگُو نیں۔ لتہ جیکر انھا انھ دی اگوائی کرے، تاں دونویں کھڈے وچ ڈِگن گے۔
۱۷۔ کیہ تسیں نئیں[17] ۱۶۔ تاں اوہنے آکھیا پئی کیہ تسیں وی بُن تیکر نا سمجھ او؟[16]پطرس نے آکھیا پئی ایھ مثال سانوں سمجھا دے۔
۱۸۔ پر جہڑیاں گلاں مُنھ وچوں نِکلدیاں[18]سمجھدے؟ پئی جو کجھ مُنھ وچ جاؤندا اے، اوہ ڈِھڈ وچ جاؤندا لتہگن نال نِکل جاؤندا اے۔
۱۹۔ کیؤں جو بھیڑے متہ مُنھ وچوں نِکلدے نیں۔ مطلب خون[19]نیں، اوہ دل وچوں نِکلدیاں نیں۔ لتہ اوہوئی بندے نوں ناپاک کردِیاں نیں۔
۲۰ ایہوئی گلاں نیں، جہڑیاں بندے نوں ناپاک کردیاں نیں۔ پر بنا ہتھ دھوئے[20]خرلے، زِنا کاریاں، بدکارِیاں، چورِیاں، جھوٹیاں گواہیاں، کُفر۔
۲۲۔ لتہ ویکھو! اِک کنعانی بی بی،[22] ۲۱۔ لتہ یسوع اوتھوں روانا ہو کے صور لتہ صیدا دے علاقہ وچ گیا۔[21]کھاؤنا انسان نوں ناپاک نئیں کردا۔
جہڑی اوس دیس دی سی، اُچی آکھن لگی پئی اے مالک! داؤد دے پُتر! میرے لُتہ رحم کر۔ میری دھی نوں اِک بد روح ڈاھڈا ستاؤندی
۲۳۔ پر اوہنے اوہنوں کجھ جواب ناں دِتا۔ تد اوہدے چیلیاں نے کول آن کے اوہدی منت کیتی لتہ آکھیا پئی اپنو گھل دے۔ کیؤں جو اوہ[23]اے۔
۲۴۔ اوہنے جواب وچ آکھیا پئی میں اسرائیل دے گھر دِیاں گواچیاں بھیڈاں دے سوا ہؤر کِسے جوگی نئیں[24]ساڈے مگرِیں چیکدی پئی اے۔
۲۶۔ اوہنے جواب وچ آ کھیا پئی بالاں دی روٹی لے کے کتُوریاں لگ[26] ۲۵۔ پر اوہ آئی لتہ سِر نؤا کے آکھیا۔ اے مالک! میری مدد کر۔[25]گھلیا گیا۔
۲۷۔ تاں اوہنے آکھیا۔ سچ اے۔ اے مالک! کیؤں جو کتُورے وی اوہناں ٹکڑیاں وچوں ای کھاؤندے نیں، جہڑے اوہناں دے[27]سُٹنا چنگا نئیں۔
۲۸۔ ایس گل لُتہ یسوع جواب وچ آکھیا۔ اے بی بی! تیرا ایمان وڈا اے۔ جیویں توں چاہؤندی ایں، تیرے[28]مالکاں دی میز توں ڈِگدے نیں۔
۲۹۔ تد یسوع اوتھوں روانا ہویا۔ لتہ گلیل دی جھیل دے[29]جوگی اونویں ای ہووے۔ لتہ اوسے ای گھڑی اوہدی دھی نوں چنگیائی مِل گئی۔
۳۰۔ لتہ وڈے وڈے جتھ اوہدے کول لئے، جنھاں دے نال لنگڑے، ٹُنڈے، انھ، گونگے لتہ[30]نیڑے اپڑیا۔ لتہ اِک پہاڑ لُتہ چڑھ کے اوتھ ای بیھ گیا۔
۳۱۔ ایتھوں تیک پئی جتھنے حیران ہو[31]بتھیرے ہؤر سن، لتہ اوہناں نے اوہناں نوں اوہدے پیراں کول پا دِتا۔ لتہ اوہنے اوہناں نوں چنگیائی بخشی۔
۳۲۔ تد[32]کے ویکھیا پئی گونگے کُوندے، ٹنڈے چنگے ہُندے، لنگڑے ٹُردے، لتہ انھ ویکھدے نیں۔ لتہ اوہناں نے اسرائیل دے رب دی وڈیائی کیتی۔
یسوع نے اپنے چیلیاں نوں کول سد کے آکھیا پئی مینوں جتھ لُتہ ترس آؤندا اے۔ کیؤں جو تِن دیہاڑے توں میرے نال نیں لتہ اوہناں دے کول
۳۳۔ لتہ[33]کجھ کھاؤن نوں وی نئیں۔ لتہ میں نئیں چاہؤندا پئی اوہناں نوں بھُکھا گھل دیواں۔ تانجو اِنج ناں ہوے پئی اوہ راہ وچ ای ڈِگ پین۔
۳۴۔ تد یسوع نے اوہناں نوں آکھیا پئی[34]چیلیاں نے اوہنوں آکھیا پئی جنگل وچ اسیں اینیاں روٹیاں کِتھوں لئیئے پئی اینے لوک رج جاؤن؟
۳۶۔[36] ۳۵۔ تد اوہنے جتھ نوں بھوئیں بیھن دا حکم دِتا۔[35]تہاڈے کول کِنیاں روٹیاں نیں؟ اوہناں دسیا پئی ست۔ لتہ کجھ نِکیاں مچھیاں نیں۔

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۳۷۔ لئے سبھ کھا[37]لئے اوہناں ست روٹیاں لئے مچھیاں نولے کے شکر کیتا۔ لئے پنھ پنھ کے چیلیاں نوں پھڑاؤندا گیا۔ لئے چیلے جتھ وچ ونڈدے گئے۔
۳۸۔ لئے بیبیاں لئے بالاں توں وکھ کھاؤن ولے کوئی چار ہزار دے نیڑے بندے[38]کے رج گئے۔ لئے اوہناں نے بچےہوئے ٹکڑیاں دے ست ٹوکرے چُکے۔
۳۹۔ لئے جتھ نوں گھل کے اوہ بیڑی لُئے چڑھیا لئے مجدون دے علاقے وچ آیا۔[39]سن۔

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.

Links:

- Matthew 15:1 Notes

<< | >>

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"

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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

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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"

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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"

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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"

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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."

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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 hands 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."

Chapter 16

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۲ پر اوہنے جواب وچ اوہناں[2] ۱ـ لتہ فریسی لتہ صدوقی آزماؤن جوگی کول آئے لتہ منت کیتی پئی سانوں اسمان توں کوئی نشانی وکھا۔[1]
۳ـ لتہ سویرے ایھ آکھدے او پئی اج نھیری[3]نوں آکھیا؛ تسیں سورج ڈُبن ویلہ آکھدے او پئی بدل نئیں آؤنا۔ کیؤں جو اسمان لال اے۔
نئیں وگ گی۔ کیؤں جو اسمان لال لتہ ڈُھندیالا اے۔ تسیں اسمان دی شکل ویکھ کے ویروے کڈھدے لتہ جانَدے او پر ویلہ لتہ نشانیاں نئیں
۴ـ ایھ بھیڑی لتہ بدکار پیڑھی نشانی منگدی اے۔ لتہ یوناہ نبی دے نشان باہجھوں کوئی ہؤر نشان اہنوں نئیں جاوے گا۔ لتہ[4]جان سکدے؟
۶ـ تد یسوعـنہ اوہناں نوں آکھیا؛ خبردار! فریسیاں[6] ۵ـ لتہ چیلے پار جاؤندے ویلہ نال روٹی لینا بھُل گئے سن۔[5]اوہ اوہناں نوں چھڈ کے چلا گیا۔
۸ـ مُکدی گل ایھ پئی یسوعـنہ ایھ جانَدےہوئے[8] ۷ـ لتہ اوہ آپو وچ آڈھن لگے پئی اسیں روٹی نئیں لئیلئ۔[7]لتہ صدوقیاں دے خمیر تھو بچو۔
۹ـ کیہ اجے تیکر نئیں سمجھ؟ لتہ اوہناں پنج ہزاراں[9]آکھیا پئی اے گھٹ ایمان والیو! تسیں آپو وچ کیؤں آدھا لاؤندے او پئی روٹی نئیں؟
۱۰ـ لتہ ناں ای اوہناں چار ہزاراں دِیاں ست[10]جوگی پنج روٹیاں تہانوں چیتہ نئیں؟ لتہ ناں ای ایھ پئی تسیں کِنیاں ٹوکریاں چُکیاں؟
۱۱ـ کِس پاروں تسیں ایھ نئیں سمجھدے؟ پئی میں تہانوں روٹی بارے نئیں آکھیا پئی[11]روٹیاں؟ لتہ ناں ایھ پئی تسیں کِہ ٹوکرے چُکے؟
۱۲ـ تد اوہ سمجھ گئے پئی اوہنے روٹی دے خمیر توں نئیں سگوں فریسیاں لتہ[12]تسیں فریسیاں لتہ صدوقیاں دے خمیر توں خبردار رہؤ۔
۱۳ـ جد یسوع قیصریہ فلپی دے علاقہ وچ آیا تاں اوہنے اپنے چیلیاں توں پُچھیا پئی لوک[13]صدوقیاں دی تعلیم توں خبردار رہن نوں آکھیا اے۔
۱۴ـ اوہناں آکھیا پئی کجھ تاں یوحنا بپتسما دین والا آکھدے نیں۔ کجھ ایلیاہ، کجھ یرمیاہ یاں نبیاں[14]ابنِ انسان نوں کیہ آآکھدے نیں؟
۱۶ـ شمعون پطرسـنہ جواب وچ آکھیا پئی توں جیؤندے رب[16] ۱۵ـ اوہنے اوہناں نوں آکھیا۔ پر تسیں مینوں کیہ آکھدے او؟ [15]وچوں کوئی۔
۱۷ـ تاں یسوعـنہ جواب وچ اوہنوں آکھیا؛ دھن ایں توں یوناہ دے پُتر شمعون ! کیؤں جو ایھ گل جُسہ لتہ لہؤنہ نئیں[17]دا پُتر مسیح ایں۔
۱۸ـ لتہ میں تینوں آکھدا ہاں پئی توں کیفا ایں، لتہ میں ایس پتھر لُتہ اپنی[18]سگوں میرے باپـنہ، جہڑا اسمان لُتہ اے، تیرے دل وچ پائی۔
۱۹ـ لتہ میں اسمان دی بادشاہی دی کُنجیاں تینوں[19]کلیسیاء بناواں گا۔ لتہ دھرتی دی ڈُونگیائی دے بُوہے ایہدے لُتہ وس نئیں پا سکن گے۔
دیواں گا۔ لتہ جو کجھ توں دھرتی لُتہ بنھیں گا، اوہ اسمان لُتہ بَجھ جاوے گا۔ لتہ جو کجھ توں دھرتی لُتہ کھولیں گا، اوہ اسمان لُتہ کھُلیا
۲۱ـ اوس ویلہ توں یسوع اپنہ چیلیاں نوں دسن[21] ۲۰ـ تد اوہنے چیلیاں نوں حکم دِتا پئی کِسہ نوں نئیں دسنا پئی میں مسیح ہاں۔[20]رہوے گا۔
لگا؛ ضرور اے پئی میں یروشلیم نوں جاواں لتہ وڈیریاں لتہ سردار کاہناں لتہ فقیہاں دےہتھوں ڈاھڈا دُکھ چُکاں لتہ جانوں ماریا جاواں۔ لتہ
۲۲ـ ایس گل لُتہ پطرس اوہنوں وکھ لیجلکہ رِنج ہؤن لگا لتہ آکھیا؛ اے مالک! توں جیؤندا رہوَیں۔ ایھ سبھو کجھ[22]تیہجے دیہاڑے جیؤ پواں۔
۲۳ـ اوہنے مُڑ کے پطرس نوں آکھیا؛ اے شیطان! میرے اگوں دور ہو۔ توں میرے جوگی ٹھیڈے دا سبب ایں۔ کیؤں[23]تیرے نال ناں ہووے۔
۲۴ـ تد یسوعـنہ اپنہ چیلیاں نوں آکھیا جیکر کوئی میرے[24]جو توں رب دِیاں گلاں دا نئیں سگوں بندیاں دِیاں گلاں دا وچار کرنا ایں۔
۲۵ـ کیؤں جو جہڑا وی اپنی جان[25]مگرِیں آؤنا چاہؤے تاں اوہ اپنی خودی دا انکار کرے۔ لتہ اپنی سُولی چُک لتہ میرے مگرِیں تُر پؤے۔
۲۶ـ کیؤں جو بندے نوں کیہ[26]بچاؤنا چاہؤندا اے اوہ اوہنوں گنواوے گا۔ لتہ جہڑا وی میرے جوگی اپنی جان گنواوے گا، اوہنوں بچاوے گا۔
۲۷ـ کیؤں جو ابنِ[27]فیدا اے، جیکر اوہ کُل جَگ کما لئوے۔ پر اپنی جان دا نقصان چُکے۔ یاں بندا اپنی جان دے بدلہ کیہ دے سکدا اے؟
۲۸ـ میں تہانوں سچی آکھدا[28]انسان اپنے باپ دے جلال وچ فرشتیاں نال آوے گا۔ لتہ تد ہر اِک نوں اوہدے کماں دے موافق بدلہ دیوے گا۔
ہاں پئی جہڑے ایتھہ کھلوتہ نیں، اوہناں وچوں کجھ اجیہے نیں پئی جدوں تیکر ابنِ انسان نوں اپنی بادشاہی وچ آؤندے ناں ویکھ لین، موت
دا مزہ نئیں چکھن گے۔

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.

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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).

Links:

- Matthew 16:1 Notes

<< | >>

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"

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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!"

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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:

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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]

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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:

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Matthew 16:21

Connecting Statement:

Jesus tells his disciples for the first time that he will die soon.

suffer many things at the hands of the elders ... scribes

Here "hands" 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 thing about the things that people think are important"

generated on Mon Sep 9 13:43:38 2024

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"

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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.

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[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."

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[1]The best ancient copies do not have v. 21, But this kind of demon does not go out except with prayer and fasting .

Chapter 17

[1]۲لتہ اونہاں دے سامہنہ اوہدی رَؤ[2] ۱۔چھ دِناں مگروں یسوع پطرس، یعقوب لتہ اوہدے بھرا نوں نال‌لے کے اُچی پہاڑی لُتہ وکھریاں‌لے گئیا۔ ۴۔پطرس‌نے[4] ۳۔ لتہ ویکھو! موسیٰ لتہ ایلیاہ اوہدے نال گلاں کردے ڈِٹھہ گئے۔[3]پھِر پرت گئی لتہ اوہدے لیڑے نور وانگوں لاٹاں مارن لگ پئے۔ یسوع نوں آکھیا پئی خداوندا! ساڈا ایتھہ رہنا چنگا اے۔ جیکر تیری رضا ہووے‌تہ ایتھہ تِن ڈیرے بناواں گا۔ اِک تیرے جوگی، اِک موسیٰ ۵۔ اوہ ایہ آکھ ای رہیا سی پئی اِک نورانی بدلی‌نے اونہاں لُتہ چھاں کر لئی لتہ اوس بدلی وچوں واج آئی پئی[5]جوگی لتہ اِک ایلیاہ جوگی۔ ۷۔ تد یسوع‌نے نیڑے آ‌کے اونہاں نوں آکھیا[7] ۶۔ چیلے ایہ سُن‌کے مُدھڑے مُونھ جا پئے لتہ بتھیرا ڈر گئے۔[6]ایہ میرا محبوب پُتر اے۔ایہدی سُنو۔ ۹۔ جدوں اوہ پہاڑ توں لھ رہے سن تد یسوع‌نے[9] ۸۔ جدوں اونہاں‌نے اکھاں چُکیاں لتہ یسوع دے باہجھ کوئی ہور نہ ڈِٹھا۔[8] پئی اُٹھو۔ نا ڈرو۔ ۱۰۔ چیلیاں‌نے[10]اونہاں نوں ایہ حکم دِتا پئی جدوں تیک آدم دا پُتر موئیاں وِچوں جیو نہ پوے، جو کجھ ٹُسی ویکھیا اے، کِسے نوں نا دسنا۔ ۱۱۔اونہہ آکھیا پئی ایلیاہ آوے گا لتہ سبھ کجھ ٹھیک کرے[11]اونہوں پُچھیا پئی فیر فقیہ کیؤں آکھدے نیں پئی ایلیاہ دا پہلوں آؤنا لازمی اے؟ ۱۲۔ پر میں تہانوں آکھناں پئی ایلیاہ تاں آ وی گئیا اے، لتہ اونہاں‌نے اونہاں نئیں جانیا۔ سگوں جو چاہیا، اوہدے نال کیتا۔ ایسہ طراں آدم[12]گا۔ ۱۴۔ جدوں اوہ رُکھ کول[14] ۱۳۔فیر چیلے جان گئے پئی اونہہ یوحنا بپتسما دین والہ بارے آکھیا اے۔[13]دا پُتر وی اونہاں پتھوں دکھ سہوے گا۔ ۱۵۔ اے خداوندا! میرے پُتر لُتہ رحم کر۔ کیؤں جو اونہوں مِرگی[15]اپڑیا تاں اِک بندا اوہدے کول آیا تاں اوہدے لگے گوڈے نِوا‌کے آکھن لگا ۔ ۱۶۔ میں اونہوں تیرے چیلیاں کول لئیایا ساں پر اوہ[16]پیندی اے لتہ اوہ ڈاہڈا دُکھ سہندا اے۔ ایس پاروں اوہ اگ لتہ پانی وِچ ڈِگ پیندا اے۔ ۱۷۔ یسوع‌نے جواب دِتا پئی اے بھروسہ توں خالی لتہ گُمرا نسل! میں کدوں تیک تہاڈے نال رہواں گا لتہ کدوں[17]اونہوں چنگا نئیں کر سکے۔ ۱۸۔ تد یسوع‌نے اونہوں جھِڑکیا لتہ بُری روح اوہدے وچوں نکل گئی۔ لتہ اوہ مُنڈا اوسہ[18]تیک تہانوں سہواں گا؟ ایہنوں میرے کول لئیاؤں۔ ۲۰۔[20] ۱۹۔ تد چیلیاں‌نے لوکاں توں وکھ ہو‌کے یسوع نوں آن پُچھیا پئی اسی اوس بُری روح نوں کیؤں نا کڈھ سکے؟ [19]ای ویلے چنگا ہو گئیا۔ یسوع‌نے اونہاں نوں آکھیا پئی ٹُسی اپنے بھروسہ دے گھلھٹ پاروں نا کڈھ سکے۔ میں تہانوں سچی سچی آکھاں پئی جیکر تہاڈے وچ رائی دے دلنہ بروبر وی بھروسا ہووے تاں تسی ایس پہاڑ نوں آکھو پئی ایتھوں اوتھہ جا لگ تاں اوہ جا لگے گا۔ لتہ کوئی گل اجیہی نا ہووے گی، ۲۲۔ لتہ جدوں اوہ گلیل وچ رُکَہوئے سن۔ تد[22] ۲۱۔ پر ایہہ شئے دعا لتہ روزے باہجھوں نئیں کڈھی جا سکدی۔[21]جنھوں انہونی آکھدے نیں۔ ۲۳۔ لتہ اوہ اونہوں جانوں مار دین‌گے لتہ اوہ تیجے دیہاڑے[23]یسوع‌نے اونہاں نوں آکھیا: لازمی اے پئی ابنِ آدم بندیاں دے حولہ کیتا جاوے۔ ۲۴۔ جدوں اوہ کفرنحوم وچ اپڑے تاں دو دِرہم لین والیاں نیں پطرس کول آن‌کے آکھیا پئی[24]جیو پؤے گا۔ ایس گل لُتہ اوہ چوکھہ رِنج َہوئے۔ ۲۵۔ اونہہ آکھیا پئی دیندا اے۔ لتہ جدوں اوہ گھر اپڑیا تاں یسوع‌نے پہلوں ای آکھ دِتا پئی اے شمعون![25]کیہ تہاڈا مُرشد دو دِرہم نئیں دیندا؟ ۲۶۔ جدوں اونہہ آکھیا پئی[26]توں کیہ آکھدا ایں؟ جگ دے راجے کِنھاں توں چُنگی یاں جزیہ لیندے نیں؟ اپنے پُتراں توں یاں بیگانیاں توں؟ ۲۷۔ ایس پاروں تاں جو اونہاں نوں موقعا نہ مِلے۔ ٹُوں جا‌کے کنڈا سُٹ لتہ[27]بیگانیاں توں۔ تاں یسوع‌نے آکھیا پئی فیر تاں پُتر بَری َہوئے۔ جیہڑی مچھی سبھناں توں پہلوں نکلے اونہوں وکھ کر‌کے اوہدا مُونھ کھولیں تاں اوہدے مُونھ وچ دِرہم َہوَن‌گے۔ اوہو ای لئیا‌کے اونہاں نوں دے دے۔

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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)

Links:

- Matthew 17:1 Notes

<< | >>

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.

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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:

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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:

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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.

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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:

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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"

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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

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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.

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[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."

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1 The best ancient Greek copies do not have the sentence that some translations include, For the Son of Man came to save that which was lost .

Chapter 18

[1] ۲۔ لئے یسوعؔ نے اک بال نوں اپنے[2] ۱۔ اوسے ای گھڑی چیلیاںؔ نے یسوع کول آن کے آکھیا پئی اسمان دی بادشاہی وچ سب توں وڈا کون اے؟
۳۔ لئے آکھیا پئی میں تہانوں سچی آکھدا ہاں پئی جیکر ٹُسی نا مُڑو لئے نِکے بالاں ورگے نا بنو تاں[3]کول سد کے اوناں دے وچ کار کھلاھریا۔
۴۔ہُن جیہڑا وی اپنے آپ نوں ایس بال وانگ نِکا بنلئے، اوہو ای اسمان دی بادشاہی وچ سبھناں نالوں[4]اسمان دی بادشاہی وچ اُکا نا وڑوگے۔
۶۔ پر جیہڑا وی، اوناں نِکیاں وچوں، جیہڑے میرے لُئے[6] ۵۔ لئے جیہڑا وی میرے ناں توں اجیہے بالاں نوں قبُولے، مینوں قبولدا اے۔[5]وڈا اے۔
بھروسا رکھدے نیں، ٹھیڈا لواؤندا اے، اوہدے جوگی ایہوئی چنگا اے پئی چکی دا پتھر اوہدے گلے وچ پا دِتا جاوے لئے اوہنوں سموندر دے
۸۔ہُن[8] ۷۔ ٹھیڈّیاں پاروں جگ لُئےہاڑا! کیوں جو ٹھیڈے لگنا تاں پکا اے۔ پر ہاڑا اوس جی لُئے، جہدے پاروں لگے۔[7]ڈُونگھ وچ ڈوب دِتا جاوے۔
جیکر تیرا ہتھ یاں تیرا پیر تینوں ٹھیڈا لولئے تاں اوہنوں وڈھ کے سُٹ دے۔ کیوں جو ٹُنڈا یاں لنگڑا ہو کے ابدی حیاتی وچ وڑنا تیرے جوگی
۹۔ لئے جیکر تیری اکھ تینوں ٹھیڈا لولئے تاں[9]ایس گلوں چنگا اے پئی توں دو ہتھ یاں دو پیر رکھدا ہویا ہمیشاں دی اگ وچ سُٹیا جاویں۔
اوہنوں کڈھ کے سُٹ دے۔ کیوں جو کانا ہو کے ابدی حیاتی وچ وڑنا تیرے جوگی ایس گلوں چنگا اے پئی توں دو اکھاں رکھدا ہویا دوزخ دی
۱۰۔ خبردار! ایہناں نِکیاں وچوں کِسے نوں وی ماڑا نا جانیو۔کیوں جو میں تہانوں آکھدا ہاں پئی اسمان لُئے اوہناں دے[10]اگ وچ سُٹیا جاویں۔
[12] ۱۱۔ کیوں جو ابنِ انسان ایس لئی آیا اے پئی گواچیاں ہوئیاں نوں لبھے۔[11]فرشتہ میرے اسمانی باپ دا مُنھ ہمیشاں تکدے رہندے نیں۔
۱۲۔ تہاڈا کیہ وچار اے؟ جیکر کِسے بندے دِیاں سو بھیڈا ہؤن۔ لئے اوناں وچوں اک گواچ جاوے تاں کیہ اوہ نڑینوے بھیڈاں نوں پہاڑاں لُئے نا
۱۳۔ لئے جیکر اِنج ہووے پئی اوہ اوہنوں لبھ جاوے تاں میں تہانوں سچی[13]چھڈے گا لئے اوس گواچی ہوئی بھیڈ نوں لبھن نا جاوے گا؟
۱۴۔ ایسے طراں تہاڈا اسمانی باپ جہڑا[14]آکھدا ہاں پئی اوہ اوناں نڑینوے بھیڈاں توں جہڑیاں گواچیاں نئیں، چوکھا خوش ہووے گا۔
۱۵۔ہُن جیکر تیرا بھرا گناہ کرے تاں جا لئے اوہنوں وکھریاں سمجھا۔[15]اسمان لُئے اے، نئیں چاہؤندا پئی اہناں نِکیاں وچوں اِک وی مرے۔
۱۶۔ لئے جیکر اوہ نا سُنے تاں اِک یاں دو جی نال لیجا تاں جو ہر اِک گل دو یاں تِن گواہواں[16]جیکر اوہ تیری سُنے تاں تینوں تیرا بھرا لبھ گیا۔
۱۷۔ جیکر اوہ اوناں دی وی نا سُنے تاں کلیسیاء نوں آکھ۔ لئے جیکر اوہ کلیسیاء دی وی نا سُنے تاں اوہنوں[17]دے مُونھوں وی پکی ہو جاوے۔
۱۸۔ میں تہانوں سچی آکھدا ہاں پئی جو کجھ ٹُسی زمین لُئے بنھوگے، اوہ اسمان لُئے بَجھا رہوے گا۔[18]مُشرِک لئے چُنگی وان دے برویر جان۔
۱۹۔ فیر میں تہانوں آکھدا ہاں پئی جیکر تہاڈے وچوں دو جی زمین لُئے[19]لئے جو کجھ تسی زمین لُئے کھولوگے، اوہ اسمان لُئے کھُلا رہوے گا۔
۲۰۔ کیوں جو جِتھے دو یاں تِن میرے ناں[20]اتفاق کر لئین۔ تاں جو کجھ وی منگن گے اوہ میرے اسمانی باپ کولوں حاصل کر لئین گے۔
۲۱۔ تد پطرسؔ نے کول آن کے اوہنوں پُچھیا پئی اے خداوند! کِنی واری میرا بھرا میرا گُناہ[21]توں کٹھےہؤن، اوتھے میں اوہنوں دے وچکار ہاں۔
۲۲۔ یسوعؔ نے اوہنوں آکھیا پئی میں تینوں ایہہ نئیں آکھدا پئی ست وار۔ سگوں ست[22]کرے تاں میں اوہنوں معاف کراں؟ کیہ ست وار؟
۲۳۔ ایس لئی اسمان دی بادشاہی اوس بادشاہ وانگ اے، جنھ اپنے نؤکراں کولوں حساب لینا[23]وار دے وی ستّر وار تیکر معاف کر۔
۲۵۔ لئے اوہدے کول ادا کرن لئی[25] ۲۴۔ تاں جدوں اوہ حساب لئین لگا تاں اوہدے لگے دس ہزار قنطاراں دا قرضئی پیش کیتا گیا۔[24]سی۔
[26]کجھ وی نئیں سی۔ ایس لئی اوہنے حکم کیتا پئی اپہنوں لئے اپہدی ووہٹی لئے بالاں لئے اپہدا سبھ کجھ ویچ کے قرض وصولی کیتی جاوے۔
۲۷۔ مالکؔ نے ترس کھا کے[27]۲۶۔ پر اوس نؤکرؔ نے ڈِگ کے منت کیتی لئے آکھیا پئی میرے ولوں ٹھنڈ رکھ۔ لئے میں سبھ قرضا موڑ دیواں گا۔
۲۸۔ پر جدوں اوہ نؤکر باھر نِکلیا۔ تاں اوہدے سنگی نؤکراں وچوں اِک اوہنوں مِلیا، جنھ[28]اوہنوں چھڈ دِتا لئے اوہدا قرض وی معاف کر دِتا۔
۲۹۔ تد اوہدے[29]اگوں اوہدا کوئی اِک سو دِینار قرض دینا سی۔ اوہنے اوہنوں پھڑیا لئے اوہدا گلا گھُٹ کے آکھیا پئی مینوں میرا حساب دے۔

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۳۰۔ پر اوہ نا منیا۔[30]سنگی نؤکرنہ ڈِگ کے اوِدی منت کیتی لئے آکھیا پئی میرے ولوں ٹھنڈ رکھ۔ میں تینوں سبھ قرضا مَوڑ دیواں گا۔
۳۱۔ اوِدے سنگی نؤکراں نہ ایہ سبھ ویکھیا لئے رِنج ہوئے۔ لئے آن کے مالک نوں سبھ کجھ دس دِتا۔[31]سگوں لئجا کے اوِنوں جیل بند کرا دِتا۔
۳۲۔[32]۳۳۔[33] تد مالک نہ اوِنوں سدایا لئے آکھیا پئی ٹُوں بوِت شریر ایں۔ میں تینوں ایس لئی قرضا چھڈیا کیؤں جو توں میری منت کیتی۔
۳۴۔ لئے مالک نہ غصہ ہو کے اوِنوں[34]تاں کیہ تینوں روا نئیں سی پئی جیویں میں تیرے لُئے رحم کیتا، توں وی اپنہ سنگی لُئے رحم کردا؟
۳۵۔ میرا اسمانی باپ وی تہاڈے نال اِنج ای کرے گا۔ جیکر تہاڈے وچوں[35]جلّاداں دے حوالے کیتا۔ تد تیک پئی سبھ قرضا موڑ نی دیوے۔
ہر کوئی اپنہ بھرا نوں دِلوں معاف نا کر دیوے۔

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)

Links:

- Matthew 18:1 Notes

<< | >>

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.

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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"

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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."

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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.

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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"

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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.

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from your heart	"sincerely." Alternate translation: "sincerely" or "completely"

Here "heart" is a metonym for a person's inner being. The phrase "from your heart" is an idiom that means

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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."

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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.

1The best ancient copies do not have and the man who marries a woman who is divorced commits adultery .

Chapter 19

۱ ۲۔ لتہ اِنج ہویا پئی جدوں یسوع ایہ گلاں مُکا بیٹھا تاں اوہ گلیلؔ توں ٹُر پیا۔ لتہ اُردن پار یہودیہ دے علاقہ وچ اپڑیا۔
۳۔ لتہ فریسی اوہنوں ازماؤن لئی اوہدے کول لؔئے۔ لتہ آکھیا پئی کہ ایہ روا اے پئی اوہدے مگر ٹُر پئے۔ لتہ اوہنہ اوہناں نوں اوتھہ چنگا کیتا۔
۴۔ اوہنہ جواب دِتا پئی کہ ٹُساں نئیں پڑھیا پئی جنھہ مُڈھ توں انسان نوں بنایا، اوہناں بندہ کِسے وی گل توں اپنی ووہٹی نوں چھڈ دیوے؟
۵۔ لتہ آحکم دِتا پئی "ایس لئی مرد پیؤ لتہ ماں نوں چھڈے گا لتہ اپنی ووہٹی نال رہؤے گا۔ لتہ اوہ دونویں اِکو تن تَر لتہ ناری بنایا سی؟
۷۔ اوہناں نہ ۶ ہؤن اوہ دو نئیں سگوں اِک تن نیں۔ مُکدی گل ایہ اے پئی جنھوں رب نہ جوڑیا اے، اوہنوں انسان وکھ نا کرے۔ ہؤن گے"۔
۸۔ اوہنہ اوہناں نوں آکھیا پئی موسیٰ نہ اوہنوں آکھیا پئی فیر موسیٰ نہ کیؤں ایہ حکم دِتا پئی طلاق دی لکھت دے کے اوہنوں چھڈ دیوے؟
۹۔ پر میں تہانوں آکھناں پئی جہڑا تہاڈے دل دے پتھر ہؤن پاروں تہانوں ووہٹی چھڈن دی اجازت دِتی سی۔ پر مُڈھ توں اِنج نئیں سی۔
وی اپنی ووہٹی نوں حرام کم توں باہجھ کِسے ہور گل پاروں چھڈ دیوے لتہ دوجی نال ویاہ وِڈے، اوہ زِنا کردا اے۔ لتہ جہڑا اوس چھڈی ہوئی
۱۰۔ چیلیاں نہ اوہنوں آکھیا پئی جیکر مرد دا اپنی ووہٹی نال اجہیا حال اے تاں ویاہ کراؤنا ای چنگا نوں ویاہوے، اوہ وی زِنا کردا اے۔
۱۱۔ اوہنہ اوہناں نوں آکھیا پئی ایہ گل سبھناں دی سمجھ نئیں آؤندی، پر اوہناں دی سمجھ آؤندی اے، جنھاں نوں سمجھ دِتی نئیں۔
۱۲۔ کجھ تاں خوجےنیں، جہڑے ماں دے ڈِھڈوں ای اجیہے جمے نیں۔ لتہ کجھ اجیہے نیں، جنھاں نوں بندیاں نیں خوجا بنا دِتا۔ لتہ گئی اے۔
۱۳۔ تد بالاں نوں کجھ اجیہے نیں، جنھاں نہ اسمان دی بادشاہی لئی اپنہ آپ نوں خوجا بنا لئیا۔ جہڑا سمجھ سکدا اے، اوہ سمجھ لؤے۔
۱۴۔ پر یسوع نہ اوہناں نوں آکھیا پئی اوہدے کول لئیایا گئیا۔ تاں جو اوہ اوہناں لُتہتھ دھرے لتہ دعا کرے۔ پر چیلیاں نہ اوہناں نوں جھڑکیا۔
۱۵۔ لتہ اوہ اوہناں لُتہتھ بالاں نوں رہن دیؤ لتہ اوہناں نوں میرے کول آؤن توں نا موڑو۔ کیوں جو اسمان دی بادشاہی اجہیاں دی ای اے۔
۱۶۔ لتہ ویکھو! اِک بندے نہ کول آن کے اوہنوں آکھیا پئی اے مُرشد! میں کیہڑی نکی کراں پئی ہمیشاں دی حیاتی دھر کے اوتھوں ٹُر پیا۔
۱۷۔ اوہنہ اوہنوں آکھیا پئی توں نیکی بارے میتھوں کیؤں پُچھدا ایں؟ نیک تاں اِکو ای اے۔ پر جیکر توں ہمیشاں دی حیاتی مِل جاؤے؟
۱۸۔ اوہنہ اوہنوں اکھیاں پئی کہڑے حُکماں نوں؟ یسوع نہ آکھیا پئی ٹُوں کِسے نوں جانوں نا مارِیں۔ زِنا نا چاہؤنا ایں، تاں حُکماں نوں مَن۔
۲۰۔ ۱۹۔ اپنے پیؤ لتہ ماں دی عزت کریں۔ لتہ توں اپنہ گواہندی نوں اپنہ وانگ پیار کریں۔ کریں۔ چوری نا کریں۔ جھوٹی گواہی نا دیویں۔
۲۱۔ یسوع نہ اوس گھبڑو نہ اوہنوں آکھیا پئی ایہناں سبھناں حُکماں نوں تاں میں من دا رہیا ہاں۔ ہؤن میرے وچ کہڑی گل دی تھوڑ اے؟
اوہنوں آکھیا پئی جیکر توں کامِل ہؤنا چاہؤنا ایں تاں جا لتہ اپنا سبھ کجھ ویچ کے ماہتڑاں وچ ونڈ دے۔ تاں تینوں اسمان لُتہ خزانہ لبھہ گا۔ لتہ
۲۳۔ پر یسوع ۲۲۔ پر اوہ گھبرو ایہ گل سُن کے بوہت رِنج ہویا لتہ چلا گیا۔ کیؤں جو اوہدے کول بتھیرا دھن سی۔ آن کے میرے پِچھے ٹُر پہ۔
۲۴۔ لتہ فیر تہانوں نہ اپنہ چیلیاں نوں آکھیا پئی میں تہانوں سچی آکھناں پئی دھنی دا اسمان دی بادشاہی وچ وڑنا بوہت اؤکھا اے۔
۲۵۔ جدوں چیلیاں نہ آکھناں پئی اُوٹھ دا سوئی دے نکّے وچوں لنگھ جانا ایس توں سؤکھا اے پئی دھنی اسمان دی بادشاہی وچ وڑے۔
۲۶۔ یسوع نہ اوہناں ول ویکھ کے آکھیا پئی ایہ بندیاں توں ایہ سُنیا تاں بوہت حیران ہو کے آکھیا پئی فیر نجات کِنھوں مِل سکدی اے؟
۲۷۔ تد پطرس نہ اوہنوں آکھیا پئی ویکھ! اساں سبھ کجھ چھڈ دِتا لتہ تیرے مگر ٹُر نئیں ہو سکدا۔ پر رب جوگی سبھ کجھ ہو سکدا اے۔
۲۸۔ یسوع نہ اوہناں نوں آکھیا پئی میں تہانوں سچی آکھناں پئی جدوں نویں پیدایش وچ پئہاں۔ مُکدی گل ایہ پئی سانوں کیہ لبھہ گا؟
ابنِ انسان اپنہ جلالی تخت لُتہ بہوے گا، تاں تُسی وی، جہڑے پِچھے ٹُر پئے، باراں تختاں لُتہ بہ کے اسرائیل دے باراں قبیلیاں دا انصاف کرو
۲۹۔ لتہر کوئی، جنھہ گھراں نوں یاں بھراواں نوں، یاں بھین یاں پیؤ یاں یاں ماں یاں ووہٹی یاں بالاں یاں کھیتاں نوں میرے ناں گے۔
۳۰۔ پر بتھیرے پہلوں ولہ اخیری ہو جاؤن گے لتہ اخیری پاروں چھڈیا اے، اوہنوں سؤ گُنی مِلہ گا۔ لتہ اوہنوں ہمیشاں دی حیاتی مِلہ گی۔
پہلوں ولہ۔

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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).

Links:

- Matthew 19:1 Notes

<< | >>

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."

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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:

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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"

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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:

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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:

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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"

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Matthew 19:20

General Information:

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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:

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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.

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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.'

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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.

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1 The best ancient copies do not have Many are called, but few are chosen .

Chapter 20

1 ۱- اسمان دی بادشاہی اوس مالک وانگ اے جہڑا تڑکے نِکلیا تاں جو اپنے تاکستان وچ مزدور لاؤے۔ 2 ۲- لئے اوہنے مزدوراں نال اِک دینار
3 ۳- لئے اوہنے تیجے پہر دے نیڑے باھر جا کے ہوراں نوں وی بازار وچ بیکار کھلوتا ویکھیا۔ 4 ۴- اوہ نے آکھیا پئی تُسی وی میرے تاستان ول جاؤ لئے جو کجھ واجب اے، تہانوں دیواں گا۔
5 ۵- اوہ تُر گئے۔ فیر اوہنے چھیویں لئے نوویں لئے اوہناں نوں آکھیا پئی تُسی وی میرے تاستان ول جاؤ لئے جو کجھ واجب اے، تہانوں دیواں گا۔
6 ۶- لئے یارہویں پہر دے نیڑے فیر باھر گیا، لئے ہوراں نوں وی کھلوتا ویکھیا لئے اوہناں نوں آکھیا پئی پہر دے نیڑے باھر جا کے اُنج ای کیتا۔
7 ۷- اوہناں نے اوہنوں آکھیا پئی ایس لئی کیوں جو کِسے نے سانوں دیہاڑی لُئے نئیں رکھیا۔ اوہنے آکھیا پئی تُسی وی میرے تاکستان ول چلے جاؤ۔
8 ۸- جدوں شام ہوئی تاں تاکستان دے مالک نے اپنے کامے نوں آکھیا پئی اوہناں نوں آکھیا پئی تُسی وی میرے تاکستان ول چلے جاؤ۔
9 ۹- جدوں اوہ لَئے، جہڑے یارہویں پہر دے نیڑے مزدوراں نوں سد لئے پہلیاں توں لے کے پِچھلیاں تیکر، اوہناں نوں اوہناں دی دیہاڑی دے دے۔
10 ۱۰- پر جہڑے پہلوں لَئے سن، اوہناں سوچیا پئی خوڑے سانوں چوکھا ملے گا۔ پر اوہناں نوں لگے سن، تاں اوہناں نوں اِک دینار ای ملیا۔

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۱۲۔ ایہ آکھ کے پئی ایہناں پچھلیاں نے تاں اِکو ای گھنٹا کم کیتا[12] ۱۱۔ تد اوہ مالک دے برخلاف کُڑ کُڑ کرن لگ پئے۔[11]وی اِکو ای دینار ملیا۔
۱۳۔ پر مالک نے اوناں وچوں اِک نوں[13]اے لئے توں اوناں نوں ساڈے بروبر کر دِتا، جنھاں نے ساء دیہاڑی بھار ڈھَویا لئے ڈاھڈی دُھپ سہی۔
۱۴۔ چِنا تیرا[14]جواب دے کے آکھیا پئی او میاں! میں تیرے نال بہ انصافی نئیں پیا کردا۔ کیہ توں میرے نال اِکو دینار لُئے نئیں مُکایا سی؟
۱۵۔ یاں کیہ میں پابند ہاں[15]بن دا اے، پھڑ، لئے چلا جا۔ ایہ میری مرضی اے پئی چِنا تینوں دِتا اے، اونا ای اوناں پچھلیاں نوں وی دیواں۔
۱۶۔ ایسے طراں ای پِچھے پہلے[16]پئی اپنے مال نال جو چاہواں نا کراں؟ کیہ توں مینوں ایس لئی بُری نگاہ نال ویکھیا اے پئی میں نیک ہاں؟
۱۷۔ لئے یسوع یروشلیم نوں جاؤندیاں ہویاں باراں[17]ہو جاؤن گے لئے پہلے پِچھے۔ کیؤں جو بتھیرے سد لَئے گئے نیں، پر چُنے کجھ کجھ گئے نیں۔
۱۸۔ ویکھو! اسیں یروشلیم نوں جاؤندے ہاں۔ لئے ابنِ انسان سردار کاہناں لئے[18]چیلیاں نوں وکھرا لے گئیا لئے رستے وچ اوناں نوں آکھن لگا۔
۱۹۔ لئے اونوں بیگانیاں قوماں دے حوالے کرن گے۔ تاں جو اوہ[19]فقیہاں دے حوالے کیتا جاوے گا۔ لئے اوہ اونوں جانوں مارن دا حُکم دین گے۔
۲۰۔ تد زبدی دے پُتراں[20]اوہدے ٹھٹھے اُڈاؤن لئے اونوں کوڑے مارن لئے اونوں سُولی لُئے چاھڑن۔ لئے اوہ تیجے دیہاڑے موئیاں وچوں جیو پؤے۔
۲۱۔ اونے اونوں آکھیا پئی توں کیہ چاہؤنی ایں؟ اونے آکھیا، ایہوای پئی[21]دی ماں اپنے پُتراں نال اوہدے کول آئی لئے سِر نوا کے ترلا پاؤن لگی۔
۲۲۔ یسوع نے جواب دِتا پئی تسی نئیں جان دے، جو کجھ منگدے او؟[22]میرے ایہ دونویں پُتر تیری بادشاہی وچ تیرے سجے کھبے بہؤن۔
۲۳۔ اونے آکھیا پئی تسی میرا پیالہ[23]جہڑا پیالہ میں پیئن والا ہاں، کیہ تُسی پی سکدے او؟ اوناں نے آکھیا پئی ہاں، اسیں پی سکدے ہاں۔
پی لؤو گے۔ پر کِسے نوں سجے لئے کھبے بٹھاؤنا میرا کم نئیں۔ ایہ کم میرے اسمانی باپ دے ہتھ وچ اے پئی کِنھوں سجے لئے کِنھوں کھبے بٹھاؤنا
۲۵۔ پر یسوع نے اوناں نوں اپنے کول سد کے آکھیا، تسی[25] ۲۴۔ لئے باقی دس چیلے ایہ سُن کے اوناں دونواں بھرانواں نال رِنج ہَوئے۔[24]اے۔
۲۶۔ پر تہاڈے وچ انج نئیں ہَؤنا۔[26]جان دے او پئی غیر قوماں دے سردار اوناں لُئے حکم چلاؤندے نیں۔ لئے آگُو اوناں لُئے اختیار رکھدے نیں۔
۲۸۔ ایس کرکے[28] ۲۷۔ لئے جہڑا تہاڈے وچ آگُو بننا چاہؤے، اوہ سبھناں دا غلام بنے۔[27]سگوں جہڑا تہاڈے وچ اگوائی چاہؤے، اوہ تہاڈا خادِم بنے۔
۲۹۔[29]ابنِ انسان ایس لئی نئیں آیا پئی خدمت کراؤے۔ سگوں ایس لئی پئی خدمت کرے۔ لئے اپنی جان بتھیریاں جوگی فِدیہ وچ دیوے۔
۳۰۔ لئے ویکھو! دو انھے، جہڑے راہ کنڈے بیٹھے سن، ایہ سُن[30]لئے جدوں اوہ یریحو وچوں نکل رہئے سن تاں اک وڈی بھیڑ اوہدے مگر ٹُر پئی۔
۳۱۔ لئے لوکاں اوناں نوں جھڑکیا پئی چُپ رہن۔ پر اوہ[31]پور کے پئی یسوع لنگھ رہیا اے، آکھن لگے پئی او داؤد دے پُتر! ساڈے لُئے رحم کر۔
۳۲۔ لئے یسوع کھلو گیا۔ لئے اوناں نوں سد کے آکھیا، تُسی کیہ[32]وی کُرلاؤن لگ پئے پئی اے خداوند! داؤد دے پُتر! ساڈے لُئے رحم کر۔
۳۳۔[34] اوناں نے اونوں آکھیا، اے خداوند اسیں ایہوئی چاہؤنہاں پئی ساڈیاں اکھاں کھُل جان۔[33]چاہؤندے او پئی میں تہاڈے جوگی کراں؟
۳۴۔ یسوع نے ترس کھا کے اوناں دِیاں اکھاں نوں ہتھ لایا لئے اوہ یکدم ویکھن لگ پئے، لئے اوہدے مگر ٹُر پئے۔

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.

Links:

- Matthew 20:1 Notes

<< | >>

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"

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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:

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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:

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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"

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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:

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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 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"

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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.

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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"

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to give his life

To give one's live 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:

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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—

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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.

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[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.

Chapter 21

[1]۲۔ لتہ اوہناں نوں[2] ۱۔ لتہ جدوں اوہ یروشلیم دے نیڑے اپڑے لتہ زیتون دے پہاڑ لُتے بیت فجے دے کول لآئے۔ تد یسوع نے دو چیلیاں نوں گھلیا۔
آکھیا پئی اپنے سامہنے دے پنڈ وچ جاؤ۔ اوتھے اپڑدیاں ای تسی اِک کھوتی نوں بجھا ہویا لتہ اوہدے نال اِک جا ء نوں ویکھوگے۔ اوہناں نوں
۳۔ لتہ جیکر کوئی تہانوں کُجھ پُچھے تاں آکھیا جے پئی خداوند نوں ایہناں دی لوڑ اے لتہ اوہ چھیتی موڑ دیوے[3]کھول کے میرے کول لے آو۔
۵۔ صیّون دی دھی نوں آکھو پئی ویکھ! تیرا[5] ۴۔ ایھ ایس لئی ہویا پئی جو کجھ نبی دی راہیں آکھیا گیا سی، اوہ پورا ہووے پئی؛ [4]گا۔
۶۔ مُکدی گل پئی چیلے گئے لتہ جیویں[6]بادشاہ تیرے کول آؤندا اے۔ اوہ حلیم اے لتہ کھوتے لُتے سوار ہے۔ مطلب بال لُتے، سگوں لدّو بال لُتے۔
۷۔ لتہ اوہ کھوتی لتہ اوہدے بال نوں لے آئے۔ لتہ اپنے لیڑے اوہدے لُتے پلئے۔ لتہ اوہ اوہدے لُتے[7]یسوع نے اوہناں نوں حکم دِتا سی، اونویں ای کیتا۔
۹۔ لتہ بھیڑ،[9] ۸۔ لتہ بھیڑ دے بتھیرے لوکاں نے اپنے لیڑے رستے وچ وچھلئے لتہ ہورناں نے رُکھاں دِیاں ٹاہنیاں کٹ کے راہ وچ وچھائیاں۔[8]سوار ہویا۔
جہڑی اوہدے لگے لگ جاؤندی لتہ پِچھے پِچھے آؤندی سی، اُچی اُچی آکھدی سی؛ داؤد دے پُتر نوں ہوشعنا! دھن اے اوہ، جہڑا رب دے ناں
۱۰۔ لتہ جدوں اوہ یروشلیم وچ وڑیا تاں سارے شہر وچ رؤلا پے گئیا لتہ لوکی آکھن لگ پئے پئی ایھ[10]توں آؤندا اے اُوپری جہان لُتہوشعنا!
۱۲۔ لتہ یسوع نے پیکل وچ وڑکے اوہناں سبھناں نوں، جہڑے[12] ۱۱۔ لتہ بھیڑنے آکھیا پئی ایھ گلیلؔ دے ناصرت دا نبی یسوع اے۔[11]کون اے؟

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۱۳۔ لئے اونہاں نوں آکھیا، ایہ[13]اوتھے ویچ وٹ رہے سن، کڈھ دِتللہ سُنیاریاں دے تختہ لئے کبوتر ویچن والیاں دی پیڑیاں مُدھیاں کر دِتّیاں۔
۱۴۔ لئے انھے لئے لنگڑےپیکل وچ اوِدے کول[14]لکھیا اے پئی "میرا گھر دُعا دا گھر سداوے گا"۔ پر تُسی ایہنوں ڈاکُؤاں دِی کھوء بناؤندے او۔
۱۵۔ لئے جدوں سردار کاہناں لئے فقیہاں نے اوِدے انوکھے کم لئے مُنڈیاں نوں ہیکل وچ اُچی واج نال داؤد دے[15]لئے لئے اونہ اونہاں نوں چنگا کیتا۔
۱۶۔ لئے اونہوں آکھیا، توں سُن دا ایں پئی ایہ کیہ پئے آکھدے نیں؟ یسوع نے اونہاں نوں آکھیا۔[16]پُتر نوں ہوشعنا آکھدے ویکھیا تاں رِنج َہوئے۔
۱۷۔ لئے اوہ اونہاں نوں چھڈ کے شہر توں[17]ہاں۔ کیہ تساں کدی نئیں پڑھیا پئی؛ بالاں لئے دُدھ پِین والیاں دے مونھوں ٹُوں کامِل حمد کرائی۔
۱۹۔ لئے راہ وچ اِک[19] ۱۸۔ لئے جدوں سویرے جدوں اوہ شہر ول جا رہیا سی تاں اونہوں بھُکھ لگی۔[18]باھر بیت عنیاہ وچ گیا۔ لئے اوتھ ای رہیا۔ انجیر دا رُکھ ویکھ کے، اوِدے نیڑے گیا۔ لئے پتیاں باہجھوں اونہوں ہور کجھ نا دِسا۔ تاں اونہوں آکھیا پئی اگوں تینوں کدی وی پھل نا لگے۔ لئے
۲۱۔ یسوع نے[21] ۲۰۔ لئے چیلے ایہ ویکھ کے حیران َہوئے لئے آکھیا پئی انجیر دا رُکھ یکدم کیؤں سُک گیا۔[20]اوسے ویلے انجیر دا رُکھ سُک گیا۔
جواب دِتا ، میں تہانوں سچی آکھدا ہاں پئی جیکر تُسی ایمان رکھو، لئے شک نا کرو۔ تاں ایہوئی نئیں، سگوں ایس پہاڑ نوں وی آکھوگے
۲۳۔[23] ۲۲۔ لئے جو کجھ تسی بھروسے نال دعا وچ منگوگے، اوہ سبھ تہانوں مِل گا۔[22]پئی اُکھڑ جا لئے سمندر وچ جاپَے، تاں ایہ ہو جاوے گا۔
لئے جدوں اوہپکل وچ آن کے سکھاؤندا پیا سی، تاں سردار کاہناں لئے قوم دے وڈیریاں نے اوِدے کول آن کے آکھیا پئی ٹُوں کِہدے اختیار نال
۲۴۔ یسوع نے جواب وچ آکھیا پئی میں وی تہانوں اِک گل پُچھاں گا۔ جیکر[24]ایہ سبھ کجھ کرنا ایں؟ لئے ایہ اختیار تینوں کَیس دِتا اے؟
۲۵۔ "یوحنا دا[25]تسی مینوں اوِدا جواب دیؤگے تاں میں وی تہانوں جواب دیواں گا پئی کِہدے اختیار نال میں ایہ سبھ کجھ کرنا ہاں۔
بپتسما کِتھوں آیا؟ رب ولوں یاں انسان ولوں؟" لئے اوہ سبھ آپو وچ دھیان کرن لگ پئے پئی جیکر اسی آکھیا پئی رب ولوں، تاں اوہ
۲۶۔ لئے جیکر اسی آکھیا پئی انسان ولوں، تاں فیر سانوں لوکاں نوں مونھ دینا پوے[26]سانوں آکھ گا پئی فیر تسی یقین کیؤں نا کیتا؟
۲۷۔ مُکدی گل ایہ پئی اونہاں نے یسوع آکھیا پئی اسیں نئیں جان دے۔ تاں یسوع نے[27]گا۔ کیوں جو سبھ لوک یوحنا نوں نبی من دے نیں۔
۲۸۔ تہاڈا کیہ وچار اے؟ اِک[28]وی اونہاں نوں آکھیا پئی میں وی تہانوں نئیں دسدا پئی میں کِہدے اختیار نال ایہ سبھ کجھ کرنا ہاں۔
۲۹۔ اوِدے اگوں آکھیا پئی میں نئیں جاواں گا۔ پر پچھوں[29]شخص دے دو پُتر سن۔ اونہ پہلے نوں آکھیا پئی اج جا کے تاکستان وچ کم کر۔
۳۱۔ ایہناں دونواں وچوں کون اپنے[31] ۳۰۔ لئے فیر دوجے کول وی جا کے ایہو ای آکھیا۔ اونہ جواب دِتا پئی جانا واں۔ پر نا گیا۔[30]پشتا کے ٹُر گیا۔
پیؤ دا آکھا منیا؟ اونہاں آکھیا پئی پہلا۔یسوع نے اونہاں نوں آکھیا پئی میں تہانوں سچی آکھدا ہاں پئی چُنگی وان لئے کسبیاں تہاڈے توں پہلے
۳۲۔ کیوں جو یوحنا راستی دی راہیں تہاڈے کول آیا۔ لئے تساں اوِدے لُٹے بھروسا نا کیتا۔ پر[32]رب دی بادشاہی وچ وڑن دا حق رکھن گے۔
۳۳۔ اِک[33]چُنگی واناں لئے کسبیاں نے اوِدے لُٹے بھروسا کیتا۔ لئے تسی ایہ ویکھ کے مگروں وی نا پشتائے پئی تسی اوِدا بھروسا کر لیندے۔
پور گل سُنو۔ اِک مکان دا مالک سی۔ جنھ تاکستان لایا۔ لئے اوِدے آل دوالے حد بنھی لئے اوِدے وچ کولھو گڈیا لئے بُرج بنایا۔ لئے اونہوں
۳۴۔ لئے جدوں پھل دی رُت نیڑے آئی تاں اونہ اپنے نؤکراں نوں آتھڑیاں ول گھلیا[34]آتھڑیاں ہتھ آتھڑ لُٹے دے کے کِسےہور دیس نوں چلا گیا۔
۳۵۔ پر آتھڑیاں نے اوِدے نؤکراں نوں پھڑ کے کِسے نوں کُٹیا لئے کِسے نوں جانوں مار چھڈیا۔ لئے ک،سے نوں سنگسار[35]پئی اوِدا نؤنگا لے آؤن۔
۳۷۔ اخیر اونہ[37] ۳۶۔ فیر اونہ ہور نؤکراں نوں گھلیا، جہڑے اگلیاں نالوں چوکھ سن۔ اونہاں نے اونہاں دے نال وی اوہوئی کار کیتی۔[36]کیتا۔
۳۸۔ پر آتھڑیاں نے پُتر نوں ویکھ کے آپو وچ صلاح بنھی[38]اپنہ پُتر نوں اونہاں کول ایہ سوچ کے گھلیا پئی اوہ میرے پُتر دی تاں عزت کرن گے۔
۳۹۔ لئے اونہوں پھڑ کے تاکستان وچوں باھر کڈھیا لئے جانوں[39]پئی ایہوئی وارث اے۔ آؤ ایہنوں جانوں مار چھڈیئے لئے ایہدی میراث کھو لَیئے۔
۴۱۔ اونہاں نے اونہوں[41] ۴۰۔ مُکدی گل ایہ پئی جدوں تاکستان دا مالک آوے گا تاں اونہاں آتھڑیاں نال کیہ سلوک کرے گا۔[40]مار دِتا۔
۴۲۔[42]آکھیاپئی اوہ اونہاں نوں وی جانوں مار دیوے گا۔ لئے تاکستان ہورنان دے حولے کر دیوے گا۔ تاں جو اوہ اوِدا نؤنگا وقت سِر پُچاؤن۔
یسوع نے اونہاں نوں آکھیا پئی کیہ تسی ایہ نئیں پڑھیا پئی؛ جہڑا روڑا مِستریاں نے ردّ چھڈیا اوہوئی ٹُکر دا موڈھی بن گیا اے۔ ایہ رب
۴۳۔ ایس لئی میں تہانوں آکھنا ہاں پئی رب دی بادشاہی تہاڈے کولوں کھو لئی جاوے[43]ولوں ہویا اے لئے ساڈیاں اکھاں جوگی انوکھا اے۔
۴۴۔ لئے جہڑا وی اوس روڑے لُٹے دِگے گا، اوہ چُورا چُورا ہو[44]گی۔ لئے اِک دوجی قوم نوں دے دِتی جاوے گی، جہڑی اوِدے موافق ٹرے۔
۴۵۔ لئے جدوں سردار کاہناں لئے فریسیاں نے اوِدیاں تمثیلاں سُنیا تاں جان گئے[45]جاوے گا لئے جہدے لُٹے اوہ روڑا ڈِگے گا، اونہوں پیھ دیوے گا۔
۴۶۔ لئے اونہاں نے اونہوں پھڑن دا چارہ کیتا پر لوکاں تھون ڈردے نا پھڑ سکے۔ کیؤں جو اوہ اونہوں[46]پئی اوہ ایہ ساڈے ای بارے آکھدا اے۔
نبی من دے سن۔

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.

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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 had 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.

Links:

- Matthew 21:1 Notes

<< | >>

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:

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Matthew 21:4

General Information:

Here the author quotes the prophet Zechariah to show that Jesus fulfilled prophecy by riding a donkey into Jerusalem.

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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:

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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:

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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.

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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.'"

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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:

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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:

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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:

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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"

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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:

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Matthew 21:37

General Information:

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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.

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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"

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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.

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[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.

Chapter 22

[1]۲۔ اسمان دی بادشاہی اوس بادشاہ ورگی اے، جنھ اپنے پُتر دا ویاہ[2] ۱۔ لئے یسوع فیر کلام کرکے مثالاں وچ اونہاں نوں آکھن لگا پئی۔
۴۔ فیر اونہےہور[4] ۳۔ لئے اپنے غلاماں نوں گھلیا پئی جنھاں نوں سدیا ہویا اے، اونہاں نوں سد لیاؤن۔ پر اونہاںنے آؤن توں کن پھیریا۔[3]کیتا۔
غلاماں نوں ایھ آکھ کے گھلیا پئی اونہاں نوں آکھو پئی میں روٹی بنا لئی اے۔ میرے پلےہوئے ڈھگے لئے جنور ذبح ہو گئے نیں۔ لئے سبھ کجھ تیار
۶۔ لئے بقایاںنے[6] ۵۔ پر اونہاں ایھ گل وی کنوں مار دِتی لئے اپنی راہ ٹُر پئے۔ کوئی اپنی پیلی ول لئے کوئی اپنی سوداگری ول۔[5]اے۔ ویاہ وچ آؤ۔
۷۔ ایس گل لُئے بادشاہ نوں ڈاھڈی کؤڑ چڑھی لئے اپنی[7]اوہدے غلاماں نوں پھڑکے اونہاں نال چنگا سلوک نا کیتا۔ لئے جانوں وی مار دِتا۔
۸۔ تد اونہ اپنے غلاماں نوں آکھیا پئی ویاہ دی تیاریےہو گئی اے پر[8]فوج گھلکے اونہاں قاتلیاں نوں مار مُکایا۔ لئے اونہاں دا شہر ساڑ دِتا۔
۹۔ مُکدی گل اے پئی تسی گلیاں وچ جاؤ لئے جنھ وی لوک تہانوں لبھن، ویاہ وچ سد لیاؤ۔[9]اوہ، جنھاں نوں سدیا سی، ایس جوگے نا سن۔ [10]
۱۱۔ لئے جدوں بادشاہ پروہنیاں نوں[11] ۱۰۔ لئے اونہاں غلاماںنے شرکاں لُئے کھلوتےہر چنگے بُرے نوں کٹھا کیتا۔ لئے جنج گھر پروہنیاں نال بھر گیا۔
۱۲۔ اونہ اونہوں آکھیا او میاں! توں ویاہ دے کپڑے پائیوں بنا[12]ویکھن اندر وڑیا تاں اونہ اک بندا ویکھیا، جنھ ویاہ ولے کپڑے نئیں سن پلئے۔
۱۳۔ تد بادشاہنے نؤکراں نوں آکھیا پئی اوہدےہتھ پیر بنھ کے اونہوں باھر ہنیرے وچ سُٹ دیؤ۔ اوتھ رون لئے[13]ایتھ کیؤں آیا؟ پر اوہ چُپ رہیا۔
۱۵۔ تد فریسیاںنے جا کے آپو وچ صلاح کیتی پئی ایہنوں[15] ۱۴۔ کیوں جو سدےہوئےتے بتھیرے نیں، پر چُنےہوئے گھٹ نیں۔[14]کُرلاؤن ہووے گا۔
۱۶۔ لئے اونہاںنے اپنے چیلیاں نوں پرودیاں نال اوہدے کول گھلیا۔ تاں جو اونہوں آکھن پئی اے مرشد! اسیں جان[16]گلاں وچ کِنج پھسائیے۔
دےہاں پئی توں سچا ایں۔ لئے سچیائی نال رب دی راہ وکھاؤنا ایں لئے کِسے دی پرواہ نئیں کردا۔ کیوں جو توں بندیاں دا مُنھ نئیں ویکھدا۔ [17]
۱۸۔ یسوعنے اونہاں دی شرارت جان[18] ۱۷۔ مُکدی گل ایھ پئی سانوں دس پئی تیرا کیہ وچار اے؟ قیصر نوں خراج دینا روا اے یاں نئیں؟
۲۰۔ تد اونہ اونہاں[20] ۱۹۔ خراج والا سِکّا مینوں وکھاؤ۔ اوہ اِک دینار اوہدے کول لیئے۔[19]کے آکھیا، اے مکّارو! مینوں کیوں ازماؤندے او؟
۲۱۔ اونہاںنے آکھیا پئی قیصر دی۔ تد اونہ اونہاں نوں آکھیا، مُکدی گل ایھ پئی جو قیصر دا[21]نوں آکھیا پئی ایھ شکل لئے لِکھت کِہدی اے؟
۲۳۔ اوسے دیہاڑے[23] ۲۲۔ اوہ ایھ سُن کے ڈاھڈے حیران ہوئے لئے اوتھوں ٹل گئے۔[22]اے، قیصر نوں دیؤ لئے جو رب دا اے، رب نوں دیؤ۔
۲۴۔ اے مرشد! موسیٰنے آکھیا سی پئی جیکر کوئیبے اولاد ای[24]صدوقی، جہڑے قیامت دے انکاری سن، اوہدے کول لئے لئے پُچھیا پئی۔
۲۵۔ مُکدی گل ایھ پئی ساڈے وچ ست بھرا سن لئے[25]مرجئے تاں اوہدا بھرا اوہدی ووہٹی نال ویاہ کرے۔ لئے اپنے بھرا جوگی نسل ودھاوے۔
۲۶۔ ایسے طراں دوجا لئے تیجا وی[26]پہلا ویاہ کرکے مر گیا۔ لئے ایس سببوں پئی اوہدی اولاد نئیں سی، اپنی ووہٹی اپنے بھرا جوگی چھڈ گیا۔
۲۸۔ مُکدی گل ایھ پئی قیامت وچ اہناں ستاں وچوں اوہ کہدی ووہٹی ہووے[28] ۲۷۔ سبھناں چھیکڑ اوہ بی بی وی مر گئی۔[27]ستویں تیکر۔
۲۹۔ یسوعنے جواب وچ آکھیا، تسیں لِکھتاں لئے رب دی قدرت نوں نا جان دےہوئے[29]گی؟ کیوں جو اوہ تاں سبھناں دی ووہٹی بنی سی۔
۳۱۔ لئے[31] ۳۰۔ کیوں جو قیامت وچ لوکی نا تاں ویاہ کرن گے، نا ویاہے جاؤن گے۔ سگوں اسمان لُئے فرشتیاں وانگ ہؤن گے۔[30]کوتاہی کردے او۔
۳۲۔ میں ابراہیم دا رب لئے اسحاق دا رب لئے یعقوب دا[32]مؤیاں دی قیامت بارے ربنے جو تہانوں حکم دِتا، کیہ تسیں اوہ نئیں پڑھیا؟ پئی۔
۳۴۔ جدوں[34] ۳۳۔ لوکی ایھ سُن کے اوہدے سِیکھ توں ڈاھڈے حیران ہوئے۔[33]رب ہاں۔ اوہ تاں مؤیاں دا نئیں سگوں جیؤندیاں دا رب اے۔
۳۵۔ لئے اونہاں وچوں اِک فقیہنے ازماؤن پاروں اونہوں پُچھیا[35]فریسیاںنے ایھ سُنیا پئی اونہ صدقیاں دا مُنھ بند کر دِتا تاں اوہ کٹھےہو گئے۔
۳۷۔ اونہ اونہاں نوں آکھیا، ایھ پئی توں اپنے رب نوں اپنے سبھو دِل لئے[37] ۳۶۔ اے استاد! شرع وچ سبھناں تائیں وڈا حکم کہڑا اے؟ [36]پئی۔

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۳۹۔ لئے دوجا، جہڑا ایہدے ورگا اے پئی توں اپنہ گواہنڈی[39] ۳۸۔ وڈا لئے اگیترا حکم ایہوئی اے۔[38]اپنی جان لئے اپنی سبھو عقل نال پیار کر۔
۴۱۔ لئے جدوں فریسی کٹھیہو گئے[41] ۴۰۔ ایہناں ای دو حکماں لُئے سبھو تورات لئے نبیاں دِیاں لکھتاں دی نِیو اے۔[40]نال اپنہ وانگوں پیار کر۔
۴۳۔ اوہنہ اوہناں[43] ۴۲۔ پئی مسیح دے بارے تہاڈا کیہ وچار اے؟ اوہ کہدا پُتر اے؟ اوہناں آکھیا پئی داؤد دا۔[42]ناں یسوع نہ اوہناں نوں پُچھیا۔
۴۴۔ "رب نہ میرے خداوند نوں آکھیا پئی میرے[44]نوں آکھیا فیر کیکر داؤد روح دی ہدایت نال اوہنوں خداوند آکھدا اے، ایہ آکھ کے پئی۔
۴۵۔ مُکدی گل ایہ پئی جدوں داؤد اوہنوں[45]سچّے ہوئے۔ جدوں تیک پئی میں تیرے وَیرِیاں نوں تیرے پیراں دی چوکی پٹھ نا کر دیواں۔
۴۶۔ لئے کوئی اوہدے جواب وچ اِک اکھر وی نہ آکھ سکیا۔ لئے اوس دیہاڑے توں کِسے نوں[46]خداوند آکھدا اے ناں اوہ اوہدا پُتر کیکر اے؟
جُرات نا ہوئی پئی فیر اوہنوں سوال کرے۔

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).

Links:

- Matthew 22:1 Notes

<< | >>

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"

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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:

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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.

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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.

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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:

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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"

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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:

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Matthew 22:34

General Information:

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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:

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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.

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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.

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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.

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[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.'"

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[1]The best ancient copies do not have verse 14 (some copies add the verse after verse 12). Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, while you make a show of long prayers. You will therefore receive greater condemnation .

Chapter 23

[1] ۳- مُکدی گل [3] ۲- آکھیا پئی فقیہ تے فریسی موسیٰ دی گدّی اُتے بیٹھ نیں- [2] ۱- تد یسوع نے لوکاں تے اپنے چیلیاں نال گل کردیاں ہوئیاں-
۴- اوہ [4]ایہ پئی جو کجھ اوہ تہانوں آکھن اوہدے اُتے عمل کرو تے منّو- پر اوہناں ورگے کم نا کرو- کیوں جو اوہ آکھدے نیں، پر کردے نئیں-
اجیہے بھار بنھدے تے لوکاں دے موھڈیاں اُتے دھردے نیں، جہڑے چُکے نئیں جاؤندے- پر آپ اوہناں نوں اپنی اُنگل نال ہلاؤنا وی نئیں
۶- اوہ [6] ۵- اوہ سبھو کم لوکاں نوں وکھاؤن لئی کردے نیں- کیوں جو اوہ اپنے تویت چوڑے تے اپنے پُھمن وڈے بناؤندے نیں- [5]چاہؤندے-
۸- پر [8] ۷- تے بازاراں وچ کُرنشات تے بندیاں توں ربّی اکھواؤنا چنگا جان دے نیں- [7]ضیافتاں وچ چودھراء تے معبداں وچ اُچیاں تھانواں-
۹- تے دھرتی اُتے کِسے نوں اپنا پیؤ نا آکھو- کیوں جو [9]تُسیں ربّی نا اکھواؤ- کیوں جو تہادا مُرشد اِکو ای اے تے تُسیں سبھ آپو وچ بھرا او-
۱۱- جہڑا تہاڈے [11] ۱۰- تے نا تُسیں مُرشد اکھواؤ- کیوں جو تہاڈا مُرشد اکو ای اے یعنی مسیح- [10]تہاڈا پیؤ اکو ای اے، جہڑا اسمان اُتے اے-
۱۲- تے جہڑا وی اپنے آپ نوں وڈا بناوے گا، اوہ نِکا کیتا جاوے گا- تے جہڑا وی اپنے آپ نوں نِکا بناوے گا، [12]وچ وڈا اے، اوہ تہاڈا خادم ہووے-
۱۳- پر تہاڈے اُتے ہاڑا! اوئے فقیہو تے فریسیو! اوئے رِیا کارو! کیوں جو تسی اسمان دی بادشاہی دے بوہے لوکاں [13]اوہ وڈا کیتا جاوے گا-
۱۴- تہاڈے اُتے ہاڑا! اوئے فقیہو تے فریسیو! اوئے رِیا کارو! جہڑے [14]جوگی ڈھؤندے او- نا تاں آپ وڑدے او تے نا ای ہُڑناں نوں وڑن دیندے او-
۱۵- تہاڈے اُتے ہاڑا! [15]رنڈڑاں دے گھر کھا جاندے او تے وکھلے جوگی نمازاں نوں لمّا کردے او- ایس لئی تہانوں چوکھی سزا ہووے گی-
اوئے فقیہو تے فریسیو! اوئے رِیا کارو! کیوں جو تسی سموندر تے دھرتی اُتے بھؤندے او تاں جو کِسے نوں اپنا مُرید بناؤ- تے جدوں اوہ بن
۱۶- تہاڈے اُتے ہاڑا! اوئے انھ آگُوؤ! جہڑے آکھدے او پئی جیکر کوئی ہیکل [16]جاؤندا اے تاں اوہناں اپنے نالوں دُونا دوزخ دا حقدار بناؤندے او-
۱۷- اوئے نادانو تے انھیؤ! کہڑی [17]دی سونھ کھاوے تاں کجھ بُریائی نئیں- پر جیکر ہیکل دے سونھ دی سونھ کھاوے تاں اوہ پابند ہووے گا-
۱۸- فیر جیکر کوئی مذبحے دی سونھ کھاوے تاں کجھ [18]شئے وڈی اے؟ سونا یاں ہیکل، جہڑی پئی سونھ نوں وی پاک کر دیندی اے-
۱۹- اوئے انھیؤ! کہڑی شئے [19]بُریائی نئیں- پر جیکر اوس نذرانے دے، جہڑا اوہدے اُتے چاڑھیا جاوے، سونھ کھاوے تاں اوہدا پابند ہووے گا-
۲۰- مُکدی گل ایہ پئی جہڑا مذبحے دی سونھ کھاؤندا اے، اوہ [20]وڈی اے؟ نذرانا یاں مذبحا، جہڑا پئی نذرانے نوں وی پاک کر دیندا اے-
۲۱- تے جہڑا ہیکل دی سونھ کھاؤندا اے، اوہ اوہدے سمیت [21]اوہدے سمیت نذرانے دی وی سونھ کھاؤندا اے، جہڑا اوہدے اُتے چاڑھیا گیا اے-
۲۲- تے جہڑا اسمان دی سونھ کھاؤندا اے، اوہ رب دے تخت دی تے اوہدے اُتے بیہن والے دی [22]اوہدے وچ رہن والے دی وی سونھ کھاؤندا اے-
۲۳- تہاڈے اُتے ہاڑا! اوئے فقیہو تے فریسیو! اوئے رِیا کارو! کیوں جو پودنے تے سونف تے زِیرے اُتے تاں دسواں حصا [23]وی سونھ کھاؤندا اے-
دیندے او پر شرع دیاں بھاریاں گلاں یعنی نِیاں تے ترس تے ایمان توں نسدے او- چنگا ہؤندا پئی ایہ وی کردے تے اوہ وی نا چھڈدے- [24]
۲۵- تہاڈے اُتے ہاڑا! اوئے فقیہو تے فریسیو! اوئے رِیا کارو! [25]۲۴- اوئے انھ آگُوؤ! جہڑے مچھر تاں چھان دے او پر اُوٹھ سموچا کھا جاؤندے او-
۲۶- اوئے انھ فریسی! پہلوں پیالے تے [26]کیوں جو تسیں پیالے تے تھالی نوں اُتوں تاں دھؤ لیندے او پر اندر لُٹ مار تے بے پرہیزی بھری اے-
۲۷- تہاڈے اُتے ہاڑا! اوئے فقیہو تے فریسیو! اوئے رِیا کارو! کیوں جو تسی سفیدی [27]تھالی نوں اندروں دھؤ- تاں جو باھروں وی دھُپ جاوے-
[28] پھیری ہوئی قوّاراں ورگے او- جہڑیاں باھروں سوہنیاں دِسدِیاں نیں پر اندروں مؤیاں دِیاں مڑیاں تے ہر قسم دی گندگی نال بھریاں نیں-
۲۹- تہاڈے اُتے ہاڑا! اوئے [29]۲۸- ایسے طراں تسی وی اُتوں لوکاں نوں راستباز وکھالی دیندے او- پر اندروں رِیاکاری تے بے دینی نال بھرے او-
۳۰- تے آکھدے او پئی [30]فقیہو تے فریسیو! اوئے رِیا کارو! کیوں جو تسی نبیاں دِیاں قوّراں بناؤندے تے راستاں دے مزار سجاؤندے او-
۳۱- ایس طراں تسیں اپنے پاروں ایہ [31]جیکر اسیں اپنے پیؤ دادا دے زمانے وچ ہؤندے تاں نبیاں دا لہؤ وگان لئی اوہناں دے نال نا ہؤندے-
۳۳- اوئے سپّو! اوئے [33] ۳۲- مُکدی گل ایہ پئی اپنے پیؤ دادے دا سچّا بھر دیؤ- [32]گواہی دیندے او پئی اسیں نبیاں دے قاتلیاں دے پُتر ہاں-
۳۴- ایس لئی ویکھو! میں نبیاں تے عالِماں تے فقیہاں نوں تہاڈے کول گھلنا [34]افعی دی اولاد! تسیں دوزخ دے فتوے توں کیکر بچو گے-
ہاں- اوہناں وچوں کجھ نوں تسیں جانوں مارو گے تے کجھ نوں سُولی چاڑھو گے- تے کجھ نوں اپنے معبداں وچ کوڑے مارو گے تے شہرو شہر
۳۵- تاں جو سبھو بے گناہ لہؤ، جہڑا دھرتی اُتے وگیا، تہاڈے سِر آوے- راستباز ہابل دے لہؤ توں لے کے [35]اوہناں نوں دُکھ پُہچاؤندے پھِرو گے-
۳۶- میں تہانوں سچی آکھنا ہاں پئی ایہ سبھو [36]برکیاہ دے پُتر زِکریاہ دے لہؤ تیکر، جنھوں تساں ہیکل تے مذبحے دے وچکار جانوں ماریا-
۳۷- اے یروشلیم، اے یروشلیم! توں جہڑا نبیاں نوں جانوں مارنا ایں- تے جہڑے کول گھلے جاؤندے نیں، [37]کجھ ایسے پیڑھی اُتے آوے گا-

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اوہناں نوں سنگسار کرنا ایں۔ کِنی واری میں چاہیا پئی تیرے بالاں نوں کٹھا کراں۔ جیویں کُکڑی اپنے چوچیاں نوں کھمباں ہیٹھ کردی اے۔
۳۹ کیوں جو میں تہانوں آکھنا ہاں پئی ہُن توں تسی[39] ۳۸۔ ویکھو! تہاڈا گھر تہاڈے جوگی سُنجا چھڈ دِتا جاوے گا۔[38]پر توں نا چاہیا۔
مینوں اُکا نا ویکھوگے، جدوں تیک ایہ نا آکھوگے پئی مبارک اے اوہ، جہڑا رب دے ناں توں آؤندا اے۔

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).

Links:

- Matthew 23:1 Notes

<< | >>

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

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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.

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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.

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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

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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:

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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."

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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"

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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.

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[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.

Chapter 24

[1]۲۔ اوہنے جواب وچ اوہناں[2] ۱۔ لئے یسوع پیکل وچوں نِکل کے ٹُر گیا۔ لئے اوہدے چیلے اوہدے کول آئے تاں جو اوہنوں پیکل دِیاں ماڑِیاں وکھاؤن۔
نوں آکھیا، کیہ تسیں ایہ سبھو کجھ ویکھدے او؟ میں تہانوں سچی آکھدا ہاں پئی ایتھ اِک روڑا وی روڑے لُئے اُکا نا چھڈیا جاوے گا،
۳۔ لئے جدوں اوہ زیتون دے پہاڑ لُئے بیھ گیا تاں چیلے وکھریاں اوہدے کول آئلئے آکھیا۔ سانوں دس پئی ایہ سبھ[3]جنھوں سُٹیا نا جاوے گا۔
۴۔ تد یسوع نے جواب وچ اوہناں نوں آکھیا، خبردار! کوئی تہانوں[4]کجھ کدوں ہووے گا۔ لئے تیرے پرتن لئے جگ دے اخیر دا کیہ نشان اے؟
۶۔ تسیں[6] ۵۔ کیوں جو بتھیرے میرا ناں لے کے آؤن گے لئے آکھن گے پئی میں مسیح ہاں۔ لئے اوہ بتھیریاں نوں گمراہ کرن گے۔[5]ورغلاوے نا۔
۷۔ کیوں جو[7]جھگڑے لئے جھگڑے دی افواہ سنو گے۔ خبردار! گھابر نا جانا۔ کیوں جو ایہناں گلاں دا ہونا لازم اے۔ پر ایہ اخیر نا ہووے گی۔
۹۔ اوس[9] ۸۔ ایہ سبھ کجھ ایہ دُکھاں دا مُڈھاپا ای ہووے گا۔[8]دیس لُئے دیس چڑھائی کرے گا۔ لئے تھاں تھاں کال لئے وبا لئے زلزلے آؤن گے۔
۱۰۔ اوس[10]ویلے لوکی تہانوں دُکھ دین لئی پھڑواؤن گے۔ لئے جانوں مارن گے۔ لئے میرے ناں پاروں سبھ قوماں تہاڈے نال وَیر رکھن گِیاں۔
۱۱۔ لئے بتھیرے جھوٹے نبی اُٹھ کھلوؤن گے لئے[11]ویلے بتھیرے ٹھیڈا کھاؤن گے لئے اِک دوجے نوں پھڑواؤن گے لئے اِک دوجے نال وَیر رکھن گے۔
۱۳۔ پر جہڑا اخیر تیکر ڈٹیا[13] ۱۲۔ لئے بے دینی دے ودھ جان نال بتھیریاں دی محبت ٹھنڈی پے جاوے گی۔[12]بتھیریاں نوں گمراہ کرن گے۔
۱۴۔ لئے بادشاہی دی ایہ انجیل سبھو جگ وچ سُنائی جاوے گی۔ تاں جو سبھناں قوماں لئی گواہی[14]رہوے گا، اوہنوں ای نجات مِلے گی۔
۱۵۔ مُکدی گل ایہ پئی جدوں تسیں اوس مکروہ شئے نوں، جہدا ذکر دانی ایل نبی دی راہیں ہوئیا، پاک تھاں لُئے[15]ہووے۔ تد اخیر ہووے گا۔

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۱۷۔ لتہ جہڑے کوٹھ لُتہؤن اوہ گھروں کجھ لئین[17] ۱۶۔ تد جہڑے یہودیا وچ ہؤن، اوہ پہاڑ لُتہ نس جان۔[16]کھلوتا ویکھو (جہڑا پڑھے، جان لوے)۔
۱۹۔ اوہناں لُتہاڑا، جہڑیاں اوہناں دیہاڑیاں وچ[19] ۱۸۔ لتہ جہڑا پیلی وچ ہووے، اوہ اپنا چِگا لئین جوگی پِشاں نا مُڑے۔[18]جوگی تھلہ نا لتھن۔
۲۰۔ مُکدی گل ایہ پئی تسیں دعا کرو پئی تہاڈا نسنا پلہ یاں سبّت وچ نا ہووے۔[20]اُمید نال ہؤون گیاں۔ لتہ جہڑیاں دُدھ پیاؤن والیاں ہؤون۔
۲۲۔ لتہ جیکر[22] ۲۱۔ کیوں جو اوس ویلہ اجیہی وڈی مصیبت ہووے گی پئی جگ دے مُڈھ توں ہؤن تیکر نا کدی ہوئی لتہ نا کدی ہووے گی۔[21]
۲۳۔ تد جیکر[23]اوہ دیہاڑے گھٹ نا کیتہ جاؤندے تاں کسہ بندے بشر نوں نجات نا مِلدی۔ پر چُنہوئیاں جوگی اوہ دیہاڑے گھٹلئے جان گے۔
۲۴۔ کیوں جو جھوٹے مسیح لتہ جھوٹے نبی اُٹھ کھلؤن گے۔ لتہ[24]کوئی تہانوں آکھ پئی ویکھو مسیح ایتھہ اے یاں اوتھہ اے۔ تاں بھروسا نا کرنا۔
۲۵۔ ویکھو! میں اگیترے ای[25]اجیہے وڈے نشان لتہ انوکھ کم وکھاؤن گے پئی جیکر ہو سکیا تاں اوہ چُنہوئیاں نوں وی گمراہ کر دین گے۔
۲۶۔ مُکدی گل ایہ پئی جیکر لوکی تہانوں آکھن پئی ویکھو اوہ جنگل وچ اے۔ تاں باھر نا جانا۔ یاں ایہ پئی ویکھو[26]تہانوں دس دِتا اے۔
۲۷۔ کیوں جو جیویں بتی پورب توں چمک کے پچھم تیکر وکھالی دیندی اے، اونویں ای ابنِ[27]اوہ کھوٹھیاں وچ اے، تاں بھروسا نا کرنا۔
۲۹۔ لتہ یکدم اوہناں دیہاڑیاں دی مصیبت[29] ۲۸۔ جتھہ کِتہ لاش ہووے گی۔ اوتھہ گِدھاں وی کٹھیاں ہو جان گیاں۔[28]انسان دا پرتاوا ہووے گا۔
توں مگروں سورج نھیر ہو جاوے گا۔ لتہ چن اپنی رُشنائی نا دیوے گا لتہ تارے اسمان توں ڈِگن گے لتہ اسمان دِیاں طاقتاں ہلائیاں جان
۳۰۔ تد ابنِ انسان دا نشان اسمان لُتہ ظاہر ہووے گا۔ لتہ اوس ویلہ دھرتی دے سبھو قبیلے سینہ کُٹن گے۔ لتہ ابنِ انسان نوں وڈی[30]گیاں۔
۳۱۔ تد اوہ نرسنگیاں دی واج نال اپنہ فرشتیاں نوں گھلہ گا لتہ اوہ اسمان[31]قدرت لتہ ڈھیر جلال نال اسمانی بدلاں لُتہ آؤندیاں ویکھن گے۔
۳۲۔ُہن انجیر دے رُکھ توں ایہ مثال[32]دے اِک کنڈے توں دوجے کنڈے تیکر چواں پاسیوں لَیہ کے اوِندے چُنہویاں دی لوڑ پوری کرن گے۔
۳۳۔ ایسہ طراں تسیں وی[33]سِکھو۔ جیویں ای اوِدی ٹاہنی نرم ُہندی اے لتہ پتّر پھُٹدے نیں، تاں تسیں جان لیندے او پئی گرمی نیڑے اے۔
۳۴۔ میں تہانوں سچی آکھدا ہاں پئی جدوں تیکر[34]جدوں ایہ سبھو کجھ ویکھو تاں جان لئو پئی اوہ نیڑے، سگوں بُوہے لُتہ آن کھلوتا اے۔
۳۶۔ پر اوس[36] ۳۵۔ اسمان لتہ دھرتی ٹل جان گے، پر میریاں گلاں اُکّا نا ٹلن گیاں۔[35]ایہ سبھو نا ہو لؤے، ایہ پیڑھی اُکّا نا جاوے گی۔
۳۷۔ جیویں نوح دے دیہاڑیاں[37]دیہاڑے لتہ اوس ویلہ نوں کوئی نئیں جان دا۔ اسمان دے فرشتہ وی نئیں۔ پر اکلّا اسمانی باپ جان دا اے۔
۳۸۔ کیوں جو جیس طراں طوفان توں اگیترلے دیہاڑیاں وچ لوکی کھاؤندے پیندے لتہ[38]وچ ہوئیا، اوسہ طراں ابنِ انسان دا پرتاوا ہووے گا۔
۳۹۔ لتہ فِکرے رہِئے، جدوں تیکر پئی طوفان آن کے سبھناں[39]ویاہ کردے لتہ ویاہے جاؤندے سن، اوس دیہاڑے تیکر پئی نوح بیڑی وچ وڑیا۔
۴۰۔ اوس ویلہ پیلی وچ دو بندےہؤن گے۔ اِک نوں چُک لیا جاوے گا لتہ اِک[40]نوں وگالہ گئیا۔ اوسہ طراں ابنِ انسان دا پرتاوا وی ہووے گا۔
۴۲۔ مُکدی[42] ۴۱۔ دو بیبیاں چکی پیھ رہیاں ہؤن گیاں۔ اِک نوں چُک لئیا جاوے گا لتہ اِک نوں چھڈ دِتا جاوے گا۔[41]نوں چھڈ دِتا جاوے گا۔
۴۳۔ پر تسیں ایہ جان دے او پئی جیکر[43]گل ایہ پئی جاگدے رہِؤو۔ کیوں جو تسیں نئیں جان دے پئی تہاڈا خداوند کہڑے دیہاڑے آوے گا۔
۴۴۔ ایس لئی تسیں وی[44]گھر دے مالک نوں پتا ُہؤندا پئی چور کِس ویلے آوے گا، تاں اوہ ضرور جاگدا رہندا۔ لتہ چور نوں وڑن نا دیندا۔
۴۵۔ مُکدی گل ایہ پئی اوہ وفا دار لتہُشیار غلام کون[45]تیار رہِؤ۔ کیوں جو جہڑے ویلہ تہاڈے وچار وی نئیں ہؤنا، ابنِ انسان آ جاوے گا۔
۴۶۔ دھن اوہ غلام اے، جنھوں آقا آن کے انج[46]اے،جِنھوں (اوِدے) آقانہ اپنہ گھر جوگی مِتھیا، تاں جو ویلہ سِر اوہناں نوں روٹی کھواوے۔
۴۸۔ پر جیکر بُرا غلام اپنہ من اندر[48] ۴۷۔ میں تہانوں سچی آکھدا ہاں پئی اوہ اوہنوں اپنہ سبھو مال دا مختار بنا دیوے گا۔[47]ای کردا ویکھہ۔
۵۰۔[50] ۴۹۔ لتہ اپنہ سنگی غلاماں نوں مارن لگ پوے لتہ شرابیاں نال کھاوے پیوے۔[49]آکھ پئی میرے آقا دے آؤن وچ چوکھا چِر باقی اے۔
۵۱۔ لتہ اوہنوں وڈھ دیوے گا۔ لتہ اوِدا حصا رِیا[51]تاں اوس غلام دا آقا، اوس دیہاڑے پئی جدوں اوہنوں وچار وی نا ہووے، آن کھلووے گا۔
کاراں نال مِتھہ گا۔ اوتھہ رؤنا لتہ دند پیہنا ہووے گا۔

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)

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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."

Links:

- Matthew 24:1 Notes

<< | >>

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"

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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:

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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"

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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:

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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:

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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:

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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"

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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:

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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"

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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:

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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:

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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:

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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.

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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.'

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[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."

Chapter 25

[1]۲۔ اوہناں وچ[2] ۱۔ تد اسمان دی بادشاہی اوہناں دس کواریاں وانگ ہووے گی، جہڑیاں اپنیاں مشالاں‌لے کے دُولھ دے جی آیاں نُوں ٹُریاں۔
۴۔ پر عقل وندا‌ں‌نے اپنیاں مشالاں[4] ۳۔ جہڑیا‌ں‌بے عقل سن، اوہناں مشالاں لئیاں پر تیل اپنے نال نا لئیا۔[3]پنج‌بے عقل لتے پنج عقل وند سن۔
۶۔[6] ۵۔ جدوں دُولھ‌نے واہوا چِر لایا تاں سبھناں نوں نیندر دے‌ُہلارے آؤن لگے لتے اوہ سَوں گئیاں۔[5]دے نال اپنیاں کُپیاں وچ تیل وی‌لے لئیا۔
۷۔ ایس گل لُتے اوہ سبھو کُواریاں جاگ کے اپنیاں مشالاں[7]ادھی راتِیں دُھم‌پے گئی پئی ویکھو دُولھا آؤندا پیا اے، اوہدے جی آیاں نوں نِکلو۔
۸۔ لتے‌بے عقلا‌ں‌نے عقل وندا‌ں نوں آکھیا پئی اپنے تیل وچوں سانوں وی کجھ دیؤ۔ کیوں جو ساڈیاں مشالاں[8]نوں سِدھا کرن لگیاں۔
۹۔ عقل وندا‌ں‌نے جواب وچ آکھیا پئی خؤرے ایہ ساڈے لتے تہاڈے دُونواں جوگی بتھیرا نا ہووے۔ ایس لئی چنگا اے[9]بُجھدِیاں پیاں نیں۔
۱۰۔ جدوں اوہ گئیاں تاں دُولھا اپڑ کے آن کھلوتا لتے اوہ جہڑیاں تیار سن اوہدے نال ویاہ وچ رل[10]پئی تسیں ویچن والیاں کول جاؤ لتے‌لے آؤ۔
۱۲۔ پر[12] ۱۱۔ فیر اوہ دُوجیاں کواریاں وی آیاں۔ لتے آکھن لگیاں پئی اے خداوند! اے خداوند! ساڈے جوگی بُوہا لاہ۔[11]گیاں لتے بُوہا ڈُھپ گیا۔
۱۳۔ ایس لئی جاگدے رہؤ۔ کیوں جو تسیں نا اوس دیہاڑ[13]اوہنے جواب وچ آکھیا، میں تہانوں سچی آکھدا ہاں پئی میں تہانوں نئیں جان دا۔
۱۴۔ کیوں جو ایہ اِنج اے جِنج اِک بندے‌ نے کِسے‌ہؤر دیس ول جاؤندے ویلے غلاماں نوں سد کے اپنا[14]نوں جان دے او لتے نا اوس ویلے نوں۔
۱۵۔ اِک نوں پنج قنطار دِتے، دُوجے نوں دو لتے تِیجے نوں اِک‌ـ‌ہر کِسے نوں اوہدے میچے دا دِتا۔ لتے سفر لُتے روانا ہو[15]مال اوہناں دے حوالے کیتا۔
۱۷۔ ایسے طراں جنھوں دو مِلے سن، اوہنے[17] ۱۶۔ جنھوں پنج قنطار مِلے سن، اوہ یکدم گئیا لتے اوہناں دا لین دین کر کے پنج ہؤر کما لَئے۔[16]گئیا۔
۱۹۔ بتھیری مُدّت مگروں وہناں[19] ۱۸۔ پر جنھوں اِک مِلیا سی، اوہنے جا کے مِٹی کھَوتری لتے اپنے مالک دا قنطار دب دِتا۔[18]وی دو ہؤر کما لَئے۔
۲۰۔ جنھوں پنج مِلے سن، اوہ پنج قنطار ہؤرلے کے حاضر ہوئیا۔ لتے آکھیا پئی اے مالک!‌[20]غلاماں دا آقا آیا لتے اوہناں توں پُچھ پڑتیت کرن لگا۔
۲۱۔ اوہدے مالک‌نے اوہنوں آکھیا پئی اے نیک لتے دیانت دار غلام! شاوا![21]توں مینوں پنج قنطار دِتے سن، ویکھ میں پنج ہؤر کما لَئے نیں۔
۲۲۔ لتے جنھوں دو قنطار مِلے سن، اوہنے[22]توں گھٹ وچ دیانتدار نِکلیا۔ میں چوکھا تیرے‌ہتھ حوالے کراں گا۔ اپنے مالک دی خوشی وچ رل جا۔
۲۳۔ اوہدے مالک‌نے اوہنوں آکھیا پئی[23]وی حاضر ہو کے آکھیا پئی اے خداوند! توں مینوں دو قنطار دِتے سن، ویکھ میں دو ہؤر کما لَئے نیں۔
۲۴۔[24]اے نیک لتے دیانت دار غلام! شاوا! توں گھٹ وچ دیانتدار نِکلیا۔ میں چوکھا تیرے‌ہتھ حوالے کراں گا۔ اپنے مالک دی خوشی وچ رل جا۔

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تد اوہ وی، جنھوں اِک قنطار مِلیا سی، حاضر ہویا لئے آکھن لگا۔ اے آقا! میں تینوں جان دا ہاں پئی توں بوہت ڈاھڈا بندا ایں۔ جہڑا پئی
۲۵۔ مُکدی گل ایھ پئی میں ڈر دے مارے جا کے[25]جتھ نئیں ہِیجیا، اوتھوں وی وڈھدا اے، لئے جتھ نئیں کھلاریا، اوتھوں وی کٹھا کردا اے۔
۲۶۔ اوہدے مالک نے جواب وچ اوہنوں آکھیا پئی اوئے شریر لئے نِکمے[26]تیرا قنطار مِٹی وچ دب دِتا۔ ویکھ! جو کجھ تیرا سی، اوہ ایھ پئیا اے۔
۲۷۔ مُکدی گل ایھ پئی[27]غلام! توں جان دا سیں پئی میں جتھ نئیں ہِیجیا، اوتھوں وڈھدا ہاں لئے جتھ نئیں کھلاریا، اوتھوں کٹھا کردا ہاں۔
۲۸۔ مُکدی گل[28]فیر تاں تینوں چاہیدا سی پئی میری رقم ساہوکاراں نوں دے چھڈدا۔ تاں میں آن کے، جو میرا اے، سُود سمیت وصولدا۔
۲۹۔ کیوں جو جہدے کول کجھ ہیگا، اوہنوں ہؤر دِتا[29]ایھ پئی اہدے کولوں ایھ قنطار لے لؤ لئے جہدے کول دس قنطار نیں، اوہنوں دے دیؤ۔
[30]جاوے گا۔ لئے اوہدے کول چوکھا ہو جاوے گا۔ پر جہدے کول کجھ نئیں، اوہدے کولوں اوہ وی کھوہ لئیا جاوے گا، جو کجھ اوہدے کول اے۔
۳۱۔ جدوں ابنِ انسان اپنے جلال وچ آوے گا۔ لئے[31] ۳۰۔ لئے ایس نِکمے غلام نوں باھر نھیرے وچ سُٹ آؤو۔ اوتھے رؤنا لئے دنداں دا پِیھنا اے۔
۳۲۔ لئے سبھو قوماں اوہدے لگے کٹھیاں کیتیاں جان گئیاں۔ لئے اوہ اِک نوں[32]فرشتہ اوہدے نال ہؤن گے۔ تد اوہ اپنے جلالی تخت لُئے ہوے گا۔
۳۳۔ لئے بھیڈاں نوں اپنے سجے لئے بکریاں نوں اپنے کھبے پاسے[33]دُوجی توں وکھ کرے گا۔ جیویں ایالی بھیڈاں نوں بکریاں توں وکھ کردا اے۔
۳۴۔ تد بادشاہ اوہناں نوں، جہڑے اوہدے سجے پاسے ہؤن گے، آکھے گا۔ پئی آؤو میرے باپ دے دھنی لوکو۔ جہڑی بادشاہی مُڈھ[34]کھلاھرے گا۔
۳۵۔ کیوں جو میں بھُکھا سان، لئے تساں مینوں کھاؤن نوں دِتا۔[35]توں اگیتری تہاڈے جوگی تیار کیتی گئی اے، اوہنوں بخرے وچ لے لؤ۔
۳۶۔ ننگا ساں، لئے تساں میرا تن ڈھکیا۔ میں[36]میں ترہایا ساں، لئے تساں مینوں پیئن نوں دِتا۔ میں پردیسی ساں لئے تسیں میرا چاء کیتا۔
۳۷۔ تد راستباز اوہدے جواب وچ آکھن گے پئی اے خداوند![37]بیمار ساں، لئے تسیں میری پرواہ کیتی۔ قیدی ساں لئے تسیں میری خبر لئی۔
۳۸۔ لئے کدوں اسیں تینوں پردیسی ویکھیا لئے تیری[38]کدوں اسیں تینوں بھُکھا ویکھیا لئے کھاؤن نوں دِتا؟ لئے ترہایا ویکھیا لئے پیئن نوں دِتا؟
۴۰۔ بادشاہ جواب وچ[40] ۳۹۔ یاں کدوں اسیں تینوں بیمار یا قدی ویکھ کے تیرے کول لئے؟ [39]بھال کیتی؟ یاں ننگا ویکھیا لئے تن ڈھکیا؟
اوہناں نوں آکھ گا پئی میں تہانوں سچی آکھدا ہاں کیوں جو تسیں میرے اہناں نِکے بھرانواں وچوں کِسے اِک نال اِنج کیتا تاں اوہ میرے
۴۱۔ تد اوہ اوہناں نوں وی، جہڑے اوہدے کھبے پاسے ہؤن گے، آکھے گا پئی اوئے لعنتیو! میرے اگوں اوس ہمیشاں دی اگ وچ چلے[41]نال ای کیتا۔
۴۲۔ کیوں جو میں بھُکھا ساں، لئے تسیں مینوں کھاؤن نوں نا دِتا۔[42]جاؤ، جہڑی شیطان لئے اوہدے فرشتیاں جوگی تیار کیتی گئی اے۔
۴۳۔ پردیسی ساں لئے تسیں میری پرواہ نا کیتی۔ ننگا ساں لئے تسیں میرا تن نا ڈھکیا۔ بیمار[43]ترہایا ساں لئے تسیں مینوں پیئن نوں نا دِتا۔
۴۴۔ تد اوہ جواب وچ آکھن گے پئی اے خداوند کدوں اسیں تینوں بھُکھا یا ترہایا یاں پردیسی[44]لئے قیدی ساں لئے تسیں میری خبر نا لَئی۔
۴۵۔ تد اوہ اوہناں نوں جواب وچ آکھ گا پئی میں تہانوں سچی آکھدا[45]یاں ننگا یاں بیمار یاں قیدی ویکھیا لئے تیری تیری خدمت نا کیتی؟
۴۶۔ لئے ایھ ہمیشاں دے عذاب وچ جان گے[46]ہاں پئی کیوں جو تسیں اہناں نِکیاں وچوں کِسے اِک دے نال نا کیتا تاں میرے ای نال نا کیتا۔
پر راستباز ہمیشاں دی حیاتی وچ۔

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.

Links:

- Matthew 25:1 Notes

<< | >>

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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:

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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:

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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"

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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

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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"

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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"

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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:

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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:

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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"

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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:

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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"

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[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."

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[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, "Prophesy 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.

Chapter 26

۲- تسیں جان دے او پئی دو دیہاڑے مگروں[2] ۱- لئے اِنج ہویا پئی جدوں یسوعؑنے ایہ سبھو گلاں آکھ سنائیاں تاں اوہنہ اپنہ چیلیا نوں آکھیا۔[1]
۳- تد سردار کاہن لئے قوم دے وڈیرے قیافا ناں دے[3]فسَح ہووے گا۔ لئے ابنِ انسان پھڑوایا جاوے گا۔ تاں جو اوہنوں سُولی چاڑھیا جاوے۔
۵- پر آکھدے سن پئی عید وچ نئیں۔[5] ۴- لئے صلاح کیتی پئی یسوع نوں توکھ نال پھڑکے جانوں مارِیئے۔[4]سردار کاہن دے ڈیرےتے کٹھےَہوئے۔
۷- تاں اِک بی بی سنگِ[7] ۶- لئے جدوں یسوع بیت عنیاہ وچ شمعون کوڑھی دے گھر وچ سی۔[6]کیوں جو لوکاں وچ فسادپَے جاوے گا۔
۸- لئے چیلے ایہ ویکھ کے[8]مرمر دے عِطر دان وچ ماہنگا عِطرلے کے وِدے کول آئی۔ لئے جدوں اوہ روٹی کھاؤن بیٹھا تاں اوہدے سِر وچ پایا۔
۱۰- یسوع[10] ۹- کیوں جو ایہ چوکھا ماہنگا وِکدا لئے اہدی کمائی ماہتڑاں وچ ونڈی جاؤندی۔[9]رِنج َہوئے لئے آکھن لگے۔ ایہ کیؤں ضائع کیتا گیا۔
۱۱- کیؤں جو ماہتڑ[11]نے ایہ جان دےَہوئیاں اوہناں نوں آکھیاپئی ایس بی بی نوں کیؤں ستاؤندے او؟ اہنہ تاں میرے نال نیکی کیتی اے۔
۱۲- کیؤں جو اہنہ میرے جُسّہ لُئے عِطر پاکے میرے دفناوے جوگی کیتا اے۔[12]تاں سداں تہاڈے کول نیں۔ پر میں تہاڈے کول ہمیشاں نئیں۔
۱۳- میں تہانوں سچی آکھدا ہاں پئی سبھو جگ وچ، جِتھ وی ایس انجیل دا پرچار ہووے گا، ایہ وی، جو کجھ اہنہ کیتا، اہدی یادگاری[13]
۱۵- لئے آکھیا پئی[15] ۱۴- تد اوہناں باراں وچوں اِک، جہدا ناں یہوداہ اسکریُوتی سی۔ سردار کاہناں دے کول اپڑیا۔[14]جوگی آکھیا جاوے گا۔
۱۶- لئے اوہ اوسے ویلے اوہنوں[16]جیکر میں اوہنوں تہاڈےتھ حوالے کرا دیواں تاں مینوں کیہ مِلے گا؟ لئے اوہناں‌نے اوہنوں تِیہ مِثقال تول کے دِتے۔
۱۷- لئے عیدِ فطیر دے پہلے دیہاڑے چیلیاں‌نے یسوع دے کول آن کے آکھیا؛ توں کیہ چاہؤنا اے؟ پئی اسیں[17]پھڑواؤن دا موقعا لبھن لگ پئیا۔
۱۸- اوہنہ آکھیا؛ شہر وچ فلانہ بندے دے کول جاکے اوہنوں آکھو پئی مُرشد دا فرمان اے۔[18]تیرے جوگی فسَح کھاؤن دی تیاری کرِیئے؟
۱۹- لئے جیویں یسوعؑنے چیلیاں نوں حُکم دِتا سی، اوہناں‌نے اونویں[19]"میرا ویلا نیڑے اے۔ میں اپنہ چیلیاں نال تیرے گھر فسَح کرنی اے"۔
۲۱- لئے جدوں اوہ کھا رہِئے سن تاں اوہنہ آکھیا؛[21] ۲۰- جدوں دِن ڈُبیا تاں اوہ باراں چیلیاں دے نال کھاؤن بیٹھا۔[20]ای کیتا۔ لئے فسَح تیار کیتی۔
۲۲- لئے اوہ چوکھہ رِنج َہوئے لئےہر کوئی اوہنوں آکھن لگا؛ اے خداوند![22]میں تہانوں سچی آکھنا ہاں پئی تہاڈے وچوں اِک مینوں پھڑواوے گا۔
۲۴- ابنِ انسان تاں[24] ۲۳- اوہنہ جواب وچ آکھیا؛ جہڑا میرے نال تھالی وچ ہتھ پاؤندا اے، اوہوئی مینوں پھڑواوے گا۔[23]کیہ میں تاں نئیں؟
جیویں اوہدے ولوں لِکھیا اے، جاؤندا اے۔ پر ہاڑا اوس بندے لُئے، جہدی راہِیں ابنِ انسان پھڑوایا جاؤندا اے۔ جیکر اوہ بندا نا ای جمدا تاں
۲۵- تد اوہنوں پھڑواؤن والا یہوداہ کُو پئیا لئے آکھیا؛ ربّی! کیہ میں تاں نئیں؟ اوہنہ اوہنوں آکھیا؛ تُوں آپ ای[25]اوہدے جوگی ایہ چنگا َہؤندا۔
۲۶- جدوں اوہ روٹی کھا رہِئے سن تاں یسوعؑنے روٹی لئی لئے برکت دِتی لئے پنھی لئے چیلیاں نوں دےکے آکھیا؛ لؤ! کھاؤ! ایہ[26]آکھ دِتا اے۔
۲۸- کیؤں جو نوّیں عہد دا ایہ[28] ۲۷- فیر پیالا پھڑکے شُکر کیتا لئے اوہناں نوں دےکے آکھیا؛ تسیں سبھو ایہدے وچوں پیؤو۔[27]میرا جُسّا اے۔
۲۹- لئے میں تہانوں آکھدا ہاں پئی انگور دے ایس شِیرے[29]میرا لہؤ اے، جہڑا بتھیریاں جوگی گناہواں دی معافی واسطے وگایا جاؤندا اے۔
۳۰- لئے اوہ گیت گاؤندےَہوئے زیتون دے[30]نوں فیر نا پیؤاں گا۔ اوس دیہاڑے تیکر پئی تہاڈے نال اپنہ باپ دی بادشاہی وچ نوّاں نا پیِہواں۔
۳۱- تد یسوعؑنے اوہناں نوں آکھیا پئی تسیں سبھو ایسہ راتِیں میرے ولوں ٹھیڈا کھاؤوگے۔ کیؤں جو لکھیا اے پئی میں[31]پہاڑ ول ٹُر پئے۔
۳۳- [33] ۳۲- پر میں اپنہ جِیو پئین مگروں تہاڈے توں اگیترا گلِیلَ ول جاؤاں گا۔[32]ایالی نوں ماراں گا لئے اِجڑ دِیاں بھیڈاں کھلّر جاؤن گِیاں۔
۳۴- یسوعؑنے اوہنوں آکھیا؛ میں تینوں سچی آکھدا ہاں[34]ایس گل لُئے پطرسؑنے جواب وچ اوہنوں آکھیا۔ پئی مینوں تاں اُکّا ٹھیڈا نا لگے گا۔
۳۵- پطرسؑنے اوہنوں آکھیا؛ جیکر تیرے نال مینوں مرنا[35]پئی ایسہ راتِیں کُکڑ دی بانگ توں اگیترے توں تِن واری میرا انکاری ہووِیں گا۔
۳۶- تد یسوع اوہناں دے نال جتسمنی ناں[36]وی پؤے تاں فیر وی تیرا انکاری نا ہوواں گا۔ لئے سبھناں چیلیاں‌نے وی ایسہ طراں ای آکھیا۔
۳۷- لئے پطرس لئے زبدی دے[37]دی اِک تھاں اپڑیا۔ لئے چیلیاں نوں آکھیا؛ ایتھ ای بیٹھ رہؤو۔ جدوں تیکر پئی میں اوتھ جاکے دعا کر لؤاں۔
۳۸- تد اوہنہ اوہناں نوں آکھیا؛ میری جان مرن اخیر تائیں دُکھی اے۔[38]دونواں پُتراں نوں نال‌لے جاکے دُکھی لئے ڈاھڈاہ چین َہؤن لگ پئیا۔
۳۹- لئے کجھ اگے ودھ کے مُنھ پرنہ ڈِگ کے دعا کیتی لئے آکھیا؛ اے میرے باپ! جیکر ہو سکدا[39]تسیں ایتھ کھلؤو لئے میرے نال جاگدے رہؤو۔
اے تاں ایہ پیالا میتھوں ٹِیل جاوے۔ تاں وی اوسہ طراں نا ہووے پئی جیویں میں چاہؤندا ہاں۔ سگوں اوسہ طراں، جیویں توں چاہؤندا ایں۔
۴۱- [41] ۴۰- تد چیلیاں کول آیا لئے اوہناں نوں سُتَہوئے ویکھیا۔ لئے پطرس نوں آکھیا پئی کیہ تسیں میرے نال اِک گھڑی وی نا جاگ سکے؟ [40]
۴۲- فیر اوہنہ دوجی واری جاکے دعا کیتی لئے آکھیا؛[42]جاگو لئے دعا کرو۔ تاں جو ازمائش وچ نا پؤو۔ روح تاں تگڑی اے پر جُسّا ماڑا اے۔
۴۳- لئے فیر آن کے اوہناں نوں سُتَہوئے[43]اے میرے باپ! جیکر ایہ میرے پِیتیؤں بِنا میتھوں نئیں ٹِیل سکدا تاں تیری ای مرضی پوری ہؤوے۔
۴۴- لئے اوہناں نوں چھڈکے فیر چلا گیا۔ لئے فیر اوہوئی گل آکھکے تِیجی واری[44]ویکھیا۔ کیؤں جو اوہناں دِیاں اکھاں نیندر نال بھریاں سن۔

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۴۵۔ تد چیلیاں دے کول آن اوہناں نوں آکھیا؛ ہُن سُتے رہُو۔ تے ارام کرو۔ ویکھو! اوہ گھڑی آن کھلوتی اے پئی ابنِ انسان[45]دعا کیتی۔
۴۷۔ اوہ ایھ آکھ ای رہیا سی پئی ویکھو![47] ۴۶۔ اُٹھو۔ چلیئے۔ ویکھو! مینوں پھڑواؤن والا نیڑے ای اے۔[46]گنہیاں دےہتھ حولے کیتا جاوے گا۔
یہوداہ، جہڑا اوہناں باراں وچوں اِک سی، آیا تے اوہدے نال اِک وڈا جتھ تلواراں تے ڈانگاں‌لے کے سردار کاہناں تے قوم دے وڈیریاں ولوں آن
۴۹۔ تے اوتھے[49] ۴۸۔ اوہنے پھڑواؤن والے‌نے اوہناں نوں ایھ نشانی دسی سی پئی جنھوں میں چُمّاں گا، اوہوئی اے تے اوہنوں پھڑ لینا۔[48]کھلوتا۔
۵۰۔ یسوع‌نے اوہنوں آکھیا؛ او میاں! توں کِتھوں تیک[50]ای یسوع دے کول آن کے اوہنوں آکھیا؛ اے ربّی! سلام تے اوہنوں مکر نال چُمّ لئیا۔
۵۱۔ تے ویکھو! یسوع دے سنگیاں وچوں اِک‌نےہتھ ودھا کے اپنی تلوار[51]اپڑ گئیا! ایس گل لُتے اوہناں‌نے یسوع دے کول آن کے اوہنوں پھڑ لئیا۔
۵۲۔ تد یسوع‌نے اوہنوں آکھیا؛ اپنی تلوار نوں اوہدی تھانویں رکھ۔ کیؤں جو[52]کڈھی تے سردار کاہن دے غلام لُتے چلا کے اوہدا کن وڈھ دِتا۔
۵۳۔ تیرا کیہ وچار ایھ پئی میں اپنے باپ دی مِنت نئیں کر سکدا؟ تے اوہ[53]اوہ سبھو، جہڑے تلوار چلاؤندے نیں، تلوار نال ای مرن گے۔
۵۴۔ پر اوہ لِکھتاں پئی ایویں ای ہُنا لازمی اے، کیکر پورِیا ہُن گئیاں؟[54] فرشتیاں دِیاں باراں فوجاں ایسے ای ویلے میرے جوگی گھلے گا۔[55]
۵۵۔ اوسے ای گھڑی یسوع‌نے جتھ نوں آکھیا پئی تسیں تلواراں تے ڈانگاں‌لے کے مینوں اِنج پھڑن آئے او پئی جیویں میں کوئی ڈاکُو ہاں۔ میں
۵۶۔ پر ایھ سبھ ایس لئی ہوئیا تاں جو نبیاں دِیاں لِکھتاں پورِیاں ہُن۔[56]روز پیکل وچ بیھ کے سِیکھ دیندا ساں تے تسین مینوں نا پھڑیا۔
۵۷۔ پر یسوع نوں پھڑن والے اوہنوں وڈے کاہن قیافا کول‌لے گئے۔ جتھ فقیہ تے وڈیرے کٹھے[57]ایس گل لُتے سبھو چیلے اوہنوں چھڈ کے نس وگے۔
۵۸۔ تے پطرس دُور دُور رہ کت اوہدے مگر مگر سردار کاہن دے ڈیرے تیکر گیا۔ تے اندر وڑ کے نؤکراں نال نتیجا ویکھن لئی بیھ[58]سن۔
۶۰۔ پر[60] ۵۹۔ تد سردار کاہن تے سبھو وڈی عدالت والے یسوع لُتے جھوٹی گواہی دی بھال کرن لگ پئے۔ تاں جو اوہنوں جانوں مارن۔[59]گیا۔
۶۱۔ تے آکھن لگے؛ ایہنے آکھیا اے پئی میں رب دی پیکل نوں[61]گواہی نا لبھی۔ ایتھوں تیکر پئی بتھیرے جھوٹے گواہ پیش ہوئے۔ اخیر وچ دو آئے۔
۶۲۔ تد سردار اُٹھ کھلوتا تے آکھیا؛ کیہ توں کجھ جواب نئیں دے سکدا؟ کیہ ایھ سچ[62]ڈھا سکدا تے اوہنوں تِن دیہاڑے وچ فیر بنا سکدا ہاں۔
۶۳۔ پر یسوع چُپ رہیا۔ تد سردار کاہن‌نے اوہنوں آکھیا؛ میں تینوں زندہ رب دی سونھ[63]اے، جہدی تیرے خلاف گواہی دِتی جا رہئی اے؟
۶۴۔ یسوع‌نے اوہنوں آکھیا؛ توں آپ ای آکھ دِتا اے۔ سگوں میں[64]دیندا ہاں پئی جیکر توں رب دا پُتر مسیح ایں، تاں سانوں دس دے۔
۶۵۔ ایس گل لُتے[65]تہانوں آکھدا ہاں پئی‌ہُن توں تسیں ابنِ انسان نوں القادر دے سجے بیٹھا تے اسمانی بدلاں لُتے آؤندا ہوئیا ویکھو گے۔
سردار کاہن‌نے ایھ آکھدے‌ہوئیاں اپنا چِگا پاڑ دِتا پئی ایہنے کُفر تولیا اے۔ہُن سانوں گواہیاں دی کیہ لوڑ اے؟ ویکھو! تسیں‌ہُنے ایھ کُفر سُنیا
۶۷۔ تد اوہناں‌نے اوہدے مُنھ لُتے تھُکیا تے اوہنوں گھسُن[67] ۶۶۔ہُن تہاڈا کیہ وچار اے؟ اوہناں‌نے جواب وچ آکھیا؛ ایھ قتل دے لائق اے۔[66]اے۔
۶۹۔ جد پطرس باھر برانڈے[69] ۶۸۔ آکھیا؛ اوئے مسیح! سانوں نبوّت دی راہیں دس پئی تینوں کِہنے ماریا؟ [68]مارے تےہورناں‌نے چنڈاں مار کے۔
۷۰۔ پر اوہنے سبھناں دے سامہنے انکاری ہَوَ[70]وچ بیٹھا سی تاں اِک نؤکرانی‌نے اوہدے کول آن کے آکھیا؛ توں وی یسوع گلیلی دے نال سیں۔
۷۱۔ تے جدوں اوہ بُوہے ول باھر نوں جاؤن لگا تاں دُوجی‌نے اوہنوں ویکھ کے اوہناں[71]کے آکھیا؛ میں نئیں جان دا پئی توں کیہ آکھدی پئی ایں۔
۷۲۔ تد اوہنے سونھ کھا کے فیر انکار کیتا پئی میں تاں ایس[72]نوں، جہڑے اوتھے حاضر سن، آکھیا پئی ایھ وی یسوع ناصری دے نال سی۔
۷۳۔ کجھ چِر پچھوں اوہناں‌نے، جہڑے اوتھے کھلوتے سن، کول آن کے پطرس نوں آکھیا؛ بیشک توں وی اوہناں[73]بندے نوں جان دا وی نئیں۔
۷۴۔ اخیر اوہ لعنت کر کے سونھ کھاؤن لگا پئی میں ایس بندے نوں نئیں[74]وچوں اِک ایں۔ کیؤں جو تیری بولی توں ایہوئی جاپدا اے۔
۷۵۔ تد پطرس نوں یسوع دی اوہ گل چیتے آئی، جہڑی اوہنے آکھی سی، پئی کُکڑ دے بانگ دیئن توں[75]جان دا۔ تے یکدم کُکڑ‌نے بانگ دِتی۔
اگیترے توں تِن واری میرا انکار کریں گا۔ تے اوہ باھر جا کے زار زار رؤیا۔

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.

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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).

Links:

- Matthew 26:1 Notes

<< | >>

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.

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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"

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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:

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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.

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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"

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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"

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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.

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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"

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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 that represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate

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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

Prophesy to us

Here "Prophesy to us" means to tell by means of God's power. It does not mean to tell what will happen in the future.

you Christ

Those hitting Jesus do not really think he is the Christ. They call him this to mock him.

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"

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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. [1]
[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.

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[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.

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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.

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1 Many ancient copies do not have Jesus .

Chapter 27

۱ ۲۔ لئے ۲ ۱۔ جدوں دِن چڑھیا تاں سبھ سردار کاہناں لئے قوم دے وڈیریاں نے یسوع دے برخلاف صلاح پکائی پئی اوہنوں جانوں مارن۔
۳۔ تد اوہنوں پھڑواؤن ولے یہوداہ نے ویکھیا پئی اوہ جرم وار مِتھیا گیا تاں ڈاھڈا۳ اوہنوں بنھ کے لے گئے لئے پیلاطوس حاکم دے ہتھ حوالے کیتا۔
۴۔ لئے آکھیا؛ میں گناہ کیتا پئی یہ قصور نوں مروا‌ؤن لئی پھڑوایا۔۴ پشتایا۔ لئے اوہ تِیھ مثقالاں سردار کاہناں لئے وڈیریاں کول پرتا‌ؤن آیا۔
۶۔ پر سردار کاہناں نے اوہ مثقالاں چُگ۶ ۵۔ تد اوہ مثقالاں پیکل وچ سُٹھ کے چلا گیا۔ لئے جا کے پھالے لئیا۔۵ اوہناں آکھیا؛ سانوں کیہ؟ توں جان۔
۷۔ تد اوہناں نے صلاح پکا کے اوہناں مثقالاں توں کمھیار دی پیلی،۷ کے آکھیا؛ ایہناں نوں خزلہ وچ پاؤنا روا نئیں۔ کیوں جو ایہ لہؤ دا مُل اے۔
۹۔ تد اوہ لِکھت پوری ہوئی، جہڑی۹ ۸۔ ایس پاروں اج تائیں اوہ پیلی "لہؤ دی پیلی" اکھواؤندی اے۔۸ پردیسیاں دے دفناوے لئی خریدی۔
ارمیاہ نبی دی راہیں آکھی گئی سی پئی؛ "اوہناں نے اوہ تِیھ مثقالاں لئیاں مطلب اوہ لگان، جہڑا اوہدے لُتے لائیا گئیا جنھاں لائیا، اوہ بنی
۱۱۔ لئے یسوع حاکم دے مُنھ دڑوئیں۱۱ ۱۰۔ لئے اوہنوں کمھیار دی پیلی جوگی دِتا جیویں رب نے حکم کیتا سی۔۱۰ اسرائیل وچوں سن۔
۱۲۔ لئے جدوں سردار۱۲ کھلوتا سی لئے حاکم نے اوہنوں پُچھیا؛ کیہ توں یہودیاں دا راجا ایں؟ یسوع نے اوہنوں آکھیا پئی توں آپ ای آکھدا ایں۔
۱۳۔ تد پیلاطوس نے اوہنوں آکھیا؛ کیہ توں نئیں سُندا پئی ایہ۱۳ کاہن لئے وڈیرے اوہدے لُتے الزام لا رہے سن تاں اوہنے کُجھ وی جواب نا دِتا۔
۱۵ ۱۴۔ پر اوہنے اوہنوں کِسے اِک گل دا وی جواب نا دِتا۔ ایس گلوں حاکم ڈاھڈا حیران ہوئیا۔۱۴ تیرے برخلاف کِنیاں گواہیاں دیندے پئے نیں؟
۱۶۔ اوس ویلے اِک مشہور قیدی۱۶ ۱۵۔ حاکم دا وسیب سی پئی عید لُتے لوکائی دی خاطر اِک قیدی، جنھوں اوہ منگن، چھڈ دیندا سی۔
۱۷۔ مُکدی گل ایہ پئی جدو اوہ کٹھ سن، پیلاطوس نے اوہناں نوں آکھیا پئی تسی کنھوں چاہوندے او پئی میں۱۷ سی، جہدا ناں براباّ سی۔
۱۸۔ کیؤں جو اوہنوں پتا سی پئی اوہناں نے وَیر نال اوہنوں۱۸ تہاڈے جوگی چھڈ دیواں۔ براباّ نوں یاں یسوع نوں، جہڑا مسیح اکھواؤندا اے۔
۱۹۔ لئے جدوں اوہ عدالت دی گدی لُتے بیٹھا سی تاں اوہدی ووہٹی نے اوہنوں سنیہا گھلیا پئی توں ایس نیک بندے نال کجھ نا۱۹ پھڑوایا اے۔
۲۰۔ پر سردار کاہناں لئے وڈیریاں نے جتھ نوں ورغلایا پئی براباّ نوں۲۰ کریں۔ کیؤں جو میں اج سُفنہ وچ ایہدے پاروں ڈاھڈا دُکھ جریا اے۔
۲۱۔ لئے حاکم نے اوہناں نوں آکھیا؛ تسیں ایہناں دونواں وچوں کنھوں منگدے او پئی میں اوہنوں چھڈ۲۱ منگن لئے یسوع نوں جانوں مروا‌ؤن۔
۲۲۔ پیلاطوس نے اوہناں نوں آکھیا؛ فیر یسوع نال میں کیہ کراں، جہڑا مسیح اکھواؤندا اے؟ سبھناں نے۲۲ دیواں؟ اوہناں نے آکھیا؛ براباّ نوں۔
۲۳۔ حاکم نے آکھیا۔ کیؤں؟ اوہنے کیہ بریائی کیتی اے؟ سگوں اوہ‌ور وی اُچی واج نال آکھن لگ پئی۲۳ آکھیا پئی اوہنوں سولی چاڑھیا جاوے۔
۲۴۔ جدوں پیلاطوس نے ویکھیا پئی کوئی گل نئیں بن دی پئی سگوں فساد ہؤندا اے۔ تاں پانی لے کے لوکاں۲۴ اوہنوں سولی چاڑھیا جاوے۔
۲۵۔ سبھ آکھن لگے؛ ایہدا لہؤ ساڈے لئے۲۵ دے سامہنہ اپنہتھ دَھوتہ لئے آکھیا؛ میں ایس نیک بندے دے لہؤ توں بری ہاں۔ ہؤن تُسیں جانو۔
۲۷ ۲۶۔ ایس گل مگروں اوہنے براباّ نوں اوہناں جوگی چھڈ دِتا لئے یسوع نوں کوڑے مروا کے سولی چاڑھن جوگی گھل دِتا۔۲۶ ساڈی اولاد لُتے۔
۲۸۔ لئے اوہدے لیڑے لاہ کے اوہنوں چوغا۲۸ ۲۷۔ تد حاکم دے سپاہیاں نے یسوع نوں قِلعے وچ لیجا کے ساری منڈلی اوہدے آل دوالے کٹھی کیتی۔
۲۹۔ لئے کنڈیاں دا تاج بنا کے اوہدے سِر لُتے دھریا لئے کانھا اوہدے سجہتھ پھڑایا۔ لئے اوہدے لگے گوڈے پرنہو کے اوہدی کھِلّی کردے آکھیا؛۲۹ پؤایا۔
۳۱۔ لئے جدوں اوہناں نے اوہدی۳۱ ۳۰۔ لئے اوہدے لُتے تھُکیا لئے اوہوئی کانھا لے کے اوہدے سِر لُتے مارن لگ پئے۔۳۰ اوئے یہودیاں دے راجیا! سلام۔
۳۲۔ جدوں اوہ باھر لَئے تاں اوہناں نے شمعون۳۲ کھِلّی کر لئی تاں چوغا لاہ کے فیر اوہدے ای لیڑے اوہنوں پؤا دِتے لئے سولی چاڑھن نوں لے گئے۔
۳۳۔ لئے جدوں اوہ اوس تھانویں اپڑے، جہڑا جُلجُتا یعنی کھوپڑی۳۳ ناں دے اِک قیروانی بندے نوں آکھیا پئی بنا اجرت اوہدی سولی چُکے۔
۳۵ ۳۴۔ لئے۳۵ تاں اوہناں نے پت رلیا انگوری شِیرہ اوہنوں پین جوگی دِتا۔ لئے اوہنے اوہ چکھنی وی پسند نا کیتی۔۳۴ دی تھاں اکھواؤندا اے۔

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۳۶۔ تاں جو جو کجھ نبی دی راہیں آکھیا گیا سی،[36]جدوں اونہاں‌نے اونہوں سولی چاڑھیا تاں اوہدے لیڑیاں لُتہ قرعا پایا لتہ آپو وچ ونڈ لئیا۔
۳۷۔ لتہ اوہ اوتھ بیھ کے اوہدی راکھی کرن لگے۔لتہ اوہدا[37]اوہ پورا ہووے پئی اونہاں‌نے میرے لیڑے آپو وچ ونڈ لَئے لتہ میرے کُڑتہ لُتہ قرعا پایا۔
۳۸۔ تد اوہدے نال دو ڈاکؤاں نوں وی سولی چاڑھیا گیا۔[38]الزام لِکھ کے اوہدے سِر توں لُتہ ٹنگ دِتا۔ پئی ایھ یسوع اے، یہودیاں دا راجا۔
۴۰۔ لتہ آکھدے سن ؛ واہ! توں، جہڑا[40] ۳۹۔ لتہ راہی، جہڑے کولوں لنگھدے سن، سِر ہلا ہلا کے اونہوں مندا آکھن لگے۔[39]اِک سجے لتہ اِک کھبے۔
۴۱۔[41]ہیکل نوں ڈھاؤندا لتہ تِن دیہاڑے مگروں اونہوں فیر بناؤندا ایں، اپنا آپ بچا۔ جیکر توں رب دا پُتر این تاں سولی توں لیھ کے تھلے آ۔
۴۲۔ اپنےہورناں نوں بچایا۔ اپنے آپ نوں نئیں[42]ایسے طراں سردار کاہناں‌نے وی فقیہاں لتہ وڈیریاں دے نال رل کے اونہوں ٹھٹھے مار کے آکھیا۔
۴۳۔ اہدا بھروسا رب لُتہ اے۔[43]بچا سکدا۔ جیکر ایھ اسرائیل دا راجا اے، تاں َہؤن سولی اُتوں لیھ آوے لتہ اسیں اینہوں من لؤاں گے۔
۴۴۔ لتہ ایسے طراں دِیاں گلاں نال اوہ[44]جیکر اوہ اینہوں چاہؤندا اے تاں اینہوں بچاوے۔ کیؤں جو اپنہ آکھیا سی پئی میں "رب دا پُتر ہاں"۔
۴۵۔َہؤن چھیویں گھڑی توں نوویں گھڑی تیک سبھ دیس وچ[45]ڈاکو وی، جہڑے اوہدے نال سولی چاڑھ گئے سن، اونہوں مینھ ماردے سن۔
۴۶۔ نوویں گھڑی دے نیڑے یسوع‌نے اُچی واج نال آکھیا ؛ ایلی ایلی لما شبقتانی۔ جہدا مطلب اے، "میریا ربا! میریا ربا! میریا ربا![46]نھیرےَ گیا۔
۴۸۔ لتہ[48] ۴۷۔ جہڑے اوتھ کھلوتہ سن، اونہاں وچوں کجھ‌نے سُن کے آکھیا؛ پئی اوہ تاں الیاس نوں سددا اے۔[47]توں مینوں کیؤں چھڈ دِتا؟"
۴۹۔ پر ہوراں‌نے آکھیا۔ کھلو جا۔ ویکھیئے[49]یکدم اونہاں وچوں اِک‌نے سفنج لئیا لتہ سِرکے نال بھریا لتہ کانھ لُتہ رکھ کے اوہدے مُنھ نوں لا دِتا۔
۵۱۔ لتہ ویکھو۔ہیکل دا پردہ[51] ۵۰۔ لتہ یسوع‌نے فیر اُچی واج نال ساہ دے دِتہ۔[50]تاں سہی پئی الیاس اونہوں بچاؤن لئی آؤندا اے یاں نئیں۔
۵۲۔ لتہ قوَراں کھُل گئیاں لتہ بتھیرے کلبوت، اونہاں نیک[52]اُتوں‌لے کے تھلے تیکر پاٹ کے دو ٹوٹہو گیا۔ لتہ دھرتی کمبی لتہ چٹاناں تِڑک گئیاں۔
۵۳۔ لتہ اوہدے جِیوؤن مگروں قوَراں وچوں نکل کے پاک شہر وچ جا کے بتھیریاں نوں وکھالی دِتہ۔[53]لوکاں دے، جہڑے مر گئہ سن، جِیو پَئے۔
۵۴۔ جدوں صوبہ دار‌نے لتہ اونہاں‌نے، جہڑے اوہدے نال یسوع دی راکھی کردے سن، بھُچال لتہ ایھ انہونی ویکھی تاں ڈاھڈے ڈرے لتہ[54]
۵۵۔ لتہ اوتھ بتھیریاں بیبیاں وی سن، جہڑیاں دُوروں ویکھدیاں پئیاں سن لتہ جہڑیاں گلیلِ َ توں ای[55]آکھن لگے؛ بیشک ایھ رب دا پُتر سی۔
۵۶۔ اونہاں وچ مریم مجدلی سی۔ یعقوب لتہ یوسف دی ماں مریم لتہ زبدی[56]یسوع دی سیوا کردی ہوئیاں اوہدے مگر مگر آیاں سن۔
۵۸۔ اونہ[58] ۵۷۔ جدوں دِن ڈُبیا تاں یوسف ناں دا اِک ارمتی دولت وند بندا آیا، جہڑا آپ وی یسوع دا چیلا سی۔[57]دے پُتراں دی ماں۔
۵۹۔ یوسف‌نے لاش نوں سُتھری کتانی چادر وچ[59]پیلاطوس کول جا کے یسوع دی لاش منگی۔ تد پیلاطوس‌نے لاش دین دا حکم دِتا۔
۶۱۔[61] ۶۰۔ لتہ اپنی نوِیں قوَر وچ دھریا، جہڑی اونہ چٹان وچ کڈھوائی ہوئی سی۔ لتہ اِک وڈا پتھر قوَر دے منھ لُتہ اُلرا کے چلا گیا۔[60]کفنایا۔
۶۲۔ دوجے دیہاڑے، جہڑا تیاری توں چھیکڑلا دن اے، سردار کاہناں لتہ[62]لتہ مریم مجدلی لتہ دوجی مریم اوتھ قوَر دے سامہنہ بیٹھیاں سن۔
۶۳۔ آکھیا؛ مالک سانوں چیتہ آیا اے پئی اوس جھوٹے‌نے اپنی حیاتی وچ آکھیا سی پئی میں تِن[63]فریسیاں‌نے پیلاطوس دے کول کٹھےہو کے۔
۶۴۔ مُکدی گل ایھ پئی حکم دے پئی تیجے دیہاڑے تیکر قوَر دی راکھی کیتی جاوے۔ تاں جو اِنج نا ہووے[64]دیہاڑے مگروں چِیؤ پواں گا۔
پئی اوہدے چیلے آؤن تاں اونہوں چوری لیجاؤن۔ لتہ لوکاں نوں آکھن پئی اوہ مؤیاں وچوں چِیؤ پیا اے۔ تاں ایھ چھیکڑلا توکھا اگیترے توکھ
۶۶۔ اونہاں‌نے[66] ۶۵۔ پیلاطوس‌نے اونہاں نوں آکھیا؛ راکھ تہاڈے کول نیں۔ جاؤ۔ جیویں چنگا لگے، اوہدی راکھی کرو۔[65]توں وی ودھ ہووے گا۔
جا کے اوس پتھر لُتہ مُہر لا دِتی لتہ چوکیدار بھا کے قوَر دی راکھی کیتی۔

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!"

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- Matthew 27:1 Notes

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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:

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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.

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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"

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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"

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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."

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Matthew 27:31

General Information:

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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:

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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:

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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"

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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:

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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:

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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"

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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:

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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"

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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."

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[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."

Chapter 28

[1] ۲۔ تے ویکھو! اِک وڈا بھُچال آیا۔ [2] ۱۔ تے سبت مگروں ہفتہ دے پہلے دیہاڑے دھمی ویلے مریم مجدلی تے دوجی مریم قوّر نوں ویکھن آئیاں۔
۳۔ اوہدی ترَؤ بجلی وانگ تے اوہدا چِگا برف[3] کیؤں جو رب دا فرشتہ اسمانوں لتھیا تے نیڑے آن کے پتھر نوں اُلرا دِتا تے اوہدے لُتے بیھ گیا۔
۵۔ فرشتے نے بیبیاں نال کلام کر کے آکھیا؛ تسیں نا ڈرو۔ [5] ۴۔ تے اوہدے ڈر توں پہرے دار کمب گئے تے مؤئیاں وانگ ہو گئے۔ [4] وانگ چِٹا سی۔
۶۔ اوہ ایتھ نئیں اے۔ کیؤں جو اپنے آکھن[6] کیؤں جو میں جان دا ہاں پئی تسیں یسوع نوں لبھدِیاں او، جنھوں سُولی چاڑھیا گئیا سی۔
۷۔ تے چھیتی جا کے اوہدے چیلیاں نوں آکھو پئی اوہ مؤئیاں وچوں جیو پیا[7] پاروں جیو پئیا اے۔ آؤ۔ تے ایھ تھاں ویکھو، جتھ اوہ پئیا سی۔
۸۔ تے اوہ[8] اے۔ تے ویکھو اوہ تہاڈے توں اگیتر گلیِلؔ ول جاؤندا اے۔ اوتھ تسیں اوہنوں ویکھوگے۔ ویکھو! میں تہانوں اگیترا ای دس دِتا اے۔
۹۔ تے ویکھو! یسوع اوہنوں نوں مِلیا تے[9] ڈر تے چوکھ چاء نال قوّر توں چھیتی چھیتی ٹُرِیاں۔ تے اوہدے چیلیاں نوں سنیہا دین نس وگیاں۔
۱۰۔ تد یسوع نے اوہناں نوں آکھیا؛ نا ڈرو۔ جاؤ۔ میرے بھرانواں[10] آکھیا؛ سلام۔ اوہناں نے کول آن کے اوہدے پیر پھڑے تے اوہدے لگے سِر نوایا۔
۱۱۔ جد اوہ رستہ وچ سن تاں ویکھو! پہرے داراں وچوں کجھ نے شہر وچ آن[11] نوں سنیہا دیؤ پئی گلیِلؔ ول جاؤن۔ اوتھ مینوں ویکھن گے۔
۱۲۔ تد اوہناں نے وڈیریاں نال کٹھہو کے صلاح پکائی تے اوہناں پہرے داراں نوں بتھیرے[12] کے، جو کجھ ہویا سی، سردار کاہناں نوں آن سنایا۔
۱۴۔ تے جیکر ایھ[14] ۱۳۔ تے آکھیا؛ تسیں ایھ دسنا پئی راتِیں جدوں اسیں سؤں رہئے ساں، اوہدے چیلے آن کے اوہنوں چوری لے گئے۔ [13] مثقال دِتہ۔
۱۵۔ فیر انج ہویا پئی اوہناں نے مثقال لے کے جیویں[15] گل حاکم دے کن تیکر اپڑے تاں اسیں اوہنوں سمجھا کے تہانوں سزا توں بچا لواں گے۔
۱۶۔ تے اوہ یاراں چیلے گلیِلؔ دے اوس پہاڑ تُے اپڑے، جہڑا[16] سکھایا گیا سی، اوتْویں ای کیتا۔ تے ایھ گل اج تائیں یہودیاں وچ مشہور اے۔
۱۸۔ تے یسوع نے کول آن کے اوہناں نال گلاں [18] ۱۷۔ تے اوہنوں ویکھ کے سِر نوایا۔ پر کجھ نے شک کیتا۔ [17] یسوع نے اوہناں جوگی مِتھیا سی۔
۱۹۔ مُکدی گل ایھ پئی تسین جا کے سبھ قوماں نوں چیلے[19] کیتیاں تے آکھیا پئی اسمان وچ تے دھرتی تُے سبھ اختیار مینوں دِتا گیا اے۔
۲۰۔ تے اوہناں نوں ایھ سِیکھ دیؤ پئی اوہناں سبھناں گلاں تُے عمل[20] بناؤ۔ تے باپ، تے پُتر تے پاک روح دے ناں نال اوہناں نون بپتسما دیؤ۔
کرن، جنھں دا میں تہانوں حکم دِتا اے۔ تے ویکھو! میں جگ دے اخیر تیکر ہر روز تہاڈے نال ہاں۔

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.

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"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)

Links:

- Matthew 28:1 Notes

__<< | __

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"

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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.

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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"

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even to the end of the age

"until the end of this age" or "until the end of the world"

Translation Words

Abel

Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(See also: Cain, sacrifice, shepherd)

Bible References:

- Genesis 04:02
- Genesis 04:09
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

Word Data:

- Strong's: H1893, G6

Forms Found in the English ULB:

Abel, Abel's

Abijah

Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

Bible References:

- 1 Kings 15:03
- 1 Samuel 08:1-3
- 2 Chronicles 13:02

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- 2 Chronicles 13:19
- Luke 01:05

Word Data:

- Strong's: H29, G7

Forms Found in the English ULB:

Abijah, Abijah's

Abraham

Related Words:

Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 03:08
- Genesis 11:29-30
- Genesis 21:04
- Genesis 22:02
- James 02:23
- Matthew 01:02

Word Data:

- Strong's: H87, H85, G11

Forms Found in the English ULB:

Abraham, Abraham's, Abram

Ahaz

Facts:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.

- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(See also: Babylon)

Bible References:

- 1 Chronicles 08:35-37
- 2 Chronicles 28:01
- 2 Kings 16:20
- Hosea 01:01
- Isaiah 01:1
- Isaiah 07:04
- Matthew 01:9-11

Word Data:

- Strong's: H271

Forms Found in the English ULB:

Ahaz, Ahaz's

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 01:12-14
- John 01:40
- Mark 01:17
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:19
- Matthew 10:2-4

Word Data:

- Strong's: G406

Forms Found in the English ULB:

Andrew, Andrew's

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Asa

Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.
- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

Bible References:

- 1 Chronicles 09:14-16
- 1 Kings 15:7-8
- 2 Chronicles 14:03
- Jeremiah 41:09
- Matthew 01:07

Word Data:

- Strong's: H609

Forms Found in the English ULB:

Asa, Asa's

Babylon

Related Words:

Babylonia, Babylonian

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: [[rc://en/ta/man/jit/figs-synecdoche])
- In the New Testament, the term "Babylon" is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase "Babylon the Great" or "great city of Babylon" refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: Metaphor)

(See also: Babel, Chaldea, Judah, Nebuchadnezzar)

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Bible References:

- 1 Chronicles 09:01
- 2 Kings 17:24-26
- Acts 07:43
- Daniel 01:02
- Ezekiel 12:13
- Matthew 01:11
- Matthew 01:17

Word Data:

- Strong's: H3778, H3779, H8152, H894, H895, H896, G897

Forms Found in the English ULB:

Babylon, Babylon's, Babylonia, Babylonian, Babylonians

Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(See also: Pilate, Rome)

Bible References:

- John 18:40
- Luke 23:19
- Mark 15:07
- Matthew 27:15-16

Word Data:

- Strong's: G912

Forms Found in the English ULB:

Barabbas, Barabbas'

Bartholomew

Facts:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.

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- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(See also: apostle, good news, Holy Spirit, miracle, Pentecost, the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G918

Forms Found in the English ULB:

Bartholomew, Bartholomew's

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, "Beelzebub."

- This name literally means "lord of flies" which means, "ruler over demons." But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as "Beelzebul the devil" to make it clear who is being referred to.
- This name is related to the name of the false god "Baal-zebub" of Ekron.

(See also: demon, Ekron, Satan)

Bible References:

- Luke 11:15
- Mark 03:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong's: G954

Forms Found in the English ULB:

Beelzebul, Beelzebul's

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.

- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(See also: Jericho, Jerusalem, Lazarus, Martha, Mary (sister of Martha), Mount of Olives)

Bible References:

- John 01:26-28
- Luke 24:50-51
- Mark 11:01
- Matthew 21:15-17

Word Data:

- Strong's: G963

Forms Found in the English ULB:

Bethany

Bethlehem

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 07:42
- Matthew 02:06
- Matthew 02:16
- Ruth 01:02
- Ruth 01:21

Word Data:

- Strong's: H672, H1035, G965

Forms Found in the English ULB:

Bethlehem

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Boaz

Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

- Boaz lived during the time when there were judges in Israel.
- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz "redeemed" Naomi's widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
- He is seen as a picture of how Jesus rescued and redeemed us from sin.

(See also: Moab, redeem, Ruth)

Bible References:

- 1 Chronicles 02:12
- 2 Chronicles 03:17
- Luke 03:30-32
- Matthew 01:05
- Ruth 02:04

Word Data:

- Strong's: H1162

Forms Found in the English ULB:

Boaz, Boaz's

Caesar

Related Words:

the emperor

Facts:

The term "Caesar" was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was "Caesar Augustus," who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title "Caesar."
- When "Caesar" is used by itself as a title, it can also be translated as: "the Emperor" or "the Roman Ruler."
- In names such as Caesar Augustus or Tiberius Caesar, "Caesar" can be spelled close to the way a national language spells it.
- An emperor is the ruler of an empire.

(See also: king, Paul, Rome)

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Bible References:

- Acts 25:06
- Luke 02:01
- Luke 20:23-24
- Luke 23:02
- Mark 12:13-15
- Matthew 22:17
- Philippians 04:22

Word Data:

- Strong's: G2541, G4575

Forms Found in the English ULB:

Caesar, Caesar's, the emperor

Caesarea

Related Words:

Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(See also: Caesar, Gentile, the sea, Carmel, Mount Hermon, Rome, Tarsus)

Bible References:

- Acts 09:30
- Acts 10:1-2
- Acts 25:01
- Acts 25:14
- Mark 08:27
- Matthew 16:13-16

Word Data:

- Strong's: G2542, G5376

Forms Found in the English ULB:

Caesarea, Caesarea Philippi

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Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(See also: Annas, high priest)

Bible References:

- Acts 04:5-7
- John 18:12
- Luke 03:02
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G2533

Forms Found in the English ULB:

Caiaphas, Caiaphas'

Cana

Facts:

Cana was a village or town in the province of Galilee, located about nine miles north of Nazareth.

- Cana was the hometown of Nathanael, one of the Twelve.
- Jesus attended a wedding feast in Cana and performed his first miracle there when he turned water into wine.
- Some time after that, Jesus came back to Cana and met an official there from Capernaum who requested healing for his son.

(See also: Capernaum, Galilee, the twelve)

Bible References:

- John 02:1-2
- John 04:46-47

Word Data:

- Strong's: G2580

Forms Found in the English ULB:

Cana

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Canaan

Related Ideas:

Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(See also: Ham, Promised Land)

Bible References:

- Acts 13:19-20
- Exodus 03:7-8
- Genesis 09:18
- Genesis 10:19-20
- Genesis 13:07
- Genesis 47:02

Word Data:

- Strong's: H3667, H3669, G5478

Forms Found in the English ULB:

Canaan, Canaanite, Canaanites

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(See also: Galilee, Sea of Galilee)

Bible References:

- John 02:12
- Luke 04:31
- Luke 07:1
- Mark 01:21
- Mark 02:02
- Matthew 04:12-13

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- Matthew 17:24-25

Word Data:

- Strong's: G2584

Forms Found in the English ULB:

Capernaum

Christ

Related Ideas:

Christ Jesus, Jesus Christ, Messiah

Facts:

The terms "Messiah" and "Christ" mean "Anointed One" and refer to Jesus, God's Son.

- Both "Messiah" and "Christ" are used in the New Testament to refer to God's Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning "anointed (one)" is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word "Christ" is often used as a title, as in "the Christ" and "Christ Jesus." "Christ" also came to be used as part of his name, as in "Jesus Christ." These names emphasize that God's Son is the Messiah, who will reign forever.
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- This term could be translated using its meaning, "the Anointed One" or "God's Anointed Savior."
- Many languages use a transliterated word that looks or sounds like "Christ" or "Messiah."
- The transliterated word could be followed by the definition of the term, as in "Christ, the Anointed One."
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of "Messiah" and "Christ" work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 05:1-3
- Acts 02:35
- Acts 05:40-42
- John 01:40-42

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- John 03:27-28
- John 04:25
- Luke 02:10-12
- Matthew 01:16

Word Data:

- Strong's: H4899, G3323, G5547

Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

Cyrene

Related Ideas:

Cyrenian

Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(See also: Crete)

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G2956, G2957

Forms Found in the English ULB:

Cyrene, Cyrenians

Dan

Related Words:

Danite

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel.The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.

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- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term "Danites" refers to the descendants of Dan, who were also members of his clan.

(See also: Canaan, Jerusalem, twelve tribes of Israel)

Bible References:

- 1 Chronicles 12:35
- 1 Kings 04:25
- Exodus 01:1-5
- Genesis 14:14
- Genesis 30:06

Word Data:

- Strong's: H1835, H1839, H2051

Forms Found in the English ULB:

Dan, Dan's, Danite, Danites

Daniel

Facts:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

- This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
- Daniel was given the Babylonian name Belteshazzar.
- Daniel was an honorable and righteous young man who obeyed God.
- God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
- Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
- Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(See also: Babylon, Nebuchadnezzar)

Bible References:

- Daniel 01:6-7
- Daniel 05:29
- Daniel 07:28
- Ezekiel 14:12-14
- Matthew 24:15

Word Data:

- Strong's: H1840, H1841, G1158

Forms Found in the English ULB:

Daniel, Daniel's

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David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 05:02
- 2 Timothy 02:08
- Acts 02:25
- Acts 13:22
- Luke 01:32
- Mark 02:26

Word Data:

- Strong's: H1732, G1138

Forms Found in the English ULB:

David, David's

Egypt

Related Words:

Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as "Egypt" and "Pathros" in the original language text.
- Several times when there was little food in Canaan, Israel's patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

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Bible References:

- 1 Samuel 04:7-9
- Acts 07:10
- Exodus 03:07
- Genesis 41:29
- Genesis 41:57
- Matthew 02:15

Word Data:

- Strong's: H4692, H4693, H4713, H4714, G124, G125

Forms Found in the English ULB:

Egypt, Egypt's, Egyptian, Egyptians, Egyptians'

Eleazar

Facts:

Eleazar was the name of several men in the Bible.

- Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
- Eleazar was also the name of one of David's "mighty men."
- Another Eleazar was one of Jesus' ancestors.

(See also: Aaron, high priest, David, mighty)

Bible References:

- 1 Chronicles 24:03
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

Word Data:

- Strong's: H499, G1648

Forms Found in the English ULB:

Eleazar, Eleazar's

Eliakim

Facts:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

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(See also: Hezekiah, Jehoiakim, Josiah, Pharaoh)

Bible References:

- 2 Kings 18:18
- 2 Kings 18:26
- 2 Kings 18:37
- 2 Kings 23:34-35

Word Data:

- Strong's: H471, G1662

Forms Found in the English ULB:

Eliakim, Eliakim's

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(See also: miracle, prophet, Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 01:3-4
- James 05:16-18
- John 01:19-21
- John 01:24-25
- Mark 09:05

Word Data:

- Strong's: H452, G2243

Forms Found in the English ULB:

Elijah, Elijah's

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Eve

Facts:

This was the name of the first woman. Her name means "life" or "living."

- God formed Eve from a rib that he took out of Adam.
- Eve was created to be Adam's "helper." She came alongside Adam to assist him in the work that God gave them to do.
- Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(See also: Adam, life, Satan)

Bible References:

- 1 Timothy 02:13
- 2 Corinthians 11:03
- Genesis 03:20
- Genesis 04:02

Word Data:

- Strong's: H2332, G2096

Forms Found in the English ULB:

Eve, Eve's

Gad

Related Words

Gadite

Facts:

Gad was one of the sons of Jacob. Jacob was also named Isreal.

- Gad's family became one of the twelve tribes of Israel.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
- The names of the cities Baalgad and Migdalgad are each two words in the original text and are sometimes written "Baal Gad" and "Migdal Gad."
- A Gadite was a person from the tribe of Gad.

(See also: census, prophet, twelve tribes of Israel)

Bible References:

- 1 Chronicles 05:18
- Exodus 01:1-5
- Genesis 30:11
- Joshua 01:12
- Joshua 21:38

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Word Data:

- Strong's: H1410, H1425, G1045

Forms Found in the English ULB:

Gad, Gadite, Gadites, Gad's

Galilee

Related Words:

Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A "Galilean" was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the "Sea of Galilee."
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: Nazareth, Samaria, Sea of Galilee)

Bible References:

- Acts 09:32
- Acts 13:31
- John 02:1-2
- John 04:03
- Luke 13:03
- Mark 03:07
- Matthew 02:22-23
- Matthew 03:13-15

Word Data:

- Strong's: H1551, G1056, G1057

Forms Found in the English ULB:

Galilee, Galilean, Galileans

Gentile

Facts:

The term "Gentile" refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term "uncircumcised" is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God's people.

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- The Jews were also called "Israelites" or "Hebrews" at different times in history. They referred to anyone else as a "Gentile."
- Gentile could also be translated as "not a Jew" or "non-Jewish" or "not an Israelite" (Old Testament) or "non-Jew.".
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: Israel, Jacob, Jew)

Bible References:

- Acts 09:13-16
- Acts 14:5-7
- Galatians 02:16
- Luke 02:32
- Matthew 05:47
- Matthew 06:5-7
- Romans 11:25

Word Data:

- Strong's: H1471, G1482, G1484

Forms Found in the English ULB:

Gentile, Gentiles

Gethsemane

Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(See also: Judas Iscariot, Kidron Valley, Mount of Olives)

Bible References:

- Mark 14:32
- Matthew 26:36

Word Data:

- Strong's: G1068

Forms Found in the English ULB:

Gethsemane

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God

Related Ideas:

the living God

Facts:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being."
- Other ways to translate "God" could be "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use different terms for "God" and "god."
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 01:07
- 1 Samuel 10:7-8
- 1 Timothy 04:10
- Colossians 01:16
- Deuteronomy 29:14-16
- Ezra 03:1-2
- Genesis 01:02
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:20
- Jeremiah 05:05
- John 01:03
- Joshua 03:9-11
- Lamentations 03:43
- Micah 04:05
- Philippians 02:06
- Proverbs 24:12
- Psalms 047:09

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Word Data:

- Strong's: H136, H410, H426, H430, H433, H2623, H3069, H4136, H6697, G112, G516, G932, G935, G2098, G2124, G2128, G2152, G2153, G2299, G2304, G2312, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G4151, G5207, G5377, G5463, G5537, G5538

Forms Found in the English ULB:

God, God's, the living God

Golgotha

Facts:

"Golgotha" was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means "Skull" or "Place of the Skull."

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as "Calvary," which comes from the Latin word for "skull."
- Many Bible versions use a word that looks or sounds similar to "Golgotha," since its meaning is already explained in the Bible text.

(See also: Aram, Mount of Olives)

Bible References:

- John 19:17
- Mark 15:22
- Matthew 27:33

Word Data:

- Strong's: G1115

Forms Found in the English ULB:

Golgotha

Gomorrah

Facts:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(See also: Abraham , Babylon, Lot, Salt Sea, Sodom)

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Bible References:

- 2 Peter 02:06
- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
- Isaiah 01:9
- Matthew 10:15

Word Data:

- Strong's: H6017

Forms Found in the English ULB:

Gomorrah

Greek

Related Words:

Grecian

Facts:

The term "Greek" refers to the language spoken in the country of Greece. It is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The term "Grecian" means "Greek-speaking."

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as "Greeks" in the New Testament, especially when contrasted with Jews.
- The phrase "Grecian Jews" referred to Jews who spoke Greek in contrast to the "Hebraic Jews" who spoke only Hebrew, or perhaps Aramaic.
- Other ways to translate "Grecian" could include, "Greek-speaking" or "culturally Greek" or "Greek."
- When referring to non-Jews, "Greek" could be translated as "Gentile."

(See also: Aram, Gentile, Greece, Hebrew, Rome)

Bible References:

- Acts 06:1
- Acts 09:29
- Acts 11:20
- Acts 14:1-2
- Colossians 03:11
- Galatians 02:3-5
- John 07:35

Word Data:

- Strong's: H3125, G1672, G1673, G1674, G1675, G1676

Forms Found in the English ULB:

Greek, Greeks, Grecian

generated on Mon Sep 9 13:43:38 2024

Hades

Related Ideas:

Sheol

Definition:

The terms "Hades" and "Sheol" are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term "Sheol" is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term "Hades" refers to a place for the souls of people who rebelled against God. These souls are referred to as going "down" to Hades. This is sometimes contrasted to going "up" to heaven, where the souls of people who believe in Jesus live.
- The term "Hades" is coupled with the term "death" in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term "Sheol" could be translated as "place of the dead" or "place for dead souls." Some translations translate this as "the pit" or "death," depending on the context.
- The New Testament term "Hades" could also be translated as "place for unbelieving dead souls" or "place of torment for the dead" or "place for the souls of unbelieving dead people."
- Some translations keep the words "Sheol" and "Hades," spelling them to fit the sound patterns of the language of translation.
- A phrase could also be added to each term to explain it, examples of doing this are, "Sheol, place where dead people are" and "Hades, place of death."

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 02:31
- Genesis 44:29
- Jonah 02:02
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 01:18

Word Data:

- Strong's: H7585, G86

Forms Found in the English ULB:

Hades, Sheol

generated on Mon Sep 9 13:43:38 2024

Herodias

Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas' brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(See also: Herod Antipas, John (the Baptist))

Bible References:

- Luke 03:19
- Mark 06:17
- Mark 06:22
- Matthew 14:04

Word Data:

- Strong's: G2266

Forms Found in the English ULB:

Herodias, Herodias'

Hezekiah

Facts:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, Assyria, false god, Judah, Sennacherib)

Bible References:

- 1 Chronicles 03:13-14
- 2 Kings 16:19-20
- Hosea 01:01
- Matthew 01:9-11
- Proverbs 25:1-3

Word Data:

- Strong's: H2396, H3169, G1478

generated on Mon Sep 9 13:43:38 2024

Forms Found in the English ULB:

Hezekiah, Hezekiah's

Holy Spirit

Related Ideas:

Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth."
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate "holy" and "spirit."
- Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 04:7-8
- Acts 08:17
- Galatians 05:25
- Genesis 01:1-2
- Isaiah 63:10
- Job 33:04
- Matthew 12:31
- Matthew 28:18-19
- Psalms 051:10-11

Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

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Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

Bible References:

- Galatians 04:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:08
- Genesis 28:1-2
- Genesis 31:18
- Matthew 08:11-13
- Matthew 22:32

Word Data:

- Strong's: H3327, H3446, G2464

Forms Found in the English ULB:

Isaac, Isaac's

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

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Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 01:1
- Luke 03:4
- Mark 01:01
- Mark 07:06
- Matthew 03:03
- Matthew 04:14

Word Data:

- Strong's: H3470, G2268

Forms Found in the English ULB:

Isaiah, Isaiah's

Israel

Related Ideas:

Israelite

Facts:

The term "Israel" is the name that God gave to Jacob. It means "he struggles with God."

- The descendants of Jacob became known as the "people of Israel" or the "nation of Israel" or the "Israelites."
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel."
- Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:01
- 1 Kings 08:02
- Acts 02:36
- Acts 07:24
- Acts 13:23
- John 01:49-51
- Luke 24:21
- Mark 12:29
- Matthew 02:06
- Matthew 27:09
- Philippians 03:4-5

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Word Data:

- Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

Forms Found in the English ULB:

Israel, Israel's, Israelite, Israelite's, Israelites, Israelites'

Jacob

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(See also: Canaan, deceive, Esau, Isaac, Israel, Rebekah, twelve tribes of Israel)

Bible References:

- Acts 07:11
- Acts 07:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 04:4-5
- Matthew 08:11-13
- Matthew 22:32

Word Data:

- Strong's: H3290, G2384

Forms Found in the English ULB:

Jacob, Jacob's

James son of Alphaeus

Facts:

James, the son of Alphaeus, was one of Jesus' twelve disciples. Jesus also called these men apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

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(See also: apostle, disciple, James (brother of Jesus), James (son of Zebedee), the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19
- Mark 14:32-34
- Matthew 10:2-4

Word Data:

- Strong's: G2385

Forms Found in the English ULB:

James son of Alphaeus

James son of Zebedee

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(See also: apostle, Elijah, James (brother of Jesus), James (son of Alphaeus), Moses)

Bible References:

- Luke 09:28-29
- Mark 01:19-20
- Mark 01:29-31
- Mark 03:17
- Matthew 04:21-22
- Matthew 17:1-2

Word Data:

- Strong's: G2385

Forms Found in the English ULB:

James son of Zebedee, James

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Jehoshaphat

Facts:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a "recorder" for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(See also: altar, David, false god, Israel, Judah, priest, Solomon)

Bible References:

- 1 Chronicles 03:10-12
- 1 Kings 04:17
- 2 Chronicles 17:01
- 2 Kings 01:17
- 2 Samuel 08:15-18
- Matthew 01:7-8

Word Data:

- Strong's: H3092, G2498

Forms Found in the English ULB:

Jehoshaphat, Jehoshaphat's

Jeremiah

Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(See also: Babylon, Judah, prophet, rebel, suffer, well)

Bible References:

- 2 Chronicles 35:25
- Jeremiah 01:02
- Jeremiah 11:01
- Matthew 02:18
- Matthew 16:13-16
- Matthew 27:10

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Word Data:

- Strong's: H3414, G2408

Forms Found in the English ULB:

Jeremiah, Jeremiah's

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 06:78
- Joshua 02:1-3
- Joshua 07:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Word Data:

- Strong's: H3405, G2410

Forms Found in the English ULB:

Jericho, Jericho's

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.

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- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebusites, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 04:26-27
- John 02:13
- Luke 04:9-11
- Luke 13:05
- Mark 03:7-8
- Mark 03:20-22
- Matthew 03:06
- Matthew 04:23-25
- Matthew 20:17

Word Data:

- Strong's: H3389, H3390, G2414, G2415, G2419

Forms Found in the English ULB:

Jerusalem, Jerusalem's

Jesse

Facts:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(See also: Bethlehem, Boaz, descendant, fruit, Jesus, king, prophet, Ruth, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:12
- 1 Kings 12:16
- 1 Samuel 16:1
- Luke 03:32
- Matthew 01:4-6

Word Data:

- Strong's: H3448, G2421

Forms Found in the English ULB:

Jesse, Jesse's

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Jesus

Related Ideas:

the Lord Jesus

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves."

- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" is spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesu," "Jezus," "Yesus", and "Hesu" are some of the ways that this name is translated into different languages.
- Also consider how this names are spelled in a nearby local or national language.

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 06:11
- 1 John 02:02
- 1 John 04:15
- 1 Timothy 01:02
- 2 Peter 01:02
- 2 Thessalonians 02:15
- 2 Timothy 01:10
- Acts 02:23
- Acts 05:30
- Acts 10:36
- Hebrews 09:14
- Hebrews 10:22
- Luke 24:20
- Matthew 01:21
- Matthew 04:03
- Philippians 02:05
- Philippians 02:10
- Philippians 04:21-23
- Revelation 01:06

Word Data:

- Strong's: G2424

Forms Found in the English ULB:

Jesus, the Lord Jesus

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Jew

Related Ideas:

Jewish, person of Judah

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

Bible References:

- Acts 02:05
- Acts 10:28
- Acts 14:5-7
- Colossians 03:11
- John 02:14
- Matthew 28:15

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G2450, G2451, G2452, G2453

Forms Found in the English ULB:

Jew, Jewish, Jews, Jews', a person of Judah, the language of Judah, the people of Judah

John the Baptist

Facts:

John was the son of Zechariah and Elizabeth. Since "John" was a common name, he is often called "John the Baptist" to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called "John the Baptist" because he baptized many people.

(See also: baptize, Zechariah (NT))

Bible References:

- John 03:22-24
- Luke 01:11-13

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- Luke 01:62-63
- Luke 03:7
- Luke 03:15-16
- Luke 07:27-28
- Matthew 03:13
- Matthew 11:14

Word Data:

- Strong's: G910 G2491

Forms Found in the English ULB:

John the Baptist, Baptist, John the Baptist, John's

Jonah

Facts:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- He told the men sailing the ship that he wasrunning away from God, and he suggested that they throw him into the sea. When they did the storm stopped.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(See also: disobey, Nineveh, turn)

Bible References:

- Jonah 01:03
- Luke 11:30
- Matthew 12:39
- Matthew 16:04

Word Data:

- Strong's: H3124, G2495

Forms Found in the English ULB:

Jonah, Jonah's

Joram

Facts:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as "Jehoram."

- King Joram of Israel reigned at the same time as King Jehoram of Judah.
- Joram was an evil king who worshiped false gods and caused Israel to sin.
- King Joram of Israel also reigned during the time of the prophets Elijah and Obadiah.

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- Another man named Joram was the son of King Tou of Hamath when David was king.

(See also: Ahab, David, Elijah, Hamath, Jehoram, kingdom of Israel, Judah, Obadiah, prophet)

Bible References:

- 1 Chronicles 03:10-12
- 2 Chronicles 22:4-5
- 2 Kings 01:17
- 2 Kings 08:16

Word Data:

- Strong's: H3088, H3141, G2496

Forms Found in the English ULB:

Joram, Joram's

Jordan River

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates the countries of Israel and Jordan. Israel is on the west side of the river, and Jordan is on the east side of the river.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 01:26-28
- John 03:25-26
- Luke 03:3
- Matthew 03:06
- Matthew 03:13-15
- Matthew 04:14-16
- Matthew 19:1-2

Word Data:

- Strong's: H3383, G2446

Forms Found in the English ULB:

Jordan River, Jordan

generated on Mon Sep 9 13:43:38 2024

Josiah

Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(See also: false god, Judah, law, Passover, temple)

Bible References:

- 1 Chronicles 03:13-14
- 2 Chronicles 33:24-25
- 2 Chronicles 34:03
- Jeremiah 01:03
- Matthew 01:11

Word Data:

- Strong's: H2977, G2502

Forms Found in the English ULB:

Josiah, Josiah's

Jotham

Facts:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: Abimelech, Ahaz, Gideon, Uzziah)

Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:05
- Isaiah 01:1
- Judges 09:5-6

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Word Data:

- Strong's: H3147

Forms Found in the English ULB:

Jotham, Jotham's

Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern kingdom.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(See also: Jacob, Jew, Judah, Judea, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 01:09
- Genesis 29:35
- Genesis 38:02
- Luke 03:33
- Ruth 01:02

Word Data:

- Strong's: H3061, H3063

Forms Found in the English ULB:

Judah, Judah's

Judah

Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:08
- Hosea 05:14
- Jeremiah 07:33
- Judges 01:16-17

Word Data:

- Strong's: H4438, H3063, G2455

Forms Found in the English ULB:

Judah, kingdom of Judah, language of Judah

Judas Iscariot

Related Words

Judas son of Simon Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(See also: apostle, betray, Jewish leaders, Judas the son of James)

Bible References:

- Luke 06:14-16
- Luke 22:47-48
- Mark 03:19
- Mark 14:10-11
- Matthew 26:23-25

Word Data:

- Strong's: G2455, G2469

Forms Found in the English ULB:

Judas ... Iscariot

generated on Mon Sep 9 13:43:38 2024

Judea

Facts:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
- Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as "Judea Country" and the narrow sense could be translated as "Judea Province," or "Judah Province" since this is the part of ancient Israel where the tribe of Judah had originally lived.

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 02:14
- Acts 02:09
- Acts 09:32
- Acts 12:19
- John 03:22-24
- Luke 01:05
- Luke 04:44
- Luke 05:17
- Mark 10:1-4
- Matthew 02:01
- Matthew 02:05
- Matthew 02:22-23
- Matthew 03:1-3
- Matthew 19:01

Word Data:

- Strong's: G2453

Forms Found in the English ULB:

Judea

King of the Jews

Definition:

The term "King of the Jews" is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was "King of the Jews."
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus "King of the Jews." This title was also written on a piece of wood and nailed to the top of Jesus' cross.
- Jesus truly is the King of the Jews and the king over all creation.

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Translation Suggestions:

- The term "King of the Jews" could also be translated as "king over the Jews" or "king who rules over the Jews" or "supreme ruler of the Jews."
- Check to see how the phrase "king of" is translated in other places in the translation.

(See also: descendant, Jew, Jesus, king, kingdom, kingdom of God, wise men)

Bible References:

- Luke 23:03
- Luke 23:38
- Matthew 02:02
- Matthew 27:11
- Matthew 27:35-37

Word Data:

- Strong's: G935, G2453

Forms Found in the English ULB:

King of the Jews, king of the Jews

Manasseh

Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
- The descendants of Manasseh formed one of the tribes of Israel.
- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan. Members of the tribe are called "Manassites."
- One of the kings of Judah was also named Manasseh.
- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(See also: altar, Dan, Ephraim, Ezra, false god, Jacob, Judah, pagan, twelve tribes of Israel)

Bible References:

- 2 Chronicles 15:09

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- Deuteronomy 03:12-13
- Genesis 41:51
- Genesis 48:1-2
- Judges 01:27-28

Word Data:

- Strong's: H4519, H4520, G3128

Forms Found in the English ULB:

Manasseh, Manassites, Manasseh's

Mary

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(See also: Cana, Egypt, Herod the Great, Jesus, Joseph (NT), Son of God, virgin)

Bible References:

- John 02:04
- John 02:12
- Luke 01:29
- Luke 01:35
- Mark 06:03
- Matthew 01:16
- Matthew 01:19

Word Data:

- Strong's: G3137

Forms Found in the English ULB:

Mary, the mother of Jesus

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Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(See also: demon, demon-possessed)

Bible References:

- Luke 08:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G3094, G3137

Forms Found in the English ULB:

Mary ... Magdalene

Matthew

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(See also: apostle, Levite, tax collector)

Bible References:

- Luke 05:27
- Luke 06:14-16
- Mark 02:14
- Mark 03:17-19
- Matthew 09:09
- Matthew 10:03

Word Data:

- Strong's: G3017, G3156

generated on Mon Sep 9 13:43:38 2024

Forms Found in the English ULB:

Matthew, Levi

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 07:21
- Acts 07:30
- Exodus 02:10
- Exodus 09:01
- Matthew 17:04
- Romans 05:14

Word Data:

- Strong's: H4872, H4873, G3475

Forms Found in the English ULB:

Moses, Moses'

Mount of Olives

Facts:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem."
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: Gethsemane, olive)

Bible References:

- Luke 19:29

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- Luke 19:37
- Mark 13:03
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

Word Data:

- Strong's: H2132, G3735, G1636

Forms Found in the English ULB:

Mount of Olives, mountain that is called Olives

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali was used to refer to the land where the tribe lived.
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. its eastern border was on the western shoreline of the Sea of Kinnereth.
- This tribe was mentioned in both the Old and New Testaments of the Bible.

(See also: Asher, Dan, Jacob, Sea of Galilee, twelve tribes of Israel)

Bible References:

- 1 Kings 04:15
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:08
- Judges 01:33
- Matthew 04:13

Word Data:

- Strong's: H5321, G3508

Forms Found in the English ULB:

Naphtali, Naphtali's

Nazareth

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it took about three to five days to travel on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene."
- Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person.

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- Once, when Jesus was teaching in Nazareths synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: Christ, Galilee, Joseph (NT), Mary)

Bible References:

- Acts 26:9-11
- John 01:43-45
- Luke 01:26-29
- Mark 16:5-7
- Matthew 02:23
- Matthew 21:9-11
- Matthew 26:71-72

Word Data:

- Strong's: G3478, G3479, G3480

Forms Found in the English ULB:

Nazareth, Nazarene

Nineveh

Facts:

Nineveh was the capital city of Assyria. A "Ninevite" was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(See also: Assyria, Jonah, repent, turn)

Bible References:

- Genesis 10:11-14
- Jonah 01:03
- Jonah 03:03
- Luke 11:32
- Matthew 12:41

Word Data:

- Strong's: H5210, G3535, G3536

Forms Found in the English ULB:

Nineveh, Ninevite, Ninevites

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Noah

Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(See also: descendant, ark)

Bible References:

- Genesis 05:30-31
- Genesis 05:32
- Genesis 06:08
- Genesis 08:01
- Hebrews 11:7
- Matthew 24:37

Word Data:

- Strong's: H5146, G3575

Forms Found in the English ULB:

Noah, Noah's

Passover

Facts:

The "Passover" is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God "passed over" the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God "passed over" their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term "Passover" could be translated by combining the words "pass" and "over" or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

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Bible References:

- 1 Corinthians 05:07
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:02
- Exodus 12:26-28
- Ezra 06:21-22
- John 13:01
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:03

Word Data:

- Strong's: H6453, G3957

Forms Found in the English ULB:

Passover

Peter

Related Words:

Cephas, Simon

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(See also: disciple, apostle)

Bible References:

- Acts 08:25
- Galatians 02:6-8
- Galatians 02:12
- Luke 22:58
- Mark 03:16
- Matthew 04:18-20
- Matthew 08:14
- Matthew 14:30
- Matthew 26:33-35

Word Data:

- Strong's: G2786, G4074, G4613, G4826

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Forms Found in the English ULB:

Peter, Simon Peter, Cephas, Simon son of Jonah, Simon, Simon's

Pharisee

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: council, Jewish leaders, law, Sadducee)

Bible References:

- Acts 26:04
- John 03:1-2
- Luke 11:44
- Matthew 03:07
- Matthew 05:20
- Matthew 09:11
- Matthew 12:02
- Matthew 12:38
- Philippians 03:05

Word Data:

- Strong's: G5330

Forms Found in the English ULB:

Pharisee, Pharisees

Philip

Facts:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

- God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem.
- Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem.
- Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

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(See also: Philip)

Bible References:

- Acts 06:5-6
- Acts 08:06
- Acts 08:13
- Acts 08:31
- Acts 08:36
- Acts 08:40

Word Data:

- Strong's: G5376

Forms Found in the English ULB:

Philip, Philip the evangelist

Philip

Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(See also: Philip)

Bible References:

- Acts 01:14
- John 01:44
- John 06:06
- Luke 06:14
- Mark 03:17-19

Word Data:

- Strong's: G5376

Forms Found in the English ULB:

Philip, Philip the apostle, the apostle Philip

Philippi

Related Words

Philippians

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Facts:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece. The people of Philippi were called "Philippians."

- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

Bible References:

- 1 Thessalonians 02:1-2
- Acts 16:11
- Matthew 16:13-16
- Philippians 01:01

Word Data:

- Strong's: G5374, G5375

Forms Found in the English ULB:

Philippi, Philippians

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(See also: crucify, governor, guilt, Judea, Rome)

Bible References:

- Acts 04:27-28
- Acts 13:28
- Luke 23:02
- Mark 15:02
- Matthew 27:13
- Matthew 27:58

Word Data:

- Strong's: G4091, G4194

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Forms Found in the English ULB:

Pilate, Pontius Pilate

Rabbi

Related Ideas:

Rabboni

Definition:

The term "Rabbi" literally means "my master" or "my teacher."

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God's laws.
- Both John the Baptist and Jesus were sometimes called "Rabbi" by their disciples.

Translation Suggestions:

- Ways to translate this term could include "My Master" or "My Teacher" or "Honorable Teacher" or "Religious Teacher." Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
- Also consider how "Rabbi" is translated in a Bible translation in a related language or a national language.

See:

(See also: teacher)

Bible References:

- John 01:49-51
- John 06:24-25
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong's: G4461

Forms Found in the English ULB:

Rabbi, Rabboni

Rachel

Facts:

Rachel was one of Jacob's wives. She and her sister Leah were the daughters of Laban, Jacob's uncle.

- Rachel was the mother of Joseph and Benjamin, whose descendants became two of the tribes of Israel.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, as she gave birth to Benjamin, Rachel died, and Jacob buried her near Bethlehem.

(See also: Bethlehem, Jacob, Laban, Leah, Joseph (OT), twelve tribes of Israel)

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Bible References:

- Genesis 29:06
- Genesis 29:19-20
- Genesis 29:30
- Genesis 31:06
- Genesis 33:1-3
- Matthew 02:18

Word Data:

- Strong's: H7354, G4478

Forms Found in the English ULB:

Rachel, Rachel's

Rahab

Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

- Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family were spared when Jericho was destroyed. Then Rahab and her family lived with the Israelites.

(See also: Israel, Jericho, prostitute)

Bible References:

- Hebrews 11:29-31
- James 02:25
- Joshua 02:21
- Joshua 06:17-19
- Matthew 01:05

Word Data:

- Strong's: H7343, G4460

Forms Found in the English ULB:

Rahab

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.

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- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 02:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 02:17-18

Word Data:

- Strong's: H7414, G4471

Forms Found in the English ULB:

Ramah

Rehoboam

Facts:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

- At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north.
- Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin.
- Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(See also: kingdom of Israel, Judah, Solomon)

Bible References:

- 1 Chronicles 03:10
- 1 Kings 11:41-43
- 1 Kings 14:21
- Matthew 01:07

Word Data:

- Strong's: H7346, G4497

Forms Found in the English ULB:

Rehoboam, Rehoboam's

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Ruth

Facts:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. She married an Israelite man in Moab after he had moved there with his family because of a famine during the time when judges were leading Israel.

- Ruth's husband died, and some time after that she left Moab to travel with her mother-in-law Naomi, who was returning to her hometown, Bethlehem in Israel.
- Ruth was loyal to Naomi and worked hard to provide food for her.
- She also committed herself to serving the one true God of Israel.
- Ruth married an Israelite man named Boaz and gave birth to a son who became the grandfather of King David. Because King David was an ancestor of Jesus Christ so was Ruth.

(See also: Bethlehem, Boaz, David, judge])

Bible References:

- Matthew 01:05
- Ruth 01:3-5
- Ruth 03:09
- Ruth 04:06

Word Data:

- Strong's: H7327, G4503

Forms Found in the English ULB:

Ruth, Ruth's

Sabbath

Definition:

The term "Sabbath" refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to "keep the Sabbath holy" is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called "Sabbath day" rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as "resting day" or "day for resting" or "day of not working" or "God's day of rest."
- Some translations capitalize this term to show that it is a special day, as in "Sabbath Day" or "Resting Day."
- Consider how this term is translated in a local or national language.

(See also: rest)

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Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 02:06
- Leviticus 19:03
- Luke 13:14
- Mark 02:27
- Matthew 12:02
- Nehemiah 10:32-33

Word Data:

- Strong's: H7676, H7677, G4315, G4521

Forms Found in the English ULB:

Sabbath, Sabbaths

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: chief priests, council, high priest, hypocrite, Jewish leaders, Pharisee, priest)

Bible References:

- Acts 04:03
- Acts 05:17-18
- Luke 20:27
- Matthew 03:07
- Matthew 16:01

Word Data:

- Strong's: G4523

Forms Found in the English ULB:

Sadducee, Sadducees

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Satan

Related Ideas:

devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See also: demon, evil, kingdom of God, tempt)

Bible References:

- 1 John 03:08
- 1 Thessalonians 02:17-20
- 1 Timothy 05:15
- Acts 13:10
- Job 01:08
- Mark 08:33
- Zechariah 03:01

Word Data:

- Strong's: H7854, G1140, G1228, G4190, G4566, G4567

Forms Found in the English ULB:

Satan, devil, devil's, evil one

Sea of Galilee

Facts:

The "Sea of Galilee" is a lake in eastern Israel. It was also referred to as the "Sea of Tiberias" and the "lake of Gennesaret." In the Old Testament it was called the "Sea of Kinnereth."

- The water of this lake flows south through the Jordan River down to the Salt Sea.

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- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus' life took place on or near the Sea of Galilee.
- This term could also be translated as "lake in the region of Galilee" or "Lake Galilee" or "lake near Tiberias (Gennesaret)."

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

Bible References:

- John 06:1-3
- Luke 05:01
- Mark 01:16-18
- Matthew 04:12-13
- Matthew 04:18-20
- Matthew 08:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong's: H3220, H3672, G1056, G1082, G2281, G3041, G5085

Forms Found in the English ULB:

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias, Kinnereth

Sidon

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 03:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G4605, G4606

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Forms Found in the English ULB:

Sidon, Sidonians

Simon the Zealot

Facts:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G2208, G2581, G4613

Forms Found in the English ULB:

Simon the Zealot, Simon ... Zealot

Sodom

Facts:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong's: H5467, G4670

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Forms Found in the English ULB:

Sodom

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(See also: Bathsheba, David, Israel, Judah, kingdom of Israel, temple)

Bible References:

- Acts 07:47-50
- Luke 12:27
- Matthew 01:7-8
- Matthew 06:29
- Matthew 12:42

Word Data:

- Strong's: H8010, G4672

Forms Found in the English ULB:

Solomon, Solomon's, King Solomon, King Solomon's

Son of God

Related Ideas:

the Son

Facts:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

- Unlike anyone else, God the Father, the Son of God, and the Holy Spirit are all one God.
- God the Father, God the Son, and God the Holy Spirit are all fully and equally God.
- The Son of God has the same character as God the Father.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

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Translation Suggestions:

- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin "Son" may help show that this is talking about God.
- The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(See also: Christ, ancestor, God, God the Father, Holy Spirit, Jesus, son, sons of God)

Bible References:

- 1 John 04:10
- Acts 09:20
- Colossians 01:17
- Galatians 02:20
- Hebrews 04:14
- John 03:18
- Luke 10:22
- Matthew 11:27
- Revelation 02:18
- Romans 08:29

Word Data:

- Strong's: H426, H430, H1121, H1247, G2316, G5207

Forms Found in the English ULB:

Son of God, the Son

Son of Man

Related Ideas:

mankind, son of man

Definition:

The title "Son of Man" was used by Jesus to refer to himself. He often used this term instead of saying "I" or "me."

- In the Bible, "son of man" could be a way of referring to or addressing a man. It could also mean "human being."
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as "son of man." For example he said, "You, son of man, must prophesy."
- The prophet Daniel saw a vision of a "son of man" coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term "Son of Man" it could be translated as "the One who became a human being" or "the Man from heaven."

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- Some translators occasionally include "I" or "me" with this title (as in "I, the Son of Man") to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, "son of man" could also be translated as "you, a human being" or "you, man" or "human being" or "man."

(See also: heaven, son, Son of God, Yahweh)

Bible References:

- Acts 07:56
- Daniel 07:14
- Ezekiel 43:6-8
- John 03:12-13
- Luke 06:05
- Mark 02:10
- Matthew 13:37
- Psalms 080:17-18
- Revelation 14:14

Word Data:

- Strong's: H120, H606, H1121, H1247, G444, G5207

Forms Found in the English ULB:

Son of Man, mankind, son of man

Syria

Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(See also: Aram, commander, Damascus, descendant, Elisha, leprosy, Naaman, persecute, prophet)

Bible References:

- Acts 15:23
- Acts 15:41
- Acts 20:03
- Galatians 01:21-24
- Matthew 04:23-25

Word Data:

- Strong's: H758, G4947, G4948

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Forms Found in the English ULB:

Syria, Syrian

Tamar

Facts:

Tamar was the name of several women in the Old Testament. It was also the name of several cities or other places in the Old Testament.

- Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ.
- One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
- Absalom also had a daughter named Tamar.
- A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea.
- There was also a place called "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: Absalom, ancestor, Amnon, David, ancestor, Judah, Salt Sea)

Bible References:

- 1 Chronicles 02:04
- 2 Samuel 13:02
- 2 Samuel 14:25-27
- Genesis 38:6-7
- Genesis 38:24
- Matthew 01:1-3

Word Data:

- Strong's: H1193, H2688, H8559

Forms Found in the English ULB:

Tamar, Tamar's

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

- Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn't even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(See also: apostle, disciple, God the Father, the twelve)

Bible References:

- Acts 01:12-14

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- John 11:15-16
- Luke 06:14-16
- Mark 03:17-19
- Matthew 10:2-4

Word Data:

- Strong's: G2381

Forms Found in the English ULB:

Thomas, Thomas'

Tyre

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(See also: Canaan, cedar, Israel, the sea, Phoenicia, Sidon)

Bible References:

- Acts 12:20
- Mark 03:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6865, H6876, G5183, G5184

Forms Found in the English ULB:

Tyre, Tyrians

Ur

Facts:

Ur was an important city along the Euphrates River in the ancient region of Chaldea, which was part of Mesopotamia. This region was located in what is now the modern-day country of Iraq.

- Abraham was from the city of Ur and it was from there that God called him to leave to go to the land of Canaan.

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- Haran, the brother of Abraham and father of Lot, died in Ur. This was probably a factor that influenced Lot to leave Ur with Abraham.

(See also: Abraham, Canaan, Chaldea, Euphrates River, Haran, Lot, Mesopotamia)

Bible References:

- Genesis 11:27-28
- Genesis 11:31

Word Data:

- Strong's: H218

Forms Found in the English ULB:

Ur

Uriah

Facts:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(See also: Ahaz, Bathsheba, David, Hittite)

Bible References:

- 1 Kings 15:05
- 2 Samuel 11:03
- 2 Samuel 11:26-27
- Nehemiah 03:04

Word Data:

- Strong's: H223, G3774

Forms Found in the English ULB:

Uriah, Uriah's

Uzziah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.

- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(See also: Azariah, Judah, king, leprosy, reign, watchtower)

Bible References:

- 2 Kings 14:21
- Amos 01:01
- Hosea 01:01
- Isaiah 06:1-2
- Matthew 01:7-8

Word Data:

- Strong's: H5818

Forms Found in the English ULB:

Uzziah, Uzziah's

Zadok

Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(See also: ark of the covenant, David, Jotham, Nehemiah, reign, Solomon)

Bible References:

- 1 Chronicles 24:1-3
- 1 Kings 01:26-27
- 2 Samuel 15:24-26
- Matthew 01:12-14

Word Data:

- Strong's: H6659, G4524

Forms Found in the English ULB:

Zadok, Zadok's

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Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(See also: disciple, fishermen, James (son of Zebedee), John (the apostle))

Bible References:

- John 21:1-3
- Luke 05:8-11
- Mark 01:19-20
- Matthew 04:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G2199

Forms Found in the English ULB:

Zebedee, Zebedee's

Zebulun

Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel. His descendants were called Zebulunites.

- The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
- Sometimes the name "Zebulun" is also used to refer to the land where this Israelite tribe lived.

(See also: Jacob, Leah, Salt Sea, twelve tribes of Israel)

Bible References:

- Exodus 01:1-5
- Genesis 30:20
- Isaiah 09:01
- Judges 04:10
- Matthew 04:13
- Matthew 04:16

Word Data:

- Strong's: H2074, H2075, G2194

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Forms Found in the English ULB:

Zebulun, Zebulunite, Zebulunites, Zebulun's

Zerubbabel

Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 03:19-21
- Ezra 02:1-2
- Ezra 03:8-9
- Luke 03:27-29
- Matthew 01:12

Word Data:

- Strong's: H2216, H2217, G2216

Forms Found in the English ULB:

Zerubbabel, Zerubbabel's

Zion

Related Ideas:

Mount Zion

Definition:

Originally, the term "Zion" or "Mount Zion" referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, "Zion" and "Mount Zion" became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem.
- David named Zion, or Jerusalem, the "City of David." This is different from David's hometown, Bethlehem, which was also called the City of David.
- The term "Zion" is used in other figurative ways, to refer to Israel or to God's spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebusites)

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Bible References:

- 1 Chronicles 11:05
- Amos 01:02
- Jeremiah 51:35
- Psalm 076:1-3
- Romans 11:26

Word Data:

- Strong's: H6726, G4622

Forms Found in the English ULB:

Mount Zion, Zion

abomination

Related Ideas:

abominable, abominably, disgusting, foul

Definition:

The term "abomination" is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an "abomination." This means that the Egyptians disliked the Hebrews and didn't want to associate with them or be near them.
- Some of the things that the Bible calls "an abomination to Yahweh" include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an "abomination of desolation" that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term "abomination" could also be translated by "something God hates" or "something disgusting" or "disgusting practice" or "very evil action."
- Depending on the context, ways to translate the phrase "is an abomination to" could include "is greatly hated by" or "is disgusting to" or "is totally unacceptable to" or "causes deep disgust."
- The phrase "abomination of desolation" could be translated as "defiling object that causes people to be greatly harmed" or "disgusting thing that causes great sorrow."

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 09:1-2
- Genesis 46:34
- Isaiah 01:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong's: H6292, H8251, H8262, H8263, H8441, H8581, G946

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Forms Found in the English ULB:

abominable, abomination, abominations, committed ... abominably, disgusting practices, disgusting thing, disgusting things, foul, foul thing

accuse

Related Ideas:

accusation, accuser

Definition:

The terms "accuse" and "accusation" refer to blaming someone for doing something wrong. A person who accuses others is an "accuser."

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called "the accuser."

Bible References:

- Acts 19:40
- Hosea 04:04
- Jeremiah 02:9-11
- Luke 06:6-8
- Romans 08:33

Word Data:

- Strong's: H2778, H3198, H6818, G1458, G2649, G2723, G2724

Forms Found in the English ULB:

accusation, accusations, accuse, accused, accuser, accusers, accuses, accusing

adultery

Related Ideas:

adulterer, adulteress, adulterous, immoral woman

Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any person who commits this sin.

- The term "adulterer" refers generally to any person who commits adultery.
- Sometimes the term "adulteress" is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term "adulterous" is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

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Translation Suggestions:

- If the target language does not have one word that means "adultery," this term could be translated with a phrase such as "having sexual relations with someone else's wife" or "being intimate with another person's spouse."
- Some languages may have an indirect way of talking about adultery, such as "sleeping with someone else's spouse" or "being unfaithful to one's wife."
- When "adulterous" is used in a figurative sense, it is best to translate it literally in order to communicate God's view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of "adulterous" could be translated as "unfaithful" or "immoral" or "like an unfaithful spouse."

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 04:1-2
- Luke 16:18
- Matthew 05:28
- Matthew 12:39
- Revelation 02:22

Word Data:

- Strong's: H2114, H5003, H5004, H5237, G3428, G3429, G3430, G3431, G3432

Forms Found in the English ULB:

adulterer, adulterers, adulteress, adulteresses, adulteries, adulterous, adultery, immoral woman

adversary

Related Ideas:

enemy, hostile, hostility, opponent, oppose, opposition

Definition:

An "adversary" is a person or group who is opposed to someone or something. The term "enemy" has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an "adversary" of the other.
- In the Bible, the devil is referred to as an "adversary" and an "enemy."
- Adversary may be translated as "opponent" or "enemy," but it suggests a stronger form of opposition.
- Someone who is "hostile" wants to fight other people. Such a person has "hostile intent" or acts with "hostility."

Bible References:

- 1 Timothy 05:14
- Isaiah 09:11
- Job 06:23
- Lamentations 04:12
- Luke 12:59

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- Matthew 13:25

Word Data:

- Strong's: H340, H341, H6146, H6862, H6887, H6965, H7379, H7790, H7854, H8130, H8324, G476, G480, G485, G498, G2189, G2190, G5227

Forms Found in the English ULB:

adversaries, adversary, enemies, enemies', enemy, enemy's, hostile, hostilities, hostility, opponent, opponents, oppose, opposed, opposes, opposition

age

Related Ideas:

aged, from ancient times, old age

Definition:

The term "age" refers to the length of time a person has lived. The term "aged" describes a person who is very old. The term "age" is also used to refer generally to a time period.

- Jesus refers to "this age" as the present time when evil, sin, and disobedience fill the earth.
- There will be a future age when righteousness will reign over a new heaven and a new earth.
- Other words used to express an extended period of time include "era" and "season."
- The phrase "ancient times" refers to times long ago.

Translation Suggestions:

- Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time."
- The phrase "at a very old age" could be translated as "when he was very old" or "when he had lived a very long time."
- The phrase "this present evil age" means "during this time right now when people are very evil."

Bible References:

- 1 Chronicles 29:28
- 1 Corinthians 02:07
- Hebrews 06:05
- Job 05:26

Word Data:

- Strong's: H5769, H7872, G165, G166, G1074

Forms Found in the English ULB:

age, aged, ages, from ancient times, old age

alms

Related Ideas:

merciful deeds for the poor

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Definition:

The term "alms" refers to money, food, or other things that are given to help poor people.

- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
- This term could be translated as "money" or "gifts to poor people" or "help for the poor."

Bible References:

- Acts 03:1-3
- Matthew 06:01
- Matthew 06:03

Word Data:

- Strong's: G1654

Forms Found in the English ULB:

alms, merciful deeds ... for the poor

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 08:20
- Genesis 22:09
- James 02:21
- Luke 11:49-51
- Matthew 05:23
- Matthew 23:19

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Forms Found in the English ULB:

altar, altars

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amazed

Related Ideas:

amazement, appalled, astonished, astounded, incomprehensible, marvel, marvelous, perplexed, remarkable, surprised, wonder, wonderful

Definition:

Some of these terms mean to be very surprised because of something very unusual that happened. Many of these terms are positive and express that the people were happy about what had happened. Usually the event that caused the wonder and amazement was a miracle, something only God could do.

- The words "amazed," "astonished," and "astounded" describe someone who is very surprised because of something very unusual that happened.
- The word "appalled" describes someone who is amazed or horrified by something that is bad or evil.
- The word "perplexed" describes someone who is to be amazed and troubled, not knowing what to think or how to act.
- People "marvel" and "wonder" when they are surprised by something very unusual.
- "Amazement" and "wonder" are what people feel when they are amazed.

Some of these terms describe things that are very unusual and surprise people.

- The words "amazing", "astonishing," "marvelous," "remarkable," and "wonderful" describe things that are very unusual and surprise people.
- The word "appalling" describes something that is very bad and causes people to be amazed or horrified.
- The word "incomprehensible" describes something that is so great that people cannot ever understand it.
- A "wonder" is an extraordinary and surprising thing that happens.

Translation Suggestions

- Some of these words are translations of Greek expressions that mean "struck with amazement" or "standing outside of (oneself)." These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this.
- Other ways to translate these words could be "extremely surprised" or "very shocked."

(See also: miracle, sign)

Bible References:

- Acts 08:9-11
- Acts 09:20-22
- Galatians 01:06
- Mark 02:10-12
- Matthew 07:28
- Matthew 15:29-31
- Matthew 19:25

Word Data:

- Strong's: H226, H852, H926, H943, H2865, H3820, H4159, H6313, H6381, H6382, H6383, H6395, H8047, H8074, H8429, H8539, H8540, H8541, G639, G1411, G1568, G1569, G1605, G1611, G1839, G2284, G2285, G2296, G2297, G2298, G4023, G4592, G5059

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Forms Found in the English ULB:

amazed, amazement, amazing events, amazing things, appalled, appalling, astonish, astonished, astonishing, astounded, incomprehensible, marvel, marveled, marveling, marvelous, marvelous things, perplexed, remarkable, surprised, wonder, wonderful, wondering, wonders

angel

Related Ideas:

archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term "archangel" refers to the angel who rules or leads all the other angels.

- The word "angel" literally means "messenger."
- The term "archangel" literally means "chief messenger." The only angel referred to in the Bible as an "archangel" is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God's authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, "angel of Yahweh," has more than one possible meaning: 1) It may mean "angel who represents Yahweh" or "messenger who serves Yahweh." 2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate "angel" could include "messenger from God" or "God's heavenly servant" or "God's spirit messenger."
- The term "archangel" could be translated as "chief angel" or "head ruling angel" or "leader of the angels."
- Also consider how these terms are translated in a national language or another local language.
- The phrase "angel of Yahweh" should be translated using the words for "angel" and "Yahweh." This will allow for different interpretations of that phrase. Possible translations could include "angel from Yahweh" or "angel sent by Yahweh" or "Yahweh, who looked like an angel."

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 02:18-19
- Genesis 48:16
- Luke 02:13
- Mark 08:38
- Matthew 13:50
- Revelation 01:20
- Zechariah 01:09

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Word Data:

- Strong's: H47, H4397, G32, G743, G2465

Forms Found in the English ULB:

angel, angels, archangel

anger

Related Ideas:

angry, indignant, indignation, quick-tempered

Definition:

To "be angry" or to "have anger" means to be very displeased, irritated, and upset about something or against someone.

- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
- God's anger (also called "wrath") expresses his strong displeasure regarding sin.
- The phrase "provoke to anger" means "cause to be angry."
- A "quick-tempered" person becomes angry quickly and easily.
- To be "indignant" is to grieve to the point of anger or to be angry because someone has been arrogant.

(See also: wrath)

Bible References:

- Ephesians 04:26
- Exodus 32:11
- Isaiah 57:16-17
- John 06:52-53
- Mark 10:14
- Matthew 26:08
- Psalms 018:08

Word Data:

- Strong's: H599, H639, H1149, H1984, H2152, H2194, H2195, H2198, H2534, H2734, H2740, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, H7852, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G3950, G4360, G5520

Forms Found in the English ULB:

anger, anger burned, angered, angry, burning anger, indignant, indignation, quick-tempered

anoint

Related Ideas:

perfume, sons of fresh olive oil

generated on Mon Sep 9 13:43:38 2024

Definition:

The term "anoint" means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles "Messiah" (Hebrew) and "Christ" (Greek) mean "the Anointed (One)."
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term "anoint" could be translated as "pour oil on" or "put oil on" or "consecrate by pouring perfumed oil on."
- To "be anointed" could be translated as "be consecrated with oil." or "be appointed" or "be consecrated."
- In some contexts the term "anoint" could be translated as "appoint."
- A phrase like "the anointed priest," could be translated as "the priest who was consecrated with oil" or "the priest who was set apart by the pouring on of oil."

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 02:20
- 1 John 02:27
- 1 Samuel 16:2-3
- Acts 04:27-28
- Amos 06:5-6
- Exodus 29:5-7
- James 05:13-15

Word Data:

- Strong's: H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G3462, G3464, G5545, G5548

Forms Found in the English ULB:

anoint, anointed, anointing, perfume, sons of fresh olive oil

apostle

Related Ideas:

apostleship

generated on Mon Sep 9 13:43:38 2024

Definition:

The "apostles" were men sent by Jesus to preach about God and his kingdom. The term "apostleship" refers to the position and authority of those who were chosen as apostles.

- The word "apostle" means "someone who is sent out for a special purpose." The apostle has the same authority as the one who sent him.
- Jesus' twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God's power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word "apostle" can also be translated with a word or phrase that means "someone who is sent out" or "sent-out one" or "person who is called to go out and preach God's message to people."
- It is important to translate the terms "apostle" and "disciple" in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language.

(See also: authority, disciple, James (son of Zebedee), Paul, the twelve)

Bible References:

- Jude 01:17-19
- Luke 09:12-14

Word Data:

- Strong's: G651, G652, G2491, G5376, G5570

Forms Found in the English ULB:

apostle, apostles, apostles', apostleship

ark

Related Ideas:

chest

Definition:

The term "ark" literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word "ark" is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include "very large boat" or "barge" or "cargo ship" or "large, box-shaped boat."
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as "basket."
- In the phrase "ark of the covenant," a different Hebrew word is used for "ark." This could be translated as "box" or "chest" or "container."
- When choosing a term to translate "ark," it is important in each context to consider what size it is and what it is being used for.

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(See also: ark of the covenant, basket)

Bible References:

- 1 Peter 03:20
- Exodus 16:33-36
- Exodus 30:06
- Genesis 08:4-5
- Luke 17:27
- Matthew 24:37-39

Word Data:

- Strong's: H727, H8392, G2787

Forms Found in the English ULB:

ark, chest

ark

Related Ideas:

chest

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The term "ark" literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

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(See also: ark of the covenant, basket)

Bible References:

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- Exodus 16:33-36
- Exodus 30:06
- Genesis 08:4-5
- Luke 17:27
- Matthew 24:37-39

Word Data:

- Strong's: H727, H8392, G2787

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Forms Found in the English ULB:

ark, chest

ash

Related Ideas:

powder

Definitions:

The term "ash" or "ashes" refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

- In the Bible sometimes the word "dust" is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground.
- An "ash heap" is a pile of ashes.
- In ancient times, sitting in ashes was a sign of mourning or grieving.
- When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head.
- Putting ashes on the head was also a sign of humiliation or embarrassment.
- Striving for something worthless, is said to be like "feeding on ashes."
- When translating "ashes," use the word in the project language that refers to the burned-up remains after wood has burned.
- Note that an "ash tree" is a completely different term.

(See also: fire, sackcloth)

Bible References:

- 1 Kings 20:10
- Jeremiah 06:26
- Psalms 102:09
- Psalms 113:07

Word Data:

- Strong's: H80, H665, H6083, H6368, H7834, G2868, G4700, G5077, G5522

Forms Found in the English ULB:

ash, ashes, powder

asleep

Related Ideas:

sleep, sleeper

Definition:

These terms can have figurative meanings relating to death.

- To "sleep" or "be asleep" can be a metaphor meaning to "be dead."
- The expression "fall asleep" means start sleeping, or, figuratively, die.

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- To "sleep with one's fathers" means to die, as one's ancestors have, or to be dead, as one's ancestors are.
- To "lie down" with others who have died means to die, as they have died, or to be dead, as they are dead.
- The word "lie" often appears in connection with the idea of sleep. This "lie" refers to lying down on a bed or other sleeping place, not to saying things that are untrue.

The phrases "lie with" and "sleep with," when referring to what a man and a woman do together, is a euphemism for them having sexual relations.

Translation Suggestions:

- To "fall asleep" could be translated as to "suddenly become asleep" or to "start sleeping" or to "die," depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus had "fallen asleep" they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as "he died."
- Some project languages may have a different expression for death or dying which could be used if the expressions "sleep" and "asleep" do not make sense.

Bible References:

- 1 Kings 18:27-29
- 1 Thessalonians 04:14
- Acts 07:60
- Daniel 12:02
- Psalms 044:23
- Romans 13:11

Word Data:

- Strong's: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G879, G1852, G1853, G2518, G2837, G5258

Forms Found in the English ULB:

asleep, fallen asleep, fell asleep, sleep, lay down, lies down, sleeper, sleeping, sleeps, slept

assign

Related Ideas:

assignment, portion, reassign

Definitions:

The term "assign" or "assigned" refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would "assign" the best young men of Israel to serve in the military.
- Moses "assigned" to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, "assign" could be translated as "give" or "appoint" or "choose for the task of."
- The term "assigned" could be translated as "appointed" or "given the task."

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(See also: appoint, Samuel, Saul (OT))

Bible References:

- 1 Chronicles 06:48
- Daniel 12:13
- Jeremiah 43:11
- Joshua 18:02
- Numbers 04:27-28
- Psalms 078:55

Word Data:

- Strong's: H1486, H2505, H2506, H2706, H3335, H4487, H4864, H4888, H4941, H5157, H5307, H5344, H5414, H5596, H5975, H6485, H7760, G3307

Forms Found in the English ULB:

assign, assigned, assigned portion, assigning, assignment, assignments, given ... portion, place assigned, portion, portions, reassign

astray

Related Ideas:

draw away, make a mistake, mislead, mistaken, wander

Definition:

The terms "stray" and "go astray" mean to disobey God's will. People who are "led astray" have allowed other people or circumstances to influence them to disobey God.

- The word "astray" gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have "strayed." God compares sinful people to sheep who have left him and "gone astray."
- To "draw away" someone or "mislead" someone is to lead him astray.

Translation Suggestions:

- The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God."
- To "lead someone astray" could be translated as "cause someone to disobey God" or "influence someone to stop obeying God" or "cause someone to follow you down a wrong path."

(See also: disobey, shepherd)

Bible References:

- 1 John 03:07
- 2 Timothy 03:13
- Exodus 23:4-5
- Ezekiel 48:10-12
- Matthew 18:13
- Matthew 24:05
- Psalms 058:03

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- Psalms 119:110

Word Data:

- Strong's: H5074, H5080, H7683, H7686, H8582, G1294, G4105, G5351

Forms Found in the English ULB:

astray, drawn away, go astray, goes astray, gone astray, lead ... astray, leads ... astray, led ... astray, made ... mistake, mislead, misleading, misleads, misled, mistaken, stray, strayed, straying, strays, wander, went astray

authority

Related Ideas:

authority to judge, place in charge, put in charge, right

Definition:

The term "authority" refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word "authorities" can refer to people, governments, or organizations that have authority over others.
- The word "authorities" can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term "authority" can also be translated as "control" or "right" or "qualifications."
- Sometimes "authority" is used with the meaning of "power."
- When "authorities" is used to refer to people or organizations who rule people, it could also be translated as "leaders" or "rulers" or "powers."
- The phrase "by his own authority" could also be translated as, "with his own right to lead" or "based on his own qualifications."
- The expression, "under authority" could be translated as, "responsible to obey" or "having to obey others' commands."

(See also: citizen, command, obey, power, ruler)

Bible References:

- Colossians 02:10
- Esther 09:29
- Genesis 41:35
- Jonah 03:6-7
- Luke 12:05
- Luke 20:1-2
- Mark 01:22
- Matthew 08:09
- Matthew 28:19
- Titus 03:01

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Word Data:

- Strong's: H2940, H4475, H4910, H4915, H6486, H6666, H6680, H7980, H7990, H8633, G831, G1413, G1849, G1850, G2003, G2525, G2715, G2917, G2963, G5247

Forms Found in the English ULB:

authorities, authority, authority to judge, places ... in charge, put ... in charge, puts ... in charge, right, was ... in charge, were ... in charge

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate "ax."
- Other ways to translate this term could include "tree-cutting tool" or "wooden tool with blade" or "long-handled wood-chopping tool."
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 06:7-8
- 2 Kings 06:05
- Judges 09:48-49
- Luke 03:9
- Matthew 03:10
- Psalm 035:03

Word Data:

- Strong's: H1631, H2719, H7134, G513

Forms Found in the English ULB:

ax, axes

baptize

Related Ideas:

baptism

Definition:

In the New Testament, the terms "baptize" and "baptism" usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- Besides water baptism, the Bible talks about being "baptized with the Holy Spirit" and "baptized with fire."
- The term "baptism" is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term "baptize" could be translated as "purify," "pour out on," "plunge (or dip) into," "wash," or "spiritually cleanse." For example, "baptize you with water" could be translated as, "plunge you into water."
- The term "baptism" could be translated as "purification," "a pouring out," "a dipping," "a cleansing," or "a spiritual washing."
- When it refers to suffering, "baptism" could also be translated as "a time of terrible suffering" or "a cleansing through severe suffering."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

- Acts 02:38
- Acts 08:36
- Acts 09:18
- Acts 10:48
- Luke 03:16
- Matthew 03:14
- Matthew 28:18-19

Word Data:

- Strong's: G907

Forms Found in the English ULB:

baptism, baptize, baptized, baptizing

basket

Related Ideas:

basketful, cage

Definition:

The term "basket" refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as "basket" in that story is the same word that is translated as "ark" referring to the boat that Noah built. The common meaning of its use in these two contexts may be "floating container."
- A "cage" is a container in which people keep animals.

(See also: ark, Moses, Nile River, Noah)

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Bible References:

- 2 Corinthians 11:33
- Acts 09:25
- Amos 08:01
- John 06:13-15
- Judges 06:19-20
- Matthew 14:20

Word Data:

- Strong's: H374, H1731, H1736, H2935, H3619, H5536, H8392, G2894, G3426, G4553, G4711

Forms Found in the English ULB:

basket, basketfuls, baskets, cage

bear

Related Ideas:

bearer, bear with, birth, carry, childbirth, support, sustain, tolerate

Definitions:

The term "bear" literally means "carry" something. There are also many figurative uses of this term.

- When speaking of a woman who will bear a child, this means "give birth to" a child.
- To "bear a burden" means to "experience difficult things." These difficult things could include physical or emotional suffering.
- To "bear with" someone means to be patient with them and their faults.
- A common expression in the Bible is "bear fruit," which means "produce fruit" or "have fruit."
- The expression "bear witness" means "testify" or "report what one has seen or experienced."
- The statement that "a son will not bear the iniquity of his father" means that he "will not be held responsible for" or "will not be punished for" his father's sins.
- In general, this term could be translated as "carry" or "be responsible for" or "produce" or "have" or "endure," depending on the context.

(See also: burden, Elisha, endure, fruit, iniquity, report, sheep, strength, testimony, testimony)

Bible References:

- Lamentations 03:27

Word Data:

- Strong's: H2032, H2232, H3201, H3205, H3211, H4138, H4853, H5375, H5445, H5449, H5582, H6030, H6403, H6509, H6779, H7617, G142, G430, G941, G1080, G1627, G2592, G3140, G4722, G4828, G5041, G5088, G5342, G5409, G5576

Forms Found in the English ULB:

bear, bearer, bearing, bearing with, bears, birth, bore, born, borne, carried, carry, carrying, childbirth, gave birth, give birth, given birth, gives birth, has ... borne, have ... borne, support, supported, supports, sustain, sustains, tolerate

bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
- Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: David, Elisha)

Bible References:

Word Data:

- Strong's: H1677, G715

Forms Found in the English ULB:

bear, bears

beg

Related Ideas:

ask, beggar, needy

Definition:

The term "beg" means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for.
- A "beggar" is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, "plead" or "urgently ask" or "demand money" or "regularly ask for money."

(See also: plead)

Bible References:

- Luke 16:20
- Mark 06:56
- Matthew 14:36
- Psalm 045:12-13

Word Data:

- Strong's: H34, H577, H1245, H6035, H7592, G154, G1189, G1871, G2065, G3726, G3870, G4319, G4434

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Forms Found in the English ULB:

ask, asking, asks, beg, beggar, begged, begging, needy

believe

Related Ideas:

be persuaded, belief, believer, have faith, persuade, persuasive

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

- believe
  - To believe something is to accept or trust that it is true.
  - To believe someone is to acknowledge that what that person has said is true.
  - To persuade someone is to get that person to believe that something is true.
- believe in
  - To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
  - When a person truly believes in something, he will act in such a way that shows that belief.
  - The phrase "have faith in" usually has the same meaning as "believe in."
  - To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
- The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

The term "unbelief" refers to not believing something or someone.

- In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
- A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

Translating "believe" and "believe in":

- To "believe" could be translated as to "know to be true" or "know to be right."
- To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."

Translating "believer":

- Some translations may prefer to say "believer in Jesus" or "believer in Christ."
- This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him."
- Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus."
- The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.

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Translating "unbelief" and "unbeliever":

- Other ways to translate "unbelief" could include "lack of faith" or "not believing."
- The term "unbeliever" could be translated as "person who does not believe in Jesus" or "someone who does not trust in Jesus as Savior."

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:06
- Genesis 45:26
- Job 09:16-18
- Habakkuk 01:5-7
- Mark 06:4-6
- Mark 01:14-15
- Luke 09:41
- John 01:12
- Acts 06:05
- Acts 09:42
- Acts 28:23-24
- Romans 03:03
- 1 Corinthians 06:01
- 1 Corinthians 09:05
- 2 Corinthians 06:15
- Hebrews 03:12
- 1 John 03:23

Word Data:

- Strong's: H539, H3948, H6601, G544, G569, G3982, G4100, G4102, G4103

Forms Found in the English ULB:

am persuaded, belief, believe, believed, believer, believers, believes, believing, has faith, persuade, persuaded, persuading, persuasiveness, were persuaded

beloved

Related Ideas:

dear, lovely, treasured

Definition:

The term "beloved" is an expression of affection that describes someone who is loved and dear to someone else.

- The term "beloved" literally means "loved (one)" or "(who is) loved."
- God refers to Jesus as his "beloved Son."
- In their letters to Christian churches, the apostles frequently address their fellow believers as "beloved."
- Something or someone who is "lovely" attracts the love and good desires of others.

Translation Suggestions:

- This term could also be translated as "loved" or "loved one" or "well-loved," or "very dear."

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- In the context of talking about a close friend, this could be translated as "my dear friend" or "my close friend." In English it is natural to say "my dear friend, Paul" or "Paul, who is my dear friend." Other languages may find it more natural to order this in a different way.
- Note that the word "beloved" comes from the word for God's love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 04:14
- 1 John 03:02
- 1 John 04:07
- Mark 01:11
- Mark 12:06
- Revelation 20:09
- Romans 16:08
- Song of Solomon 01:14

Word Data:

- Strong's: H157, H1730, H2532, H3033, H3039, H4261, G25, G26, G27, G5207

Forms Found in the English ULB:

beloved, dear, lovely, treasured

betray

Related Ideas:

betrayal, betrayer, give over, hand over, traitor, treacherous, treacherously, treachery, turn over

Definition:

The term "betray" means to act in a way that deceives a person and allows other people to harm that person. A "betrayer" is a person who betrays a friend who was trusting him.

- Judas was "the betrayer" because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus' unjust death.
- "Betrayal" and "treachery" are two words for what happens when one person betrays another.

Translation Suggestions:

- Depending on the context, the term "betray" could be translated as "deceive and cause harm to" or "turn over to the enemy" or "treat treacherously."
- The term "betrayer" could be translated as "person who betrays" or "double dealer" or "traitor."

(See also: Judas Iscariot, Jewish leaders, apostle)

Bible References:

- Acts 07:52
- John 06:64
- John 13:22

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- Matthew 10:04
- Matthew 26:22

Word Data:

- Strong's: H898, H4042, H4603, H4604, H4820, H5462, H7411, G1560, G3860, G4273, G5483

Forms Found in the English ULB:

betray, betrayal, betrayed, betrayer, betrayers, betraying, betrays, give ... over, given ... over, hand ... over, handed ... over, traitor, traitors, treacherous, treacherously, treachery, turn ... over

bind

Related Ideas:

bond, bound, chain, fetter, put in bonds, put on, restrain, tie, wrap

Definition:

The term "bind" means to tie something or fasten it securely. Something that is tied or joined together is called a "bond." The term "bound" is the past tense of this term.

- To be "bound" means to have something tied or wrapped around something else.
- In a figurative sense, a person can be "bound" to a vow, which means he is "required to fulfill" what he promised to do.
- The term "bonds" refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term "bind" can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be "bound" with cloth in preparation for burial.
- The term "bond" is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are "bound" or tied to each other. It is a bond that God does not want broken.
- The term "bind" can also refer to forbidding an activity.

Translation Suggestions:

- The term "bind" could also be translated as "tie" or "tie up" or "wrap (around)."
- Figuratively, it could be translated as to "restrain" or to "prevent" or to "keep from (something)."
- A special use of "bind" in Matthew 16 and 18 means "forbid" or "not permit."
- The term "bonds" could be translated as "chains" or "ropes" or "shackles."
- Figuratively the term "bond" could be translated as "knot" or "connection" or "close relationship."
- The phrase "bond of peace" means "being in harmony, which brings people in closer relationship to each other" or "the tying together that peace brings."
- To "bind up" could be translated as "wrap around" or "put a bandage on."
- To "bind" oneself with a vow could be translated as "promise to fulfill a vow" or "commit to fulfill a vow."
- Depending on the context, the term "bound" could also be translated as "tied" or "tied up" or "chained" or "obligated (to fulfill)" or "required to do."

(See also: fulfill, peace, prison, servant, vow)

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Bible References:

- Leviticus 08:07
- Matthew 16:19

Word Data:

- Strong's: H247, H481, H612, H615, H631, H632, H640, H2296, H3729, H4147, H5178, H6029, H6123, H6887, H7194, H7405, H7576, H8244, G254, G1195, G1198, G1199, G1210, G1249, G1402, G2611, G3784, G4019, G4029, G4886, G4887

Forms Found in the English ULB:

bind, binding, bond, bonds, bound, chain, chained, chains, fetters, is bound, put ... in bonds, puts on, restrain, tie, tie up, tied, tied up, tying, wrapped

blasphemy

Related Ideas:

blaspheme, blasphemer, blasphemous, insult, revile, taunt

Definition:

In the Bible, the term "blasphemy" refers to speaking in a way that shows a deep disrespect for God or people. To "blaspheme" or "insult" or "revile" someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as "slander" when it refers to blaspheming people.

Translation Suggestions:

- To "blaspheme" can be translated as to "say evil things against" or to "dishonor God" or to "slander."
- Ways to translate "blasphemy" could include "speaking wrongly about others" or "slander" or "spreading false rumors."

(See also: dishonor, slander)

Bible References:

- 1 Timothy 01:12-14
- Acts 06:11
- Acts 26:9-11
- James 02:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 074:10

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Word Data:

- Strong's: H1421, H1442, H2778, H3639, H5006, H5007, H5344, G987, G988, G989, G3059, G3680, G5196

Forms Found in the English ULB:

blaspheme, blasphemed, blasphemer, blasphemers, blasphemes, blasphemies, blaspheming, blasphemous, blasphemy, insult, insulted, insulting, insults, revile, reviled, reviling

bless

Related Ideas:

happier, happy

Definition:

To "bless" someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people "bless" God or express a desire that God be blessed, this means they are praising him.
- The term "bless" is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To "bless" could also be translated as to "provide abundantly for" or to "be very kind and favorable toward."
- "God has brought great blessing to" could be translated as "God has given many good things to" or "God has provided abundantly for" or "God has caused many good things to happen to".
- "He is blessed" could be translated as "he will greatly benefit" or "he will experience good things" or "God will cause him to flourish."
- "Blessed is the person who" could be translated as "How good it is for the person who."
- Expressions like "blessed be the Lord" could be translated as "May the Lord be praised" or "Praise the Lord" or "I praise the Lord."
- In the context of blessing food, this could be translated as "thanked God for the food" or "praised God for giving them food" or "consecrated the food by praising God for it."

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 01:03
- Genesis 14:20
- Isaiah 44:03
- James 01:25
- Luke 06:20
- Matthew 26:26
- Nehemiah 09:05
- Romans 04:09

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Word Data:

- Strong's: H833, H835, H8055, H1288, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G3741

Forms Found in the English ULB:

bless, blessed, blesses, blessing, blessings, happier, happy

blood

Related Ideas:

bleeding

Definition:

The term "blood" refers to the red liquid that comes out of a person's skin when there is an injury or wound. Blood brings life-giving nutrients to a person's entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal's life to pay for people's sins.
- Through his death on the cross, Jesus' blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression "flesh and blood" refers to human beings.
- The expression "own flesh and blood" refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression "flesh and blood" could be translated as "people" or "human beings."
- Depending on the context, the expression "my own flesh and blood" could be translated as "my own family" or "my own relatives" or "my own people."
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate "flesh and blood."

(See also: flesh)

Bible References:

- 1 John 01:07
- 1 Samuel 14:32
- Acts 02:20
- Acts 05:28
- Colossians 01:20
- Galatians 01:16
- Genesis 04:11
- Psalms 016:4
- Psalms 105:28-30

Word Data:

- Strong's: H1818, H5332, G129, G130, G131

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Forms Found in the English ULB:

bleeding, blood

body

Related Ideas:

bodily, body of Christ, carcass, corpse

Definition:

The term "body" literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term "body" refers to a dead person. Sometimes this is referred to as a "dead body" or a "corpse." The dead body of an animal is called a "carcass."
- When Jesus said to the disciples at his last Passover meal, "This (bread) is my body," he was referring to his physical body that would be "broken" (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the "body of Christ." Just as a physical body has many parts, the "body of Christ" has many individual members. Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
    - Jesus is also referred to as the "head" (leader) of the "body" of his believers. Just as a person's head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his "body."

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say "spiritual body of Christ."
- When Jesus says, "This is my body," it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as "corpse" for a person or "carcass" for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: head, spirit)

Bible References:

- 1 Chronicles 10:12
- 1 Corinthians 05:05
- Ephesians 04:04
- Judges 14:08
- Numbers 06:6-8
- Psalm 031:09
- Romans 12:05

Word Data:

- Strong's: H990, H1320, H1472, H1480, H1655, H3409, H4191, H5038, H5315, H6297, H7607, G4430, G4561, G4954, G4983

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Forms Found in the English ULB:

bodies, bodily, body, carcass, carcasses, corpse, corpses

bow

Related Ideas:

bend, bend the knee, bow down, fall down before, kneel

Note

For the weapon called a bow, click here.

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 05:18
- Exodus 20:05
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:05
- Matthew 02:11
- Revelation 03:09

Word Data:

- Strong's: H86, H1288, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4098, G4352, G4364

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Forms Found in the English ULB:

are bent, bend, bend the knee, bow, bow down, bowed, bowed ... down, bowed ... down ... before, bowing, bowing down, bows, bows down, fall down, fell, fell down, has ... bent, have ... bent, kneel, kneeling, knelt, will bend

bread

Related Ideas:

food, loaf of bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called "unleavened bread" and was used for the Jews' passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general.
- The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The figurative term "bread from heaven" referred to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the "bread that came down from heaven" and the "bread of life."
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term "bread" can be translated more generally as "food."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 02:46
- Acts 27:35
- Exodus 16:15
- Luke 09:13
- Mark 06:38
- Matthew 04:04
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

Forms Found in the English ULB:

bread, food, loaf of ... bread, loaves, loaves of ... bread

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bride

Related Ideas:

bridal

Definition:

A bride is the woman in a wedding ceremony who is getting married to her husband, the bridegroom.

- The term "bride" is used as a metaphor for believers in Jesus, the Church.
- Jesus is metaphorically called the "bridegroom" for the Church.

(See also: bridegroom, church)

Bible References:

- Exodus 22:16
- Isaiah 62:5
- Joel 02:16

Word Data:

- Strong's: H3618, G3565

Forms Found in the English ULB:

bridal, bride, brides

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: bride)

Bible References:

- Isaiah 62:5
- Joel 02:15-16
- John 03:30
- Luke 05:35
- Mark 02:19
- Mark 02:20
- Matthew 09:15

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Word Data:

- Strong's: H2860, G3566

Forms Found in the English ULB:

bridegroom, bridegrooms

brother

Related Ideas:

brotherhood

Definition:

The term "brother" usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term "brothers" is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used "brothers" to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term "sister" when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to "a brother or sister who is in need of food or clothing."

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when "brothers" is used very generally to refer to members of the same family, clan, or people group, possible translations could include "relatives" or "clan members" or "fellow Israelites."
- In the context of referring to a fellow believer in Christ, this term could be translated as "brother in Christ" or "spiritual brother."
- If both males and females are being referred to and "brother" would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be "fellow believers" or "Christian brothers and sisters."
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, God the Father, sister, spirit)

Bible References:

- Acts 07:26
- Genesis 29:10
- Leviticus 19:17
- Nehemiah 03:01
- Philippians 04:21
- Revelation 01:09

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Word Data:

- Strong's: H251, H252, H264, H1730, H2993, H7453, G80, G81, G2385, G2500, G4613, G5360, G5569

Forms Found in the English ULB:

brother, brother's, brotherhood, brothers, brothers'

burden

Related Ideas:

burdensome, heavy, load

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term "burden" also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be "bearing" or "carrying" a "heavy burden."
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person's sin is a burden to him.
- The "burden of the Lord" is a figurative way of referring to a "message from God," usually an important or unpleasant one, that a prophet must deliver to God's people.
- The term "burden" can be translated by "responsibility" or "duty" or "heavy load" or "message," depending on the context.

Bible References:

- 2 Thessalonians 03:6-9
- Galatians 06:1-2
- Galatians 06:03
- Genesis 49:15
- Matthew 11:30
- Matthew 23:04

Word Data:

- Strong's: H2960, H3053, H4614, H4853, H4864, H4931, H5445, H5447, H5448, H5449, H6006, H6231, G4, G916, G922, G1912, G2347, G2599, G2655, G5413

Forms Found in the English ULB:

burden, burdened, burdens, burdensome, heavy, load, loaded, loaded up, loads

bury

Related Ideas:

burial

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Definition:

The term "bury" usually refers to putting a dead body into a hole or other burial place. The term "burial" is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms "burial place" or "burial room" or "burial chamber" or "burial cave" are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase "buried his face" usually means "covered his face with his hands."
- Sometimes the word "hide" can mean "bury" as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also:Jericho, tomb)

Bible References:

- 2 Kings 09:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:07
- Psalm 079:1-3

Word Data:

- Strong's: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Forms Found in the English ULB:

burial, buried, buries, bury, burying

call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
- God calls people to come to him and be his people. This is their "calling."
- When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, "His name is called John," means, "He is named John" or "His name is John."

- To be "called by the name of" means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, "I have called you by name" means that God has specifically chosen that person.
- To appeal to someone is to ask someone to do something.
- To invite someone is to ask them to do something that they might like to do.

Translation Suggestions:

- The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
- The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
- When the Bible says that God has "called" us to be his servants, this could be translated as, "specially chose us" or "appointed us" to be his servants.
- "You must call his name" can also be translated as, "you must name him."
- "His name is called" could also be translated as, "his name is" or "he is named."
- To "call out" could be translated as, "say loudly" or "shout" or "say with a loud voice." Make sure the translation of this does not sound like the person is angry.
- The expression "your calling" could be translated as "your purpose" or "God's purpose for you" or "God's special work for you."
- To "call on the name of the Lord" could be translated as "seek the Lord and depend on him" or "trust in the Lord and obey him."
- To "call on" an official is to tell him to do what he is supposed to do as part of his job.
- To "call for" something could be translated by "demand" or "ask for" or "command."
- The expression "you are called by my name" could be translated as, "I have given you my name, showing that you belong to me."
- When God says, "I have called you by name," this could be translated as, "I know you and have chosen you."

(See also: pray)

Bible References:

- 1 Kings 18:24
- 1 Thessalonians 04:07
- 2 Timothy 01:09
- Ephesians 04:01
- Galatians 01:15
- Matthew 02:15
- Philippians 03:14

Word Data:

- Strong's: H2199, H3259, H4744, H6817, H7121, H7123, H7769, H7773, G154, G1528, G1793, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G3870, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Forms Found in the English ULB:

appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

generated on Mon Sep 9 13:43:38 2024

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back.

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, clean)

Bible References:

- 1 Chronicles 05:21
- 2 Chronicles 09:1-2
- Exodus 09:1-4
- Mark 10:25
- Matthew 03:04
- Matthew 19:23-24

Word Data:

- Strong's: H1581, G2574

Forms Found in the English ULB:

camel, camel's, camels, camels'

cast out

Related Ideas:

banish, cast off, compel to go, drive out, force out, outcast, put outside, throw out

Definition:

To "cast out" or "drive out" someone or something means to force that person or thing to go away.

- The term "cast" means the same thing as "throw." To cast a net means to throw the net into the water.
- In a figurative sense, "cast out" or "cast away" someone can mean to reject that person and send him away.
- To "banish" someone is to force them to stay far away.
- An "outcast" is someone whom other people have rejected and forced him to go live somewhere else.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, "force out" or "send away" or "get rid of."
- To "cast out demons" could be translated as "cause the demons to leave" or "drive the evil spirits out" or "expel the demons" or "command the demon to come out."

(See also: demon, demon-possessed, lots)

generated on Mon Sep 9 13:43:38 2024

Bible References:

- Acts 07:17-19
- Mark 03:13-16
- Mark 09:29
- Matthew 07:21-23
- Matthew 09:32-34
- Matthew 12:24
- Matthew 17:19-21

Word Data:

- Strong's: H1272, H1644, H1920, H3423, H5080, H7843, H7971, H7993, G1544

Forms Found in the English ULB:

banish, banished, cast ... off, cast ... out, casting out, compelled ... to go, drive, drive ... away, drive ... out, driven, driven ... away, driven ... out, drives ... away, drives ... out, driving ... out, drove ... out, force ... out, forced ... out, forcing ... out, outcast, outcasts, put ... outside, threw ... out, throw ... out, throwing out, thrown, thrown out

centurion

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means, "leader of a hundred men" or "army leader" or "officer in charge of a hundred."
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus' crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: Rome)

Bible References:

- Acts 10:01
- Acts 27:01
- Acts 27:42-44
- Luke 07:04
- Luke 23:47
- Mark 15:39
- Matthew 08:07
- Matthew 27:54

Word Data:

- Strong's: G1543, G2760

Forms Found in the English ULB:

centurion, centurions

generated on Mon Sep 9 13:43:38 2024

chaff

Related Ideas:

straw

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food, so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.
- "Straw" is the stalk of the grain left after the the seed has been taken away.

(See also: grain, wheat, winnow)

Bible References:

- Daniel 02:35
- Job 21:18
- Luke 03:17
- Matthew 03:12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G892

Forms Found in the English ULB:

chaff, straw

chief

Related Ideas:

finest, first of all, important, prominent

Definition:

The term "chief" refers to the most powerful or most important leader of a particular group.

- Examples of this include, "chief musician," "chief priest," "chief tax collector" and "chief ruler."
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as "chiefs" of their family clans. In this context, the term "chief" could also be translated as "leader" or "head father."
- When used to describe a noun, this term could be translated as "leading" or "ruling," as in "leading musician" or "ruling priest."

(See also: chief priests, priest, tax collector)

Bible References:

- Daniel 01:11-13
- Ezekiel 26:15-16

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- Luke 19:02
- Psalm 004:1

Word Data:

- Strong's: H47, H117, H441, H3629, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G3175, G4410, G4413, G5506

Forms Found in the English ULB:

chief, chiefs, finest, first of all, important, most important, prominent

chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- They were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- The term "chief priests" could also be translated as "head priests" or "leading priests" or "ruling priests."
- Make sure this term is translated differently from the term "high priest."

(See also: chief, high priest, Jewish leaders, priest)

Bible References:

- Acts 09:13-16
- Acts 22:30
- Acts 26:12-14
- Luke 20:01
- Mark 08:31
- Matthew 16:21
- Matthew 26:3-5
- Matthew 26:59
- Matthew 27:41-42

Word Data:

- Strong's: H7218, G749

Forms Found in the English ULB:

chief priests

children

Related Ideas:

child, childhood, childless

generated on Mon Sep 9 13:43:38 2024

Definition:

In the Bible, the term "child" is often used to generally refer to someone who is young in age, including an infant.

- The word "childhood" refers to the time that a person is a child.
- The word "childless" describes a person who has no children.
- The word "children" is the plural form of "child."

The words "child" and "children" also have several figurative uses.

- In the Bible, disciples or followers are sometimes called "children."
- Often the term "children" is used to refer to a person's descendants.
- The phrase "children of" can refer to being characterized by something. Some examples of this would be:
  - children of the light
  - children of obedience
  - children of the devil
- This term can also refer to people who are like spiritual children. For example, "children of God" refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term "children" could be translated as "descendants" when it is referring to a person's great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, "children of" could be translated as, "people who have the characteristics of" or "people who behave like."
- If possible, the phrase, "children of God" should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, "people who belong to God" or "God's spiritual children."
- When Jesus calls his disciples "children," this could also be translated as, "dear friends" or "my beloved disciples."
- When Paul and John refer to believers in Jesus as "children," this could also be translated as "dear fellow believers."
- The phrase, "children of the promise" could be translated as, "people who have received what God promised them."

(See also: descendant, promise, son, spirit, believe, beloved)

Bible References:

- 1 John 02:28
- 3 John 01:04
- Galatians 04:19
- Genesis 45:11
- Joshua 08:34-35
- Nehemiah 05:05

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1397, H1580, H2029, H2030, H2056, H2145, H2233, H2945, H3173, H3205, H3206, H3243, H3490, H4392, H5288, H5290, H5759, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G4690, G5040, G5041, G5042, G5043, G5044, G5207, G5388

Forms Found in the English ULB:

child, childhood, childless, children

generated on Mon Sep 9 13:43:38 2024

church

Definition:

In the New Testament, the term "church" refers to a local group of believers in Jesus who regularly met together to pray and hear God's word preached. The term "the Church" often refers to all Christians.

- This term literally refers to a "called out" assembly or congregation of people who meet together for a special purpose.
- When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter ("Church") to distinguish it from the local church.
- Often the believers in a particular city would meet together in someone's home. These local churches were given the name of the city such as the "church at Ephesus."
- In the Bible, "church" does not refer to a building.

Translation Suggestions:

- The term "church" could be translated as a "gathering together" or "assembly" or "congregation" or "ones who meet together."
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of "church" does not just refer to a building.
- The term used to translate "assembly" in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation.

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 05:12
- 1 Thessalonians 02:14
- 1 Timothy 03:05
- Acts 09:31
- Acts 14:23
- Acts 15:41
- Colossians 04:15
- Ephesians 05:23
- Matthew 16:18
- Philippians 04:15

Word Data:

- Strong's: G1577

Forms Found in the English ULB:

church, churches

clean

Related Ideas:

cleanness, cleanse, unclean, uncleanness, wash

generated on Mon Sep 9 13:43:38 2024

Definition:

The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

- "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
- In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again.
- Sometimes "clean" is used figuratively to refer to moral purity.

In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were "clean" and which ones were "unclean." The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be "unclean" until they were healed.
- If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time.
- Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, "unclean spirit" refers to an evil spirit.

Translation Suggestions:

Translating "clean":

- This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty).
- Other ways to translate this could include, "ritually clean" or "acceptable to God."
- "Cleanse" could be translated by "wash" or "purify."
- Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.

Translating "unclean""

- The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled."
- When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled."
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

Bible References:

- Genesis 07:02
- Genesis 07:08
- Deuteronomy 12:15
- Psalms 051:07
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27
- Luke 05:13
- Acts 08:07

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- Acts 10:27-29
- Colossians 03:05
- 1 Thessalonians 04:07
- James 04:08

Word Data:

- Strong's: H1249, H1252, H1305, H1351, H2134, H2135, H2141, H2398, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3722, H5079, H5352, H5355, H5356, H6663, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2514, G2839, G2840

Forms Found in the English ULB:

clean, cleaned, cleanness, cleans, cleanse, cleansed, cleanses, cleansing, purge, unclean, uncleanness, wash, washed, washes, washing

clothed

Related Ideas:

cloth, clothe, cover, dressed, garment, put on, unclothed, wardrobe, wear

Definition:

When used figuratively in the Bible, "clothed with" means to be endowed or equipped with something. To "clothe" oneself with something means to seek to have a certain character quality.

- In the same way that clothing is outside your body and is visible to all, when you are "clothed" with a certain character quality, others can readily see it. To "clothe yourself with kindness" means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be "clothed with power from on high" means to have power given to you.
- This term is also used to express negative experiences, such as "clothed with shame" or "clothed with terror."
- All of the clothes a person wears is called his "wardrobe."

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, "clothe yourselves with." Another way to translate this could be "put on" if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate "clothed with" could be "showing" or "manifesting" or "filled with" or "having the quality of."
- The term "clothe yourself with" could also be translated as "cover yourself with" or "behave in a way that shows."

Bible References:

- Luke 24:49

Word Data:

- Strong's: H155, H899, H2290, H3680, H3736, H3801, H3830, H3847, H3848, H4055, H4254, H4374, H5526, H5497, H8008, H8071, H8516, G294, G1463, G1562, G1737, G1742, G1746, G1902, G2066, G2224, G2439, G2440, G4016, G4749, G5409, G5509

Forms Found in the English ULB:

cloth, clothe, clothed, clothes, clothing, cover, covered, coverings, coverings for their loins, covers, dressed, garment, garments, put ... on, putting ... on, unclothed, wardrobe, wear, wearing, worn

comfort

Related Ideas:

comforter, console, consolation

Definition:

The terms "comfort" and "comforter" refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a "comforter."
- In the Old Testament, the term "comfort" is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression "comforter of Israel" referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the "Comforter" who helps believers in Jesus.
- To "appease" someone is to do something that causes that person to no longer be angry about the wrong that someone else has done to him.

Translation Suggestions:

- Depending on the context, "comfort" could also be translated as, "ease the pain of" or "help (someone) overcome grief" or "encourage" or "console."
- A phrase such as "our comfort" could be translated as "our encouragement" or "our consoling of (someone)" or "our help in times of grieving."
- The term "comforter" could be translated as "person who comforts" or "someone who helps ease pain" or "person who encourages."
- When the Holy Spirit is called "the Comforter" this could also be translated as "the Encourager" or "the Helper" or "the One who helps and guides."
- The phrase "comforter of Israel" could be translated as, "the Messiah, who comforts Israel."
- An expression like, "they have no comforter" could also be translated as, "No one has comforted them" or "There is no one to encourage or help them."

(See also: encourage, Holy Spirit)

Bible References:

- 1 Thessalonians 05:8-11
- 2 Corinthians 01:04
- 2 Samuel 10:1-3
- Acts 20:11-12

Word Data:

- Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G3870, G3874, G3875, G3888, G3890, G3931

Forms Found in the English ULB:

comfort, comforted, comforter, comforters, comforting, comforts, consolation, consolations, consoling, uncomforted

generated on Mon Sep 9 13:43:38 2024

command

Related Ideas:

commandment, forbid, order, requirement, solemn command

Definition:

The term to "command" means to order someone to do something. A "command" or "commandment" is what the person was ordered to do.

- Although these terms have basically the same meaning, "commandment" often refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
- A command can be positive ("Honor your parents") or negative ("Do not steal").
- To "take command" means to "take control" or "take charge" of something or someone.
- To "forbid" is to command that someone not do something.

Translation Suggestions

- It is best to translate this term differently from the term "law." Also compare with the definitions of "decree" and "statute."
- Some translators may prefer to translate "command" and "commandment" with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See decree, statute, law, Ten Commandments)

Bible References:

- Luke 01:06
- Matthew 01:24
- Matthew 22:38
- Matthew 28:20
- Numbers 01:17-19
- Romans 07:7-8

Word Data:

- Strong's: H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2942, H2951, H3027, H3245, H3982, H3983, H4406, H4687, H4931, H5713, H5749, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3143, G3726, G3852, G3853, G4367, G4487, G5506

Forms Found in the English ULB:

command, commanded, commanding, commandment, commandments, commands, forbid, forbidden, forbidding, give ... solemn command, given ... solemn commands, given an order, given orders, order, ordered, orders, requirement, solemn commands

commit

Related Ideas:

commitment

generated on Mon Sep 9 13:43:38 2024

Definition:

The terms "commit" and "commitment" refer to making a decision or promising to do something.

- A person who promises to do something is also described as being "committed" to doing it.
- To "commit" to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has "committed" (or "given") to us the ministry of helping people be reconciled to God.
- To "commit" something to someone is to give that thing completely to that person.
- To "commit" someone to another person is to put someone either in the care of or under the guard of that other person.
- The terms "commit" and "committed" also often refer to doing a certain wrong action such as "commit a sin" or "commit adultery" or "commit murder."
- The expression "committed to him the task" could also be translated as "gave him the task" or "entrusted to him the task" or "assigned the task to him."
- The term "commitment" could be translated by, "task that was given" or "promise that was made," depending on the context.

(See also: adultery, faithful, promise, sin)

Bible References:

- 1 Chronicles 28:07
- 1 Peter 02:21-23
- Jeremiah 02:12-13
- Matthew 13:41
- Psalm 058:02

Word Data:

- Strong's: H539, H817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G264, G2038, G2716, G3429, G3431, G3860, G3872, G3908, G4102, G4203

Forms Found in the English ULB:

commit, commitment, commits, committed, committing

compassion

Related Ideas:

compassionate, deal gently with, pity, sympathy

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

- The word "compassion" usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul's letter to the Colossians, he tells them to "clothe themselves with compassion." He is instructing them to care about people and to actively help others who are in need.
- To have "sympathy" for someone is to understand how that person feels and to want to help him.

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Translation Suggestions:

- The literal meaning of "compassion" is "bowels of mercy." This is an expression that means "mercy" or "pity." Other languages may have their own expression that means this.
- Ways of translating "compassion" could include, "a deep caring for" or "helpful mercy."
- The term "compassionate" could also be translated as, "caring and helpful" or "deeply loving and merciful."

Bible References:

- Daniel 01:8-10
- Hosea 13:14
- James 05:9-11
- Jonah 04:1-3
- Mark 01:41
- Romans 09:14-16

Word Data:

- Strong's: H2550, H2580, H2603, H5150, H5162, H5164, H7349, H7355, H7356, G1653, G3356, G3627, G4697, G4834, G4835

Forms Found in the English ULB:

compassion, compassionate, compassions, deal gently with, pitied, pity, sympathy

conceive

Related Ideas:

conception

Definition:

The terms "conceive" and "conception" usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase "conceive a child" could be translated as, "become pregnant" or some other term that is an acceptable way of referring to this.
- The related term "conception" could be translated as, "beginning of a pregnancy" or "moment of becoming pregnant."
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, "think of" or "plan" or "create," depending on the context.
- Sometimes this term can be used figuratively as in, "when sin is conceived" which means "when sin is first thought of" or "at the very start of a sin" or "when a sin first begins."

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 02:4-5
- Job 15:35
- Luke 01:24-25
- Luke 02:21

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Word Data:

- Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G1080, G2602, G2845, G4815

Forms Found in the English ULB:

conceive, conceived, conceives, conception

condemn

Related Ideas:

condemnation, denounce, sentence, sentence of condemnation, sentenced to death

Definition:

The terms "condemn" and "condemnation" refer to judging someone for doing something wrong.

- Often the word "condemn" includes punishing that person for what they did wrong.
- Sometimes "condemn" means to falsely accuse someone or to judge someone harshly.
- To "denounce" someone is to say that he is guilty of great evil.
- The term "condemnation" refers to the act of condemning or accusing someone. The word "judgment" means the same as "condemnation."

Translation Suggestions:

- Depending on the context, this term could be translated as "harshly judge" or "criticize falsely."
- The phrase "condemn him" could be translated as,"judge that he is guilty" or "state that he must be punished for his sin."
- The term "condemnation" could be translated as, "harsh judging" or "declaring to be guilty" or "punishment of guilt."

(See also: judge, punish)

Bible References:

- 1 John 03:20
- Job 09:29
- John 05:24
- Luke 06:37
- Matthew 12:07
- Proverbs 17:15-16
- Psalms 034:22
- Romans 05:16

Word Data:

- Strong's: H816, H6600, H7561, H8199, H8381, G843, G1349, H1882, G1935, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920

Forms Found in the English ULB:

condemn, condemnation, condemned, condemning, condemns, denounce, sentence, sentence of condemnation, sentenced to death

generated on Mon Sep 9 13:43:38 2024

confess

Related Ideas:

confession, profess

Definition:

To confess means to admit or assert that something is true. A "confession" is a statement or admission that something is true.

- The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm."
- Different ways to translate "confession" could be, "declaration" or "testimony" or "statement about what we believe" or "admitting sin."

(See also: faith, testimony)

Bible References:

- 1 John 01:8-10
- 2 John 01:7-8
- James 05:16
- Leviticus 05:5-6
- Matthew 03:4-6
- Nehemiah 01:6-7
- Philippians 02:9-11
- Psalms 038:17-18

Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

Forms Found in the English ULB:

confess, confessed, confesses, confessing, confession, profess

confirm

Related Ideas:

carry out, cause someone to believe firmly, confirmation, guarantee

generated on Mon Sep 9 13:43:38 2024

Definition:

The terms "confirm" and "confirmation" refer to stating or assuring that something is true or sure or trustworthy.

- In the Old Testament, God tells his people that he will "confirm" his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
- When a king is "confirmed" it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to say that what was written is true.
- The "confirmation" of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath "as confirmation" means to solemnly state or swear that something is true or trustworthy.
- Ways to translate "confirm" could include, "state as true" or "prove to be trustworthy" or "agree with" or "assure" or "promise," depending on the context.
- To "carry out" a promise is to do what one has promised to do.

(See also: covenant, oath, trust)

Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 01:21
- 2 Kings 23:3
- Hebrews 06:16-18

Word Data:

- Strong's: H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G950, G951, G3315, G4741, G4972

Forms Found in the English ULB:

carry out, cause ... to believe firmly, confirm, confirmation, confirmed, confirms, guaranteed

consume

Related Ideas:

swallow

Definition:

The term "consume" literally means to use up something. It has several figurative meanings.

- In the Bible, the word "consume" often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a "consuming fire," which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, "consume the land" could be translated as "destroy the land."

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as "destroy."
- When fire is referred to, "consume" could be translated as "burn up."

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- The burning bush that Moses saw "was not consumed" which could be translated as, "did not get burned up" or "did not burn up."
- When referring to eating, "consume" could be translated as "eat" or "devour."
- If someone's strength is "consumed," it means his strength is "used up" or "gone."
- The expression, "God is a consuming fire" could be translated as, "God is like a fire that burns things up" or "God is angry against sin and will destroy sinners like a fire."

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 07:16
- Jeremiah 03:23-25
- Job 07:09
- Numbers 11:1-3

Word Data:

- Strong's: H398, H1086, H1104, H1105, H1197, H2628, H3615, H3617, H3857, H5595, H7462, H8046, H8552, G355, G2068, G2618, G2654, G2666, G2719, G5315

Forms Found in the English ULB:

consume, consumed, consumes, consuming, swallow, swallowed, swallows

cornerstone

Definition:

The term "cornerstone" refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its "cornerstone."
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term "cornerstone" could also be translated as "main building stone" or "foundation stone."
- Consider whether the target language has a term for a part of a building's foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, "a foundation stone used for the corner of a building."
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means "large stone" (such as "boulder") but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 04:11
- Ephesians 02:20
- Matthew 21:42
- Psalms 118:22

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Word Data:

- Strong's: H68, H6438, H7218, G204, G1137, G2776, G3037

Forms Found in the English ULB:

cornerstone, cornerstones

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means, "advice."

(See also: assembly, counsel, Pharisee, law, priest, Sadducee, scribe)

Bible References:

- Acts 07:57-58
- Acts 24:20
- John 03:02
- Luke 22:68
- Mark 13:09
- Matthew 05:22
- Matthew 26:59

Word Data:

- Strong's: H4186, H5475, G1010, G4824, G4892

Forms Found in the English ULB:

council, councils

courage

Related Ideas:

brave, courageous, discourage, discouragement, encourage, encouragement

generated on Mon Sep 9 13:43:38 2024

Definitions:

The term "courage" refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, "courageous" describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance.
- The expression "take courage" means, "don't be afraid" or "be assured that things will turn out well."
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be "strong and courageous."
- The term "courageous" could also be translated as "brave" or "unafraid" or "bold."
- Depending on the context, to "have courage" could also be translated as, "be emotionally strong" or "be confident" or "stand firm."
- To "speak with courage" could be translated as, "speak boldly" or "speak without being afraid" or "speak confidently."

The terms "encourage" and encouragement" refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is "exhort," which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term "discourage" refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

Translation Suggestions

- Depending on the context, ways to translate "encourage" could include "urge" or "comfort" or "say kind things" or "help and support."
- The phrase "give words of encouragement" means "say things that cause other people to feel loved, accepted, and empowered."

(See also: confidence, exhort, fear, strength)

Bible References:

- Deuteronomy 01:37-38
- 2 Kings 18:19-21
- 1 Chronicles 17:25
- Matthew 09:20-22
- 1 Corinthians 14:1-4
- 2 Corinthians 07:13
- Acts 05:12-13
- Acts 16:40
- Hebrews 03:12-13
- Hebrews 13:5-6

Word Data:

- Strong's: H47, H533, H553, H1368, H2388, H2388, H2428, H3820, H3824, H7307, G2114, G2115, G2174, G2292, G2293, G2294, H2865, G3870, G3874, G3954, G4389, G4837, G5111

generated on Mon Sep 9 13:43:38 2024

Forms Found in the English ULB:

brave, bravest, courage, courageous, dare, dared, discourage, discouraged, discouragement, discouraging, encourage, encouraged, encouragement, encouraging, take courage

court

Related Ideas:

courtyard

Definition:

The terms "courtyard" and "court" refer to an enclosed area that is open to the sky and surrounded by walls. The term "court" also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase "king's court" can refer to his palace or to a place in his palace where he makes judgments.
- The expression, "courts of Yahweh" is a figurative way of referring to Yahweh's dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term "courtyard" could be translated as "enclosed space" or "walled-in land" or "temple grounds" or "temple enclosure."
- Sometimes the term "temple" may need to be translated as "temple courtyards" or "temple complex" so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, "courts of Yahweh" could be translated as, "place where Yahweh lives" or "place where Yahweh is worshiped."
- The term used for a king's court could also be used to refer to Yahweh's court.

(See also: Gentile, judge, king, tabernacle, temple)

Bible References:

- 2 Kings 20:4-5
- Exodus 27:09
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 03:26
- Psalms 065:4

Word Data:

- Strong's: H1508, H2691, H5835, H7339, H8651, G833, G4259

Forms Found in the English ULB:

court, courts, courtyard, courtyards

generated on Mon Sep 9 13:43:38 2024

covenant

Related Ideas:

agreed, contract, new covenant, will

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements or contracts, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts of those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."
- The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: covenant, promise)

Bible References:

- Genesis 09:12
- Genesis 17:07

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- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 01:73
- Luke 22:20
- Acts 07:08
- 1 Corinthians 11:25-26
- 2 Corinthians 03:06
- Galatians 03:17-18
- Hebrews 12:24

Word Data:

- Strong's: H1285, H1697, H2319, H2374, G1242, G4934

Forms Found in the English ULB:

agreed, contract, covenant, covenants, new covenant, will

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language.

(See also: crucify, Rome)

Bible References:

- 1 Corinthians 01:17
- Colossians 02:15
- Galatians 06:12
- John 19:18
- Luke 09:23
- Luke 23:26
- Matthew 10:38
- Philippians 02:08

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Word Data:

- Strong's: G4716

Forms Found in the English ULB:

cross

crown

Related Ideas:

crest, garland, wreath

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown is a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- If a person is "crowned," this means that a crown was put on his head.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- A "crest" is a crown or a piece of metal or expensive wood with a design on it or something else that people recognize as a symbol of the king or another official. A person whom the official wants to honor will wear the "crest" or put it on the animal that he rides or that pulls his chariot.
- A "garland" and "a wreath" are a crown or necklace made of flowers or leaves.

Sometimes "crown" is used figuratively.

- The figurative use of to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.

Translation Suggestions:

- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- The expression, "he was crowned with glory and honor" could be translated as, "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:03
- Lamentations 05:16
- Matthew 27:29
- Philippians 04:01
- Psalms 021:03

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- Revelation 03:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Forms Found in the English ULB:

crest, crown, crowned, crowns, garland, wreath

crucify

Related Ideas:

nail him to a cross

Definition:

The term "crucify" means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term "crucify" could be translated as, "kill on a cross" or "execute by nailing to a cross."

(See also: cross, Rome)

Bible References:

- Acts 02:23
- Galatians 02:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Word Data:

- Strong's: G388, G4362, G4717, G4957

Forms Found in the English ULB:

crucified, crucify, nailing ... to a cross

cry

Related Ideas:

outcry, raised his voice, scream, shout, speak out, speak loudly

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Definition:

The terms "cry" or "cry out" often mean to say something loudly and urgently. Someone can "cry out" in pain or in distress or in anger.

- The phrase "cry out" also means to shout or call out, often with the intent to ask for help.
- This term could also be translated as "exclaim loudly" or "urgently ask for help," depending on the context.
- An expression such as, "I cry out to you" could be translated as, "I call to you for help" or "I urgently ask you for help."

(See also: call, plead)

Bible References:

- Job 27:09
- Mark 05:5-6
- Mark 06:48-50
- Psalm 022:1-2

Word Data:

- Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8643, H8663, G310, G349, G400, G863, G994, G995, G1916, G2019, G2799, G2805, G2896, G2905, G2906, G2929, G4377, G5455

Forms Found in the English ULB:

cried, cried for help, cried out, cries, cries of distress, cries out, cry, cry ... for help, cry aloud, cry of distress, cry out, crying, crying out, outcries, outcry, raised ... voice, scream, screams, shout, shout out loud, shouted, shouting, shouting out, shouts, speak out, spoke loudly

curse

Related Ideas:

accursed, speak evil

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
- In the context of God sending curses on his disobedient people, it could be translated as, "punish by allowing bad things to happen."
- The term "cursed" when used to describe people could be translated as, "(this person) will experience much trouble."
- The phrase "cursed be" could be translated as, "May (this person) experience great difficulties."
- The phrase, "Cursed is the ground" could be translated as, "The soil will not be very fertile."

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- "Cursed be the day I was born" could also be translated as, "I am so miserable it would have been better not to be born."
- However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 02:12-14
- Galatians 03:10
- Galatians 03:14
- Genesis 03:14
- Genesis 03:17
- James 03:10
- Numbers 22:06
- Psalms 109:28

Word Data:

- Strong's: H422, H423, H779, H1288, H2194, H2778, H3994, H5344, H6895, H7043, H7045, H7621, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672

Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

curtain

Related Ideas:

covering, screen

Definition:

In the Bible, the term "curtain" refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of "linen" which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.
- The "screens" were curtains hung at the entrance to the courtyard of the tabernacle, at the entrance to the tabernacle, and in front of the ark of the covenant.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, "curtain covering" or "covering" or "piece of thick cloth" or "animal skin covering" or "hanging piece of cloth."

(See also: holy place, tabernacle, temple)

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Bible References:

- Hebrews 10:20
- Leviticus 04:17
- Luke 23:45
- Matthew 27:51
- Numbers 04:05

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G2665

Forms Found in the English ULB:

covering, curtain, curtains, screen, screening

cut off

Related Ideas:

chop down, cut down, cut in two, pluck out, shear, tear off

Definition:

The expression "cut off" literally means to use a sharp instrument to remove a part of something. This can refer to, for example, removing a limb from a tree or an arm or leg from a person, or to chopping a tree completely down.

The expression "cut off" is also used to refer to God causing a river to stop flowing.

The metaphor "cut off" refers to people or God separating a person from his nation or community either by driving him away or by killing him.

To "shear" is to cut the hair off of an animal.

To "pluck" is to separate a part of something from the rest by pulling it off or out.

- In the Old Testament, disobeying God's commands resulted in being cut off, or separated, from God's people and from his presence.
- God also said he would "cut off" or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.

Picture of Cut Off From People:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/c/Cutofffrompeople.png" >

Translation Suggestions:

- The expression "be cut off" could be translated as "be banished" or "be sent away" or "be separated from" or "be killed" or "be destroyed."
- Depending on the context, to "cut off" could be translated as, to "destroy" or to "send away" or to "separate from" or to "destroy."
- In the context of flowing waters being cut off, this could be translated as "were stopped" or "were caused to stop flowing" or "were divided."

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Bible References:

- Genesis 17:14
- Judges 21:06
- Proverbs 23:18

Word Data:

- Strong's: H1214, H1219, H1438, H1494, H1497, H1504, H1629, H1820, H2686, H3582, H3772, H5243, H5352, H6789, H7088, H7096, H7112, H7113, G609, G851, G1581, G1807

Forms Found in the English ULB:

chop ... down, chopped ... down, cut ... down, cut ... off, cut ... out of, cut in two, cut off, cuts ... off, cutting ... off, eliminate, pluck ... out, shear, sheared, tear ... off

darkness

Related Ideas:

dark, darken, gloom

Definition:

The terms "darkness" and "gloom" literally means an absence of light. There are also several figurative meanings of these terms:

- As a metaphor, "darkness" means "impurity" or "evil" or "spiritual blindness."
- It also refers to anything related to sin and moral corruption.
- The expression "dominion of darkness" refers to all that is evil and ruled by Satan.
- The term "darkness" can also be used as a metaphor for death.
- People who do not know God are said to be "living in darkness," which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as "outer darkness."
- The term "gloom" can be used as a metaphor for sadness.

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, "darkness of night" (as opposed to "light of day") or "not seeing anything, like at night" or "evil, like a dark place".

(See also: corrupt, dominion, kingdom, light, redeem, righteous)

Bible References:

- 1 John 01:06
- 1 John 02:08
- 1 Thessalonians 05:05
- 2 Samuel 22:12
- Colossians 01:13

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- Isaiah 05:30
- Jeremiah 13:16
- Joshua 24:7
- Matthew 08:12

Word Data:

- Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, H6751, H6937, G2217, G4652, G4653, G4654, G4655, G4656

Forms Found in the English ULB:

dark, darken, darkened, darker, darkness, gloom, thick darkness, turned dark

daughter of Zion

Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

- In the Old Testament, "Zion" is often used as another name for the city of Jerusalem.
- Both "Zion" and "Jerusalem" are also used to refer to Israel.
- The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

- Ways to translate this could include "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel."
- It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
- It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: Jerusalem, prophet, Zion)

Bible References:

- Jeremiah 06:02
- John 12:15
- Matthew 21:05

Word Data:

- Strong's: H6726

Forms Found in the English ULB:

daughter of Zion

day

Related Ideas:

daily, daytime, morning, today

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Definition:

The term "day" literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term "day" is used figuratively to refer to a longer period of time, such as the "day of Yahweh" or "last days."
- Some languages will use a different expression to translate these figurative uses or will translate "day" nonfiguratively.
- Other translations of "day" could include, "time" or "season" or "occasion" or "event," depending on the context.

(See also: judgment day, last day)

Bible References:

- Acts 20:06
- Daniel 10:04
- Ezra 06:15
- Ezra 06:19
- Matthew 09:15

Word Data:

- Strong's: H3117, H3118, H3119, H6242, G2250, G4594

Forms Found in the English ULB:

daily, day, day's, days, days', daytime, morning, today

death

Related Ideas:

breathed their last, dead, deadly, deadness, deathly, die, lethal, mortal, stop breathing

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To "die" means to stop living. Death is the end of physical life.
- A person's spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.
- The words "deadly" and "lethal" describe something that causes someone to die.
- Something that is "mortal" can die; it does not live forever.

2. Spiritual death

- Spiritual death is the separation of a person from God.

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- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate the words "die," death," and dead," it is usually best to use the everyday, natural word or expression in the target language that refers to death. This is true both when “death” refers to physical death and when it refers to spiritual death.
- In some languages, to "die" may be expressed as to "not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living."
- The expression "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as "dead people" or "people who have died."
- The expression "put to death" could also be translated as "kill" or "murder" or "execute."

(See also: believe, faith, life, spirit)

Bible References:

- 1 Corinthians 15:21
- 1 Thessalonians 4:17
- Acts 10:42
- Acts 14:19
- Colossians 2:15
- Colossians 2:20
- Genesis 2:15-17
- Genesis 34:27
- Matthew 16:28
- Romans 5:10
- Romans 5:12
- Romans 6:10

Word Data:

- Strong's: H6, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H7819, H8045, H8546, H8552, G336, G337, G520, G599, G615, G622, G1634, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G2966, G3498, G3499, G3500, G4430, G4880, G4881, G5053, G5054

Forms Found in the English ULB:

about to die, breathed ... last, causes ... death, dead, deadly, deadness, death, deathly, deaths, die, die with, died, dies, dying, fatal, lethal, mortal, stop breathing, stops breathing

deceive

Related Ideas:

lie, deal falsely, deceit, deception, deceptive, delusion, entice, error, false, falsehood, flatter, illusion, trick

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Definition:

The word "deceive" means to cause someone to believe something that is not true.

- The words "deceit" and "deception" can refer to an act or habit of deceiving others or to a message that is not truthful.
- A "deceiver" is someone who causes others to believe something that is not true. For example, Satan is called a "deceiver." The evil spirits that he controls are also deceivers.
- The words “deceitful” and “deceptive” can describe people who deceive others or to messages or actions that are meant to deceive others.
- To “entice” someone is to deceive him into thinking that he will enjoy doing something evil.
- To “defraud” someone is to use deceit to get from him something that he would not give if he knew the truth.
- To “flatter” someone is to praise him falsely so that he will do what the speaker wants him to do.
- To “lie” to someone or to tell a “lie” is not the same as to lie down to go to sleep.

Translation Suggestions:

- Depending on the context, “deceive” could be translated as "lie to," "mislead," "trick," or "fool."
- "Deceiver" could be translated as "liar" or "one who misleads" or "someone who deceives."
- Depending on the context, the terms "deception" or "deceit" could be translated with a word or phrase that means "falsehood" or "lying" or "trickery" or "dishonesty."
- The terms "deceptive" or "deceitful" could be translated as "untruthful" or "misleading" or "lying" to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: true)

Bible References:

- 1 John 1:8
- 1 Timothy 2:14
- 2 Thessalonians 2:3-4
- Genesis 3:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:64
- Micah 6:11

Word Data:

- Strong's: H898, H2048, H2505, H3577, H3584, H3868, H4123, H4604, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7723, H7952, H8267, H8496, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1818, G3884, G4105, G2296, G4106, G4108, G5422, G5423, G5571

Forms Found in the English ULB:

a lie, deal falsely, deceit, deceitful, deceitfully, deceitfulness, deceive, deceived, deceiver, deceivers, deceives, deceiving, deception, deceptive, defraud, defrauded, delusion, entice, error, false, falsehood, falsely, flatter, flattering, flatters, flattery, illusions, liar, liars, lies, trick

declare

Related Ideas:

announce, declaration, proclaim, proclamation, pronounce

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Definition:

The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. To "proclaim" means to announce or declare something publicly and boldly.

- A "declaration" not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by "the declaration of Yahweh" or "this is what Yahweh declares." This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.
- Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term "proclaim" can also be used for decrees made by kings or for denouncing evil in a public way.

Translation Suggestions:

- Depending on the context, "declare" could be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state."
- The term "declaration" could be translated as "statement" or "proclamation."
- The term "proclaim" could be translated as "announce" or "openly preach" or "publicly declare."
- The term "proclamation" could be translated as "announcement" or "public preaching."
- The phrase "this is Yahweh's declaration" could be translated as "this is what Yahweh declares" or "this is what Yahweh says."

(See also: preach)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 02:16
- Ezekiel 05:11-12
- Matthew 07:21-23

Word Data:

- Strong's: H262, H816, H874, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H4853, H5002, H5042, H5046, H5608, H6567, H6963, H7121, H7150, H7440, H7561, H7878, H8085, G312, G518, G591, G669, G1229, G1344, G1555, G1718, G1861, G2097, G2511, G2605, G2607, G2782, G2784, G2980, G3004, G3140, G3142, G3670, G3724, G3870, G3955, G4135, G4296, G5335

Forms Found in the English ULB:

announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

defile

Related Ideas:

pollute, pollution, stain

generated on Mon Sep 9 13:43:38 2024

Definition:

The terms "defile" and "be defiled" refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as "unclean" and "unholy."
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- A "stain" is a dirty mark that is hard to clean.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term "defile" can also be translated as "cause to be unclean" or "cause to be unrighteous" or "cause to be ritually unacceptable."
- To "be defiled" could be translated as "become unclean" or "be caused to be morally unacceptable (to God)" or "become ritually unacceptable."

(See also: clean, clean)

Bible References:

- 2 Kings 23:08
- Exodus 20:24-26
- Genesis 34:27
- Genesis 49:04
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 07:14-16
- Matthew 15:10

Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G2839, G2840, G3392, G3435, G4695

Forms Found in the English ULB:

are defiled, be defiled, defile, defiled, defiles, defiling, polluted, pollutes, pollution, stain, stained, was defiled, were defiled

deliver

Related Ideas:

defend, deliverance, deliverer, escape, relieve, rescue, rescuer

generated on Mon Sep 9 13:43:38 2024

Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term "deliver over to" or "deliver up to" has a very different meaning of handing or turning someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
- When it means to deliver someone over to the enemy, "deliver over" can be translated as "betray to" or "hand over" or "give over."
- The word "deliverer" can also be translated as "rescuer" or "liberator."
- When the term "deliverer" refers to the judges who led Israel, it could also be translated as "governor" or "judge" or "leader."

(See also: judge, save)

Bible References:

- 2 Corinthians 01:10
- Acts 07:35
- Galatians 01:04
- Judges 10:12

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4498, H4672, H5337, H5414, H5437, H5462, H6299, H6403, H6413, H6475, H6561, H7378, H7611, H7725, H7804, H8199, H8668, G325, G525, G629, G1080, G1325, G1659, G1807, G1929, G3086, G3860, G4506, G4991, G5088, G5483

Forms Found in the English ULB:

be rescued, defend, defended, deliver, deliverance, delivered, delivered ... over, deliverer, deliverers, delivering, delivers, escape, escaped, permit ... to escape, relieve, rescue, rescued, rescuer, rescues

demon

Related Ideas:

demonic

generated on Mon Sep 9 13:43:38 2024

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language.

(See also: demon-possessed, Satan, false god, false god, angel, evil, clean)

Bible References:

- James 02:19
- James 03:15
- Luke 04:36
- Mark 03:22
- Matthew 04:24

Word Data:

- Strong's: H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151

Forms Found in the English ULB:

demon, demonic, demons

demon-possessed

Related Ideas:

possessed by a demon

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called "casting out" demons.

Translation Suggestions:

- Other ways to translate this term could include "demon-controlled" or "controlled by an evil spirit" or "having an evil spirit living inside."

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(See also: demon)

Bible References:

- Mark 01:32
- Matthew 04:24
- Matthew 08:16
- Matthew 08:33

Word Data:

- Strong's: G1139

Forms Found in the English ULB:

demon-possessed, possessed by a demon, possessed by demons

desert

Related Ideas:

remote place, solitary place, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place," "remote place," "solitary place," or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 04:27-28
- Genesis 37:21-22
- John 03:14
- Luke 01:80
- Luke 09:12-14
- Mark 01:03
- Matthew 04:01
- Matthew 11:08

Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Forms Found in the English ULB:

desert, deserts, remote places, solitary place, wilderness, wildernesses

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desolate

Related Ideas:

alone, deserted, desolation, desolations, isolated, left alone, left without, lonely

Definition:

The terms "desolate" and "desolation" refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term "desolate" describes a condition of ruin, loneliness, and grief.
- A widow is desolate because she has no man to provide for her and therefore often lacks food, shelter, and clothing.
- The term "desolation" is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A "desolate region" refers to an area of land where few people live because few crops or other vegetation grow there.
- A "desolate land" or "wilderness" was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is "made desolate" it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes "empty" and "ruined." This is similar to the meaning of "devastate" or "devastated," but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as "ruined" or "destroyed" or "laid waste" or "lonely and outcast" or "deserted."
- A person who is "lonely" is alone. He has no friends or family or other people with whom he can enjoy being.
- The term "deserted" describes a place that everyone has left.

(See also: desert, devastate, ruin, waste)

Bible References:

- 2 Kings 22:19
- Acts 01:20
- Daniel 09:17-19
- Lamentations 03:11
- Luke 11:17
- Matthew 12:25

Word Data:

- Strong's: H816, H910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5221, H5352, H5800, H7582, H7604, H7673, H7701, H7722, H7909, H7921, H8047, H8074, H8076, H8077, G2047, G2048, G2049, G2050, G3443

Forms Found in the English ULB:

alone, deserted, deserted place, deserted places, desolate, desolation, desolations, isolated, left ... alone, left ... without, lonely, made ... desolate, making ... desolate, uninhabited

destroy

Related Ideas:

break down, bring ... to nothing, destruction, remove, cut to pieces, demolish, destroyer, destructive, downfall, overthrow, pass away, put an end to, shatter, spoil, throw down, waste away

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Definition:

To destroy something is to completely make an end to it, so that it no longer exists.

- The term "destroyer" literally means "person who destroys."
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as "the destroyer of the firstborn." This could be translated as "the one (or angel) who killed the firstborn males."
- In the book of Revelation about the end times, Satan or some other evil spirit is called "the Destroyer." He is the "one who destroys" because his purpose is to destroy and ruin everything God created.
- The word "overthrown" is a metaphor that speaks of a ruler or a great city as if it were a person sitting or standing on a high place whom another person has pushed off of the high place and who is now lying helpless.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 06:26
- Judges 16:24

Word Data:

- Strong's: H6, H7, H8, H622, H398, H1104, H1197, H1760, H1820, H1826, H1942, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H2865, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H3832, H4191, H4229, H4288, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5486, H5487, H5493, H5595, H5642, H5674, H6365, H6789, H6979, H7665, H7112, H7701, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8213, H8552, G355, G396, G622, G853, G684, G1311, G1842, G2049, G2506, G2507, G2647, G2704, G3089, G3639, G3645, G4199, G5351, G5356

Forms Found in the English ULB:

an end is put to, be destroyed, break ... down, breaking ... down, breaks ... down, bring ... to nothing, broke to pieces, broken, broken to pieces, brought ... down, brought ... to nothing, complete destruction, completely destroy, completely destroyed, crashing sound, cut ... to pieces, cut into pieces, cuts ... into pieces, demolish, destroy, destroy ... completely, destroyed, destroyer, destroyers, destroying, destroys, destruction, destructive, downfall, overthrew, overthrown, pass away, put an end to, shatter, shattered, shattering, spoil, throw down, throws ... down, thrown down, wasting away

devour

Definition:

The term "devour" means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term "devour" is often used with a meaning of "completely destroy" as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as "completely consume" or "totally destroy."

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Bible References:

- 1 Peter 05:08
- Amos 01:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 021:09

Word Data:

- Strong's: H398, H399, H400, H402, H1104, H1105, H3615, H3857, H3898, H7462, G2068, G2666, G2719, G5315

Forms Found in the English ULB:

devour, devoured, devouring, devours

disciple

Definition:

The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his "disciples."
- John the Baptist also had disciples.
- During Jesus' ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles."
- Jesus' twelve apostles continued to be known as his "disciples" or "the twelve."
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner."
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of "apostle."

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 06:1
- Acts 09:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 06:40
- Matthew 11:03
- Matthew 26:33-35
- Matthew 27:64

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Word Data:

- Strong's: H3928, G3100, G3101, G3102

Forms Found in the English ULB:

disciple, disciples

disgrace

Related Ideas:

disgraceful, vile

Definitions:

The term "disgrace" refers to a loss of honor and respect.

- When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- The term "disgraceful" is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- Ways to translate "disgrace" could include "shame" or "dishonor."
- Ways to translate "disgraceful" could include "shameful" or dishonoring."

(See also: dishonor, honor, shame)

Bible References:

- 1 Timothy 03:07
- Genesis 34:07
- Hebrews 11:26
- Lamentations 02:1-2
- Psalms 022:06

Word Data:

- Strong's: H954, H1984, H2490, H2617, H2659, H2781, H2865, H3637, H3971, H5007, H5034, H5039, H6031, H7036, G149, G150, G819, G3680, G3856

Forms Found in the English ULB:

disgrace, disgraced, disgraceful, disgraceful thing, disgraces, vile

divorce

Definition:

A divorce is the legal act of ending a marriage. The term to "divorce" means to formally and legally separate from one's spouse in order to end the marriage.

- The literal meaning of the term to "divorce" is to "send away" or to "formally separate from." Other languages may have similar expressions to refer to divorce.
- A "certificate of divorce" could be translated as a "paper stating that the marriage has ended."

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Bible References:

- 1 Chronicles 08:8-11
- Leviticus 21:7-9
- Luke 16:18
- Mark 10:04
- Matthew 05:32
- Matthew 19:03

Word Data:

- Strong's: H1644, H3748, H5493, H7971, G630, G647, G863

Forms Found in the English ULB:

divorce, divorces

doctrine

Related Ideas:

beliefs, learning

Definition:

The word "doctrine" literally means "teaching." It usually refers to religious teaching.

- In the context of Christian teachings, "doctrine" refers to all teachings about God—Father, Son and Holy Spirit–including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word "doctrine" is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as "teaching."

(See also: teach)

Bible References:

- 1 Timothy 01:03
- 2 Timothy 03:16-17
- Mark 07:6-7
- Matthew 15:7-9

Word Data:

- Strong's: H3948, G1319, G2085

Forms Found in the English ULB:

beliefs, doctrine, doctrines, learning

donkey

Related Ideas:

mule

generated on Mon Sep 9 13:43:38 2024

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:04
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- Luke 13:15
- Matthew 21:02

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G3678, G3688, G5268

Forms Found in the English ULB:

donkey, donkey's, donkeys, mule, mules, wild donkey

dove

Related Ideas:

pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as "a small grayish brown bird called a dove" or "a small gray or brown bird, similar to a (name of local bird)".
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: olive, innocent, pure)

Bible References:

- Genesis 08:09
- Luke 02:22-24

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- Mark 01:10
- Matthew 03:16
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G4058

Forms Found in the English ULB:

dove, dove's, doves, pigeon, pigeons

dream

Related Ideas:

dreamer

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

- Acts 02:16-17
- Daniel 01:17-18
- Daniel 02:01
- Genesis 37:06
- Genesis 40:4-5
- Matthew 02:13
- Matthew 02:19-21

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G1797, G1798, G3677

Forms Found in the English ULB:

dream, dreamed, dreamer, dreamers, dreaming, dreams

drunk

Related Ideas:

intoxicated, drink much, drunkard, drunkenness

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Definitions:

The term "drunk" means to be intoxicated from drinking too much of an alcoholic beverage.

- A "drunkard" is a person who is often drunk. This kind of person could also be referred to as an "alcoholic."
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God's Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate "drunk" could include "inebriated" or "intoxicated" or "having too much alcohol" or "filled with fermented drink."

(See also: wine)

Bible References:

- 1 Corinthians 05:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 07:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong's: H5433, H5435, H7301, H7686, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Forms Found in the English ULB:

be ... intoxicated, became drunk, become drunk, drank freely, drink much, drunk, drunkard, drunkards, drunkenness, get drunk

earth

Related Ideas:

clay, dust, earthen, earthly, ground, land, soil

Definition:

The term "earth" refers to the world that human beings live on, along with all other forms of life.

- "Earth" can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth.
- The expressions "let the earth be glad" and "he will judge the earth" are examples of figurative uses of this term.
- The term "earthly" usually refers to physical things in contrast to spiritual things.
- The term "earthen" describes something that is made of clay

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, "earth" could also be translated as "world" or "land" or "dirt" or "soil" or "clay."
- When used figuratively, "earth" could be translated as "people on the earth" or "people living on earth" or "everything on earth."

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- Ways to translate "earthly" could include "physical" or "things of this earth" or "visible."

(See also: spirit, world)

Bible References:

- 1 Kings 01:38-40
- 2 Chronicles 02:11-12
- Daniel 04:35
- Luke 12:51
- Matthew 06:10
- Matthew 11:25
- Zechariah 06:05

Word Data:

- Strong's: H80, H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2868, G2886, G3625, G5517, G5522

Forms Found in the English ULB:

clay, dust, earth, earth's, earthen, earthly, ground, land, lands, soil

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 03:1-3
- 1 Timothy 04:14
- Acts 05:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

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Forms Found in the English ULB:

elder, elders

elect

Related Ideas:

Chosen One, choice, choose, election

Definition:

The term "the elect" literally means "chosen ones" or "chosen people" and refers to those whom God has appointed or selected to be his people. "Chosen One" or "Chosen One of God" is a title that refers to Jesus, who is the chosen Messiah.

- The term "choose" means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be "chosen" means to be "selected" or "appointed" to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called "the chosen (ones) or "the elect."
- The term "chosen one" is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God's chosen people.
- The phrase "the elect" is an older term that literally means "the chosen ones" or "the chosen people." This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term "elect" is used in both the Old and New Testaments to translate the word for "chosen one(s)." More modern versions use "elect" only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as "chosen ones."

Translation Suggestions:

- It is best to translate "elect" with a word or phrase that means "chosen ones" or "chosen people." This could also be translated as "people whom God chose" or "the ones God appointed to be his people."
- The phrase "who were chosen" could also be translated as "who were appointed" or "who were selected" or "whom God chose."
- "I chose you" could be translated as "I appointed you" or "I selected you."
- In reference to Jesus, "Chosen One" could also be translated as "God's chosen One" or "God's specially appointed Messiah" or "the One God appointed (to save people)."

(See also: appoint, Christ)

Bible References:

- 2 John 01:01
- Colossians 03:12
- Ephesians 01:3-4
- Isaiah 65:22-23
- Luke 18:07
- Matthew 24:19-22
- Romans 08:33

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Word Data:

- Strong's: H972, H977, H1262, H1305, H3045, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G3724, G4400, G4401, G4899, G5500

Forms Found in the English ULB:

Chosen One, choice, choose, chooses, chose, chosen, chosen one, chosen ones, chosen people, elect, election

endure

Related Ideas:

endurance, patient endurance, put up with, resist, stand

Definition:

The term "endure" means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term "endurance" can mean "patience" or "bearing up under a trial" or "persevering when being persecuted."
- The encouragement to Christians to "endure to the end" is telling them to obey Jesus, even if this causes them to suffer.
- To "endure suffering" can also mean to "experience suffering."

Translation Suggestions:

- Ways to translate the term "endure" could include "persevere" or "keep believing" or "continue to do what God wants you to do" or "stand firm."
- In some contexts, to "endure" could be translated as to "experience" or to "go through."
- With the meaning of lasting for a long time, the term "endure" could also be tranlsated as "last" or "continue." The phrase "will not endure" could be translated as "will not last" or "will not continue to survive."
- Ways to translate "endurance" could include "perseverance" or "continuing to believe" or "remaining faithful."

(See also: persevere)

Bible References:

- 2 Timothy 02:11-13
- James 01:03
- James 01:12
- Luke 21:19
- Matthew 13:21
- Revelation 01:09
- Romans 05:3-5

Word Data:

- Strong's: H386, H3201, H3557, H5331, H5375, H5975, H6965, G430, G907, G1526, G2005, G2076, G2594, G3306, G4722, G5278, G5281, G5297, G5342

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Forms Found in the English ULB:

endurance, endure, endured, endures, enduring, patient endurance, put up with, resist, stand

envy

Related Ideas:

covet, covetousness, envious, greed

Definition:

The term "envy" refers to being jealous of someone because of what that person possesses or because of that person's admirable qualities.

- Envy is normally a negative feeling of resentment because of another person's success, good fortune, or possessions.
- To "covet" means to have a strong desire to have someone else's property, or even someone else's spouse. Often a person who covets something is willing to sin to get it.
- "Greed" is a strong, selfish desire to have something. Often a person who is greedy wants more of what he already has.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 02:01
- Exodus 20:17
- Mark 07:20-23
- Proverbs 03:31-32
- Romans 01:29

Word Data:

- Strong's: H183, H2530, H7065, H7068, H7342, G1937, G2205, G2206, G3788, G4123, G4124, G4190, G5354, G5355

Forms Found in the English ULB:

covet, coveted, coveting, covetousness, envied, envious, envy, envying, greed, greedy

eunuch

Definition:

Usually the term "eunuch" refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings' servants who were set as guards over the women's quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: Philip)

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Bible References:

- Acts 08:27
- Acts 08:36
- Acts 08:39
- Isaiah 39:7-8
- Jeremiah 34:17-19
- Matthew 19:12

Word Data:

- Strong's: H5631, G2134, G2135

Forms Found in the English ULB:

eunuch, eunuchs

evil

Related Ideas:

deal violently, displeasing, evil actions, evil deeds, evil plans, fraudulent, harm, harmful, violate, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly

Definition:

The terms "evil" and "wicked" both refer to anything that is opposed to God's holy character and will.

- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
- The term "wickedness" refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
- Other ways to translate these could include "not good" or "not righteous" or "not moral."
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 06:10
- 3 John 01:10
- Genesis 02:17
- Genesis 06:5-6
- Job 01:01
- Job 08:20
- Judges 09:57
- Luke 06:22-23
- Matthew 07:11-12

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- Proverbs 03:07
- Psalms 022:16-17

Word Data:

- Strong's: H205, H1100, H1431, H1681, H1942, H2154, H2554, H2555, H5765, H2162, H2248, H2254, H3238, H3399, H3415, H4849, H5753, H5766, H5767, H5771, H5807, H5999, H6090, H6184, H6293, H7451, H7455, H7489, H7561, H7562, H7563, H7564, H7701, H8133, G92, G93, G94, G932, G983, G984, G987, G988, G2549, G2551, G2554, G2555, G2556, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G4550, G5337

Forms Found in the English ULB:

deal violently, deal worse, displeasing, do ... evil, do ... violence, done ... violence, evil, evil actions, evil deeds, evil plans, evils, fraudulent, harm, harmful, violate, violated, violates, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly, wretches

exalt

Related Ideas:

exaltation, high position, leadership position, lifted up

Definition:

To exalt is to lift up. Often exalt means to praise or honor someone or something. It can also mean to put someone in an honored position of leadership.

- In the Bible, the term "exalt" is most often used for honoring God.
- When a person exalts himself, it means he thinks about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate "exalt" could include "highly praise" or "honor greatly" or "extol" or "speak highly of."
- In some contexts it could be translated by a word or phrase that means "put in a higher position" or "give more honor to" or "talk about proudly."
- "Do not exalt yourself" could also be translated as "Do not think of yourself too highly" or "Do not brag about yourself."
- "Those that exalt themselves" could also be translated as "Those who think proudly about themselves" or "Those who boast about themselves."

(See also: praise, worship, glory, boast, proud)

Bible References:

- 1 Peter 05:5-7
- 2 Samuel 22:47
- Acts 05:31
- Philippians 02:9-11
- Psalms 018:46

Word Data:

- Strong's: H1361, H1362, H1364, H4791, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G5229, G5251, G5311, G5312

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Forms Found in the English ULB:

exalt, exaltation, exalted, exalting, exalts, high position, leadership positions, lifted up, lofty

face

Related Ideas:

before, facedown, facial, presence, surface

Definition:

The word "face" literally refers to the front part of a person's head. This term also has several figurative meanings.

- The expression "your face" is often a figurative way of saying "you." Similarly, the expression "my face" often means "I" or "me."
- In a physical sense, to "face" someone or something means to look in the direction of that person or thing.
- To "face each other" means to "look directly at each other."
- Being "face to face" means that two people are seeing each other in person, at a close distance.
- When Jesus "steadfastly set his face to go to Jerusalem," it means that he very firmly decided to go.
- To "set one's face against" people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression "face of the land" refers to the surface of the earth and often is a general reference to the whole earth. For example, a "famine covering the face of the earth" refers to a widespread famine affecting many people living on earth.
- The figurative expression "do not hide your face from your people" means "do not reject your people" or "do not desert your people" or "do not stop taking care of your people."

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term to "face" could be translated as to "turn toward" or to "look at directly" or to "look at the face of."
- The expression "face to face" could be translated as "up close" or "right in front of" or "in the presence of."
- Depending on the context, the expression "before his face" could be translated as "ahead of him" or "in front of him" or "before him" or "in his presence."
- The expression "set his face toward" could be translated as "began traveling toward" or "firmly made up his mind to go to."
- The expression "hide his face from" could be translated as "turn away from" or "stop helping or protecting" or "reject."
- To "set his face against" a city or people could be translated as "look at with anger and condemn" or "refuse to accept" or "decide to reject" or "condemn and reject" or "pass judgment on."
- The expression "say it to their face" could be translated as "say it to them directly" or "say it to them in their presence" or "say it to them in person."
- The expression "on the face of the land" could also be translated as "throughout the land" or "over the whole earth" or "living throughout the earth."

Bible References:

- Deuteronomy 05:04
- Genesis 33:10

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Word Data:

- Strong's: H600, H639, H2122, H6440, H8389, G3799, G4383, G4750

Forms Found in the English ULB:

before, face, faced, facedown, faces, facial, facing, presence, surface

faith

Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.
- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
- In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
- For some languages these terms will be translated using forms of the verb "believe."
- The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
- The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
- The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: believe, faithful)

Bible References:

- 2 Timothy 04:07
- Acts 06:7
- Galatians 02:20-21
- James 02:20

Word Data:

- Strong's: H529, H530, G1680, G3640, G4102, G4103

Forms Found in the English ULB:

faith

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faithful

Related Ideas:

faithfully, faithfulness, reliable

Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him.The state or condition of being faithful is "faithfulness."

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

The term "unfaithful" describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is "unfaithfulness."

- The people of Israel were called "unfaithful" when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is "unfaithful" to his or her spouse.
- God used the term "unfaithfulness" to describe Israel's disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

Translating "faithful" and "faithfulness"

- In many contexts, "faithful" can be translated as "loyal" or "dedicated" or "dependable."
- In other contexts, "faithful" can be translated by a word or phrase that means "continuing to believe" or "persevering in believing and obeying God."
- Ways that "faithfulness" could be translated could include "persevering in believing" or "loyalty" or "trustworthiness" or "believing and obeying God."

Translating "unfaithful" and "unfaithfulness"

- Depending on the context, "unfaithful" could be translated as "not faithful" or "unbelieving" or "not obedient" or "not loyal."
- The phrase "the unfaithful" could be translated as "people who are not faithful (to God)" or "unfaithful people" or "those who disobey God" or "people who rebel against God."
- The term "unfaithfulness" could be translated as "disobedience" or "disloyalty" or "not believing or obeying."
- In some languages, the term "unfaithful" is related to the word for "unbelief."

(See also: adultery, believe, disobey, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:07
- Joshua 02:14
- Judges 02:16-17
- 1 Samuel 02:9
- Psalm 012:1
- Proverbs 11:12-13

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- Isaiah 01:26
- Jeremiah 09:7-9
- Hosea 05:07
- Luke 12:46
- Luke 16:10
- Colossians 01:07
- 1 Thessalonians 05:24
- 3 John 01:05

Word Data:

- Strong's: H529, H530, H539, H540, H571, H2181, H2616, H2623, H4603, H4820, G569, G4102, G4103

Forms Found in the English ULB:

faithful, faithful one, faithful people, faithfully, faithfulness, reliable, show ... self ... faithful

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as "person who falsely claims to be God's spokesman" or "someone who falsely claims to speak God's words."
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

Bible References:

- 1 John 04:1-3
- 2 Peter 02:01
- Acts 13:6-8
- Luke 06:26
- Matthew 07:16
- Matthew 24:23-25

Word Data:

- Strong's: G5578

Forms Found in the English ULB:

false prophet, false prophets

family

Related Ideas:

family line, genealogical record

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Definition:

The term "family" refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as "clan" or "household" that would fit better in contexts where more than just parents and children are being referred to.
- The term "family" is also used to refer to people who are related spiritually, such as people who are part of God's family because they believe in Jesus.
- A "genealogy" is a record of a person's family that tells who his ancestors were.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 08:1-2
- 1 Samuel 18:18
- Exodus 01:21
- Joshua 02:12-13
- Luke 02:04

Word Data:

- Strong's: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H3188, H4138, H4940, H5387, H5712, H8435, G1085, G3614, G3624, G3965

Forms Found in the English ULB:

families, family, family line, genealogical record, genealogical records, genealogies, genealogy, recorded in ... genealogies, recorded in ... genealogy

famine

Related Ideas:

famished, hunger

Definition:

The term "famine" refers to an extreme lack of food throughout a country or region, usually due to not enough rain. The term "famished" means extremely hungry.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term "famine" is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for "famine" in your language, or with a phrase such as "extreme lack" or "severe deprivation."

Bible References:

- 1 Chronicles 21:11-12
- Acts 07:11

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- Genesis 12:10
- Genesis 45:06
- Jeremiah 11:21-23
- Luke 04:25
- Matthew 24:08

Word Data:

- Strong's: H3720, H7458, H7459, G3042, G3521

Forms Found in the English ULB:

famine, famines, famished, hunger

fast

Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
- The noun "fast" could be translated as "time of not eating" or "time of abstaining from food."

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:03
- Acts 13:1-3
- Jonah 03:4-5
- Luke 05:34
- Mark 02:19
- Matthew 06:18
- Matthew 09:15

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G3521, G3522

Forms Found in the English ULB:

fast, fasted, fasting, fastings, fasts

father

Related Ideas:

ancestor, ancestral, beget, fatherless, forefather, grandfather, orphan

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Definition:

When used literally, the term "father" refers to a person's male parent.

- A "grandfather" is someone's father's father or someone's mother's father.
- A "forefather" is one of a person's male ancestors, such as his grandfather's grandfather.
- An "ancestral household" is a social unit of those people who are descended from one ancestor.
- A person who is "fatherless" does not have a father.
- An "orphan" is a person who has no parents. In Bible times widows were often not able to care for their children, so a child with a mother but no father could also be thought of as an orphan.
- To "beget" someone is to become that person's father.

There are also several figurative uses of the term "father."

- The term "fathers" often refers to a person's male ancestors, such as his grandfather's grandfather.
- The term "father" can refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 "the father of all who live in tents" could mean, "the first clan leader of the first people who ever lived in tents."
- The apostle Paul called himself the "father" of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- "God the Father" should also be translated using the usual, common word for "father."
- When referring to forefathers, this term could be translated as "ancestors" or "ancestral fathers."
- Sometimes the word "father" can be translated as "clan leader."
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as "spiritual father" or "father in Christ."
- The phrase "father of all lies" could be translated as "source of all lies" or "the one from whom all lies come."

(See also: God the Father, son, Son of God)

Bible References:

- Acts 07:02
- Acts 07:32
- Acts 07:45
- Acts 22:03
- Genesis 31:30
- Genesis 31:42
- Genesis 31:53
- Hebrews 07:4-6
- John 04:12
- Joshua 24:3-4
- Malachi 03:07
- Mark 10:7-9
- Matthew 01:07
- Matthew 03:09
- Matthew 10:21
- Matthew 18:14
- Romans 04:12

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Word Data:

- Strong's: H1, H2, H25, H539, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G540, G1080, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Forms Found in the English ULB:

ancestor, ancestor's, ancestors, ancestors', ancestral, beget, begot, father, father's, fathered, fathering, fatherless, fathers, fathers', forefather, forefathers, grandfather, orphan, orphans

fear

Related Ideas:

afraid, alarmed, anxiety, coward, dismay, dread, fainthearted, fearful, fearlessly, fearsome, frighten, timid, unafraid

Definition:

The terms "fear" and "afraid" refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term "fear" can also refer to a deep respect and awe for a person in authority.
- The phrase "fear of Yahweh," as well as related terms "fear of God" and "fear of the Lord," refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.
- "Anxiety" is fear about the future, what is going to happen.
- To be "alarmed" is to be surprised and afraid because something bad has suddenly happened.
- "Dread" is great fear.
- Someone who is "timid" is afraid to act because something bad might happen as a result.
- Someone who is "unafraid" is not afraid.

Translation Suggestions:

- Depending on the context, to "fear" can be translated as to "be afraid" or to "deeply respect" or to "revere" or to "be in awe of."
- The term "afraid" could be translated as "terrified" or "scared" or "fearful."
- The sentence "The fear of God fell on all of them" could be translated as "Suddenly they all felt a deep awe and respect for God" or "Immediately, they all felt very amazed and revered God deeply" or "Right then, they all felt very afraid of God (because of his great power)."
- The phrase "fear not" could also be translated as "do not be afraid" or "stop being afraid."
- Note that the phrase "fear of Yahweh" does not occur in the New Testament. The phrase "fear of the Lord" or "fear of the Lord God" is used instead.

(See also: marvel, awe, Lord, power, Yahweh)

Bible References:

- 1 John 04:18
- Acts 02:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 06:14
- Jonah 01:09

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- Luke 12:05
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H367, H926, H928, H1204, H1481, H1672, H1674, H1763, H2119, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7390, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1568, G1630, G1719, G2125, G5398, G5399, G5401

Forms Found in the English ULB:

afraid, alarmed, anxiety, cowards, dismay, dismayed, dread, dreaded, fainthearted, fear, feared, fearful, fearful thing, fearlessly, fears, fearsome, frighten, frightened, timid, unafraid

feast

Related Ideas:

dinner

Definition:

The term "feast" refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action to "feast" means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called "feasts."
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term to "feast" could also be translated as to "eat lavishly" or to "celebrate by eating lots of food" or to "eat a special, large meal."
- Depending on the context, "feast" could be translated as "celebrating together with a large meal" or "a meal with a lot of food" or "a celebration meal."

(See also: festival)

Bible References:

- 2 Peter 02:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 01:12-13
- Luke 02:43
- Luke 14:7-9
- Matthew 22:01

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Word Data:

- Strong's: H398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G26, G1173, G1859, G2165, G4910

Forms Found in the English ULB:

dinner, feast, feasting, feasts

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for "festival" in the Old Testament literally means "appointed time."
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word "feast" is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
- Passover
- Festival of Unleavened Bread
- Firstfruits
- Festival of Weeks (Pentecost)
- Festival of Trumpets
- Day of Atonement
- Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.
- A person who "celebrates" acts as if he were at a festival.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 08:13
- Exodus 05:01
- John 04:45
- Luke 22:01

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, H8057, G1456, G1858, G1859

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Forms Found in the English ULB:

festival, festivals

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 03:17
- James 03:12
- Luke 13:07
- Mark 11:14
- Matthew 07:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H6291, H8384, G3653, G4808, G4810

Forms Found in the English ULB:

fig, figs

fir

Definition:

A fir tree is a kind of tree that stays green all year and has cones that contain seeds.

- Fir trees are also referred to as "evergreen" trees.
- In ancient times, the wood of fir trees was used for making musical instruments and for building structures such as boats, houses, and the temple.
- Some examples of fir trees mentioned in the Bible are pine, cedar, cypress, and juniper.

(See also: cedar, cypress)

Bible References:

- Ezekiel 27:4-5
- Isaiah 37:24-25
- Isaiah 41:19-20
- Isaiah 44:14

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- Isaiah 60:12-13
- Psalms 104:16-18

Word Data:

- Strong's: H766, H1265, H1266

Forms Found in the English ULB:

fir, firs

fire

Related Ideas:

blazing, fiery, firebrands, inflame, kindle

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- A fire that is "blazing" is very hot and has large flames.
- A "fire brand" is a piece of burning wood.
- To "set on fire" or "set fire to" something is to make it start burning with fire.
- To "inflame" something is to make it start burning.
- To "kindle" a fire is to start that fire burning.
- The final judgment of unbelievers is in the fire of hell.

The word "fire" and ideas related to fire are also used figuratively.

- The term "fire" can refer to judgment or purification.
- The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified."
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:10
- 2 Thessalonians 01:08
- Acts 07:29-30
- John 15:06
- Luke 03:16
- Matthew 03:12
- Nehemiah 01:3

Word Data:

- Strong's: H217, H398, H784, H800, H801, H1197, H1200, H1513, H1814, H2734, H2740, H3341, H3857, H4168, H5135, H6315, G439, G440, G1067, G2741, G2618, G4442, G4443, G4447, G4448, G4451, G5394, G5457

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Forms Found in the English ULB:

blazing, fiery, fire, firebrands, fires, flaming, kindle, kindled, kindles, set fire to, set ... on fire, sets ... on fire

fishermen

Related Ideas:

fish, fisher

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term "fishers" is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as "men who catch fish" or "men who earn money by catching fish."
- The word "fish" can also be a verb that means "to catch fish."

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:08
- Luke 05:1-3
- Matthew 04:19
- Matthew 13:47

Word Data:

- Strong's: H1728, H1770, H1771, H2271, G231

Forms Found in the English ULB:

fish, fishermen, fishers

flesh

Related Ideas:

fleshly, human, living creatures, meat, physical

Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards.
- In the New Testament, the term "flesh" can be used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression "flesh and blood" can also refer to a person's ancestors or descendants.

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- The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
- When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."
- When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives."
- The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants."
- Some languages may have an expression that is similar in meaning to "flesh and blood."
- The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. . It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

Bible References:

- 1 John 02:16
- 2 John 01:07
- Ephesians 06:12
- Galatians 01:16
- Genesis 02:24
- John 01:14
- Matthew 16:17
- Romans 08:08

Word Data:

- Strong's: H120, H829, H1320, H1321, H2878, H7607, H7683, G2907, G4559, G4561

Forms Found in the English ULB:

flesh, fleshly, human, humans, living creatures, meat, physical

flock

Related Ideas:

herd

Definition:

In the Bible, "flock" refers to a group of sheep or goats and "herd" refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term "herd" can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term "flock" in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to "flocks and herds" it may be better to add "of sheep" or "of cattle" for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: goat, ox, pig, sheep,)

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Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 02:8-9
- Matthew 08:30
- Matthew 26:31

Word Data:

- Strong's: H504, H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7473, H7716, H7462, H7794, G34, G4167, G4168

Forms Found in the English ULB:

flock, flocking, flocks, herd, herds

flute

Related Ideas:

pipe, wind instrument

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a "flute."
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

Bible References:

- 1 Corinthians 14:07
- 1 Kings 01:38-40
- Daniel 03:3-5
- Luke 07:31-32
- Matthew 09:23
- Matthew 11:17

Word Data:

- Strong's: H4953, H5748, H2485, H2490, G832, G834, G836

Forms Found in the English ULB:

flute, flutes, pipe, pipes, wind instruments

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fool

Related Ideas:

folly, foolish, foolishly, foolishness, insane, insanity, out of his mind, senseless, stupid, thoughtless, unwise

Definition:

The term "fool" refers to a person who often makes wrong choices, especially choosing to disobey. The term "foolish" describes a person or behavior that is not wise.

- In the Bible, the term "fool" usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term "folly" refers to an action that is not wise because it is against God's will. Often "folly" also includes the meaning of something that is ridiculous or dangerous.
- A person who is "insane" or suffering from "insanity" is unable to know truth from error, right from wrong, or good from evil and often acts without knowing what he is doing.
- Something that is hollow has nothing on its inside.

Translation Suggestions:

- The term "fool" could be translated as "foolish person" or "unwise person" or "senseless person" or "ungodly person."
- Ways to translate "foolish" could include "lacking understanding" or "unwise" or "senseless."

(See also: wise)

Bible References:

- Ecclesiastes 01:17
- Ephesians 05:15
- Galatians 03:03
- Genesis 31:28
- Matthew 07:26
- Matthew 25:08
- Proverbs 13:16
- Psalms 049:13

Word Data:

- Strong's: H191, H196, H200, H1197, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8604, G453, G454, G781, G801, G877, G878, G2757, G3150, G3154, G3471, G3472, G3473, G3474, G3912, G3913

Forms Found in the English ULB:

act of disgraceful folly, acted ... foolishly, disgraceful folly, folly, fool, foolish, foolishness, fools, insane, insanity, out of ... mind, senseless, spoken ... foolishly, stupid, thoughtless, unwise

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footstool

Definition:

The term "footstool" refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a "footstool" was of even lower honor because feet were rested on it.
- When God says "I will make my enemies a footstool for my feet" he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God's will.
- To "worship at God's footstool" means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God's "footstool." This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 07:49
- Isaiah 66:1
- Luke 20:43
- Matthew 05:35
- Matthew 22:44
- Psalm 110:1

Word Data:

- Strong's: H1916, H3534, H7272, G4228, G5286

Forms Found in the English ULB:

footstool

forgive

Related Ideas:

forgiven, forgiveness, pardon

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
- When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

- This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.

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- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
- The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 05:17-19
- Psalms 025:11
- Psalms 025:17-19
- Isaiah 55:6-7
- Isaiah 40:02
- Luke 05:21
- Acts 08:22
- Ephesians 04:31-32
- Colossians 03:12-14
- 1 John 02:12

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, G859, G863, G2433, G5483

Forms Found in the English ULB:

forgave, forgive, forgiven, forgiveness, forgives, pardon, pardoned

found

Related Ideas:

establish, foundation, founder

Definition:

The verb "found" means build, create, or lay a base for. The phrase "founded on" means supported by or based on. A "foundation" is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term "foundation" can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.

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- A "foundation stone" was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.
- To "establish" something is for a person to start or make or create something that he wants to endure for a long time.

Translation Suggestions:

- The phrase "before the foundation of the world" could be translated as "before the creation of the world" or "before the time when the world first existed" or "before everything was first created."
- The term "founded on" could be translated as "securely built on" or "firmly based on."
- Depending on the context, "foundation" could be translated as "strong base" or "solid support" or "beginning" or "creation."

(See also: cornerstone, create)

Bible References:

- 1 Kings 06:37-38
- 2 Chronicles 03:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong's: H134, H553, H787, H2713, H3245, H3247, H3248, H3559, H3772, H4143, H4144, H4146, H4328, H4349, H4527, H5975, H7760, H8356, G747, G950, G1457, G2310, G2311, G2602

Forms Found in the English ULB:

established, establishes, found, foundation, foundations, founded, founder, founds, lay ... foundation, lay ... foundations

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: Bethlehem, learned men)

Bible References:

- 1 Chronicles 09:28-29
- Exodus 30:34-36
- Matthew 02:11-12
- Numbers 05:15

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Word Data:

- Strong's: H3828, G3030

Forms Found in the English ULB:

frankincense

free

Related Ideas:

freedom, freeman, liberty, volunteer, without cost, without paying for it

Definition:

The terms "free" or "freedom" refer to not being in slavery, or any other kind of bondage. Another word for "freedom" is "liberty."

- The expression to "set someone free" or to "free someone" means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having "liberty" or "freedom" can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.
- To "volunteer" is to freely and willingly agree to do something.

Translation Suggestions:

- The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage."
- The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound."
- The expression to "set free" could be translated as to "cause to be free" or to "rescue from slavery" or to "release from bondage."
- A person who has been "set free" has been "released" or "taken out of" bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 04:26
- Galatians 05:01
- Isaiah 61:1
- Leviticus 25:10
- Romans 06:18

Word Data:

- Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6340, H6362, H7342, H7971, G425, G525, G558, G629, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G3089, G3955, G4506, G5483

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Forms Found in the English ULB:

free, freed, freedom, freeing, freely, freely gave, freeman, frees, liberty, set ... free, volunteer, volunteered, without cost, without paying for it

fruit

Related Ideas:

bear fruit, crop, fruitful, produce, productive land, unfruitful

Definition:

The term "fruit" literally refers to the part of a plant that can be eaten.

- A "fruitful" plant is one that has a lot of good fruit.
- The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The term "crop" can refer to what people have planted for for food.
- The term "crop" can refer to the food that is harvested at one time.

Sometimes the term "fruit" and ideas related to it are used figuratively.

- In general, the expression "fruit of" refers to anything that comes from or that is produced by something else. For example, the "fruit of wisdom" refers to the good things that come from being wise.
- The expression "fruit of the womb" refers to "what the womb produces"—that is, children.
- The Bible often uses "fruit" to refer to a person's actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person's words and actions reveal what his character is like.
- The expression "fruit of the Spirit" refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The term "fruitful" can be used figuratively to mean "prosperous." This often refers to having many children and descendants, as well as having plenty of food and other wealth.

Translation Suggestions:

- It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
- Depending on the context, the term "fruitful" could be translated as "producing much spiritual fruit" or "having many children" or "prosperous."
- The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region."
- When God created animals and people, he commanded them to "be fruitful and multiply," which refers to having many offspring. This could also be translated as "have many offspring" or "have many children and descendants" or "have many children so that you will have many descendants."
- The expression "fruit of the womb" could be translated as "what the womb produces" or "children a women gives birth to" or just "children." When Elizabeth says to Mary "blessed is the fruit of your womb," she means "blessed is the child you will give birth to." The project language may also have a different expression for this.
- Another expression "fruit of the vine," could be translated as "vine fruit" or "grapes."
- Depending on the context, the expression "will be more fruitful" could also be translated as "will produce more fruit" or "will have more children" or "will be prosperous."
- The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus."
- The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

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(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Galatians 05:23
- Genesis 01:11
- Luke 08:15
- Matthew 03:08
- Matthew 07:17

Word Data:

- Strong's: H4, H1061, H1063, H1069, H2233, H2981, H3018, H3581, H3759, H3899, H3978, H4022, H5108, H6499, H6509, H6529, H6631, H7019, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352

Forms Found in the English ULB:

bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

fulfill

Related Ideas:

carry out, fill to the limit, finish, fulfillment, in full, make something full

Definition:

The term "fulfill" means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, "fulfill" could be translated as "accomplish" or "complete" or "cause to happen" or "obey" or "perform."
- The phrase "has been fulfilled" could also be translated as "has come true" or "has happened" or "has taken place."
- Ways to translate "fulfill," as in "fulfill your ministry," could include "complete" or "perform" or "practice" or "serve other people as God has called you to do."

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 02:27
- Acts 03:17-18
- Leviticus 22:17-19
- Luke 04:21
- Matthew 01:22-23
- Matthew 05:17
- Psalms 116:12-15

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Word Data:

- Strong's: H1214, H4390, H5487, H7999, G378, G4135, G4137, G4138, G5048, G5055

Forms Found in the English ULB:

carried out, fill up ... to the limit, finishing, fulfill, fulfilled, fulfillment, fulfills, in full, make ... full

furnace

Related Ideas:

kiln, oven

Definitions:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.
- An "oven" is like a small furnace, and it is used for cooking food.
- A "kiln" is also a small furnace used to heat things other than food.

(See also: false god, image)

Bible References:

- 1 Kings 08:51
- Genesis 19:28
- Proverbs 17:03
- Psalms 021:09
- Revelation 09:02

Word Data:

- Strong's: H861, H3536, H3564, H5948, H8574, G2575

Forms Found in the English ULB:

furnace, furnaces, kiln, oven, ovens

gate

Related Ideas:

doorkeeper, entrance, gate bars, gatekeeper, gateposts, gateway

Definition:

A "gate" is a hinged barrier at an access point in a fence or wall that surrounds a house or city.

- A "gate bar" is a wooden or metal bar that can be moved into place to lock the gate.
- A "gatekeeper" was a person who was responsible to control who could go through the gateway.
- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.

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- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
- The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

Bible References:

- Acts 09:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:01
- Genesis 24:60
- Matthew 07:13

Word Data:

- Strong's: H1817, H5592, H6607, H8179, G2374, G4259, G4439, G4440, G2377

Forms Found in the English ULB:

entrance, gate, gate bars, gateposts, gates, gateway, gateways

generation

Definition:

The term "generation" refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term "generation" is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase "this generation" or "people of this generation" could be translated as "the people living now" or "you people."
- "This wicked generation" could also be translated as "these wicked people living now."
- The expression "from generation to generation" or "from one generation to the next" could be translated as "people living now, as well as their children and grandchildren" or "people in every time period" or "people in this time period and future time periods" or "all people and their descendants."
- "A generation to come will serve him; they will tell the next generation about Yahweh" could also be translated as "Many people in the future will serve Yahweh and will tell their children and grandchildren about him."

(See also: descendant, evil, ancestor)

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Bible References:

- Acts 15:19-21
- Exodus 03:13-15
- Genesis 15:16
- Genesis 17:07
- Mark 08:12
- Matthew 11:16
- Matthew 23:34-36
- Matthew 24:34

Word Data:

- Strong's: H1755, H1859, H8435, G1074

Forms Found in the English ULB:

generation, generations

gift

Related Ideas:

give, gracious gift

Definition:

The term "gift" refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called "gifts."
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term "gifts" is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for "gift" could be translated with a word or phrase that means "something that is given."
- In the context of someone having a gift or special ability that comes from God, the term "gift from the Spirit" could be translated as "spiritual ability" or "special ability from the Holy Spirit" or "special spiritual skill that God gave."

(See also: spirit, Holy Spirit)

Bible References:

- 1 Corinthians 12:01
- 2 Samuel 11:08
- Acts 08:20
- Acts 10:04
- Acts 11:17
- Acts 24:17
- James 01:17
- John 04:9-10
- Matthew 05:23

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- Matthew 08:4

Word Data:

- Strong's: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5379, H7810, H7964, H8641, G331, G1390, G1394, G1431, G1434, G1435, G3311, G5485, G5486

Forms Found in the English ULB:

gift, gifts, give, gracious gift

glory

Related Ideas:

beautiful, beauty, glorify, glorious, take pride

Definition:

In general, the term "glory" means honor, splendor, and extreme greatness. Anything that has glory is said to be "glorious."

- Sometimes "glory" refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression "glory of the shepherds" refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression to "glory in" means to boast about or take pride in something.

The term "glorify" means to show or tell how great and important something or someone is. It literally means to "give glory to."

- People can glorify God by telling about the wonderful things he has done.
- They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
- When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
- God the Father will glorify God the Son by revealing to people the Son's perfection, splendor, and greatness.
- Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

Translation Suggestions:

- Depending on the context, different ways to translate "glory" could include "splendor" or "brightness" or "majesty" or "awesome greatness" or "extreme value."

- The term "glorious" could be translated as "full of glory" or "extremely valuable" or "brightly shining" or "awesomely majestic."

- The expression "give glory to God" could be translated as "honor God's greatness" or "praise God because of his splendor" or "tell others how great God is."

- The expression "glory in" could also be translated as "praise" or "take pride in" or "boast about" or "take pleasure in."

- "Glorify" could also be translated as "give glory to" or "bring glory to" or "cause to appear great."

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- The phrase "glorify God" could also be translated as "praise God" or "talk about God's greatness" or "show how great God is" or "honor God (by obeying him)."
- The term "be glorified" could also be translated as, "be shown to be very great" or "be praised" or "be exalted."

(See also: exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:02
- Luke 18:43
- Luke 02:09
- John 12:28
- Acts 03:13-14
- Acts 07:1-3
- Romans 08:17
- 1 Corinthians 06:19-20
- Philippians 02:14-16
- Philippians 04:19
- Colossians 03:1-4
- 1 Thessalonians 02:05
- James 02:1-4
- 1 Peter 04:15-16
- Revelation 15:04

Word Data:

- Strong's: H117, H142, H155, H1342, H1926, H1927, H1935, H1984, H2896, H3367, H3513, H3519, H3520, H5278, H6286, H6643, H7623, H8231, H8597, G1391, G1392, G1740, G1741, G2570, G2744, G4888

Forms Found in the English ULB:

beautiful, beauty, glories, glorified, glorifies, glorify, glorifying, glorious, glory, take pride

goat

Related Ideas:

goatskins, kid, scapegoat, young goat

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
- Goats have coarse hair; sheep have wool.
- The tail of a goat stands up; the tail of a sheep hangs down.

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- Sheep usually like to stay with their flocks, but goats are more independent and tend to wander away from their herds.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 03:12-14
- Matthew 25:33

Word Data:

- Strong's: H689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G122, G2055, G2056, G5131

Forms Found in the English ULB:

goat, goats, goats', goatskins, kid, kids, scapegoat, young goat

gold

Related Ideas:

golden, goldsmith, purest gold

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term "golden" or "gold-covered" or "gold-overlaid" could also be used.
- Sometimes an object is described as "gold-colored," which means it has the yellow color of gold, but may not actually be made of gold.
- A "goldsmith" is a person who takes gold and makes it into useful things like jewelry.

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(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 01:07
- 1 Timothy 02:8-10
- 2 Chronicles 01:15
- Acts 03:06
- Daniel 02:32

Word Data:

- Strong's: H1220, H1722, H2091, H2742, H3800, H5458, H6337, H6884, H6885, G5552, G5553, G5554, G5557

Forms Found in the English ULB:

gold, golden, goldsmith, goldsmiths, purest gold

good

Related Ideas:

best, better, fair, good things, goodness, improved, prefer, proper, well

Definition:

The word "good" has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God's character, purposes, and will.
- Something that is "good" could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is "good" could be called "fertile" or "productive."
- A "good" crop could be a "plentiful" crop.
- A person can be "good" at what they do if they are skillful at their task or profession, as in, the expression, "a good farmer."
- In the Bible, the general meaning of "good" is often contrasted with "evil."
- The term "goodness" usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.
- Actions that are "proper" are those that are good and right for the situation in which they are done.
- "Goods" are good things, valuable possessions.
- To "prefer" something is to think it is better than other things.

Translation Suggestions:

- The general term for "good" in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include "kind" or "excellent" or "pleasing to God" or "righteous" or "morally upright" or "profitable."
- "Good land" could be translated as "fertile land" or "productive land"; a "good crop" could be translated as a "plentiful harvest" or "large amount of crops."
- The phrase "do good to" means to do something that benefits others and could be translated as "be kind to" or "help" or "benefit" someone.
- To "do good on the Sabbath" means to "do things that help others on the Sabbath."
- Depending on the context, ways to translate the term "goodness" could include "blessing" or "kindness" or "moral perfection" or "righteousness" or "purity."

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(See also: evil, holy, profit, righteous)

Bible References:

- Galatians 05:22-24
- Genesis 01:12
- Genesis 02:09
- Genesis 02:17
- James 03:13
- Romans 02:04

Word Data:

- Strong's: H155, H410, H1580, H1926, H2532, H2617, H2623, H2895, H2896, H2898, H3190, H3191, H3276, H3787, H3966, H4399, H5232, H6743, H7225, H7368, H7399, H7999, H8231, H8232, G14, G15, G18, G19, G515, G744, G865, G979, G1342, G1380, G1832, G2095, G2097, G2106, G2107, G2108, G2109, G2140, G2163, G2293, G2565, G2567, G2570, G2573, G2986, G3140, G4147, G4632, G4851, G5224, G5358, G5543, G5544, G5623

Forms Found in the English ULB:

best, better, do ... good, fair, good, good things, goodness, goods, improved, made ... better, prefer, proper, seemed good, well

good news

Related Ideas:

gospel

Definition:

The term "gospel" literally means "good news" and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God's salvation for people through Jesus' sacrifice on the cross.
- In most English Bibles, "good news" is usually translated as "gospel" and is also used in phrases such as, the "gospel of Jesus Christ," the "gospel of God" and the "gospel of the kingdom."
- The writers of the New Testament use a verb based on this noun to talk about telling or proclaiming good news or preaching the gospel.

Translation Suggestions:

- Different ways to translate this term could include, "good message" or "good announcement" or "God's message of salvation" or "the good things God teaches about Jesus."
- Depending on the context, ways to translate the phrase, "good news of" could include, "good news about" or "good message about" or "good message from" or "the good things God tells us about" or "what God says about how he saves people."

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 01:05
- Acts 08:25

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- Colossians 01:23
- Galatians 01:06
- Luke 08:1-3
- Mark 01:14
- Philippians 02:22
- Romans 01:03

Word Data:

- Strong's: H1319, G2097, G2098, G4283

Forms Found in the English ULB:

announce good news, announced the good news, announcing ... the good news, being told good news, bring ... good news, brings ... good news, brought ... good news, good news, gospel, gospel's, had ... good news proclaimed, preach the gospel, preached the gospel beforehand, preaching ... the gospel, proclaim ... gospel, proclaimed the good news, proclaimed the gospel, proclaiming ... good news, proclaiming the gospel, telling ... good news, were told the good news

governor

Related Ideas:

deputy, govern government, high officials, proconsul

Definition:

A "governor" is a person who rules over a state, region, or territory. To "govern" means to guide, lead, or manage them.

- The term "proconsul" was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A "government" consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word "governor" can also be translated as "ruler" or "overseer" or "regional leader" or "one who rules over a small territory."
- Depending on the context, the term "govern" could also be translated as, "rule over" or "lead" or "manage" or supervise."
- The term "governor" should be translated differently than the terms for "king" or "emperor", since a governor was a less powerful ruler who was under their authority.
- The term "proconsul" could also be translated as, "Roman governor" or "Roman provincial ruler."

(See also: authority, king, power, province, Rome, ruler)

Bible References:

- Acts 07:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

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Word Data:

- Strong's: H323, H324, H1777, H2280, H4951, H5148, H5333, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G445, G446, G746, G1481, G2232, G2233, G2230, G4232

Forms Found in the English ULB:

deputy, govern, government, governments, governor, governors, high officials, proconsul, proconsuls, provincial governors

grace

Related Ideas:

generous, gracious, graciously

Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

- God's grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness."
- The term "gracious" could be translated as "full of grace" or "kind" or "merciful" or "mercifully kind."
- The expression "he found grace in the eyes of God" could be translated as "he received mercy from God" or "God mercifully helped him" or "God showed his favor to him" or "God was pleased with him and helped him."

Bible References:

- Acts 04:33
- Acts 06:08
- Acts 14:04
- Colossians 04:06
- Colossians 04:18
- Genesis 43:28-29
- James 04:07
- John 01:16
- Philippians 04:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, G5485, G5543

Forms Found in the English ULB:

act of grace, generous, grace, gracious, graciously, graciously given

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grain

Related Ideas:

grainfields, standing grain

Definition:

The term "grain" usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word "corn" to refer to grain in general. In modern English however, "corn" only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:03
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 06:02
- Mark 02:24
- Matthew 13:7-9
- Ruth 01:22

Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G248, G2590, G2848, G3450, G4621, G4719

Forms Found in the English ULB:

grain, grainfields, grains, standing grain

grape

Related Ideas:

raisin

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times, and having vineyards was a sign of wealth.
- "Raisins" are dried grapes. People often dried grapes in order to keep them from rotting.
- Jesus told a parable about a grape vineyard to teach his disciples about God's kingdom.

(See also: vine, vineyard, wine)

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Bible References:

- Deuteronomy 23:24
- Hosea 09:10
- Job 15:33
- Luke 06:43-44
- Matthew 07:15-17
- Matthew 21:33

Word Data:

- Strong's: H891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G288, G4718

Forms Found in the English ULB:

grape, grapes, raisin, raisins

guilt

Related Ideas:

guilty, accountable, reason for a penalty

Definition:

The term "guilt" refers to the fact of having sinned or committed a crime.

- To "be guilty" means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of "guilty" is "innocent."

Translation Suggestions:

- Some languages might translate "guilt" as "the weight of sin" or "the counting of sins."
- Ways to translate to "be guilty" could include a word or phrase that means, to "be at fault" or "having done something morally wrong" or "having committed a sin."

(See also: innocent, iniquity, punish, sin)

Bible References:

- Exodus 28:36-38
- Isaiah 06:07
- James 02:10-11
- John 19:04
- Jonah 01:14

Word Data:

- Strong's: H6140, H816, H817, H818, H819, H2398, H5352, H5355, H5771, H7561, H7563, G338, G1777, G5267

Forms Found in the English ULB:

cause ... to become guilty, find guilty, guilt, guilty, held accountable, reason for ... penalty

generated on Mon Sep 9 13:43:38 2024

hand

Related Ideas:

handbreadth, handful, lay a hand on

Definition:

There are several figurative ways that "hand" is used in the Bible:

- To "hand" something to someone means to put something into that person's hands.
- The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.
- Some other figurative uses of "hand" include:
- To "lay a hand on" means to "harm."
- To "save from the hand of" means to stop someone from harming someone else.
- The position of being "on the right hand" means "on the right side" or "to the right."
- The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
- When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
- When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this."
- An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
- To "die by the hand of" could be translated as "be killed by."
- The expression "on the right hand of" could be translated as "on the right side of."
- In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: adversary, bless, captive, honor, power)

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Bible References:

- Acts 07:25
- Acts 08:17
- Acts 11:21
- Genesis 09:05
- Genesis 14:20
- John 03:35
- Mark 07:32
- Matthew 06:03

Word Data:

- Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231, H3233, H3709, H7126, H7138, H8042, H8168

Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

hang

Definition:

The term "hang" means to suspend something or someone above the ground.

- Death by hanging typically is done by tying a rope that is tied around a person's neck and sustending him from an elevated object, like a tree limb. Judas killed himself by hanging.
- Although Jesus died while hanging on a wooden cross, there was nothing around his neck: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- To hang someone always refers to the way of killing someone by hanging them with a rope around their neck.

Bible References:

- 2 Samuel 17:23
- Acts 10:39
- Galatians 03:13
- Genesis 40:22
- Matthew 27:3-5

Word Data:

- Strong's: H2614, H3363, H8518, G519

Forms Found in the English ULB:

hang, hanged, hanging, hangings, hangs, hung

hard

Related Ideas:

hardly, hardness, hardship

generated on Mon Sep 9 13:43:38 2024

Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- An object that is "hard" is solid and firm. It is not easily broken, bent, dented, or pierced.
- Work that is "hard" is difficult to do.
- When a person works "hard", he does that work diligently and with a lot of effort to do it well.
- A person who "hardly" does something either does not do it completely or does it rarely.
- A person who goes through "hardship" is suffering or does not have what he needs.

The term "hard" can be used figuratively

- A person who has a "hard heart" is stubborn. He continues to disobey God and will not repent.
- A person whose heart is hardened has become stubbornly disobedient.

Translation Suggestions

- The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting."
- The term "hardened" could also be translated as "stubbornly unrepentant" or "refusing to obey."
- "Do not harden your heart" could be translated as "do not refuse to repent" or "do not stubbornly keep disobeying."
- Other ways to translate "hard-hearted" could include "stubbornly disobedient" or "continuing to disobey" or "refusing to repent" or "always rebelling."
- In expressions such as "work hard" or "try hard," the term "hard" could be translated as "with perseverance" or "diligently."
- The expression "press hard against" could also be translated as "shove with force" or "push strongly against."
- To "oppress people with hard labor" could be translated as "force people to work so hard that they suffer" or "cause people to suffer by forcing them to do very difficult work."
- A different kind of "hard labor" is experienced by a woman who is about to deliver a baby.

(See also: disobey, evil, heart, labor pains, stiff-necked)

Bible References:

- 2 Corinthians 11:23
- Deuteronomy 15:07
- Exodus 14:04
- Hebrews 04:07
- John 12:40
- Matthew 19:08

Word Data:

- Strong's: H553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4164, H4165, H4522, H4751, H4784, H4843, H5450, H5647, H5797, H5810, H5980, H5999, H6089, H6381, H7185, H7188, H7280, H8068, H8307, H8513, H8631, G917, G1421, G1422, G1423, G2205, G2478, G2553, G2872, G2873, G3425, G3433, G4053, G4183, G4456, G4457, G4641, G4642, G4643, G4645, G4912

Forms Found in the English ULB:

hard, harden, hardened, hardening, hardens, harder, hardest, hardly, hardness, hardship, hardships

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harvest

Related Ideas:

harvester

Definition:

The term "harvest" refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a "Festival of Harvest" or "Festival of Ingathering" to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word "harvest" can refer to people coming to believe in Jesus or can describe a person's spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, "time of gathering in" or "crop gathering time" or "fruit picking time."
- The verb to "harvest" could be translated as, to "gather in" or to "pick up" or to "collect."

(See also: firstfruits, festival)

Bible References:

- 1 Corinthians 09:9-11
- 2 Samuel 21:7-9
- Galatians 06:9-10
- Isaiah 17:11
- James 05:7-8
- Leviticus 19:09
- Matthew 09:38
- Ruth 01:22

Word Data:

- Strong's: H2758, H7105, H7114, G270, G1081, G2326, G4863

Forms Found in the English ULB:

harvest, harvested, harvester, harvesters, harvesting, harvests

head

Definition:

In the Bible, the word "head" is used with several figurative meanings.

- Often this term is used to refer to a ruler or to someone who has authority over people, as in "you have made me the head over nations."

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- Jesus is called the "head of the church." Just as a person's head guides and directs the members of its body, so Jesus guides and directs the members of his "body," the Church.
- The New Testament teaches that a husband is the "head" or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The term "head" can also represent the whole person, as in "this gray head," referring to an elderly person, or as in "the head of Joseph," which refers to Joseph.
- The expression "no razor will ever touch his head" means" he will never cut or shave his hair."
- The expression "let their blood be on his own head" means that the man is responsible for their deaths and will receive the punishment for that.
- The expression "heads of grain" refers to the top parts of a wheat or barley plant that contains the seeds.
- The term "head" can also refer to the beginning or source of something, as in the "head of the street."

Translation Suggestions

- Depending on the context, the term "head" could be translated as "ruler" or "the one who leads and directs" or "the one who is responsible for."
- The expression "head of" can refer to the whole person and so this expression could be translated using just the person's name. For example, "the head of Joseph" could simply be translated as "Joseph."
- The expression "will be on his own head" could be translated as "will be on him" or "he will be punished for" or "he will be held responsible for" or "he will be considered guilty for."
- Depending on the context, other ways to translate this term could include "beginning" or "source" or "ruler" or "leader" or "top."

(See also: grain)

Bible References:

- 1 Chronicles 01:51-54
- 1 Kings 08:1-2
- 1 Samuel 09:22
- Colossians 02:10
- Colossians 02:19
- Numbers 01:04

Word Data:

- Strong's: H441, H1538, H4425, H4761, H4763, H5110, H5324, H6285, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G346, G755, G2775, G2776, G4719

Forms Found in the English ULB:

head, heads

heal

Related Ideas:

cure, healer, health, healthy, make fresh, make well, recover, unhealthy

Definition:

The terms "heal" and "cure" both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is "healed" or "cured" has been "made well" or "made healthy."
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.

- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.
- A person who is "healthy" has no disease. It may be that he has been healed or that he has simply not been ill for a long time.
- Health can be a metaphor for anything that is good or trustworthy. "Healthy teaching" is teaching that people can depend on to be true and helpful and morally good.

(See also: miracle)

Bible References:

- Acts 05:16
- Acts 08:06
- Luke 05:13
- Luke 06:19
- Luke 08:43
- Matthew 04:23-25
- Matthew 09:35
- Matthew 13:15

Word Data:

- Strong's: H724, H1369, H1455, H2280, H2421, H2492, H2896, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H622, G1295, G1743, G2322, G2323, G2386, G2390, G2392, G3647, G4982, G5198, G5199

Forms Found in the English ULB:

cure, cured, heal, healed, healer, healers, healing, healings, heals, health, healthy, made ... fresh, made ... well, make ... fresh, recovered, unhealthy

heart

Related Ideas:

kidneys

Definition:

In the Bible, the term "heart" is often used figuratively to refer to a person's thoughts, emotions, desires, or will.

- To have a "hard heart" is a common expression that means a person stubbornly refuses to obey God.
- The expressions "with all my heart" or "with my whole heart" mean to do something with no holding back, with complete commitment and willingness.
- The expression "take it to heart" means to treat something seriously and apply it to one's life.
- The term "brokenhearted" describes a person who is very sad. That person has been deeply hurt emotionally.
- The kidneys are also used as a synecdoche for the physical inner organs and as a metonym for a person's innermost thoughts and emotions.

Translation Suggestions

- Some languages use a different body part such as "stomach" or "liver" to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If "heart" or other body part does not have this meaning, some languages may need to express this literally with terms such as "thoughts" or "emotions" or "desires" or "inner self".
- Depending on the context, "with all my heart" or "with my whole heart" could be translated as "with all my energy" or "with complete dedication" or "completely" or "with total commitment."
- The expression "take it to heart" could be translated as "treat it seriously" or "carefully think about it."
- The expression "hard-hearted" could also be translated as "stubbornly rebellious" or "refusing to obey" or "continually disobeying God."
- Ways to translate "brokenhearted" could include "very sad" or "feeling deeply hurt."

(See also: hard)

Bible References:

- 1 John 03:17
- 1 Thessalonians 02:04
- 2 Thessalonians 03:13-15
- Acts 08:22
- Acts 15:09
- Luke 08:15
- Mark 02:06
- Matthew 05:08
- Matthew 22:37

Word Data:

- Strong's: H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H7307, H7356, G1282, G1271, G2133, G2588, G2589, G4641, G4698, G5590

Forms Found in the English ULB:

heart, hearts, kidneys

heaven

Related Ideas:

heavenly, in midair, overhead, sky

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.
- When "heaven" is used figuratively, it is a way of referring to God. For example, when Matthew writes about the "kingdom of heaven" he is referring to the kingdom of God.

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Translation Suggestions:

- When "heaven" is used figuratively, it could be translated as "God."
- For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
- The terms "heavens" or "heavenly bodies" could also be translated as, "sun, moon, and stars" or "all the stars in the universe."
- The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: kingdom of God)

Bible References:

- 1 Kings 08:22-24
- 1 Thessalonians 01:8-10
- 1 Thessalonians 04:17
- Deuteronomy 09:01
- Ephesians 06:9
- Genesis 01:01
- Genesis 07:11
- John 03:12
- John 03:27
- Matthew 05:18
- Matthew 05:46-48

Word Data:

- Strong's: H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Forms Found in the English ULB:

heaven, heavenly, heavens, in midair, overhead, skies, sky

heir

Definition:

An "heir" is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses "heir" in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God's children, Christians are said to be "joint heirs" with Jesus Christ. This could also be translated as "co-heirs" or "fellow heirs" or "heirs together with."
- The term "heir" could be translated as "person receiving benefits" or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, inherit)

Bible References:

- Galatians 04:1-2
- Galatians 04:07

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- Genesis 15:01
- Genesis 21:10-11
- Luke 20:14
- Mark 12:07
- Matthew 21:38-39

Word Data:

- Strong's: H1121, H3423, G2816, G2818, G2820, G4789

Forms Found in the English ULB:

heir, heirs

hell

Related Ideas:

delivered to Tartarus, hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them will be punished forever in hell.
- "Tartarus" is a name for hell borrowed from Greek religion to refer to the place where evil spirits are punished.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as, "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: heaven, death, Hades, abyss)

Bible References:

- James 03:06
- Luke 12:05
- Mark 09:42-44
- Matthew 05:21-22
- Matthew 05:29
- Matthew 10:28-31
- Matthew 23:33
- Matthew 25:41-43
- Revelation 20:15

Word Data:

- Strong's: G86, G1067, G3041, G4442, G5020, G5394

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Forms Found in the English ULB:

delivered ... to Tartarus, hell, lake of fire

high priest

Related Ideas:

high priesthood

Definition:

The term "high priest" refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiphas' father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- "High priest" could be translated as "supreme priest" or "highest ranking priest."
- Make sure this term is translated differently from the term "chief priest."

(See also: Annas, Caiaphas, chief priests, priest, temple)

Bible References:

- Acts 05:27
- Acts 07:01
- Acts 09:01
- Exodus 30:10
- Hebrews 06:19-20
- Leviticus 16:32
- Luke 03:02
- Mark 02:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Word Data:

- Strong's: H7218, H1419, H3548, G748, G749

Forms Found in the English ULB:

high priest, high priesthood, high priests

holy

Related Ideas:

holiness, sacred, unholy

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Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.
- Believers in Jesus are holy people, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.
- When people of any religion, true or false, consider something "sacred," they consider it holy according to their religion.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was often used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
- "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
- The phrase "sacred duties" referred to the "religious duties" or "rituals" that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.
- The phrase "sacred gifts" refers to things that someone has set apart for God and then given to God at the temple.

Translation Suggestions:

- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."
- To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."
- Ways to translate "unholy" could include "not holy" or "not belonging to God" or "not honoring to God" or "not godly."
- In some contexts, "unholy" could be translated as "unclean."

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 03:02

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- Lamentations 04:01
- Ezekiel 20:18-20
- Matthew 07:6
- Mark 08:38
- Acts 07:33
- Acts 11:08
- Romans 01:02
- 2 Corinthians 12:3-5
- Colossians 01:22
- 1 Thessalonians 03:13
- 1 Thessalonians 04:07
- 2 Timothy 03:15
- 1 Timothy 05:10
- 2 Corinthians 09:12-15
- Revelation 16:06
- Revelation 20:9-10

Word Data:

- Strong's: H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G37, G38, G39, G40, G41, G42, G462, G2150, G2413, G2839, G3741, G3742

Forms Found in the English ULB:

holier, holiest, holiness, holy, holy duties, honored as holy, makes ... holy, sacred, sacred gifts, sacred places, unholy

holy city

Definition:

In the Bible, the term "holy city" refers to the city of Jerusalem.

- This term is used to refer to the ancient city of Jerusalem as well as the new, heavenly Jerusalem where God will live and reign among his people.
- This term can be translated by combining the terms for "holy" and "city" that have been used in the rest of the translation.

(See also: heaven, holy, Jerusalem)

Bible References:

- Matthew 04:5-6
- Matthew 27:51-53
- Revelation 21:1-2
- Revelation 21:9-10
- Revelation 22:18-19

Word Data:

- Strong's: H5892, H6944, G40, G4172

Forms Found in the English ULB:

holy cities, holy city

generated on Mon Sep 9 13:43:38 2024

holy place

Definition:

In the Bible, the terms "the holy place" and "the most holy place" refer to the two parts of the tabernacle or temple building.

- The "holy place" was the first room, and it contained the altar of incense and the table with the special "bread of the presence" on it.
- The "most holy place" was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes "holy place" refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term "holy place" could also be translated as "room set apart for God" or "special room for meeting God" or "place reserved for God."
- The term "most holy place" could be translated as "room that is the most set apart for God" or "most special room for meeting God."
- Depending on the context, ways to translate the general expression "a holy place" could include "a consecrated place" or "a place that God has set apart" or "a place in the temple complex, which is holy" or "a courtyard of God's holy temple."

(See also: altar of incense, ark of the covenant, bread, consecrate, courtyard, curtain, holy, set apart, tabernacle, temple)

Bible References:

- 1 Kings 06:16-18
- Acts 06:12-15
- Exodus 26:33
- Exodus 31:10-11
- Ezekiel 41:01
- Ezra 09:8-9
- Hebrews 09:1-2
- Leviticus 16:18
- Matthew 24:15-18
- Revelation 15:05

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G39, G40, G3485, G5117

Forms Found in the English ULB:

holy place

honey

Related Ideas:

honeycomb

generated on Mon Sep 9 13:43:38 2024

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey."
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 06:3
- Exodus 13:3-5
- Joshua 05:06
- Proverbs 05:03

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G3192

Forms Found in the English ULB:

honey, honeycomb

honor

Related Ideas:

dignified, esteem, held in honor, highly regarded, honorable, of high standing, places of honor, recognition

Definition:

The terms "honor" and to "honor" refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms "honor" and "glory" are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.
- To "esteem" someone is to consider him worthy of great honor.

Translation Suggestions:

- Other ways to translate "honor" could include "respect" or "esteem" or "high regard."

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- The term to "honor" could be translated as to "show special respect to" or to "cause to be praised" or to "show high regard for" or to "highly value."

(See also: dishonor, glory, glory, praise)

Bible References:

- 1 Samuel 02:8
- Acts 19:17
- John 04:44
- John 12:26
- Mark 06:04
- Matthew 15:06

Word Data:

- Strong's: H1420, H1921, H1922, H1923, H1926, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5082, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G820, G1391, G1392, G1741, G1784, G2151, G2233, G2570, G3170, G4411, G4586, G5091, G5092, G5093, G5399

Forms Found in the English ULB:

dignified, esteem, held in honor, highly regarded, honor, honorable, honored, honoring, honors, of high standing, places of honor, recognition

hope

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, confidence, good, obey, trust, word of God)

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Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 02:19
- Acts 24:14-16
- Acts 26:06
- Acts 27:20
- Colossians 01:05
- Job 11:20

Word Data:

- Strong's: H982, H983, H986, H1891, H2976, H3176, H3689, H4009, H4723, H7663, H7664, H8431, H8615, G1679, G1680, G2070, G4276

Forms Found in the English ULB:

hope, hoped, hopes, look to ... in hope, uselessly hope

horn

Related Ideas:

ram's horn

Definitions:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term "horn" is also used figuratively as a symbol of strength, power, authority, and royalty.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 01:39
- 2 Samuel 22:03
- Jeremiah 17:01
- Psalms 022:21

Word Data:

- Strong's:H3104, H7160, H7161, H7162, H7782, G2768

Forms Found in the English ULB:

horn, horned, horns, ram's horn, rams' horns

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hour

Definition:

In addition to being used to refer to when or how long something took place, the term "hour" is also used in several figurative ways:

- When the text says that the "hour had come" for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago.
- The phrase "that hour" is also used to mean "at that moment" or "right then."
- When the text talks about the "hour" being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term "hour" can be translated as "time" or "moment" or "appointed time."
- The phrase "in that very hour" or "the same hour" could be translated as "at that moment" or "at that time" or "immediately" or "right then."
- The expression "the hour was late" could be translated as "it was late in the day" or "it would soon be getting dark" or "it was late afternoon."
- Referring to Jesus, the expression "his hour had come" could be translated as, "the time had come for him" or "it was the appointed time for him."

(See also: hour)

Bible References:

- Mark 14:35
- 1 Corinthians 15:30

Word Data:

- Strong's: G5610

Forms Found in the English ULB:

appointed time, hour, hours, moment, time, while

house

Related Ideas:

home, residence

Definition:

The term "house" is often used figuratively in the Bible.

- Sometimes it means "household," referring to the people who live together in one house.
- Often "house" refers to a person's descendants or other relatives. For example, the phrase "house of David" refers to all the descendants of King David.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, "God's house" is used as a metaphor to refer to God's people or, more generally, to everything pertaining to God.
- A "residence" is any place in which people live without plans to move to another place.

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Translation Suggestions

- Depending on the context, "house" could be translated as "household" or "people" or "family" or "descendants" or "temple" or "dwelling place."
- The phrase "house of David" could be translated as "clan of David" or "family of David" or "descendants of David." Related expressions could be translated in a similar way.
- Different ways to translate "house of Israel" could include "people of Israel" or "Israel's descendants" or "Israelites."
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells."
- "House of God" could be translated in a similar way.

(See also: David, descendant, house of God, household, kingdom of Israel, tabernacle, temple, Yahweh)

Bible References:

- Acts 07:42
- Acts 07:49
- Genesis 39:04
- Genesis 41:40
- Luke 08:39
- Matthew 10:06
- Matthew 15:24

Word Data:

- Strong's: H1004, H1005, H4585, H5116, G3609, G3613, G3614, G3624

Forms Found in the English ULB:

home, homes, house, house's, houses, residence

house of God

Related Ideas:

house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped (or "where God is present" or "where God meets with his people.")
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: people of God, tabernacle, temple)

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Bible References:

- 1 Timothy 03:14-15
- 2 Chronicles 23:8-9
- Ezra 05:13
- Genesis 28:17
- Judges 18:30-31
- Mark 02:26
- Matthew 12:04

Word Data:

- Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

Forms Found in the English ULB:

house of ... God, house of Yahweh

household

Related Ideas:

household members

Definition:

The term "household" refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involves directing the servants and also taking care of the property.
- Sometimes "household" can refer figuratively to the whole family line of someone, especially his descendants.

(See also: house)

Bible References:

- Acts 07:10
- Galatians 06:10
- Genesis 07:01
- Genesis 34:19
- John 04:53
- Matthew 10:25
- Matthew 10:36
- Philippians 04:22

Word Data:

- Strong's: H1004, H5657, G2322, G3609, G3614, G3615, G3616, G3623, G3624, G3626

Forms Found in the English ULB:

household, household members, households, members of household

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humble

Related Ideas:

humbly, humility, lowliness of mind

Definition:

The term "humble" describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one's weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one's own needs.
- Humility also means serving with a modest attitude when using one's gifts and abilities.
- The phrase "be humble" could be translated as "don't be prideful."
- "Humble yourself before God" could be translated as "Submit your will to God, recognizing his greatness."

(See also: proud)

Bible References:

- James 01:21
- James 03:13
- James 04:10
- Luke 14:11
- Luke 18:14
- Matthew 18:04
- Matthew 23:12

Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G858, G4236, G4239, G4240, G5011, G5012, G5013, G5391

Forms Found in the English ULB:

humble, humbled, humbles, humbling, humbly, humility, lowliness of mind

hypocrite

Related Ideas:

hypocrisy

Definition:

The term "hypocrite" refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term "hypocrisy" refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn't admit his own faults.

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Translation Suggestions:

- Some languages have an expression like "two-faced" that refers to a hypocrite or a hypocrite's actions.
- Other ways to translate "hypocrite" could include "fraud" or "pretender" or "arrogant, deceitful person."
- The term "hypocrisy" could be translated by, "deception" or "fake actions" or "pretending."

Bible References:

- Galatians 02:13
- Luke 06:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 07:6-7
- Matthew 06:1-2
- Romans 12:09

Word Data:

- Strong's: G505, G5272, G5273

Forms Found in the English ULB:

hypocrisy, hypocrite, hypocrites

image

Related Ideas:

carved figure, cast metal figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term "image" is a shortened form of "carved image."

- A "carved image" or "carved figure" is a wooden object that has been made to look like an animal, person, or thing.
- A "cast metal figure" is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term "image" when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term "image" could also be translated as "statue" or "engraved idol" or "carved religious object."
- It may be more clear in some languages to always use a descriptive word with this term, such as "carved image" or "cast metal figure," even in places where only the term "image" or "figure" is in the original text.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 07:43
- Isaiah 21:8-9

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- Matthew 22:21
- Romans 01:23

Word Data:

- Strong's: H457, H1544, H1823, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G1504, G5179

Forms Found in the English ULB:

carved figure, carved figures, carved image, carved images, cast metal figure, cast metal figures, cast metal images, castings, figure, figures, image, images, statue

imitate

Related Ideas:

imitator

Definition:

The terms "imitate" and "imitator" refers to copying someone else by acting exactly like that person does.

- Christians are taught to imitate Jesus Christ by obeying God and loving others, just as Jesus did.
- The apostle Paul told the early church to imitate him, just as he imitated Christ.

Translation Suggestions:

- The term "imitate" could be translated as "do the same things as" or "follow his example."
- The expression "be imitators of God" could be translated as "be people who act like God does" or "be people who do the kinds of things God does."
- "You became imitators of us" could be translated as "You followed our example" or "You are doing the same kinds of godly things that you saw us do."

Bible References:

- 3 John 01:11
- Matthew 23:1-3

Word Data:

- Strong's: H6213, G3401, G3402

Forms Found in the English ULB:

imitate, imitator, imitators

incense

Related Ideas:

censer, sweet aroma

generated on Mon Sep 9 13:43:38 2024

Definition:

The term "incense" refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The "altar of incense" was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate "incense" could include "fragrant spices" or "good-smelling plants."
- A "censer" is a pan or small pot that holds burning incence.

(See also: altar of incense, burnt offering, frankincense)

Bible References:

- 1 Kings 03:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:04
- Exodus 25:3-7
- Luke 01:10

Word Data:

- Strong's: H3828, H4196, H5208, H6988, H6999, H7002, H7004, H7381, G2368, G2369, G2370, G2379, G3031

Forms Found in the English ULB:

censers, incense, incenses, sweet aroma

inherit

Related Ideas:

heritage, inheritance,legacy

Definition:

The term "inherit" refers to receiving something valuable from a parent or other person because of a special relationship with that person. The "inheritance" is what is received.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God's people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to "inherit the land." This means that they will prosper and be blessed by God in both physical and spiritual ways.

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- In the New Testament, God promises that those who trust in Jesus will "inherit salvation" and "inherit eternal life." It is also expressed as, "inherit the kingdom of God." This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
- The Bible says that wise people will "inherit glory" and righteous people will "inherit good things."
- To "inherit the promises" means to receive the good things that God has promised to give his people.
- This term is also used in a negative sense to refer to foolish or disobedient people who "inherit the wind" or "inherit folly." This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term "inherit" could be translated might include "receive" or "possess" or "come into possession of."
- Ways to translate "inheritance" could include "promised gift" or "secure possession."
- When God's people are referred to as his inheritance this could be translated as "valued ones belonging to him."
- The term "heir" could be translated with a word or phrase that means "privileged child who receives the father's possessions" or "person chosen to receive (God's) spiritual possessions or blessings."
- The term "heritage" could be translated as "blessings from God" or "inherited blessings."

(See also: heir, Canaan, Promised Land)

Bible References:

- 1 Corinthians 06:09
- 1 Peter 01:04
- 2 Samuel 21:03
- Acts 07:4-5
- Deuteronomy 20:16
- Galatians 05:21
- Genesis 15:07
- Hebrews 09:15
- Jeremiah 02:07
- Luke 15:11
- Matthew 19:29
- Psalm 079:01

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819

Forms Found in the English ULB:

heritage, inherit, inheritance, inheritances, inherited, legacy

innocent

Related Ideas:

guiltless, innocence

generated on Mon Sep 9 13:43:38 2024

Definition:

The term "innocent" means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term "innocent" is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking "innocent people."

Translation Suggestions:

- In most contexts, the term "innocent" can be translated as "not guilty" or "not responsible" or "not to blame" for something.
- When referring in general to innocent people, this term could be translated as "who have done nothing wrong" or "who are not involved in evil."
- The frequently occurring expression "innocent blood" could be translated as "people who did nothing wrong to deserve being killed."
- The expression "shed innocent blood" could be translated as "kill innocent people" or "kill people who did nothing wrong to deserve it."
- In the context of someone being killed, "innocent of the blood of" could be translated as "not guilty for the death of."
- When talking about people not hearing the good news about Jesus but not accepting it, "innocent of the blood of" could be translated as "not responsible for whether they remain spiritually dead or not" or "not responsible for whether they accept this message."
- When Judas said "I have betrayed innocent blood," he was saying "I have betrayed a man who did nothing wrong" or "I have caused the death of a man who was sinless."
- When Pilate said about Jesus "I am innocent of the blood of this innocent man," this could be translated as "I am not responsible for the killing of this man who has done nothing wrong to deserve it."

(See also: guilt)

Bible References:

- 1 Corinthians 04:04
- 1 Samuel 19:05
- Acts 20:26
- Exodus 23:07
- Jeremiah 22:17
- Job 09:23
- Romans 16:18

Word Data:

- Strong's: H2600, H2643, H5352, H5355, H5356, H6662, H6663, H8535, G53, G121, G172, G185, G338, G1342, G2513

Forms Found in the English ULB:

declared innocent, guiltless, innocence, innocent

instruct

Related Ideas:

instruction, instructor

generated on Mon Sep 9 13:43:38 2024

Definitions:

The terms "instruct" and "instruction" refer to giving specific directions about what to do.

- To "give instructions" means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term "instruct" could also be translated as "tell" or "direct" or "teach" or "give instructions to."
- The term "instructions" could be translated as "directions" or "explanations" or "what he has told you to do."
- When God gives instructions, this term is sometimes translated as "commands" or "orders."

(See also: command, decree, teach)

Bible References:

- Exodus 14:04
- Genesis 26:05
- Hebrews 11:22
- Matthew 10:05
- Matthew 11:01
- Proverbs 01:30

Word Data:

- Strong's: H631, H1696, H1697, H3256, H3289, H3384, H3948, H4148, H4156, H4687, H4931, H4941, H6098, H6490, H6680, H7919, H8451, G1256, G1291, G1299, G1319, G1321, G1378, G1781, G1785, G2012, G2727, G2753, G3559, G3560, G3807, G3810, G3811, G3852, G3853, G4264, G4367, G4822, G4929

Forms Found in the English ULB:

gave ... instructions, instruct, instructed, instructing, instruction, instructions, instructor, instructors, instructs

interpret

Related Ideas:

interpretation, interpreter, translate

Definitions:

The terms "interpret" and "interpretation" refer to understanding and explaining the meaning of something.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term "interpret" can refer to figuring out the meaning of other things, such as seeing what the sky looks like and figuring out whether or not it will rain or be windy.
- The terms "interpret" and "translate" can refer to explaining what is said in one language to people who speak another language.

Translation Suggestions:

- Ways to translate the term "interpret" include "figure out the meaning of" or "explain" or "give the meaning of."

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- The term "interpretation" could also be translated as "explanation" or "meaning."

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 04:4-6
- Genesis 40:4-5
- Judges 07:15-16
- Luke 12:56

Word Data:

- Strong's: H995, H3887, H6591, H6622, H6623, H7760, H7922, G1252, G1328, G1329, G1381, G1955, G2058, G3177, G4793

Forms Found in the English ULB:

interpret, interpretation, interpretations, interpreted, interpreter, interpreting, interprets, translated

is written

Definition:

The phrase "as it is written" or "what is written" occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes "as it is written" refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated "as it is written in the Law of Moses" or "as the prophets wrote long ago" or "what it says in God's laws that Moses wrote down long ago".
- Another option is to keep "It is written" and give a footnote that explains what this means.

(See also: command, law, prophet, word of God)

Bible References:

- 1 John 05:13-15
- Acts 13:29
- Exodus 32:15-16
- John 21:25
- Luke 03:4
- Mark 09:12
- Matthew 04:06
- Revelation 01:03

Word Data:

- Strong's: H874, H3789, G1125

Forms Found in the English ULB:

are ... written, had ... been written, has ... been written, have ... been written, is ... written, is it ... written, it is written, it was written, Moses ... wrote, was written, were ... written

generated on Mon Sep 9 13:43:38 2024

joy

Related Ideas:

enjoy, enjoyment, glad, gladness, greet, joyful, joyfulness, jubilant, merry-hearted, rejoice, source of gladness

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.
- To "salute" is to greet a high-ranking government or military official.
- "Jubilant" is another word for "joyful."

The term "rejoice" means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as "be very happy" or "be very glad" or "be full of joy."
- When Mary said "my soul rejoices in God my Savior," she meant "God my Savior has made me very happy" or "I feel so joyful because of what God my Savior has done for me."

Translation Suggestions:

- The term "joy" could also be translated as "gladness" or "delight" or "great happiness."
- The phrase, "be joyful" could be translated as "rejoice" or "be very glad" or it could be translated "be very happy in God's goodness."
- A person who is joyful could be described as "very happy" or "delighted" or "deeply glad."
- A phrase such as "make a joyful shout" could be translated as "shout in a way that shows you are very happy."
- A "joyful city" or "joyful house" could be translated as "city where joyful people live" or "house full of joyful people" or "city whose people are very happy."

Bible References:

- Nehemiah 08:10
- Psalm 048:02
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 02:9-10
- Luke 15:07
- Luke 19:37-38
- John 03:29
- Acts 16:32-34
- Romans 05:1-2
- Romans 15:30-32
- Galatians 05:23
- Philippians 04:10-13
- 1 Thessalonians 01:6-7
- 1 Thessalonians 05:16
- Philemon 01:4-7

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- James 01:02
- 3 John 01:1-4

Word Data:

- Strong's: H1288, H1523, H1524, H1525, H2287, H2302, H2304, H2305, H2654, H2896, H2898, H3190, H4885, H5727, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H7965, H8055, H8056, H8057, H8342, H8643, G20, G21, G782, G2165, G2167, G2744, G4640, G4796, G4913, G5463, G5479

Forms Found in the English ULB:

be glad, be merry, enjoy, enjoyed, enjoying, enjoyment, enjoys, glad, gladness, greet, greeted, greeting, greetings, greets, joy, joyful, joyful shouting, joyfully, joyfulness, jubilant, make ... glad, makes ... glad, merry-hearted, rejoice, rejoiced, rejoiced greatly, rejoices, rejoices greatly, rejoicing, shout for joy, shout joyfully, shout of joy, shouts of joy, source of gladness, was merry

judge

Related Ideas:

act of judging, consider, decide, decision, give justice, give judgment, judgment, judgment seat

Definition:

The terms "judge" and "judgment" often refer to making a decision about whether something is morally right or wrong.

- The "judgment of God" often refers to his decision to condemn something or someone as sinful.
- God's judgment usually includes punishing people for their sin.
- The term "judge" can also mean "condemn." God instructs his people not to judge each other in this way.
- Another meaning is "arbitrate between" or "judge between," as in deciding which person is right in a dispute between them.
- In some contexts, God's "judgments" are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- "Judgment" can refer to the ability to make decisions. A person with "sound judgment" is wise, able to make good decisions, while a person who lacks "judgment" does not have the wisdom to make wise decisions.
- The "judgment seat" is a place where a judge sits while he listens to testimonies and gives his decision.

Translation Suggestions:

- Depending on the context, ways to translate to "judge" could include to "decide" or to "condemn" or to "punish" or to "decree."
- The term "judgment" could be translated as "punishment" or "decision" or "opinion" or "verdict" or "decree" or "condemnation."
- In some contexts, the phrase "in the judgment" could also be translated as "on judgment day" or "during the time when God judges people."

(See also: decree, judge, judgment day, just, law, law)

Bible References:

- 1 John 04:17
- 1 Kings 03:09
- Acts 10:42-43

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- Isaiah 03:14
- James 02:04
- Luke 06:37
- Micah 03:9-11
- Psalm 054:01

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H2664, H2713, H2742, H2803, H2940, H3198, H4406, H4941, H6414, H6416, H6417, H6419, H6485, H7081, H7378, H7379, H7663, H7760, H8196, H8199, H8201, G350, G968, G1097, G1106, G1252, G1341, G1345, G1348, G1380, G1492, G2233, G2917, G2919, G2920, G2922, G2923, G4997, G5272

Forms Found in the English ULB:

acts of judgment, consider, considered, considering, decide, decided, decided on, decision, give justice, giving judgment, have decided, insightful decisions, judge, judged, judges, judging, judgment, judgment seat, judgments, renders judgment, will judge

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law)

Bible References:

- 2 Timothy 04:08
- Acts 07:27
- Luke 11:19
- Luke 12:14
- Luke 18:1-2
- Matthew 05:25
- Ruth 01:01

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G350, G1252, G1348, G2919, G2922, G2923

Forms Found in the English ULB:

judge, judges, the judge, the judges, their judges, you judges

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justice

Related Ideas:

honest, injustice, just, justification, justify, maintain someone's rights, vindicate, vindication

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."
- To "vindicate" someone whom others have accused of wrongdoing is to show that he has actually done what is right.

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."
- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."
- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
- The term "unjustly" could be translated as, "in an unfair manner" or "wrongly" or "unfairly."
- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly."
- Other ways to translate "justify" could include "declare (someone) to be righteous" or "cause (someone) to be righteous."

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- The term "justification" could be translated as "being declared righteous" or "becoming righteous" or "causing people to be righteous."
- The phrase "resulting in justification" could be translated as "so that God justified many people" or "which resulted in God causing people to be righteous."
- The phrase "for our justification" could be translated as "in order that we could be made righteous by God."

(See also: forgive, guilt, judge, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 04:3-4
- Jeremiah 22:03
- Ezekiel 18:16-17
- Micah 03:8
- Matthew 05:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:03
- Luke 18:08
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:04
- Romans 04:1-3
- Galatians 03:6-9
- Galatians 03:11
- Galatians 05:3-4
- Titus 03:6-7
- Hebrews 06:10
- James 02:24
- Revelation 15:3-4

Word Data:

- Strong's: H205, H2555, H3476, H3477, H4941, H5766, H5767, H6415, H6662, H6663, H6664, H6666, H8003, H8199, H8636, G91, G93, G94, G95, G1342, G1343, G1344, G1345, G1346, G1347, G1556, G1557, G1738, G2118, G2920

Forms Found in the English ULB:

desire for justice, dishonest, honest, injustice, injustices, just, justice, justification, justified, justifies, justify, justly, maintain ... rights, unjust, unjustly, vindicate, vindicated, vindication

kin

Related Ideas:

kindred, kinfolk, kinsman, relative

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Definition:

The term "kin" refers to a person's blood relatives, considered as a group. The word "kinsman" refers specifically to a male relative.

- "Kin" can only refer to a person's close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a "kinsman-redeemer."
- This term "kin" could also be translated as, "relative" or "family member."

Bible References:

- Romans 16:9-11
- Ruth 02:20
- Ruth 03:09

Word Data:

- Strong's: H251, H1350, H1353, H1730, H4129, H4130, H4138, H4940, H7138, H7607, G1085, G4773

Forms Found in the English ULB:

kin, kindred, kinfolk, kinsfolk, kinsman, kinsmen, relative, relatives

kind

Definition:

The terms "kind" and "kinds" refer to groups or classifications of things that are connected by shared characteristics.

- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
- Often there are many different variations or species within each "kind." For example, horses, zebras, and donkeys are all members of the same "kind," but they are different species.
- The main thing that distinguishes each "kind" as a separate group is that members of that group can reproduce more of their same "kind." Members of different kinds cannot do that with each other.

Picture showing Kinds:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/k/Kinds.png" >

Translation Suggestions

- Ways to translate this term could include "type" or "class" or "group" or "animal (plant) group" or "category."

Bible References:

- Genesis 01:21
- Genesis 01:24
- Mark 09:29
- Matthew 13:47

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Word Data:

- Strong's: H2178, H4327, G1085

Forms Found in the English ULB:

kind, kinds

king

Related Ideas:

kingly, kingship

Definition:

The term "king" refers to a man who is the supreme ruler of a city, state, or country.

- A king was usually chosen to rule because of his family relation to previous kings.
- When a king died, it was usually his oldest son who became the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term "king" was used to refer to someone who was not a true king, such as "King Herod" in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The "kingdom of God" refers to God's rule over his people.
- Jesus was called "king of the Jews," "king of Israel," and "king of kings."
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as "supreme chief" or "absolute leader" or "sovereign ruler."
- The phrase "king of kings" could be translated as "king who rules over all other kings" or "supreme ruler who has authority over all other rulers."

(See also: authority, Herod Antipas, kingdom, kingdom of God)

Bible References:

- 1 Timothy 06:15-16
- 2 Kings 05:18
- 2 Samuel 05:03
- Acts 07:9-10
- Acts 13:22
- John 01:49-51
- Luke 01:05
- Luke 22:24-25
- Matthew 05:35
- Matthew 14:09

Word Data:

- Strong's: H4427, H4428, H4430, G935, G936, G937

Forms Found in the English ULB:

king, king's, kingly, kings, kingship, made ... king, set up ... king, set up kings

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kingdom

Related Ideas:

power to rule

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God."
- God is the ruler of all creation, but the term "kingdom of God" especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king."
- In a spiritual sense, "kingdom" could be translated as "ruling" or "reigning" or "controlling" or "governing."
- One way to translate "kingdom of priests" might be "spiritual priests who are ruled by God."
- The phrase "kingdom of light" could be translated as "God's reign that is good like light" or "when God, who is light, rules people" or "the light and goodness of God's kingdom." It is best to keep the word "light" in this expression since that is a very important term in the Bible.
- Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 02:12
- 2 Timothy 04:17-18
- Colossians 01:13-14
- John 18:36
- Mark 03:24
- Matthew 04:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 01:09

Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

Forms Found in the English ULB:

kingdom, kingdoms, power to rule, kingship

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kingdom of God

Related Ideas:

kingdom of Christ and God, kingdom of heaven

Definition:

The terms "kingdom of God" and "kingdom of heaven" both refer to God's rule and authority over his people and over all creation.

- The Jews often used the term "heaven" to refer to God, to avoid saying his name directly.
- In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

Translation Suggestions:

- Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything."
- The term "kingdom of heaven" could also be translated as "God's rule from heaven as king" or "God in heaven reigning" or "heaven's reign" or "heaven ruling over everything." If it is not possible to translate this simply and clearly, the phrase "kingdom of God" could be translated instead.
- Some translators may prefer to capitalize "Heaven" to show that it refers to God. Others may include a note in the text, such as "kingdom of heaven (that is, 'kingdom of God')."
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of "heaven" in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 01:05
- Acts 08:12-13
- Acts 28:23
- Colossians 04:11
- John 03:03
- Luke 07:28
- Luke 10:09
- Luke 12:31-32
- Matthew 03:02
- Matthew 04:17
- Matthew 05:10
- Romans 14:17

Word Data:

- Strong's: G932, G2316, G3772

Forms Found in the English ULB:

kingdom of Christ and God, kingdom of God, kingdom of heaven

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kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 05:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G2705, G5368, G5370

Forms Found in the English ULB:

kiss, kissed, kisses, kissing

know

Related Ideas:

knowledge, make known, unknowingly, unknown

Definition:

To "know" means to understand something or to be aware of a fact. The expression "make known" is an expression that means to tell information.

- The term "knowledge" refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To "know about" God means to understand facts about him because of what he has revealed to us.
- To "know" God means to have a relationship with him. This also applies to knowing people.
- To know God's will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To "know the Law" means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God.
- The "knowledge of God" is sometimes used as a synonym for the "fear of Yahweh."

- If a person does something "unknowingly," he does it without knowing that he is doing it.

Translation Suggestions

- Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with" or "be in relationship with."
- Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with him.
- The term "make known" could be translated as "cause people to know" or "reveal" or "tell about" or "explain."
- To "know about" something could be translated as "be aware of" or "be familiar with."
- The expression "know how to" means to understand the process or method of getting something done. It could also be translated as "be able to" or "have the skill to."
- The term "knowledge" could also be translated as "what is known" or "wisdom" or "understanding," depending on the context.
- To "train for" an activity is to learn now to do it well. To train for war is to learn by practice how to be a good fighter.

(See also: law, reveal, understand, wise)

Bible References:

- 1 Corinthians 02:12-13
- 1 Samuel 17:46
- 2 Corinthians 02:15
- 2 Peter 01:3-4
- Deuteronomy 04:39-40
- Genesis 19:05
- Luke 01:77

Word Data:

- Strong's: H502, H1843, H1844, H1847, H1875, H2713, H2372, H3045, H3046, H3925, H4093, H4486, H5046, H5234, H5475, H5869, G50, G56, G1097, G1107, G1108, G1492, G1834, G1921, G1922, G1987, G2467, G5319, G2589, G2657, G4267, G4894, G5318

Forms Found in the English ULB:

knew, know, know ... beforehand, knowing, knowledge, known, knows, made ... known, made known, make ... known, makes known, unknowingly, unknown

labor

Related Ideas:

fellow laborers, forced labor, hard labor, hard-working, laborer, occupation, strive, struggle, toil

Definition:

The term "labor" refers to doing physical work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word "labor" is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate "labor" could include "work" or "hard work" or "difficult work" or to "work hard."

- "Toil" is hard, unpleasant work, and to "toil" is to do hard, unpleasant work.
- An "occupation" is the work or labor that a person does to obtain food, clothing, shelter, and the other things he needs to live.
- Sometimes "strive" and "struggle" mean to work very hard to do something.

(See also: hard, labor pains)

Bible References:

- 1 Thessalonians 02:09
- 1 Thessalonians 03:05
- Galatians 04:10-11
- James 05:04
- John 04:38
- Luke 10:02
- Matthew 10:10

Word Data:

- Strong's: H3018, H3021, H3022, H3205, H4522, H4639, H5447, H5450, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H8104, G75, G2038, G2040, G2041, G2716, G2872, G2873, G3449, G4866, G4904

Forms Found in the English ULB:

fellow laborers, forced labor, hard labor, hard-working, labor, labored, laborer, laborer's, laborers, laboring, labors, occupation, product of ... labor, products of ... labor, strive, strives, striving together, struggle, toil, toiled, toiling, toils

lamp

Related Ideas:

torch

Definition:

The term "lamp" generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.
- A torch is a light that is meant to be carried around outside. It might be a long piece of wood that burns at the top. It might also be a pole with an oil lamp or a cloth soaked in oil at the top.

(See also: lampstand, life, light)

Bible References:

- 1 Kings 11:36
- Exodus 25:3-7
- Luke 08:16-18
- Matthew 05:15
- Matthew 06:22

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- Matthew 25:03

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

Forms Found in the English ULB:

lamp, lamps, torch, torches

lampstand

Definition:

In the Bible, the term "lampstand" generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as "lamp pedestal" or "structure for holding a lamp" or "lamp holder."
- For the temple lampstand, this could be translated as "seven-lamp lampstand" or "gold pedestal with seven lamps."
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 05:5-6
- Exodus 37:17
- Mark 04:21-23
- Matthew 05:15-16
- Revelation 01:12-13
- Revelation 01:20

Word Data:

- Strong's: H4501, G3087

Forms Found in the English ULB:

lampstand, lampstands

law

Related Ideas:

lawbreaker, lawgiver, lawyer, principle

generated on Mon Sep 9 13:43:38 2024

Definition:

A "law" is a legal rule that is usually written down and enforced by someone in authority. A "principle" is a guideline for decision-making and behavior.

- Often the term "law" refers to the "law of Moses." This is the commands and instructions that God gave the Israelites.
- God is the lawgiver, the one who made the laws and commanded people to obey them.
- A "lawyer" is a person who studies the law and understands it well.
- Both "law" and "principle" can refer to a general rule or belief that guides a person's behavior.
- A person who "is principled" is a person who does what is good.

(See also: law of Moses)

Bible References:

- Deuteronomy 04:02
- Esther 03:8-9
- Exodus 12:12-14
- Genesis 26:05
- John 18:31
- Romans 07:1

Word Data:

- Strong's: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H5715, H7560, H7771, H8451, G1785, G3544, G3548, G3551, G3848, G4747

Forms Found in the English ULB:

law, lawbreaker, lawbreakers, lawgiver, laws, lawyer, principle, principled, principles

lawful

Related Ideas:

lawfully, lawless, lawlessness, permitted, unlawful

Definition:

The term "lawful" refers to something that is permitted to be done according to a law or other requirement. The opposite of this is "unlawful," which simply means "not lawful."

- In the Bible, something was "lawful" if it was permitted by God's moral law, or by the Law of Moses and other Jewish laws. Something that was "unlawful" was "not permitted" by those laws.
- To do something "lawfully" means to do it "properly" or "in the right way."
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God's laws about loving others.
- Depending on the context, ways to translate "lawful" could include "permitted" or "according to God's law" or "following our laws" or "proper" or "fitting."
- The phrase "Is it lawful?" could also be translated as "Do our laws allow?" or "Is that something our laws permit?"

The terms "unlawful" and "not lawful" are used to describe actions that break a law.

- In the New Testament, the term "unlawful" is not only used to refer to breaking God's laws, but also often refers to breaking Jewish man-made laws.

- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something "unlawful" if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something "unlawful" because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was "unlawful" for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term "lawless" describes a person who does not obey laws or rules. When a country or group of people are in a state of "lawlessness," there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God's laws.
- The apostle Paul wrote that in the last days there will be a "man of lawlessness," or a "lawless one," who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term "unlawful" should be translated using a word or expression that means "not lawful" or "lawbreaking."
- Other ways to translate "unlawful" could be "not permitted" or "not according to God's law" or "not conforming to our laws."
- The expression "against the law" has the same meaning as "unlawful."
- The term "lawless" could also be translated as "rebellious" or "disobedient" or "law-defying".
- The term "lawlessness" could be translated as "not obeying any laws" or "rebellion (against God's laws)."
- The phrase "man of lawlessness" could be translated as "man who does not obey any laws" or "man who rebels against God's laws."
- It is important to keep the concept of "law" in this term, if possible.
- Note that the term "unlawful" has a different meaning from this term.

(See also: law, law of Moses, Moses, Sabbath)

Bible References:

- Matthew 07:21-23
- Matthew 12:02
- Matthew 12:04
- Matthew 12:10
- Mark 03:04
- Luke 06:02
- Acts 02:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 02:03
- Titus 02:14
- 1 John 03:4-6

Word Data:

- Strong's: H6530, G111, G113, G266, G458, G459, G1832, G3545

Forms Found in the English ULB:

lawful, lawfully, lawless, lawlessness, not lawful, permitted, unlawful

generated on Mon Sep 9 13:43:38 2024

learned men

Definition:

"Learned men" or "educated men" were men who were taught by a teacher and knew a lot about one or many topics.

- In Matthew's account of the birth of Christ, "learned men" brought gifts to Jesus in Bethlehem sometime after he was born there.
- These men traveled a long way from a country far to the east of Israel. It is not known exactly where they came from or who they were. But they were obviously scholars who studied the stars.
- They may have been descendants of the wise men who served the Babylonian kings in Daniel's time and who were trained in many things, including studying the stars and interpreting dreams.
- Traditionally people have said that there were three of these men because they brought three gifts to Jesus. However, the Bible does not say how many men there were.

(See also: Babylon, Bethlehem, Daniel)

Bible References:

- Daniel 02:27
- Daniel 05:7
- Matthew 02:01
- Matthew 02:07
- Matthew 02:16

Word Data:

- Strong's: G3097

Forms Found in the English ULB:

learned men

leper

Related Ideas:

leprosy, leprous

Definition:

The term "leprosy" is used in the Bible to refer to several different skin diseases. A "leper" is a person who has leprosy. The term "leprous" describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered "unclean" and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out "unclean" so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

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Translation Suggestions:

- The term "leprosy" in the Bible can be translated as "skin disease" or "dreaded skin disease."
- Ways to translate "leprous" could include "full of leprosy" or "infected with skin disease" or "covered with skin sores."

(See also: Miriam, Naaman, clean)

Bible References:

- Luke 05:13
- Luke 17:12
- Mark 01:40
- Mark 14:03
- Matthew 08:03
- Matthew 10:8-10
- Matthew 11:05

Word Data:

- Strong's: H6879, H6883, G3014, G3015

Forms Found in the English ULB:

leper, lepers, leprosy, leprous

letter

Related Ideas:

epistle

Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter were letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include "written message" or "written down words" or "writing."

(See also: encourage, exhort, teach)

Bible References:

- 1 Thessalonians 05:27
- 2 Thessalonians 02:15
- Acts 09:1-2
- Acts 28:21-22

Word Data:

- Strong's: H104, H107, H3791, H4385, H5406, H5407, H5612, G1121, G1992

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Forms Found in the English ULB:

epistle, letter, letters

life

Related Ideas:

alive, come to life, conduct, exist, fresh, life-giving, lifetime, live, revive, survive, survivor

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being.
- A "life" can also refer to an individual person as in "a life was saved".
- Sometimes the word "life" refers to the experience of living as in, "his life was enjoyable."
- It can also refer to a person's lifespan, as in the expression, "the end of his life."
- The term "living" may refer to being physically alive, as in "my mother is still living." It may also refer to dwelling somewhere as in, "they were living in the city."
- In the Bible, the concept of "life" is often contrasted with the concept of "death."
- To "revive" is for someone who is dead or almost dead to live again, or to take something or someone who is dead or almost dead and make him live again.
- A person who "survives" has almost died for some reason but is still alive.
- The same Hebrew words can be translated "fresh" water or "living" water.
- Things that are "lifeless" either have never been alive or were once alive but are now dead.
- The way a person "conducts" himself or his life is the way he lives his life, most importantly the morally good or bad things he does.

2. Spiritual life

- A person has spiritual life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called "eternal life" to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience."
- Depending on the context, the term "live" could be translated by "dwell" or "reside" or "exist."
- The expression "end of his life" could be translated as "when he stopped living."
- The expression "spared their lives' could be translated as "allowed them to live" or "did not kill them."
- The expression "they risked their lives" could be translated as "they put themselves in danger" or "they did something that could have killed them."
- Depending on the context, the expression "give life" could also be translated as "cause to live" or "give eternal life" or "cause to live eternally." The word "life-giving" can be translated as "something that causes to live" or "something that gives life."

(See also: death, everlasting)

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Bible References:

- 2 Peter 01:03
- Acts 10:42
- Genesis 02:07
- Genesis 07:22
- Hebrews 10:20
- Jeremiah 44:02
- John 01:04
- Judges 02:18
- Luke 12:23
- Matthew 07:14

Word Data:

- Strong's: H2416, H2417, H2418, H2421, H2425, H2465, H2673, H3351, H3824, H3885, H4241, H5315, H5397, H5564, H6106, H7611, H8141, H8300, G326, G386, G390, G895, G979, G980, G981, G982, G1127, G1236, G1514, G2198, G2222, G2225, G2227, G2450, G3118, G4176, G4684, G4748, G4763, G4800, G4806, G5171, G5225, G5590

Forms Found in the English ULB:

alive, come to life, conduct, conducted, existed, fresh, keep ... alive, life, life-giving, lifeless, lifetime, live, lived, lives, living, revive, revived, survive, survived, survivor, survivors

light

Related Ideas:

bright, brightness, enlighten, shine

Definition:

There are several figurative uses of the term "light" in the Bible. It is often used as a metaphor for righteousness, holiness, and truth.

- Jesus said, "I am the light of the world" to express that he brings God's true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to "walk in the light," which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that "God is light" and in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was "the light of the world" and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- "Walking in the light" represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms "light" and "darkness" even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, "walk as children of light" could be translated as, "live openly righteous lives, like someone who walks in bright sunlight."
- Make sure that the translation of "light" does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

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(See also: darkness, holy, righteous, true)

Bible References:

- 1 John 01:07
- 1 John 02:08
- 2 Corinthians 04:06
- Acts 26:18
- Isaiah 02:05
- John 01:05
- Matthew 05:16
- Matthew 06:23
- Nehemiah 09:12-13
- Revelation 18:23-24

Word Data:

- Strong's: H216, H217, H3313, H3974, H5051, H5094, H5105, H5216, G681, G796, G1391, G1645, G2985, G2986, G3088, G5338, G5457, G5458, G5460, G5462

Forms Found in the English ULB:

bright, brightness, enlighten, enlightened, light, lighting, lights, shining

like

Related Ideas:

according to, alike, as, as if, compare, in the same way, just as, liken, likeness, likewise, resemble, similar, similarly, unlike

Definition:

The terms "like" and "likeness" refer to something being the same as, or similar to, something else.

- To "compare" two things is to look at how they are the same or how they are different.
- The word "like" is also often used in a figurative expressions called a "simile" in which something is compared to something else, usually highlighting a shared characteristic. For example, "his clothes shined like the sun" and "the voice boomed like thunder."
- To "be like" or "sound like" or "look like" something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God's "likeness," that is, in his "image." It means that they have qualities or characteristics that are "like" or "similar to" qualities that God has, such as the ability to think, feel, and communicate.
- To have "the likeness of" something or someone means to have characteristics that look like that thing or person.
- The word "likewise" means "in the same way," referring to something that the speaker has just said.
- The word "unlike" means "not like."

Translation Suggestions

- In some contexts, the expression "the likeness of" could be translated as "what looked like" or "what appeared to be."
- The expression "in the likeness of his death" could be translated as "sharing in the experience of his death" or "as if experiencing his death with him."

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- The expression "in the likeness of sinful flesh" could be translated as "being like a sinful human being" or to "be a human being." Make sure the translation of this expression does not sound like Jesus was sinful.
- "In his own likeness" could also be translated as to "be like him" or "having many of the same qualities that he has."
- The expression "the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things" could be translated as "idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things."

(See also: beast, flesh, image of God, image, perish)

Bible References:

- Ezekiel 01:05
- Mark 08:24
- Matthew 17:02
- Matthew 18:03
- Psalms 073:05
- Revelation 01:12-13

Word Data:

- Strong's: H1819, H1823, H3644, H4915, H7737, H8403, H8544, G1503, G1504, G2509, G2531, G3664, G3665, G3666, G3667, G3668, G3669, G3697, G4793, G4833, G5108, G5615, G5616, G5618, G5619

Forms Found in the English ULB:

according to, alike, as, as if, be ... like, become ... like, compare, in the same way, is ... like, just as, like, liken, likeness, likenesses, likewise, resemble, resembled, similar to, similarly, the same, the same way, unlike

locust

Related Ideas:

grasshopper, locust swarms

Definitions:

The term "locust" refers to a type of large, flying grasshopper that sometimes flies with many others of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel's disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(See also: captive, Egypt, Israel, John (the Baptist), plague)

Bible References:

- 2 Chronicles 06:28
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 01:06

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- Proverbs 30:27-28

Word Data:

- Strong's: H697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G200

Forms Found in the English ULB:

grasshoppers, locust, locust swarms, locusts

lots

Related Ideas:

allotted, allotted portion, cast lots, chosen by lot, divide up by lot

Definition:

A "lot" is a marked object that is chosen from among other similar objects as a way of deciding something. "Casting lots" referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures "draw" or "pull out" lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus' robe.
- The phrase "casting lots" can be translated as "tossing lots" or "drawing lots" or "rolling lots." Make sure the translation of "cast" does not sound like the lots were being thrown a long distance.
- Depending on the context, the term "lot" could also be translated as "marked stone" or "pottery piece" or "stick" or "piece of straw."
- If a decision is made "by lot" this could be translated as, "by drawing (or throwing) lots."
- To allot things to people can mean to divide those things and to toss lots to decide who gets each portion.
- To allot something to someone can mean to assign it to him or give it to him. (See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 01:07
- Luke 01:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 022:18-19

Word Data:

- Strong's: H1486, G2819, G2975

Forms Found in the English ULB:

allotted, allotted portion, cast lots, chosen by lot, divide up ... by lot, lot, lots

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love

Related Ideas:

brotherly love

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
- In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

1. Another word in the New Testament refers to brotherly love, or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

1. The word "love" can also refer to romantic love between a man and a woman.

2. In the figurative expression "Jacob I have loved, but Esau I have hated," the term "loved" refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as "chosen." Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term "hated" is used figuratively here to mean "rejected" or "not chosen."

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: covenant, death, sacrifice, save, sin)

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Bible References:

- 1 Corinthians 13:07
- 1 John 03:02
- 1 Thessalonians 04:10
- Galatians 05:23
- Genesis 29:18
- Isaiah 56:06
- Jeremiah 02:02
- John 03:16
- Matthew 10:37
- Nehemiah 09:32-34
- Philippians 01:09
- Song of Solomon 01:02

Word Data:

- Strong's: H157, H158, H159, H160, H1730, H2245, H2532, H2617, H2836, H3039, H4261, H5689, H5690, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5383, G5388

Forms Found in the English ULB:

brotherly love, love, loved, loves, loving

lowly

Related Ideas:

bring down, low condition, low position, lowliest, lowliness

Definition:

The terms "lowly" and "lowliness" refer to being poor or having low status. Being lowly can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate "lowly" could include "humble" or "of low status" or "unimportant."
- The word "lowliness" could also be translated as "humility" or "little importance."

(See also: humble, proud)

Bible References:

- Acts 20:19
- Ezekiel 17:14
- Luke 01:48-49
- Romans 12:16

Word Data:

- Strong's: H6041, H6819, H7034, H8213, H8216, H8217, G5011, G5012, G5014

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Forms Found in the English ULB:

bring ... down, bring ... low, brings ... down, brings ... low, brought low, low condition, low position, low positions, lowliest, lowliness, lowly, of low condition

lust

Related Ideas:

crave, desire, lustful, lusting, passion, sensual, sensuality

Definition:

Lust is a very strong desire, usually for something sinful or immoral. To lust is to have lust.

- In the Bible, "lust" usually referred to sexual desire for someone other than one's own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, "lust" could be translated as "wrong desire" or "strong desire" or "wrongful sexual desire" or "strong immoral desire" or to "strongly desire to sin."
- The phrase to "lust after" could be translated as to "wrongly desire" or to "think immorally about" or to "immorally desire."
- To "crave" is to desire strongly.
- "Sensuality" is the desire to satisfy sensual desires, to experience sensual pleasures, particularly sexual pleasure.

(See also: adultery, false god)

Bible References:

- 1 John 02:16
- 2 Timothy 02:22
- Galatians 05:16
- Galatians 05:19-21
- Genesis 39:7-9
- Matthew 05:28

Word Data:

- Strong's: H183, H185, H1730, H2181, H2183, H2530, H2532, H2656, H5178, H5315, H5375, H5689, H5691, H5869, H7843, G766, G1014, G1937, G1939, G3713, G3715, G3806

Forms Found in the English ULB:

crave, craves, desirable, desire, desired, desires, lust, lusted, lustful, lusting, lusts, passion, sensual, sensuality

lute

Definition:

A lute is a small, stringed, musical instrument that the Israelites used when they worshiped God.

- A lute is very similar to a modern-day acoustic guitar, having a wooden sound box and an extended neck on which strings are strung.
- In playing a lute, certain strings are held down with the fingers of one hand while these and other strings are plucked or strummed with the other hand.

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- The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: harp)

Bible References:

- 1 Kings 10:11-12
- 1 Samuel 10:5-6
- 2 Chronicles 05:11-12

Word Data:

- Strong's: H5035, H5443

Forms Found in the English ULB:

lute, lutes

manager

Related Ideas:

engage, manage, management, steward, stewardship

Definition:

The term "manager" or "steward" in the Bible refers to a servant who was entrusted with taking care of his master's property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term "manager" is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.
- The terms "management" and "stewardship" refer to the work that a manager or steward does.

Translation Suggestions:

- This could also be translated as "supervisor" or "household organizer" or "servant who manages" or "person who organizes."

(See also: servant)

Bible References:

- 1 Timothy 03:4-5
- Genesis 39:04
- Genesis 43:16
- Isaiah 55:10-11
- Luke 08:03
- Luke 16:02
- Matthew 20:8-10
- Titus 01:07

Word Data:

- Strong's: H4453, H6485, G2012, G3616, G3621, G3622, G3623, G4291

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Forms Found in the English ULB:

engage, manage, management, manager, managers, steward, stewards, stewardship

meek

Related Ideas:

gentle, gentleness, meekness

Definition:

The term "meek" describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as "gentle" or "mild-mannered" or "sweet-tempered."
- The term "meekness" could be translated as "gentleness" or "humility."

(See also: humble)

Bible References:

- 1 Peter 03:15-17
- 2 Corinthians 10:1-2
- 2 Timothy 02:25
- Matthew 05:05
- Matthew 11:29
- Psalms 037:11

Word Data:

- Strong's: H6035, H6037, G4235, G4236, G4239, G4240

Forms Found in the English ULB:

gentle, gentleness, meek, meekness

member

Definition:

The term "member" refers to one part of a complex body or group.

- The New Testament describes Christians as "members" of the body of Christ. Believers in Christ belong to a group that is made up of many members.
- Jesus Christ is the "head" of the body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well.
- Individuals who participate in groups such as the Jewish Council and the Pharisees are also called "members" of these groups.

(See also: body, Pharisee, council)

Bible References:

- 1 Corinthians 06:15

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- 1 Corinthians 12:14-17
- Numbers 16:02
- Romans 12:05

Word Data:

- Strong's: H1004, H1121, H3338, H5315, G1010, G3196, G3609

Forms Found in the English ULB:

member, members

mercy

Related Ideas:

kindness, merciful, spare

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- To "be merciful" or "spare" someone who has done wrong to another means to forgive that person.
- An evil person who "spares" those who have done nothing wrong does not do the same wrong to them that he has done to others.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
- To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: compassion, forgive)

Bible References:

- 1 Peter 01:3-5
- 1 Timothy 01:13
- Daniel 09:17
- Exodus 34:06
- Genesis 19:16
- Hebrews 10:28-29
- James 02:13
- Luke 06:35-36
- Matthew 09:27
- Philippians 02:25-27
- Psalms 041:4-6
- Romans 12:01

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Word Data:

- Strong's: H2550, H2551, H2603, H2604, H2617, H3722, H7349, H7355, H7356, H7359, H8467, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G4698, G5363, G5544

Forms Found in the English ULB:

kindness, mercies, merciful, mercy, spare, spared, spares, tender mercy

messenger

Related Ideas:

courier, herald

Definitions:

The term "messenger" refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate "angel" as "messenger."
- John the Baptist was called a messenger who came before Jesus to announce the Messiah's coming and to prepare people to receive him.
- Jesus' apostles were his messengers to go share with other people the good news about the kingdom of God.
- A "herald" or a "courier" is a messenger who carries messages from rulers to their subjects.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 06:21
- 2 Kings 01:1-2
- Luke 07:27
- Matthew 11:10

Word Data:

- Strong's: H1319, H4397, H4398, H5046, H6735, H6737, G32, G652

Forms Found in the English ULB:

couriers, herald, messenger, messengers

mind

Related Ideas:

expect, intention, likeminded, mindful, sober, think

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Definition:

The term "mind" refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To "have the mind of Christ" means to think and act as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To "change his mind" means someone made a different decision or had a different opinion than he had previously.
- To "expect" something is to think that it will happen.
- To "think" can mean to use one's mind to form ideas.
- To "think" can also mean to have a belief or opinion about something.
- To "intend" or "have an intention" to do something is to decide or to plan to do that thing. That thing may be good or evil, and the person may or may not want to do it, but he plans to do it.
- A person who is "sober" is able to think clearly, especially in contrast to a person who has harmed his mind by drinking to much wine.

Translation Suggestions

- The term "mind" could also be translated as "thoughts" or "reasoning" or "thinking" or "understanding."
- The expression "keep in mind" could be translated as "remember" or "pay attention to this" or "be sure to know this."
- The expression "heart, soul, and mind" could also be translated as "what you feel, what you believe, and what you think about."
- The expression "call to mind" could be translated as "remember" or "think about."
- The expression "double-minded" could also be translated as "doubting" or "unable to decide" or "with conflicting thoughts."

(See also: believe, heart, soul)

Bible References:

- Luke 10:27
- Mark 06:51-52
- Matthew 21:29
- Matthew 22:37
- James 04:08

Word Data:

- Strong's: H226, H1079, G1380, H1843, H3629, H3820, H3824, H3825, H4093, H4150, H5162, H6419, H6725, H6734, H7217, H7725, G364, G1271, G1374, G1839, G2233, G2657, G3328, G3525, G3539, G3540, G3563, G4102, G4993, G5280, G5426, G5427, G5590

Forms Found in the English ULB:

expect, expected, intention, likeminded, mind, minded, mindful, minds, sober, think, think carefully about, thinks, thought, thoughts

miracle

Related Ideas:

miraculous

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Definition:

A "miracle" is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called "wonders" because they cause people to be filled with wonder or amazement.
- The term "wonder" can also refer more generally to amazing displays of God's power, such as when he created the heavens and the earth.
- Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God's acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God's acts of judgment, such as when he sent a worldwide flood in Noah's time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God's miracles were the physical healings of sick people or bringing dead people back to life.
- God's power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

Translation Suggestions:

- Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 02:8-10
- Acts 04:17
- Acts 04:22
- Daniel 04:1-3
- Deuteronomy 13:01
- Exodus 03:19-22
- John 02:11
- Matthew 13:58

Word Data:

- Strong's: H4159, H6381, H6382, G1411, G1605, G4592, G5059

Forms Found in the English ULB:

miracle, miracles, miraculous

mock

Related Ideas:

defy, laughingstock, mocker, mockery, ridicule, scoff at, taunt

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Definition:

The terms "mock," ridicule," "scoff at," and "taunt" all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mocker" is someone who mocks and ridicules consistently.
- A person who "defies" another mockingly challenges that other person to do something the mocker believes the other person cannot do.

Bible References:

- 2 Peter 03:04
- Acts 02:12-13
- Galatians 06:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 09:23-24
- Matthew 20:19
- Matthew 27:29

Word Data:

- Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4426, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8437, H8591, H8595, G1592, G1701, G1702, G1703, G2301, G2606, G3456, G5512

Forms Found in the English ULB:

defied, defy, laugh in mockery, laughingstock, mock, mocked, mocker, mockers, mockery, mocking, mocks, ridicule, ridiculed, scoff at, scoffed at, scoffing, taunted, taunting song, taunts

mourn

Related Ideas:

funeral song, grief, grieve, howl, mourner, mournful, sorrow, sorrowful, tears, wail, weep, with tears

Definitions:

The terms "mourn" and "mourning" refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).

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- The Bible also uses the term figuratively to talk about "mourning" because of sin. This refers to feeling deeply grieved because sin hurts God and people.
- A "howl" is the crying sound an animal makes. People who "howl" are hurt, sad, or angry.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 01:11
- Genesis 23:02
- Luke 07:31-32
- Matthew 11:17

Word Data:

- Strong's: H56, H57, H60, H205, H421, H578, H584, H585, H1058, H1065, H1068, H1671, H1897, H1899, H2470, H3510, H3013, H3213, H3708, H4553, H4798, H5092, H5098, H5110, H5594, H6087, H6937, H6941, H8386, G23, G2354, G2355, G2799, G2805, G2875, G3076, G3077, G3602, G3996, G3997

Forms Found in the English ULB:

bitter, cause ... grief, funeral song, grief, grieve, grieved, grieving, howl, howls, mourn, mourned, mourner, mourners, mourners', mournful, mournfully, mourning, mourns, sorrow, sorrowful, sorrows, tears, wail, wailing, wailings, wails, weep, weeping, weeps bitterly, wept, with tears

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- John 11:1-2
- Mark 15:23
- Matthew 02:11-12

Word Data:

- Strong's: H3910, H4753, G3464, G4666, G4669

Forms Found in the English ULB:

myrrh

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name

Related Ideas:

fame, nameless, notorious, reputation

Definition:

In the Bible, the word "name" was used in several figurative ways.

- In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves."
- The term "name" could also refer to the memory of something. For example, "cut off the names of the idols" means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking "in the name of God" meant speaking with his power and authority, or as his representative.
- The "name" of someone could refer to the entire person, as in "there is no other name under heaven by which we must be saved."
- People who are "nameless" are unimportant, so few people know about them or care about them.
- A person who is "notorious" is one who has a reputation for evil or foolishness.

Translation Suggestions:

- An expression like "his good name" could be translated as "his good reputation."
- Doing something "in the name of" could be translated as "with the authority of" or "with the permission of" or "as the representative of" that person.
- The expression "make a name for ourselves" could be translated "cause many people to know about us" or "make people think we are very important."
- The expression "call his name" could be translated as "name him" or "give him the name."
- The expression "those who love your name" could be translated as "those who love you."
- The expression "cut off the names of idols" could be translated as "get rid of pagan idols so that they are not even remembered" or "cause people to stop worshiping false gods" or "completely destroy all idols so that people no longer even think about them."

(See also: call)

Bible References:

- 1 John 02:12
- 2 Timothy 02:19
- Acts 04:07
- Acts 04:12
- Acts 09:27
- Genesis 12:02
- Genesis 35:10
- Matthew 18:05

Word Data:

- Strong's: H5344, H7761, H8034, H8036, G2028, G2564, G3140, G3141, G3686, G3687, G5122

Forms Found in the English ULB:

fame, name, name's, named, nameless, names, notorious, reputation

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nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A "nation" usually has a well-defined culture and territorial boundaries.
- In the Bible, a "nation" could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- The word translated as "nation" was also sometimes used to refer to "Gentiles" or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "nonJews."

(See also: Assyria, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:06
- 2 Kings 17:11-12
- Acts 02:05
- Acts 13:19
- Acts 17:26
- Acts 26:04
- Daniel 03:04
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 07:05
- Mark 13:7-8
- Matthew 21:43
- Romans 04:16-17

Word Data:

- Strong's: H523, H524, H1471, H3816, H4940, H5971, G246, G1074, G1085, G1484

Forms Found in the English ULB:

nation, nations

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neighbor

Related Ideas:

neighborhood, neighboring

Definition:

The term "neighbor" usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A "neighbor" is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term "neighbor" figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means "person who lives nearby."
- A "neighborhood" is a community of people in a town or city who live near each other.
- "Neighboring" countries and regions are countries and regions that are nearby.

(See also: adversary, parable, people group, Samaria)

Bible References:

- Acts 07:26-28
- Ephesians 04:25-27
- Galatians 05:14
- James 02:08
- John 09:8-9
- Luke 01:58
- Matthew 05:43
- Matthew 19:19
- Matthew 22:39

Word Data:

- Strong's: H5997, H7138, H7453, H7468, H7934, G1069, G2087, G4040, G4139

Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

oak

Related Ideas:

terebinth

Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could bemeasured up to 6 meters around.

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- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term "oak tree" rather than just the word "oak."
- If oak trees are not known in the receptor area, "an oak" could be translated as "an oak, which is a large shade tree like...," then give the name of a local tree that has similar characteristics.
- See:

(See also: holy)

Bible References:

- 1 Samuel 10:3-4
- Genesis 13:18
- Genesis 14:13-14
- Genesis 35:4-5
- Judges 06:11-12

Word Data:

- Strong's: H352, H424, H427, H436, H437, H438

Forms Found in the English ULB:

oak, oaks, terebinths

oath

Related Ideas:

swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. A person who swears an oath commits himself to being faithful and truthful, and by doing so he is saying that God has the right to punish him if he breaks the oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term "swear" means to speak an oath.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in "swear an oath."
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word "swear" is "use foul language." This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."

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- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, covenant, vow)

Bible References:

- Genesis 21:23
- Genesis 24:03
- Genesis 31:51-53
- Genesis 47:31
- Luke 01:73
- Mark 06:26
- Matthew 05:36
- Matthew 14:6-7
- Matthew 26:72

Word Data:

- Strong's: H422, H423, H3027, H5375, H7621, H7650, G331, G332, G3660, G3726, G3727, G3728, G3784

Forms Found in the English ULB:

oath, oath-taking, oaths, swear, swear by, swearing, swears, swears by, swore, swore an oath, sworn

obey

Related Ideas:

follow, give ear, hear, hold securely, hold to, keep, listen, obedience, obedient

Definition:

The term "obey" means to do what is required or commanded. The term "obedient" describes someone who obeys. "Obedience" is the characteristic that an obedient person has.

- Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, the people obey by not doing that.
- To "observe" a law or command is to obey it.
- Other words used to refer to obeying someone or something are: follow, give ear, hear, hold securely, hold to, keep, listen.

Translation Suggestions:

- Ways to translate "obey" could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do."
- The term "obedient" could be translated as "doing what was commanded" or "following orders" or "doing what God commands."

(See also: citizen, command, disobey, kingdom, law)

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Bible References:

- Acts 05:32
- Acts 06:7
- Genesis 28:6-7
- James 01:25
- James 02:10
- Luke 06:47
- Matthew 07:26
- Matthew 19:20-22
- Matthew 28:20

Word Data:

- Strong's: H2388, H3349, H4928, H5341, H6213, H7181, H8085, H8086, H8104, G191, G2722, G2902, G3980, G3982, G5083, G5084, G5218, G5219, G5255, G5292, G5293, G5426, G5442

Forms Found in the English ULB:

following, give ... ear, hear, heard, hold ... securely, hold to, keep, keeps, kept, listen, listened, listened to, obedience, obedient, obediently, obey, obeyed, obeying, obeys

official

Related Ideas:

officer

Definition:

The terms "official" and "officer" refer to people who hold positions within a government or organization. Leaders within the government or organization give the official or officer certain authority and duties to perform as long as he remains in the position.

- A king often had many officials to serve him.
- When someone makes an "official visit," it means a person with authority is visiting a person or place as part of his job.
- An officer is a person who carries out the orders of an official or a judge and issues orders only to officers of lesser rank and to people subject to the government.

Bible References:

- Genesis 39:1
- Ester 01:03
- Jeremiah 01:18
- Matthew 09:18
- Acts 25:13

Word Data:

- Strong's: H5461, H5631, H6496, H7860, H8269, G758, G3175, G4173, G5257

Forms Found in the English ULB:

officer, officers, official, officials

offspring

Definition:

The term "offspring" is a general reference to the biological descendants of people or animals.

- Often in the Bible, "offspring" has the same meaning as "children" or "descendants."
- The term "seed" is sometimes used figuratively to refer to offspring.

(See also: descendant, seed)

Bible References:

- Acts 17:29
- Exodus 13:11-13
- Genesis 24:07
- Isaiah 41:8-9
- Job 05:25
- Luke 03:7
- Matthew 12:34

Word Data:

- Strong's: H1121, H2233, H4138, H5209, H6363, H6529, H6631, G1081, G1085, G4690

Forms Found in the English ULB:

offspring

oil

Related Ideas:

ointment

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 01:21
- Exodus 29:02
- Leviticus 05:11
- Leviticus 08:1-3
- Mark 06:12-13
- Matthew 25:7-9

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Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G1637, G3464

Forms Found in the English ULB:

oil, oils, ointment, ointments

pagan

Definition:

In Bible times, the term "pagan" was used to describe people who worshiped false gods instead of Yahweh.

- Anything associated with these people, such as the altars where they worshiped, the religious rituals they performed, and their beliefs, were also called "pagan."
- Pagan belief systems often included the worship of false gods and the worship of nature.
- Some pagan religions included sexually immoral rituals or the killing of human beings as part of their worship.

(See also: altar, false god, sacrifice, worship, Yahweh)

Bible References:

- 1 Corinthians 10:20-22
- 1 Corinthians 12:1-3
- 2 Kings 17:14-15
- 2 Kings 21:4-6

Word Data:

- Strong's: H1471, G1482, G1484

Forms Found in the English ULB:

pagan, pagans

palace

Definition:

The term "palace" refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8

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- 2 Samuel 11:2-3
- Daniel 05:5-6
- Matthew 26:3-5
- Psalms 045:08

Word Data:

- Strong's: H759, H1002, H1004, H1055, H1406, H1964, H1965, G833, G933, G4232

Forms Found in the English ULB:

palace, palaces

parable

Related Ideas:

hard question, lesson, riddle

Definition:

The term "parable" usually refers to a short story or object lesson that is used to explain or teach a moral truth. It can also refer to a saying that is difficult to understand and about which the hearer will have to think carefully before he can understand what the speaker is teaching.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- Jesus used parables to reveal truth to his disciples and to hide the truth from people like the Pharisees who did not believe in him.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus' comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus' teachings.
- A "riddle" is a type of "hard question." The one who asks a hard question does not know the correct answer, but he hopes the hearer can answer correctly. The one who asks a riddle does not want the hearer to be able to answer the question correctly.

Translation Suggestions

- The word "parable" can be translated as "illustration".

(See also: Samaria)

Bible References:

- Proverbs 01:06
- Luke 05:36
- Luke 06:39
- Luke 08:04
- Luke 08:9-10
- Mark 04:01
- Matthew 13:03
- Matthew 13:10
- Matthew 13:13

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Word Data:

- Strong's: H1819, H2420, H4426, H4912, G3850, G3942

Forms Found in the English ULB:

hard questions, lesson, parable, parables, riddle, riddles

partial

Related Ideas:

partiality

Definition:

The terms "be partial" and "show partiality" refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are richer or more popular than other people.
- God instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to treat rich people better than poor people.

(See also: favor)

Bible References:

- Deuteronomy 01:17
- Malachi 02:09
- Mark 12:13-15
- Matthew 22:16
- Romans 02:10-12

Word Data:

- Strong's: H5234, H5375, H6440, G991, G2983, G4299, G4381, G4382, G4383

Forms Found in the English ULB:

be partial, partial, partiality, show partiality

peace

Related Ideas:

peaceable, peaceful, peacemaker, quiet

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Definition:

The term "peace" refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is "peaceful" feels calm and assured of being safe and secure.

- "Peace" can also refer to a time when people groups or countries are not at war with each other. These people are said to have "peaceful relations."
- To "make peace" with a person or a group of people means to take actions to cause fighting to stop.
- A "peacemaker" is someone who does and says things to influence people to live at peace with each other.
- To be "at peace" with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having "peace with God."
- The greeting "grace and peace" was used by the apostles in their letters to their fellow believers as a blessing.
- The term "peace" can also refer to being in a good relationship with other people or with God.
- A person who is "peaceable" acts in a way that enables him to live in peace with other people. He acts "peaceably."
- To "quiet" someone is to get them to be at peace. To quiet a quarrel is to get the people to stop quarreling and be at peace with each other.

Bible References:

- 1 Thessalonians 05:1-3
- Acts 07:26
- Colossians 01:18-20
- Colossians 03:15
- Galatians 05:23
- Luke 07:50
- Luke 12:51
- Mark 04:39
- Matthew 05:09
- Matthew 10:13

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, H8535, G269, G1514, G1515, G1516, G1517, G1518, G2272

Forms Found in the English ULB:

peace, peaceable, peaceably, peaceful, peacefully, peacemakers, quiet, quiets

perfect

Related Ideas:

perfecter, perfection, perfectly

Definition:

The term "perfect" describes something that has no flaw. To "perfect" something means to work at it until it is excellent and without flaws.

- Only God and what he does is absolutely perfect.
- When Christians study the Bible and obey it, they become perfect and mature because they become more like Christ in their character.

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- Being perfect and mature means that a Christian is obedient; it does not mean that he is sinless.
- The term "perfect" also has the meaning of being "complete" or "whole."

Translation Suggestions:

- The term "perfect" could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."
- The term "perfectly" could be translated "completely" or "fully."

Bible References:

- Hebrews 12:02
- James 03:02
- Matthew 05:46-48
- Psalms 019:7-8

Word Data:

- Strong's: H3615, H3632, H3634, H4359, H4390, H8003, H8503, H8535, H8537, H8549, H8552, G2005, G2038, G2675, G2676, G3647, G4135, G4137, G5046, G5047, G5048, G5050, G5055

Forms Found in the English ULB:

perfect, perfected, perfecter, perfection, perfectly

perish

Related Ideas:

imperishable, perishable

Definition:

The term "perish" means to die or be destroyed, usually as the result of violence or other disaster.

- The word "perish" can also be a metaphor for being punished in hell either presently or in the future.
- Something that is "imperishable" will never perish.

Translation Suggestions:

- Depending on the context, ways to translate this term could include "die" or "be destroyed" or "be punished in hell" or "will be punished in hell."
- When perish is a metaphor, make sure that the translation of "perish" does not only mean "cease to exist."

(See also: death, everlasting)

Bible References:

- 1 Peter 01:23
- 2 Corinthians 02:16-17
- 2 Thessalonians 02:10
- Jeremiah 18:18
- Psalms 049:18-20
- Zechariah 09:5-7
- Zechariah 13:08

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Word Data:

- Strong's: H6, H7, H622, H1197, H1478, H1820, H1826, H5486, H5595, H7921, H8045, G599, G622, G684, G853, G5356

Forms Found in the English ULB:

imperishable, perish, perishable, perished, perishes, perishing

persecute

Related Ideas:

persecution, persecutor

Definition:

The terms "persecute" and "persecution" refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.

Translation Suggestions:

- The term "persecute" could also be translated as "keep oppressing" or "treat harshly" or "continually mistreat."
- Ways to translate "persecution" could include, "harsh mistreatment" or "oppression" or "persistent hurtful treatment."

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 07:52
- Acts 13:50
- Galatians 01:13-14
- John 05:16-18
- Mark 10:30
- Matthew 05:10
- Matthew 05:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 03:06

Word Data:

- Strong's: H1814, H7291, H7852, G1375, G1376, G1377, G1559, G2347

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Forms Found in the English ULB:

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

perverse

Related Ideas:

crooked, perversion, perversity, pervert, twisted

Definition:

The terms "perverse," "crooked," and "twisted" are used to describe a person or action that is morally bad. The term "perversely" means "in a perverse manner." To "pervert" something means to twist it or turn it away from what is right or good. "Perversity" is perverse thoughts, words, and actions.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God's standards or behavior is considered perverse.

Translation Suggestions:

- Ways to translate "perverse" could include "morally twisted" or "immoral" or "turning away from God's straight path," depending on the context.
- "Perverse speech" could be translated as "speaking in an evil way" or "deceitful talk" or "immoral way of talking."
- "Perverse people" could be described as "immoral people" or "people who are morally deviant" or "people who continually disobey God."
- The phrase "acting perversely" could be translated as "behaving in an evil way" or "doing things against God's commands" or "living in a way that rejects God's teachings."
- The term "pervert" could also be translated as "cause to be corrupt" or "turn into something evil."

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 08:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:02
- Psalms 101:4-6

Word Data:

- Strong's: H1942, H2015, H2555, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G1294, G1612, G3344, G4646

Forms Found in the English ULB:

crooked, crooked ways, perverse, perverse words, perversely, perversion, perversions, perversities, perversity, pervert, perverted, perverting, perverts, twisted

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pig

Related Ideas:

boar, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as "hogs."
- A "boar" is a wild pig. Wild pigs are usually fierce and dangerous.

(See also: clean)

Bible References:

- 2 Peter 02:22
- Mark 05:13
- Matthew 07:6
- Matthew 08:32

Word Data:

- Strong's: H2386, G5519

Forms Found in the English ULB:

boar, boars, pig, pigs, pork, swine, swine's

pit

Related Ideas:

pitfall, quarry

Definition:

A "pit" is a deep hole that has been dug in the ground. A "pitfall" is a trap made of a pit that is hidden with a cover. A "quarry" is a pit from which people take valuable stones.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss."
- The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: abyss, hell, prison)

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Bible References:

- Genesis 37:21-22
- Job 33:18
- Luke 06:39
- Proverbs 01:12

Word Data:

- Strong's: H875, H953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G12, G999, G5421

Forms Found in the English ULB:

pit, pitfall, pits, quarry

plead

Related Ideas:

appeal, ask earnestly, humble request, plea

Definitions:

The terms "plead" and "pleading" refer to urgently asking someone to do something. A "plea" is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Make sure it is clear in the context that this term does not refer to begging for money.
- The word translated "humble request" refers specifically to a humble request for favor or mercy.
- To "plead someone's cause" is to testify in court before a judge that the judge should rule in favor of the person whose cause it is.
- A "legal plea" or "cause" is what someone who is trying to get justice tells a judge in a court trial.
- An "earnest appeal" is a serious, humble request.

Translation Suggestions:

- The term "plead" could also be translated as "beg" or "implore" or "urgently ask."
- The term "plea" could also be translated as "urgent request" or "strong urging."

Bible References:

- 2 Corinthians 08:3-5
- Judges 06:31
- Luke 04:39
- Proverbs 18:17

Word Data:

- Strong's: H1777, H2603, H3198, H4941, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G1162, G1189, G1793, G2065, G3870, G3874

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Forms Found in the English ULB:

appeal, asked ... earnestly, cause, earnest appeal, earnest appeals, earnestly appeal, earnestly appealed, humble request, humble requests, legal plea, moved by ... plea, plea, plea for favor, plead, plead ... cause, pleaded, pleading, pleadings, pleads, pleas

possess

Related Ideas:

belongings, dispossess, possession, property

Definitions:

The terms "possess" and "possession" usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, "possess" is often used in the context of "possessing" or "taking possession of" an area of land.
- When Yahweh commanded the Israelites to "possess" the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as "their possession." This could also be translated as "their rightful place to live."
- The people of Israel were also called Yahweh's "special possession." This means that they belonged to him as his people whom he had specifically called to worship and serve him.
- The term "dispossess" meant "take someone's property."

Translation Suggestions:

- The term "possess" could also be translated as "own" or "have" or "have charge over."
- "Possessions" are also called "belongings" and "property."
- The phrase "take possession of" could be translated as "take control of" or "occupy" or "live on," depending on the context.
- When Yahweh calls the Israelites "my special possession" this could also be translated as "my special people" or "people who belong to me" or "my people whom I love and rule."
- The sentence, "they will become their possession" when referring to land, means "they will occupy the land" or "the land will belong to them."
- The phrase "as your possession" could also be translated as "as something that belongs to you" or "as a place where your people will live."
- The phrase "dispossess them" can be translated as "take their land" or "make them leave their land."

(See also: Canaan, worship)

Bible References:

- 1 Chronicles 06:70
- 1 Kings 09:17-19
- Acts 02:45
- Deuteronomy 04:5-6
- Genesis 31:36-37
- Matthew 13:44

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Word Data:

- Strong's: H270, H272, H2505, H2631, H3018, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H5157, H5159, H5459, G979, G1139, G2697, G2722, G2932, G2933, G2935, H3520, G4041, G4047, G4632, G5224, G5225

Forms Found in the English ULB:

belongings, dispossess, possess, possessed, possesses, possessing, possession, possessions, property, took possession, valuable possessions

power

Related Ideas:

ability, able, mastered, can, capable, could, impossible, incapable, powerful, won, unable

Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

- The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control."
- Possible ways to translate the term "powers" could include "powerful beings" or "controlling spirits" or "those who control others."
- An expression like "save us from the power of our enemies" could be translated as "save us from being oppressed by our enemies" or "rescue us from being controlled by our enemies." In this case, "power" has the meaning of using one's strength to control and oppress others.

(See also: Holy Spirit, Jesus, miracle)

Bible References:

- 1 Thessalonians 01:05
- Colossians 01:11-12
- Genesis 31:29
- Jeremiah 18:21
- Jude 01:25
- Judges 02:18
- Luke 01:17
- Luke 04:14
- Matthew 26:64
- Philippians 03:21
- Psalm 080:02

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Word Data:

- Strong's: H410, H1368, H1369, H1370, H2220, H2393, H2428, H2632, H3027, H3201, H3581, H4475, H4910, H5794, H5797, H5807, H6109, H6184, H7980, H7981, H7983, H7989, H8592, H8633, G1410, G1411, G1415, G1743, G1754, G1832, G1849, G1850, G2159, G2478, G2479, G2480, G2904, G3168

Forms Found in the English ULB:

ability, able, am ... able, are ... able, are ... possible, be ... unable, be able, be mastered, can, cannot, capable, could, could not, impossible, incapable, is ... able, may ... be able, miraculous powers, possible, power, powerful, powerfully, powers, was ... able, were ... able, will ... be able, won

praise

Related Ideas:

praiseworthy

Definition:

To praise someone is to express admiration and honor for that person. Something that is praiseworthy is good and deserves to be praised.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.

Translation Suggestions:

- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

Bible References:

- 2 Corinthians 01:03
- Acts 02:47
- Acts 13:48
- Daniel 03:28
- Ephesians 01:03
- Genesis 49:8
- James 03:9-10
- John 05:41-42
- Luke 01:46
- Luke 01:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

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Word Data:

- Strong's: H1288, H1289, H1319, H1984, H2142, H2167, H7121, H8416, G1392, G1843, G2127, G2128, G2129, G2980, G3170, G3853, G5485, G5567

Forms Found in the English ULB:

praise, praised, praises, praiseworthy, praising, sing praise, sing praises

pray

Related Ideas:

prayer

Definition:

The terms "pray" and "prayer" refer to talking with God. These terms are used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 03:09
- Acts 08:24
- Acts 14:26
- Colossians 04:04
- John 17:09
- Luke 11:1
- Matthew 05:43-45
- Matthew 14:22-24

Word Data:

- Strong's: H577, H1156, H2470, H3908, H6279, H6293, H6419, H6739, H7592, H7879, H8034, H8605, G154, G1162, G1189, G1783, G2065, G2171, G2172, G3870, G4335, G4336

Forms Found in the English ULB:

heard ... prayer, pray, prayed, prayer, prayers, praying, prays, urgently pray

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preach

Related Ideas:

preacher

Definition:

To "preach" means to speak to a group of people, teaching them about God and urging them to obey him.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- "Preaching" and "teaching" are similar, but are not exactly the same.
- "Preaching" mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. "Teaching" is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term "preach" is usually used with the word "gospel."
- What a person has preached to others can also be referred to in general as his "teachings."

(See also: good news, Jesus, kingdom of God)

Bible References:

- 2 Timothy 04:1-2
- Acts 08:4-5
- Acts 10:42-43
- Acts 14:21-22
- Acts 20:25
- Luke 04:42
- Matthew 03:1-3
- Matthew 04:17
- Matthew 12:41
- Matthew 24:14
- Acts 09:20-22
- Acts 13:38-39
- Jonah 03:1-3
- Luke 04:18-19
- Mark 01:14-15
- Matthew 10:26

Word Data:

- Strong's: G312, G518, G1344, G2097, G2511, G2782, G2783, G2784, G2980, G3142, G3870, G4283

Forms Found in the English ULB:

preach, preached, preacher, preaching

priest

Related Ideas:

priesthood, priestly office

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Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, chief priests, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 06:41
- Genesis 14:17-18
- Genesis 47:22
- John 01:19-21
- Luke 10:31
- Mark 01:44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:04
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:06

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Forms Found in the English ULB:

priest, priest's, priesthood, priestly, priestly office, priests, priests', served as a priest

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prince

Related Ideas:

princess

Definition:

A "prince" is the son of a king. A "princess" is a daughter of a king.

- The term "prince" is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham's wealth and importance, he was referred to as a "prince" by the Hittites he was living among.
- In the book of Daniel, the term "prince" is used in the expressions "prince of Persia" and "prince of Greece," which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a "prince" in the book of Daniel.
- Sometimes in the Bible Satan is referred to as "the prince of this world."
- Jesus is called the "Prince of Peace" and the "Prince of Life."
- In Acts 2:36, Jesus is referred to as "Lord and Christ" and in Acts 5:31 he is referred to as "Prince and Savior," showing the parallel meaning of "Lord" and "Prince."

Translation Suggestions:

- Ways to translate "prince" could include, "king's son" or "ruler" or "leader" or "chieftain" or "captain."
- When referring to angels, this could also be translated as, "spirit ruler" or "leading angel."
- When referring to Satan or other evil spirits, this term could also be translated as, "evil spirit ruler" or "powerful spirit leader" or "ruling spirit," depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 05:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 01:52

Word Data:

- Strong's: H117, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5461, H5633, H5993, H6579, H7333, H7786, H8269, H8282, H8323, G747, G758, G1413, G3175

Forms Found in the English ULB:

prince, princes, princess, princesses

prison

Related Ideas:

custody, dungeon, imprison, imprisonment, prisoner

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Definition:

The term "prison" refers to a place where criminals are kept as a punishment for their crimes. A "prisoner" is someone who has been put in the prison.

- The term "prisoners" can also refer in general to people who have been captured by an enemy and kept somewhere against their will.
- The term "imprisoned" means "kept in a prison" or "kept in captivity."
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.
- To "hold someone in custody" is to put him in a prison or other place from which he cannot escape. Sometimes people were held in custody while they waited to be judged in a trial.
- A "dungeon" is an underground prison that is dark and damp.

Translation Suggestions:

- Another word for "prison" is "jail."
- The term "prison" could also be translated as "dungeon" in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term "prisoners" can also be translated as "captives." Other ways to translate "imprisoned" could be "kept as a prisoner" or "kept in captivity" or "held captive" or "shut up."

(See also: captive)

Bible References:

- Acts 25:04
- Ephesians 04:01
- Luke 12:58
- Luke 22:33-34
- Mark 06:17
- Matthew 05:26
- Matthew 14:03
- Matthew 25:34-36

Word Data:

- Strong's: H612, H613, H615, H616, H631, H953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H5470, H6495, H7617, H7622, H7628, G1198, G1199, G1200, G1201, G1202, G1210, G2252, G3612, G4788, G4869, G5084, G5438, G5439

Forms Found in the English ULB:

custody, dungeon, held ... in custody, hold ... in custody, holding ... in custody, imprison, imprisoned, imprisonment, imprisonments, imprisons, prison, prisoner, prisoners, prisons

profane

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."

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- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: defile, holy, clean)

Bible References:

- 2 Timothy 02:16-18
- Ezekiel 20:09
- Malachi 01:10-12
- Matthew 12:05
- Numbers 18:30-32

Word Data:

- Strong's: H2455, H2490, H2491, H5234, H8610, G952, G953

Forms Found in the English ULB:

profane, profaned, profaning

profit

Related Ideas:

profitable, unprofitable

Definition:

In general, the terms "profit" and "profitable" refer to gaining something good through doing certain actions or behaviors.

Something is "profitable" to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term "profit" often refers to money that is gained from doing business. A business is "profitable" if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is "profitable" for correcting and training people in righteousness. This means that the Bible's teachings are helpful and useful for teaching people to live according to God's will.

The term "unprofitable" means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as "useless" or "worthless" or "not useful" or "unworthy" or "not beneficial" or "giving no benefit."

To "take advantage of" someone is to make extra profit from him because he is weak and unable to demand greater return.

(See also: worthy)

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Translation Suggestions:

- Depending on the context, the term "profit" could also be translated as "benefit" or "help" or "gain."
- The term "profitable" could be translated as "useful" or "beneficial" or "helpful."
- To "profit from" something could be translated as "benefit from" or "gain money from" or "receive help from."
- In the context of a business, "profit" could be translated with a word or phrase that means "money gained" or "surplus of money" or "extra money."

Bible References:

- Job 15:03
- Proverbs 10:16
- Jeremiah 02:08
- Ezekiel 18:12-13
- John 06:63
- Mark 08:36
- Matthew 16:26
- 2 Peter 02:1-3

Word Data:

- Strong's: H1214, H3148, H3276, H3504, H4195, H4768, H5532, H7939, H7965, G147, G512, G890, G1281, G2108, G2585, G2770, G2771, G3408, G3685, G4122, G4297, G4851, G5622, G5623

Forms Found in the English ULB:

profit, profitable, profits, treated ... violently for profit, unprofitable

promise

Related Ideas:

binding promise

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

Translation Suggestions:

- The term "promise" could be translated as "commitment" or "assurance" or "guarantee."
- To "promise to do something" could be translated as "assure someone that you will do something" or "commit to doing something."

(See also: covenant, oath, vow)

Bible References:

- Galatians 03:15-16
- Genesis 25:31-34

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- Hebrews 11:09
- James 01:12
- Numbers 30:02

Word Data:

- Strong's: H530, H562, H632, H1696, H2778, H3709, G1860, G1861, G1862, G3670, G4279

Forms Found in the English ULB:

makes binding promises, promise, promised, promises

prophet

Related Ideas:

prophecy, prophesy, prophetic, seer

Definition:

A "prophet" is a man who speaks God's messages to people. A woman who does this is called a "prophetess."

- Often prophets warned people to turn away from their sins and obey God.
- A "prophecy" is the message that the prophet speaks. To "prophesy" means to speak God's messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as "the prophets."
- For example the phrase, "the law and the prophets" is a way of referring to all the Hebrew scriptures, which are also known as the "Old Testament."
- An older term for a prophet was "seer" or "someone who sees."
- Sometimes the term "seer" refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term "prophet" could be translated as "God's spokesman" or "man who speaks for God" or "man who speaks God's messages."
- A "seer" could be translated as, "person who sees visions" or "man who sees the future from God."
- The term "prophetess" could be translated as, "spokeswoman for God" or "woman who speaks for God" or "woman who speaks God's messages."
- Ways to translate "prophecy" could include, "message from God" or "prophet message."
- The term "prophesy" could be translated as "speak words from God" or "tell God's message."
- The figurative expression, "law and the prophets" could also be translated as, "the books of the law and of the prophets" or "everything written about God and his people, including God's laws and what his prophets preached."
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as "false prophet (seer)" or "prophet (seer) of a false god" or "prophet of Baal," for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

Bible References:

- 1 Thessalonians 02:14-16
- Acts 03:25
- John 01:43-45
- Malachi 04:4-6
- Matthew 01:23

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- Matthew 02:18
- Matthew 05:17
- Psalm 051:01

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5046, H5197, H7200, H7203, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Forms Found in the English ULB:

give ... prophecies, prophecies, prophecy, prophesied, prophesies, prophesy, prophesying, prophet, prophet's, prophetess, prophetic, prophets, seer, seer's, seers, seers'

prostitute

Related Ideas:

prostitution

Definition:

The terms "prostitute" and "harlot" both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word "prostitute" is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression "play the harlot" means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To "prostitute oneself" to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this.

(See also: adultery, false god, sexual immorality, false god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G4204

Forms Found in the English ULB:

act like a prostitute, acted like a prostitute, acted like prostitutes, prostitute, prostitute's, prostituted, prostitutes, prostitution

generated on Mon Sep 9 13:43:38 2024

punish

Related Ideas:

bring down judgment, deal with, inflict punishment, judgment, punishment, unpunished

Definition:

The term "punish" means to cause someone to suffer a negative consequence for doing something wrong. The term "punishment" refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person's punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expression "leave someone unpunished" means to decide not to punish someone for their wrongdoing.
- The expression "go unpunished" means to sin and not be punished for it. God often allows people to go unpunished as he waits for them to repent.
- To "bring down judgment" on someone is to punish him after declaring him guilty of wrongful behavior.
- Sometimes "judgment" refers to punishment.
- Sometimes "deal with" means punish.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 04:18
- 2 Thessalonians 01:09
- Acts 04:21
- Acts 07:59-60
- Genesis 04:15
- Luke 23:16
- Matthew 25:46

Word Data:

- Strong's: H2403, H3027, H3256, H4148, H4941, H5221, H5352, H5414, H5771, H6031, H6213, H6485, H6486, H7451, H7561, H7999, H8011, H8199, G1349, G1556, G1557, G2849, G2851, G2917, G2920, G3811, G5097

Forms Found in the English ULB:

bring down judgment, go ... unpunished, inflicted punishment, inflicting punishment, judgment, leave ... unpunished, punish, punished, punishes, punishing, punishment, unpunished

pure

Related Ideas:

impure, purge, purification, purify, purity, refine

generated on Mon Sep 9 13:43:38 2024

Definition:

To be "pure" means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God's forgiveness, through trusting in Jesus and his sacrifice.
- Something that is "impure" is not pure.
- To "refine" is to purify metal. This is done by heating the metal over a fire until it melts and removing what should not be there.
- Someone who has pure motives is somone who only wants to do what is good.

Translation Suggestions:

- The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
- A phrase such as "when the time for their purification was over" could be translated as "when they had purified themselves by waiting the required number of days."
- The phrase "provided purification for sins" could be translated as "provided a way for people to be completely cleansed from their sin."
- Other ways to translate "purification" could include "cleansing" or "spiritual washing" or "becoming ritually clean."
- Other ways to translate "pure motives" or "purity of motives" is "sincere" or "sincerity."

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 01:05
- Exodus 31:6-9
- Hebrews 09:13-15
- James 04:08
- Luke 02:22
- Revelation 14:04

Word Data:

- Strong's: H571, H1249, H1305, H2134, H2135, H2141, H2212, H2398, H2403, H2889, H2890, H2891, H2892, H2893, H3795, H2896, H3800, H5079, H5343, H5462, H6337, H6884, H6942, G48, G49, G53, G54, G169, G185, G505, G1103, G1506, G2511, G2512, G2513

Forms Found in the English ULB:

impure, impure thing, impurities, impurity, pure, purer, purge, purification, purified, purifies, purify, purity, refine, refined, refiner, refiner's, refining

quench

Related Ideas:

put out, unquenchable

generated on Mon Sep 9 13:43:38 2024

Definition:

The term "quench" means to stop something that is demanding to be satisfied. The expression "put out" can also mean the same.

- The term "quench" is usually used in the context of quenching thirst, and means to stop being thirsty by drinking something.
- The expressions "quench" and "put out" can also be used to refer to stopping a fire.
- Both thirst and fire are quenched with water.
- A fire that is "unquenchable" cannot be stopped. It continues to burn.
- Paul uses the term "quench" in a figurative way when he instructs believers to not "quench the Holy Spirit." This means to not discourage people from allowing the Holy Spirit to produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people.

(See also: fruit, gift, Holy Spirit)

Bible References:

- 1 Thessalonians 05:19
- Ezekiel 20:47
- Isaiah 01:31
- Jeremiah 21:12

Word Data:

- Strong's: H1846, H3518, H7665, G762, G4570

Forms Found in the English ULB:

put out, quench, quenched, unquenchable

rage

Related Ideas:

enrage

Definitions:

Rage is excessive anger what is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
- When controlled by rage, people commit destructive acts and say destructive things.
- When the "nations rage," their to ungodly people disobey God and rebel against him.
- To be "filled with rage" means to have an overwhelming feeling of extreme anger.
- "Senseless rage" is rage that comes from no good reason or that prevents the angry person from thinking clearly.
- To "enrage" someone means to make them extremely angry.
- To "enrage" against someone is to be extremely angry with someone.
- When someone is "enraged" he is extremely angry."

"Rage" can also be used figuratively.

- The term to "rage" can also mean to move powerfully, in descriptions such as a "raging" storm or ocean waves that "rage."

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(See also: angry, self-control)

Bible References:

- Acts 04:25
- Daniel 03:13
- Luke 04:28
- Numbers 25:11
- Proverbs 19:03

Word Data:

- Strong's: H398, H1348, H1993, H2121, H2195, H2196, H2197, H2528, H2534, H2734, H2740, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7857, G454, G1693, G2372, G2830, G3710, G5433

Forms Found in the English ULB:

enrage, enraged, rage, raged, rages, raging, senseless rage

raise

Related Ideas:

arise, rise, risen

Definition:

raise, raise up

In general, the word "raise" means to "lift up" or "make higher."

- The figurative phrase "raise up" means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to restore or rebuild.
- "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
- Sometimes "raise up" means to exalt someone or something or make someone or something truly great.

rise, arise

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

- When a person gets up to go somewhere, this is sometimes expressed as "he arose and went" or "he rose up and went."
- If something "arises" it means it "happens" or "begins to happen."
- Jesus predicted that he would "rise from the dead." Three days after Jesus died, the angel said, "He has risen!"
- A person who suddenly becomes important is said to "arise."

Translation Suggestions:

- The term "raise" or "raise up" could be translated as "lift up" or "make higher."
- To "raise up" could also be translated as to "cause to appear" or to "appoint" or to "bring into existence."
- To "raise up the strength of your enemies" could be translated as, "cause your enemies to be very strong."
- The phrase "raise someone from the dead" could be translated as "cause someone to return from death to life" or "cause someone to come back to life."

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- Depending on the context, "raise up" could also be translated as "provide" or to "appoint" or to "cause to have" or "build up" or "rebuild" or "repair."
- The phrase "arose and went" could be translated as "got up and went" or "went."
- Depending on the context, the term "arose" could also be translated as "began" or "started up" or "got up" or "stood up."

(See also: resurrection, appoint, exalt)

Bible References:

- 2 Chronicles 06:41
- 2 Samuel 07:12
- Acts 10:40
- Colossians 03:01
- Deuteronomy 13:1-3
- Jeremiah 06:01
- Judges 02:18
- Luke 07:22
- Matthew 20:19

Word Data:

- Strong's: H1804, H2210, H2224, H5375, H5549, H5782, H5927, H5975, H6965, H6966, H7613, G305, G386, G393, G450, G1127, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, G5312

Forms Found in the English ULB:

arise, arisen, arises, raise, raise up, raised, raises, raising, raising up, rise, rise up, risen, rises, rising, rose

ransom

Definition:

The term "ransom" refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to "ransom" means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of "buy back" is similar to the meaning of "redeem."
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called "redemption" in the Bible.

Translation Suggestions:

- The term to "ransom" could also be translated as to "pay to release" or to "pay a price to free" or to "buy back."
- The phrase to "pay a ransom" could be translated as to "pay the price (of freedom)" or to "pay the penalty (to free people)" or to "make the required payment."
- The noun "ransom" could be translated as "a buying back" or "a penalty paid" or "the price paid" (to free or buy back people or land).
- The terms a "ransom" and a "redemption" have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from "atonement."

(See also: atonement, redeem)

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Bible References:

- 1 Timothy 02:06
- Isaiah 43:03
- Job 06:23
- Leviticus 19:20
- Matthew 20:28
- Psalms 049:07

Word Data:

- Strong's: H1350, H3724, H6299, H6304, G487, G3083

Forms Found in the English ULB:

ransom, ransomed

reap

Related Ideas:

reaper

Definition:

The term "reap" means to harvest crops such as grain. A "reaper" is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God's family.
- This term is also used figuratively to refer to the consequences that come from a person's actions, as in the saying "a man reaps what he plants."
- Other ways to translate to "reap" and "reaper" could include to "harvest" and "harvester" (or "person who harvests").

(See also: good news, harvest)

Bible References:

- Galatians 06:9-10
- Matthew 06:25-26
- Matthew 13:30
- Matthew 13:36-39
- Matthew 25:24

Word Data:

- Strong's: H4672, H7114, H7938, G2325, G2327

Forms Found in the English ULB:

reap, reaped, reaper, reapers, reaping, reaps

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rebuke

Related Ideas:

correct, correction

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.

Translation Suggestions:

- This could be translated by "sternly correct" or "admonish."
- The phrase "a rebuke" could be translated by "a stern correction" or "a strong criticism."
- "Without rebuke" could be translated as "without admonishing" or "without criticism."

(See also admonish, disobey)

Bible References:

- Mark 01:23-26
- Mark 16:14
- Matthew 08:26-27
- Matthew 17:17-18

Word Data:

- Strong's: H1605, H1606, H2778, H2781, H3198, H3256, H4045, H4148, H7626, H8156, H8433, G1649, G1651, G1969, G2008, G3679

Forms Found in the English ULB:

correct, corrected, correction, corrections, corrects, give correction, rebuke, rebuked, rebukes

receive

Related Ideas:

abstain, receiver

Definition:

The term "receive" generally means to get or accept something that is given, offered, or presented.

- To "receive" can also mean to suffer or experience something, as in "he received punishment for what he did."
- There is also a special sense in which we can "receive" a person. For example, to "receive" guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To "receive the gift of the Holy Spirit" means we are given the Holy Spirit and welcome him to work in and through our lives.

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- To "receive Jesus" means to accept God's offer of salvation through Jesus Christ.
- When a blind person "receives his sight" means that God has healed him and enabled him to see.
- The word "abstain" means to refuse to take or receive or have something.

Translation Suggestions:

- Depending on the context, "receive" could be translated as "accept" or "welcome" or "experience" or "be given."
- The expression "you will receive power" could be translated as "you will be given power" or "God will give you power" or "power will be given to you (by God)" or "God will cause the Holy Spirit to work powerfully in you."
- The phrase "received his sight" could be translated as "was able to see" or "became able to see again."

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 05:09
- 1 Thessalonians 01:06
- 1 Thessalonians 04:01
- Acts 08:15
- Jeremiah 32:33
- Luke 09:05
- Malachi 03:10-12
- Psalms 049:14-15

Word Data:

- Strong's: H3557, H3925, H3947, H5144, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1184, G1209, G1523, G1653, G1926, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G4047, G4327, G4355, G4356, G4687, G5264, G5562

Forms Found in the English ULB:

abstain, receive, receive back, received, received ... in full, receiver, receives, receiving

reconcile

Related Ideas:

reconciliation

Definition:

The term "reconcile" refers to "making peace" between people who were formerly enemies of each other. "Reconciliation" is that act of making peace

- In the Bible, this term usually refers to God reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God's enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus' sacrifice as payment for their sin, people can be forgiven and have peace with God.

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Translation Suggestions:

- The term "reconcile" could be translated as "make peace" or "restore good relations" or "cause to be friends."
- The term "reconciliation" could be translated as "restoring good relations" or "making peace" or "causing peaceful relating."

(See also: peace, sacrifice)

Bible References:

- 2 Corinthians 05:19
- Colossians 01:18-20
- Matthew 05:24
- Proverbs 13:17-18
- Romans 05:10

Word Data:

- Strong's: G525, G604, G1259, G2643, G2644

Forms Found in the English ULB:

reconcile, reconciled, reconciles, reconciliation, reconciling

reed

Definitions:

The term "reed" refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called "bulrushes." They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(See also: Egypt, Moses, Nile River)

Bible References:

- 1 Kings 14:15
- Luke 07:24
- Matthew 11:07
- Matthew 12:20
- Psalm 068:30

Word Data:

- Strong's: H98, H100, H260, G4464, H5488, H6169, H7070, G2563

Forms Found in the English ULB:

reed, reeds

generated on Mon Sep 9 13:43:38 2024

reign

Definition:

The term to "reign" means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term "reign" is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as "absolute rule" or "rule as king."

(See also: kingdom)

Bible References:

- 2 Timothy 02:11-13
- Genesis 36:34-36
- Luke 01:30-33
- Luke 19:26-27
- Matthew 02:22-23

Word Data:

- Strong's: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, G936, G2231, G4821

Forms Found in the English ULB:

reign, reigned, reigning, reigns, set ... to reign

reject

Related Ideas:

deny, despise, refuse, rejection, scorn, set aside, stay away from, throw away

Definition:

To "reject" someone or something means to refuse to accept that person or thing. The term "reject" can also mean to "refuse to believe in" something. To reject God or his laws means to refuse to obey him.

- To "deny" what someone says is to say that it is not true.
- To "deny" someone is to say that one does not associate with that person.
- To "despise" or "scorn" people or things is to have no respect for them.
- An "object of scorn" is someone or something that people have no respect for.

Translation Suggestions

- Depending on the context, the term "reject" could also be translated by "not accept" or "stop helping" or "refuse to obey" or "stop obeying."
- In some languages the idea of "reject" is expressed as "push away" or "set aside" or "stay away from."
- In the expression "stone that the builders rejected," the term "rejected" could be translated as "refused to use" or "did not accept" or "threw away" or "got rid of as worthless."
- In the context of people who rejected God's commandments, rejected could be translated as "refused to obey" his commands or "stubbornly chose to not accept" God's laws.

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(See also: command, disobey, obey, stiff-necked)

Bible References:

- Galatians 04:12-14
- Hosea 04:6-7
- Isaiah 41:09
- John 12:48-50
- Mark 07:09

Word Data:

- Strong's: H936, H937, H947, H959, H2151, H2186, H2778, H2781, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G114, G483, G550, G579, G580, G581, G593, G683, G720, G1609, G1848, G3868

Forms Found in the English ULB:

denied, denies, deny, despise, despised, despises, refuse, refused, reject, rejected, rejecting, rejection, rejects, scorn, scorns, set ... aside, sets ... aside, stay away from, throw away, tossed aside

repent

Related Ideas:

change his mind, hold back, regret, relent, repentance

Definition:

The terms "repent" and "repentance" refer to turning away from sin and turning back to God.

- To "repent" literally means to "change one's mind."
- In the Bible, "repent" usually means to turn away from a sinful, human way of thinking and acting, and to turn to God's way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.
- A person who "relents" decides not to punish another person.
- A person who "regrets" having done something wishes he had never done that thing.

Translation Suggestions:

- The term "repent" can be translated with a word or phrase that means "turn back (to God)" or "turn away from sin and toward God" or "turn toward God, away from sin."
- Often the term "repentance" can be translated using the verb "repent." For example, "God has given repentance to Israel" could be translated as "God has enabled Israel to repent."
- Other ways to translate "repentance" could include "turning away from sin" or "turning to God and away from sin."

(See also: forgive, sin, turn)

Bible References:

- Acts 03:19-20
- Luke 03:3
- Luke 03:8
- Luke 05:32
- Luke 24:47
- Mark 01:14-15

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- Matthew 03:03
- Matthew 03:11
- Matthew 04:17
- Romans 02:04

Word Data:

- Strong's: H5162, H8133, G278, G3338, G3340, G3341

Forms Found in the English ULB:

change ... mind, changed ... mind, hold back, regret, regretted, relent, relented, relenting, repent, repentance, repented, repents

report

Related Ideas:

account, bring news, give an account, news, rumor

Definition:

The term to "report" means to tell people about something that happened, often giving details about that event. A "report" is what is told, and can be spoken or written.

- "Report" could also be translated as "tell" or "explain" or "tell the details of."
- The expression "Report this to no one" could be translated as, "Don't talk about this with anyone" or "Don't tell anyone about this."
- Ways to translate "a report" could include "an explanation" or "a story" or "a detailed account," depending on the context.
- A "rumor" is a report that no one knows for sure is true.

Bible References:

- Acts 05:22-23
- John 12:38
- Luke 05:15
- Luke 08:34-35
- Matthew 28:15

Word Data:

- Strong's: H1319, H1681, H1696, H1697, H5046, H5608, H7725, H8034, H8052, H8085, H8088, H8435, G189, G191, G312, G518, G987, G1225, G1310, G1334, G1834, G2036, G2163, G3004, G3056, G3140, G3141, G3377

Forms Found in the English ULB:

account, accounts, bring ... report, brought ... news, brought ... report, gave ... a full account, give ... a full account, news, report, reported, reports, rumor, rumors, spread ... about

rest

Related Ideas:

at ease, pause, refresh, relief, restless

generated on Mon Sep 9 13:43:38 2024

Definition:

The term to "rest" literally means to stop working. Usually it means to stop working in order to relax or regain strength. A "rest" is what someone has when he stops working. To "rest secure" is to feel safe. To "rest" an object on something means to "place" or "put" it there. An object that is "resting" somewhere is simply in that place. A boat that "comes to rest" somewhere has "stopped" or "landed" there. The phrase "the rest of" refers to the remainder of something.

- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the "Sabbath" day.
- To be "at ease" is to feel safe or comfortable.
- To "pause" is to stop doing something for a while.
- To "refresh" someone is to give him rest and whatever else he needs so he can get his strength back.
- "Relief" is the rest a person has when a problem becomes less severe or ends.
- If someone is "restless," he feels anxious or bored and cannot rest.

Translation Suggestions:

- When Jesus said, "I will give you rest," this could also be translated as " I will cause you to stop carrying your burden" or "I will help you be at peace."
- God said, "they will not enter my rest," and this statement could be translated as "they will not experience my blessings of rest" or "they will not experience the peace that comes from trusting in me."
- The term "the rest" could be translated as "those that remain" or "all the others" or "everything that is left."

(See also: remnant, Sabbath)

Bible References:

- 2 Chronicles 06:41
- Genesis 02:03
- Jeremiah 06:16-19
- Matthew 11:29
- Revelation 14:11

Word Data:

- Strong's: H14, H1824, H1826, H2308, H3427, H3498, H3499, H3885, H4494, H4496, H4771, H5117, H5118, H5162, H5183, H5315, H5564, H6314, H6960, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7663, H7673, H7677, H7901, H7931, H7951, H7961, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G2270, G2663, G2664, G2838, G4520

Forms Found in the English ULB:

at ease, be at rest, give ... rest, pause, refresh, refreshed, relief, rest, rest secure, rested, rested secure, resting, resting place, resting places, restless, rests

restore

Related Ideas:

bring back, mend, recover, restoration, reverse

generated on Mon Sep 9 13:43:38 2024

Definition:

The terms "restore" and "restoration" refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been "healed."
- When a broken relationship is restored, it has been "reconciled." God restores sinful people and brings them back to himself.
- When property is restored, it has been "repaired" or "replaced" or "given back" to its owner.
- When people have been restored to their home country, they have been "brought back" or "returned" to their country.
- A person who "recovers" from sickness becomes healthy again.
- A person who "recovers" a possession either finds it when it has been lost or gets it back from someone who has stolen it.

Translation Suggestions:

- Depending on the context, ways to translate "restore" could include "renew" or "repay" or "return" or "heal" or "bring back."
- Other expressions for this term could be "make new" or "make like new again."
- Depending on the context, "restoration" could be translated as "renewal" or "healing" or "reconciliation."

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 05:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H2421, H7725, H7999, H8421, G600, G2675, G5483

Forms Found in the English ULB:

bring back, mending, recover, restoration, restore, restored, restorer, restores, restoring, reverse

resurrection

Definition:

The term "resurrection" refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word "resurrection" often refers to Jesus' coming back to life after he died.
- When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

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Translation Suggestions:

- A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
- The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:13
- 1 Peter 03:21
- Hebrews 11:35
- John 05:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 03:11

Word Data:

- Strong's: G386, G1454, G1815

Forms Found in the English ULB:

resurrection

return

Definition:

The term "return" means to go back or to give something back.

- To "return to" a place or person means to bo back to that place or person again.
- To "return to" an activity means to start doing that activity again.
- When the Israelites returned to their worship of idols, they started to worship them again.
- When the Israelites returned to Yahweh, they repented and worshiped Yahweh again.
- To "return" land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: turn)

Bible References:

Word Data:

- Strong's: H5437, H7725, H7729, H8421, H8666, G344, G390, G1877, G1880, G1994, G5290, G4762

Forms Found in the English ULB:

return, return back, returned, returning, returns

generated on Mon Sep 9 13:43:38 2024

reveal

Related Ideas:

revelation

Definition:

The term "reveal" means to cause something to be known. A "revelation" is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by "revelation from Jesus Christ," he means that Jesus himself explained the gospel to him.
- In the New Testament book "Revelation," God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate "reveal" could include "make known" or "disclose" or "show clearly."
- Depending on the context, possible ways to translate "revelation" could be "communication from God" or "things that God has revealed" or "teachings about God." It is best to keep the meaning of "reveal" in the translation.
- The phrase "where there is no revelation" could be translated as "when God is not revealing himself to people" or "when God is not speaking to people" or "among people whom God has not communicating."

(See also: dream, vision)

Bible References:

- Daniel 11:1-2
- Ephesians 03:05
- Galatians 01:12
- Lamentations 02:13-14
- Matthew 10:26
- Philippians 03:15
- Revelation 01:01

Word Data:

- Strong's: H1540, H1541, H1540, H5046, H7200, G601, G602, G1213, G1453, G3377, G5318, G5319, G5537

Forms Found in the English ULB:

reveal, revealed, revealing, reveals, revelation, revelations

reward

Related Ideas:

pay, penalty, prize, recompense, retribution, rewarder, wage

generated on Mon Sep 9 13:43:38 2024

Definition:

The term "reward" refers to what a person receives or earns because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves.

- A reward can be a good thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to bad things that may result from bad behavior, such as "the reward of the wicked." This is either punishment or other painful things that happen to people because of their sinful actions.
- "Payment" and "wages" refer to what a person earns for working. These ideas can also be used to refer to a reward for doing good or to punishment for doing bad.
- A "prize" is a reward that someone receives for winning a contest.
- A "penalty" is a punishment for breaking the law.
- "Recompense" can be either good or bad. Good recompense is for good deeds, and bad recompense is for bad deeds.
- "Retribution" is punishment for doing wrong.

Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
- To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."

(See also: punish)

Bible References:

- Deuteronomy 32:06
- Isaiah 40:10
- Luke 06:35
- Mark 09:40-41
- Matthew 05:11-12
- Matthew 06:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong's: H314, H319, H814, H866, H868, H1576, H1578, H1580, H2506, H3519, H4909, H4991, H5023, H6118, H6468, H6529, H7936, H7938, H7939, H7966, H7999, H8254, G469, G514, G591, G2603, G3405, G3406, G3408, G5485

Forms Found in the English ULB:

pay, pay ... back, pays ... back, payment, penalty, prize, recompense, repay, repayment, retribution, reward, rewarded, rewarder, rewarding, rewards, wage, wages

right hand

Related Ideas:

righthand side

generated on Mon Sep 9 13:43:38 2024

Definition:

The figurative expression "right hand" refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting "at the right hand of" God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person's right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph's son Ephraim).
- To "serve at the right hand" of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term "right hand" literally refers to a person's right hand, as when Roman soldiers put a staff into Jesus' right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term "right hand" does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression "at the right hand of" could be translated as "on the right side of" or "in the place of honor beside" or "in the position of strength" or "ready to help."
- Ways to translate "with his right hand" could include "with authority" or "using power" or "with his amazing strength."
- The figurative expression "his right hand and his mighty arm" uses two ways of emphasizing God's power and great strength. One way to translate this expression could be "his amazing strength and mighty power."
- The expression "their right hand is falsehood" could be translated as, "even the most honorable thing about them is corrupted by lies" or "their place of honor is corrupted by deception" or "they use lies to make themselves powerful."

(See also: accuse, evil, honor, mighty, punish, rebel)

Bible References:

- Acts 02:33
- Colossians 03:01
- Galatians 02:09
- Genesis 48:14
- Hebrews 10:12
- Lamentations 02:03
- Matthew 25:33
- Matthew 26:64
- Psalms 044:03
- Revelation 02:1-2

Word Data:

- Strong's: H3225, H3231, G1188

Forms Found in the English ULB:

right hand, right hands, righthand side

generated on Mon Sep 9 13:43:38 2024

righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" can refer to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God's teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.
- "Unrighteousness" can be an abstract noun that refers to words or actions that are unrighteous.

The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
- Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness."

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
- God's "righteousness" could also be translated as "perfect faithfulness and goodness."
- When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
- The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
- Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good
- Sometimes "the righteous" was used figuratively and referred to "people who think they are good" or "people who seem to be righteous."
- The term "unrighteous" could simply be translated as "not righteous."
- Depending on the context, other ways to translate this could include "wicked" or "immoral" or "people who rebel against God" or "sinful."

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- The phrase "the unrighteous" could be translated as "unrighteous people."
- The term "unrighteousness" could be translated as "sin" or "evil thoughts and actions" or "wickedness."
- If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."
- Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."
- The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
- The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: evil, faithful, good, holy, integrity, just, law, law, obey, pure, sin, unlawful)

Bible References:

- Deuteronomy 19:16
- Job 01:08
- Psalms 037:30
- Psalms 049:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 02:06
- Matthew 06:01
- Acts 03:13-14
- Romans 01:29-31
- 1 Corinthians 06:09
- Galatians 03:07
- Colossians 03:25
- 2 Thessalonians 02:10
- 2 Timothy 03:16
- 1 Peter 03:18-20
- 1 John 01:09
- 1 John 05:16-17

Word Data:

- Strong's: H205, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H8535, H8537, H8549, H8552, G93, G94, G458, G824, G1341, G1342, G1343, G1344, G1345, G1346, G2118

Forms Found in the English ULB:

acts rightly, do right, does what is right, in the right, made ... appear ... righteous, right treatment, righteous, righteously, righteousness, rightful, that are right, that is right, unrighteous, unrighteously, unrighteousness, upright, uprightly, uprightness, what is ... right, what was right

robe

Related Ideas:

cloak, coat, skirt, wings

generated on Mon Sep 9 13:43:38 2024

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- Robes can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.
- The edges of a robe are called its "wings." When one person covers another person with his "wings," he covers him with that part of his robe.
- A "cloak" is a long outer garment that hangs loosely from the shoulders. It covers the back and hangs loosely in the front.
- A "skirt" is a woman's garment that hangs loosely from the waist and covers the legs.

(See also: royal, tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H145, H155, H899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7897, H8008, H8071, G1746, G2067, G2440, G4749, G4016, G5511

Forms Found in the English ULB:

cloak, cloaks, coat, fancy robes, robe, robed, robes, skirt, skirts, wings

rod

Related Ideas:

measuring rod

Definition:

The term "rod" refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms "rod" and "staff" as metaphors to refer to God's guidance and discipline for his people.
- A shepherd's rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, "rod of iron," refers to God's punishment for people who rebel against him and do evil things.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.

(See also: staff, sheep, shepherd)

generated on Mon Sep 9 13:43:38 2024

Bible References:

- 1 Corinthians 04:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:01

Word Data:

- Strong's: H2415, H4294, H4731, H7626, G2563, G4463, G4464

Forms Found in the English ULB:

measuring rod, rod, rods

ruler

Related Ideas:

overrule, rule

Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who "rules," and his authority is his "rule."

- In the Old Testament, a king was sometimes referred to generally as a "ruler," as in the phrase "appointed him ruler over Israel."
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a "ruler."
- Another type of ruler in the New Testament was a "governor."
- Depending on the context, "ruler" could be translated as "leader" or "person who has authority over."
- The action to "rule" means to "lead" to "have authority over." It is means the same thing as "reign" when it refers to the ruling of a king.
- To "overrule" people or their plans is to use one's higher authority to prohibit people from doing what they have planned.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 03:17-18
- Acts 07:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 09:32-34
- Matthew 20:25
- Titus 03:01

Word Data:

- Strong's: H117, H995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4428, H4438, H4467, H4474, H4475, H4896, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5633, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7336, H7786, H7860, H7980, H7981, H7985, H7989,

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H7990, H8199, H8269, H8323, H8451, G746, G752, G757, G758, G932, G936, G1018, G1203, G1299, G1778, G1785, G2232, G2233, G2525, G2888, G2961, G3545, G3841, G4165, G4291

Forms Found in the English ULB:

overruled, overrules, rule, ruled, ruler, rulers, rules, ruling, rulings

run

Related Ideas:

flee, flow, move swiftly, runner

Definition:

Literally the term "run" means "move very quickly on foot," usually at a greater speed than can be accomplished by walking. To "run after" or "pursue" someone or something is to move as quickly as possible to try to catch that person or thing. To run away from someone or something is to "flee."

This main meaning of "run" is also used in figurative expressions such as the following:

- To "run in such a way as to win the prize" refers to persevering in doing God's will with the same perseverance as running a race in order to win.
- To "run in the path of your commands" means to gladly and quickly obey God's commands.
- To "run after other gods" means to persist in worshiping other gods.
- "I run to you to hide me" means to quickly turn to God for refuge and safety when faced with difficult things.

The following figurative uses are about non-living things that are said to run.

- Water and other liquids such as tears, blood, sweat, and rivers are said to "run." This could also be translated as, "flow."
- The border or boundary of a country or region is said to "run along" a river or the border of a different country. This could be translated by saying that the country's border "is next to" the river or other country or by saying that the country "borders" the river or other country."
- Rivers and streams can "run dry," which means that they no longer have water in them. This could be translated as "have dried up" or "have become dry."
- The days of a feast can "run their course," which means they "have passed by" or "are finished" or "are over."

(See also: false god, persevere, refuge, turn)

Bible References:

- 1 Corinthians 06:18
- Galatians 02:02
- Galatians 05:07
- Philippians 02:16
- Proverbs 01:16

Word Data:

- Strong's: H213, H386, H1065, H1272, H1556, H1980, H2100, H2416, H2648, H3001, H3212, H3332, H3381, H3920, H3988, H4422, H4754, H4794, H4944, H5074, H5127, H5140, H5472, H5756, H6437, H6440, H6544, H6805, H7272, H7291, H7310, H7325, H7519, H7751, H8264, H8308, H8444, G413, G1377, G1601, G1530, G1532, G1998, G2701, G3729, G4063, G4370, G4390, G4710, G4890, G4936, G5143, G5240, G5343

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Forms Found in the English ULB:

caused ... to flee, fled, flee, fleeing, flees, flow, flows, moving swiftly, ran, run, runner, runners, running, runs

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase "sackcloth and ashes" was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as "coarse cloth from animal hair" or "clothes made of goat hair" or "rough, scratchy clothing."
- Another way to translate this term could be "rough, scratchy mourning clothes."
- The phrase "sit in sackcloth and ashes" could be translated as "show mourning and humility by wearing scratchy cloth and sitting in ashes."

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 03:31
- Genesis 37:34
- Joel 01:8-10
- Jonah 03:05
- Luke 10:13
- Matthew 11:21

Word Data:

- Strong's: H8242, G4526

Forms Found in the English ULB:

sackcloth

sacrifice

Related Ideas:

offering

Definition:

In the Bible, the terms "sacrifice" and "offering" refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word "offering" generally refers to anything that is offered or given. The term "sacrifice" refers to something that is given or done at great cost to the giver.

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- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as "burnt offering" and "peace offering," indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God's perfect, sinless Son, can completely cleanse people from sin animal sacrifices could never do that.
- The figurative expression "offer yourselves as a living sacrifice" means, "live your life in complete obedience to God, giving up everything in order to serve him."

Translation Suggestions

- The term "offering" could also be translated as "a gift to God" or "something given to God" or "something valuable that is presented to God."
- Depending on the context, the term "sacrifice" could also be translated as "something valuable given in worship" or "a special animal killed and presented to God."
- The action to "sacrifice" could be translated as to "give up something valuable" or to "kill an animal and give it to God."
- Another way to translate "present yourself as a living sacrifice" could be "as you live your life, offer yourself to God as completely as an animal is offered on an altar."

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 04:06
- Acts 07:42
- Acts 21:25
- Genesis 04:3-5
- James 02:21-24
- Mark 01:43-44
- Mark 14:12
- Matthew 05:23

Word Data:

- Strong's: H801, H817, H819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H4635, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8573, H8641, G266, G334, G1049, G1435, G1494, G2378, G2380, G3646, G4376, G5485

Forms Found in the English ULB:

burn ... sacrifices, offer, offered, offering, offerings, sacrifice, sacrificed, sacrifices, sacrificing

sanctuary

Definition:

The term "sanctuary" literally means "holy place" and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term "sanctuary" was often used to refer to the tabernacle or temple building where the "holy place" and "most holy place" were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.

- He also called himself a "sanctuary" or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of "holy place" or "place that is set apart."
- Depending on the context, the term "sanctuary" could be translated as "holy place" or "sacred building" or "God's holy dwelling place" or "holy place of protection" or "sacred place of safety."
- The phrase "shekel of the sanctuary" could be translated as "kind of shekel given for the tabernacle" or "shekel used in paying the tax to take care of the temple."
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, set apart, tabernacle, tax, temple,)

Bible References:

- Amos 07:13
- Exodus 25:3-7
- Ezekiel 25:03
- Hebrews 08:1-2
- Luke 11:49-51
- Numbers 18:01
- Psalms 078:69

Word Data:

- Strong's: H4720, H6944, G39, G3485

Forms Found in the English ULB:

sanctuaries, sanctuary, sanctuary's

sandal

Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

- Acts 07:33
- Deuteronomy 25:10
- John 01:27
- Joshua 05:15
- Mark 06:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G4547, G5266

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Forms Found in the English ULB:

sandal, sandals

save

Related Ideas:

make well, preserve, safe, salvation

Definition:

The term "save" refers to keeping someone from experiencing something bad or harmful. To "be safe" means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been "saved," then God, through Jesus' death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term "salvation" refers to being saved or rescued from evil and danger.

- In the Bible, "salvation" usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate "save" could include "deliver" or "keep from harm" or "take out of harm's way" or "keep from dying."
- In the expression "whoever would save his life," the term "save" could also be translated as "preserve" or "protect."
- The term "safe" could be translated as "protected from danger" or "in a place where nothing can harm."
- The term "salvation" could also be translated using words related to "save" or "rescue," as in "God's saving people (from being punished for their sins)" or "God's rescuing his people (from their enemies)."
- "God is my salvation" could be translated as "God is the one who saves me."
- "You will draw water from the wells of salvation" could be translated as "You will be refreshed as with water because God is rescuing you."

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 080:03
- Jeremiah 16:19-21
- Micah 06:3-5
- Luke 02:30
- Luke 08:36-37
- Acts 04:12
- Acts 28:28

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- Acts 02:21
- Romans 01:16
- Romans 10:10
- Ephesians 06:17
- Philippians 01:28
- 1 Timothy 01:15-17
- Revelation 19:1-2

Word Data:

- Strong's: H983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4581, H4931, H5337, H5338, H5756, H6308, H6403, H7682, H7965, H8104, H8199, H8668, G803, G804, G1295, G1508, G1515, G4982, G4991, G4992, G5198

Forms Found in the English ULB:

be made well, brought safely, brought safely through, place of safety, preserve, safe, safely, safety, salvation, save, saved, saves, saving

scribe

Related Ideas:

clerk, scholar

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was "expert in Jewish law."

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated "scribes" was also translated as "teachers of the Law."
- In the New Testament, scribes were usually part of the religious group called the "Pharisees," and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 04:05
- Luke 07:29-30
- Luke 20:47
- Mark 01:22
- Mark 02:16
- Matthew 05:19-20
- Matthew 07:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong's: H5608, H5613, H7083, G1122

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Forms Found in the English ULB:

clerk, scholar, scribe, scribes

seal

Related Ideas:

signet, signet ring, unsealed

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.
- A "signet" is a small object with letters or designs carved into it. A person could use it to mark a wax seal in order to show that he was the one who closed the seal.
- A "signet ring" is a ring with a signet on it.
- Something that is "unsealed" has not been sealed.

(See also: Holy Spirit, tomb)

Picture of a Sealed scroll:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/s/Sealedscroll.png" >

Bible References:

- Exodus 02:03
- Isaiah 29:11
- John 06:27
- Matthew 27:66
- Revelation 05:02

Word Data:

- Strong's: H2368, H2560, H2856, H2857, H2858, H5640, G2696, G4972, G4973

Forms Found in the English ULB:

seal, sealed, sealing, seals, signet, signet ring, unsealed

seed

Related Words:

semen

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Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term "seed" is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called "semen."
- Related to this, "seed" is also used to refer to a person's offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people's hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term "seed" to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for "seed" that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God's Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of seed. Some languages may have a word that means "children and grandchildren."
- For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people.

(See also: descendant, offspring)

Bible References:

- 1 Kings 18:32
- Genesis 01:11
- Jeremiah 02:21
- Matthew 13:08

Word Data:

- Strong's: H2232, H2233, H3610, H6507, G2848, G4687, G4690, G4701, G4703

Forms Found in the English ULB:

seed, seeds, semen

seek

Related Ideas:

go to find, look out for, search, try

Definition:

The term "seek" means to look for something or someone. The past tense is "sought." It can also mean "try hard" or "make an effort" to do something.

- To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.
- To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
- To "seek protection" means to "try to find a person or place that will protect you from danger."

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- To "seek justice" means to "make an effort to see that people are treated justly or fairly."
- To "seek the truth" means to "make an effort to find out what the truth is."
- To "search out" something is to look for the truth about that thing.
- To "seek favor" means to "try to get favor" or to "do things to cause someone to help you."
- To "charge someone for something" is to hold that person responsible for the damage that person has done.

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:06
- Luke 11:09
- Psalms 027:08

Word Data:

- Strong's: H579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H2713, H3289, H7125, H7592, H7760, H7836, H8446, G327, G1567, G1934, G2045, G2052, G2212, G3987, G4648

Forms Found in the English ULB:

diligently seek, go to find, look out for, looked for, looking for, looks for, search, search carefully, search for, searched, searched for, searched out, searches ... out, searches for, searching, searching for, seek, seek ... out, seeking, seeks, sought, tried, try, trying

seize

Related Ideas:

seizure

Definition:

The term "seize" means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being "seized with fear." This means that the person was suddenly "overcome by fear." If a person was "seized with fear" it could also be stated that the person "suddenly became very afraid."
- In the context of labor pains that "seize" a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains "overcome" or "suddenly come upon" the woman.
- This term could also be translated as "take control of" or "suddenly take" or "grab."
- The expression "seized and slept with her" could be translated as "forced himself on her" or "violated her" or "raped her." Make sure the translation of this concept is acceptable.
- The term "seizure" refers to the action of taking someone or something by force.

Bible References:

- Acts 16:19-21
- Exodus 15:14

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- John 10:37-39
- Luke 08:29
- Matthew 26:48

Word Data:

- Strong's: H270, H1204, H1497, H1589, H2254, H2388, H2488, H3027, H3423, H3680, G3860, H3920, H3947, H4672, H4685, H5337, H5367, H5375, H5860, H5927, H7760, H8610, G724, G726, G1949, G2638, G2666, G2902, G2983, G3346, G4023, G4084, G4815, G4884, G4912

Forms Found in the English ULB:

seize, seized, seizes, seizing, seizure

send

Definition:

To "send" is to cause someone or something to go somewhere. To "send out" someone is to tell that person to go on an errand or a mission.

- Often a person who is "sent out" has been appointed to do a specific task.
- Phrases like "send rain" or "send disaster" mean to "cause rain to come" or "cause a disaster to come." This type of expression is usually used in reference to God causing these things to happen.
- The term "send" is also used in expressions such as "send word" or "send a message," which means to give someone a message to tell someone else.
- To "send" someone "with" something can mean to "give" that thing "to" someone else, usually moving it some distance in order for the person to receive it.
- To "send someone on his way" or "help someone on his way" is to give him what he needs for his journey.
- Jesus frequently used the phrase "the one who sent me" to refer to God the Father, who "sent" him to earth to redeem and save people. This could also be translated as "the one who commissioned me."

(See also: appoint, redeem)

Bible References:

- Acts 07:33-34
- Acts 08:14-17
- John 20:21-23
- Matthew 09:37-38
- Matthew 10:05
- Matthew 10:40
- Matthew 21:1-3

Word Data:

- Strong's: H1540, H1980, H2199, H2904, H3318, H3474, H4916, H4917, H5130, H5375, H5414, H5674, H6963, H7368, H7964, H7971, H7972, H7993, H8421, H8446, G782, G375, G630, G649, G652, G1026, G1544, G1599, G1821, G3333, G3343, G3936, G3992, G4311, G4341, G4369, G4842, G4882

Forms Found in the English ULB:

send, send ... away, send ... on ... way, send out, sending, sending out, sends, sends out, sent, sent ... away, sent out

serpent

Related Ideas:

adder, asp, snake, viper

Definitions:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term "serpent" usually refers to a large snake. The terms "viper," "adder," and "asp" refer to types of snakes that have venom which they uses to poison their prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders "offspring of vipers" because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(See also: curse, deceive, disobey, Eden, evil, offspring, prey, Satan, sin, tempt)

Bible References:

- Genesis 03:03
- Genesis 03:4-6
- Genesis 03:12-13
- Mark 16:17-18
- Matthew 03:07
- Matthew 23:33

Word Data:

- Strong's: H660, H2119, H5175, H6620, H6848, H8314, H8577, G2191, G2062, G3789

Forms Found in the English ULB:

adder, adders, asp, asps, serpent, serpent's, serpents, snake, snakes, viper, viper's, vipers

servant

Related Ideas:

assistant, attendant, hired worker, maidservant, office, serve, service

Definition:

The word "servant" refers to a person who works for another person, either by choice or by force. Some servants were slaves, and the surrounding text usually makes it clear whether or not a particular servant was a slave. In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and

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slaves were an important part of their master's household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.

- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household.
- In ancient times, some people became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase "I am your servant" was used as a sign of respect and service to a person of higher rank, such as a king. It did not mean that the person speaking was an actual servant.
- In the Old Testament, God's prophets and other people who worshiped God were often referred to as his "servants."
- In the New Testament, people who obeyed God through faith in Christ were often called his "servants."
- Christians are also called "slaves to righteousness," which is a metaphor that compares the commitment to obey God to a slave's commitment to obey his master.

The word "serve" means to do things to help other people. It can also mean to "worship."

- In the context of a person serving guests, this term means "care for" or "serve food to" or "provide food for." When Jesus told the disciples to "serve" the fish to the people, this could be translated as, "distribute" or "hand out" or "give."
- To "serve God" can be translated as to "worship and obey God" or to "do the work that God has commanded."
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to "serve" the old covenant. This refers to obeying the laws of Moses. Now they "serve" the new covenant. That is, because of Jesus' sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.

The word "service" refers to the work that a servant does. It may also refer to worship.

The word "office" refers to the position or job that a servant has.

(See also: commit, enslave, household, lord, obey, righteous, covenant, law)

Bible References

- Acts 04:29-31
- Acts 10:7-8
- Colossians 01:7-8
- Colossians 03:22-25
- Genesis 21:10-11
- Luke 12:47-48
- Mark 09:33-35
- Matthew 10:24-25
- Matthew 13:27-28
- 2 Timothy 02:3-5
- Acts 06:2-4
- Genesis 25:23
- Luke 04:8
- Luke 12:37-38
- Luke 22:26-27
- Mark 08:7-10
- Matthew 04:10-11
- Matthew 06:24

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Word Data:

- Strong's: H327, H519, H519, H4931, H5288, H5647, H5649, H5650, H5656, H5657, H5659, H5673, H6402, H6635, H7916, H8120, H8198, H8278, H8334, H8335, G1199, G1247, G1248, G1249, G1397, G1398, G1401, G1402, G2038, G2322, G2324, G2615, G2999, G3000, G3008, G3009, G3010, G3011, G3407, G3411, G3610, G3814, G3816, G4342, G5256, G5257

Forms Found in the English ULB:

female servant, female servants, hired servant, hired servants, hired worker, maidservants, male servant, male servants, office, offices, one who serves, servant, servant girl, servant girls, servant's, servants, servants', serve, served, serves, service, services, serving

sexual immorality

Related Ideas:

fornicate, fornication, immoral

Definition:

The term "sexual immorality" refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God's plan. Older English Bible versions call this "fornication."

- This term can refer to any kind of sexual activity that is against God's will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person's spouse.
- Another type of sexual immorality is "prostitution," which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel's unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term "sexual immorality" could be translated as "immorality" as long as the correct meaning of the term is understood.
- Other ways to translate this term could include "wrong sexual acts" or "sex outside of marriage."
- This term should be translated in a different way from the term "adultery."
- The translation of this term's figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 03:5-8
- Ephesians 05:03
- Genesis 38:24-26
- Hosea 04:13-14
- Matthew 05:31-32
- Matthew 19:7-9

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Word Data:

- Strong's: H2181, H8457, G1608, G4202, G4203

Forms Found in the English ULB:

fornicate, fornicates, fornication, fornications, immoral, immorality, sexual immorality

shadow

Related Ideas:

overshadow, shade

Definition:

The word "shadow" literally refers to the darkness that is caused by an object blocking the light. The shadow has a shape similar to the shape of the object that blocks the light.

- The word "overshadow" means to block the light from above and cause a shadow to appear on something.
- The word "shade" means a dark area where the sunlight is blocked, perhaps by a cloud or a trees.

The word "shadow" also has several figurative meanings.

- The "shadow of death" means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes "shadow" is used as another word for "darkness."
- The Bible talks about being hidden or protected in the shadow of God's wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate "shadow" in these contexts could include "shade" or "safety" or "protection."
- It is best to translate "shadow" literally using the local term that is used to refer to an actual shadow.

(See also: darkness, light)

Bible References:

- 2 Kings 20:09
- Genesis 19:08
- Isaiah 30:02
- Jeremiah 06:04
- Psalms 017:08

Word Data:

- Strong's: H2927, H6738, H6751, H6752, H6754, H6757, G644, G1982, G2683, G4639

Forms Found in the English ULB:

overshadow, overshadowed, shade, shadow, shadows

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shame

Related Ideas:

ashamed, shameful, shameless, unashamed

Definition:

The term "shame" refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is "shameful" is "improper" or "dishonorable."
- The term "ashamed" describes how a person feels when he has done something shameful.
- The phrase "put to shame" means to cause someone to feel ashamed. It might be expose their sin or by defeating them.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent by exposing that person's sin and causing him to be humiliated.
- A person that is "unashamed" does not feel shame.
- A person is "shameless" if he does something shameful but does not feel ashamed.
- A "shameless act" is something a person should feel ashamed about doing, but he does not feel ashamed.

Sometimes the word "shame" is used figuratively to refer to a person's nakedness or private parts.

(See also: false god, humble, humiliate, Isaiah, repent, sin, worship)

Bible References:

- 1 Peter 03:15-17
- 2 Kings 02:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 08:38
- Mark 12:4-5

Word Data:

- Strong's: H937, H954, H955, H1317, H1322, H5949, H2616, H2659, H2781, H3001, H3637, H3639, H3640, H7022, H7036, H8103, G149, G152, G153, G422, G808, G818, G819, G821, G1788, G1791, G1870, G2617, G3681, G3856, G5195

Forms Found in the English ULB:

ashamed, make ... ashamed, put ... to shame, shame, shamed, shameful, shamefully, shameless, shamelessly, shames, unashamed

sheep

Related Ideas:

ewe, ram, sheepfold, sheepshearer, sheepskin

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Definition:

A "sheep" is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a "ram." A female sheep is called a "ewe." The plural of "sheep" is also "sheep."

- A baby sheep is called a "lamb."
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.
- A "sheepfold" is a place where sheep are kept safe. It has a fence or wall around it to keep the sheep from wandering out and to keep dangerous animals from getting in.
- A "sheepshearer" is a person who cuts the wool of sheep.

(See also: Israel, lamb, sacrifice, shepherd)

Bible References:

- Acts 08:32
- Genesis 30:32
- John 02:14
- Luke 15:05
- Mark 06:34
- Matthew 09:36
- Matthew 10:06
- Matthew 12:12
- Matthew 25:33

Word Data:

- Strong's: H352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7716, G4165, G4262, G4263

Forms Found in the English ULB:

ewe, ewes, ram, ram's, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

shepherd

Definition:

- A shepherd is a person who takes care of sheep. The verb to "shepherd" means to protect the sheep and provide them with food and water.
- Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.
- This term is often used metaphorically in the Bible to refer to taking care of people's spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.
- In the Old Testament, God was called the "shepherd" of his people because he took care of all their needs and protected them. He also led and guided them.
- David was a shepherd who looked after sheep. God made David king over Israel to take care of the people of Israel in some ways like a shepherd takes care of sheep.

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- In the New Testament, Jesus called himself the "good shepherd." The apostle Peter also referred to Jesus as "the Chief Shepherd" over the Church.
- Also, in the New Testament, the term "shepherd" was used to refer to a person who was a spiritual leader over other believers. The word translated as "pastor" is the same word that is translated as "shepherd." The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action "shepherd" could be translated as "take care of sheep" or "watch over sheep."
- The person "shepherd" could be translated as "person who takes care of sheep" or "sheep tender" or "sheep caregiver."
- When used as a metaphor, different ways to translate this term could include "spiritual shepherd" or "spiritual leader" or "one who is like a shepherd" or "one who cares for his people like a shepherd cares for his sheep" or "one who leads his people like a shepherd guides his sheep" or "one who takes care of God's sheep."
- In some contexts, "shepherd" could be translated as "leader" or "guide" or "caregiver."
- The spiritual expression to "shepherd" could be translated as to "take care of" or to "spiritually nourish" or to "guide and teach" or to "lead and take care of (like a shepherd cares for sheep)."
- In figurative uses, it is best to use or include the literal word for "shepherd" in the translation of this term.

(See also: believe, Canaan, church, Moses, pastor, sheep, spirit)

Bible References:

- Genesis 49:24
- Luke 02:09
- Mark 06:34
- Mark 14:26-27
- Matthew 02:06
- Matthew 09:36
- Matthew 25:32
- Matthew 26:31

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

Forms Found in the English ULB:

chief shepherd, herdsman, herdsmen, keeper, shepherd, shepherd's, shepherded, shepherding, shepherds

sign

Related Ideas:

demonstration, evidence, mark, marker, omen, proof, remind, reminder, signal

Definition:

A sign is an object, event, or action that communicates a special meaning.

- "Reminders" are signs that "remind" people by helping them remember something, often something that was promised:

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- The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.
- God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
- An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
- Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
- The miracles performed by the prophets and apostles were signs that proved they were speaking God's message.
- The miracles that Jesus performed were signs that proved he was truly the Messiah.
- A "signal flag" is a flag that a king would raise as a sign so that people could see it and come to him or go into battle.
- An "omen" is an event that people think tells that something else will happen in the future.

Translation Suggestions:

- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 02:18-19
- Exodus 04:8-9
- Exodus 31:12-15
- Genesis 01:14
- Genesis 09:12
- John 02:18
- Luke 02:12
- Mark 08:12
- Psalms 089:5-6

Word Data:

- Strong's: H226, H852, H926, H2368, H2865, H3824, H4150, H4159, H4864, H5162, H5251, H5824, H5953, H6161, H6725, H6734, H7560, H7725, H8074, H8540, G364, G1271, G1382, G1730, G1732, G1770, G1839, G2298, G4102, G4592, G4953, G4973, G5059, H5172, G5280, G5480, G5590

Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

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silver

Related Ideas:

money

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple.The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 02:36
- 2 Kings 25:13-15
- Acts 03:06
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G693, G694, G695, G696, G1406

Forms Found in the English ULB:

money, silver

sin

Related Ideas:

sinful, sinner

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that that controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.

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- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should.
- The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing."
- To "sin" could also be translated as to "disobey God" or to "do wrong."
- Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebelling against God."
- Depending on the context the term "sinner" could be translated with a word or phrase that means, "person who sins" or "person who does wrong things" or "person who disobeys God" or "person who disobeys the law."
- The term "sinners" could be translated by a word or phrase that means "very sinful people" or "people considered to be very sinful" or "immoral people."
- Ways to translate "tax collectors and sinners" could include "people who collect money for the government, and other very sinful people" or "very sinful people, including (even) tax collectors."
- In expressions like "slaves to sin" or "ruled by sin," the term "sin" could be translated as "disobedience" or "evil desires and actions."
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don't see or know about.
- The term "sin" should be general, and different from the terms for "wickedness" and "evil."

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 09:1-3
- 1 John 01:10
- 1 John 02:02
- 2 Samuel 07:12-14
- Acts 03:19
- Daniel 09:24
- Genesis 04:07
- Hebrews 12:02
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 04:14
- Luke 15:18
- Matthew 12:31
- Romans 06:23
- Romans 08:04

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H6588, H7683, H7686, G93, G264, G265, G266, G268, G361, G3781, G3900, G4258

Forms Found in the English ULB:

sin, sinful, sinned, sinner, sinners, sinning, sins

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sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or wife.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: brother in Christ, spirit)

Bible References:

- 1 Chronicles 02:16-17
- Deuteronomy 27:22
- Philemon 01:02
- Romans 16:01

Word Data:

- Strong's: H269, G27, G79

Forms Found in the English ULB:

sister, sister's, sisters, sisters'

slander

Related Ideas:

slanderer, slanderous, speak evil about

Definition:

Slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To "slander" could be translated as to "speak against" or to "spread an evil report" or to "defame."
- The word "slanderer" could also be translated as "tale-bearer."

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(See also: blasphemy)

Bible References:

- 1 Corinthians 04:13
- 1 Timothy 03:11
- 2 Corinthians 06:8-10
- Mark 07:20-23

Word Data:

- Strong's: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G987, G988, G1228, G1426, G2635, G2636, G2637, G3059, G3060

Forms Found in the English ULB:

slander, slandered, slanderer, slanderers, slandering, slanderous, slanders, speak evil about, spoken of as evil

snow

Definitions:

The term "snow" refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus' clothing and hair were described as being "white as snow."
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our "sins will be as white as snow" means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as "frozen rain" or "flakes of ice" or "frozen flakes."
- "Snow water" refers to the water that comes from melted snow.

(See also: Lebanon, pure)

Bible References:

- Exodus 04:06
- Job 37:4-6
- Matthew 28:03
- Psalms 147:16
- Revelation 01:14

Word Data:

- Strong's: H7949, H7950, H8517, G5510

Forms Found in the English ULB:

snow, snowed, snowing

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son

Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

- "Son" was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term "son" can also be used as a polite form of address to a boy or man who is younger than the speaker.
- Sometimes "sons of God" was used in the New Testament to refer to believers in Christ.
- God called Israel his "firstborn son." This refers to God's choosing of the nation of Israel to be his special people. It is through them that God's message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase "son of" often has the figurative meaning "person having the characteristics of." Examples of this include "sons of the light," "sons of disobedience," "a son of peace," and "sons of thunder."
- The phrase "son of" is also used to tell who a person's father is. This phrase is used in genealogies and many other places.
- Using "son of" to give the name of the father frequently helps distinguish people who have the same name. For example, "Azariah son of Zadok" and "Azariah son of Nathan" in 1 Kings 4, and "Azariah son of Amaziah" in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate "son" by the literal term in the language that is used to refer to a son.
- When translating the term "Son of God," the project language's common term for "son" should be used.
- When used to refer to a descendant rather than a direct son, the term "descendant" could be used, as in referring to Jesus as the "descendant of David" or in genealogies where sometimes "son" referred to a male descendant who was not an actual son.
- Sometimes "sons" can be translated as "children," when both males and females are being referred to. For example, "sons of God" could be translated as "children of God" since this expression also includes girls and women.
- The figurative expression "son of" could also be translated as "someone who has the characteristics of" or "someone who is like" or "someone who has" or "someone who acts like."

(See also: Azariah, descendant, ancestor, firstborn, Son of God, sons of God)

Bible References:

- 1 Chronicles 18:15
- 1 Kings 13:02
- 1 Thessalonians 05:05
- Galatians 04:07
- Hosea 11:01
- Isaiah 09:06
- Matthew 03:17
- Matthew 05:09
- Matthew 08:12
- Nehemiah 10:28

Word Data:

- Strong's: H1060, H1121, H1123, H1247, H1248, H3173, H3206, H3211, H5209, H5220, G3816, G5043, G5207

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Forms Found in the English ULB:

son, son's, sons

sons of God

Related Ideas:

children of God

Definition:

The term "sons of God" is a figurative expression that has several possible meanings.

- In the New Testament, the term "sons of God" refers to all believers in Jesus and is often translated as "children of God" since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term "sons of God" that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title "Son of God" is a different term: it refers to Jesus, who is God's only Son.

Translation Suggestions:

- When "sons of God" refers to believers in Jesus, it could be translated as "children of God."
- In Genesis 6:2 and 4 ways to translate "sons of God" could include "angels," "spirit beings," "supernatural creatures," or "demons."
- Also see the link for "son."

(See also: angel, demon, son, Son of God, ruler, spirit)

Bible References:

- Genesis 06:02
- Genesis 06:4
- Job 01:06
- Romans 08:14

Word Data:

- Strong's: H430, H1121, G5207, G5043

Forms Found in the English ULB:

children of God, sons of ... God

soul

Related Ideas:

person

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Definition:

The soul is the inner, invisible part of a person. It refers to the non-physical part of a person. It is the part of a person that continues living after the body dies.

- The terms "soul" and "spirit" may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word "soul" is sometimes used figuratively to refer to the whole person. For example, "the soul who sins" means "the person who sins" and "my soul is tired" means,"I am tired."

Translation Suggestions:

- The term "soul" could also be translated as "inner self" or "inner person."
- In some contexts, "my soul" could be translated as "I" or "me."
- Usually the phrase "the soul" can be translated as "the person" or "he" or "him," depending on the context.
- Some languages might only have one word for the concepts "soul" and "spirit."
- In Hebrews 4:12, the figurative phrase "dividing soul and spirit" could mean "deeply discerning or exposing the inner person."

(See also: spirit)

Bible References:

- 2 Peter 02:08
- Acts 02:27-28
- Acts 02:41
- Genesis 49:06
- Isaiah 53:10-11
- James 01:21
- Jeremiah 06:16-19
- Jonah 02:7-8
- Luke 01:47
- Matthew 22:37
- Psalms 019:07
- Revelation 20:4

Word Data:

- Strong's: H5315, G5590

Forms Found in the English ULB:

person, persons, soul, souls

sow

Related Ideas:

plant, plantation, transplanted

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Definition:

A "plant" is generally something that grows and is attached to the ground. To "plant" something is to put it in the ground so that it can grow. To "sow" is to scatter seeds on the ground so they can go into the ground and grow. A "sower" is a person who sows seeds.

- Sometimes people plant seeds or plants by making holes in the soil and placing seeds or a plant in each hole.
- When someone plants seeds by sowing, he takes handfuls of seeds and scatters them on the ground.
- The term "sow" can be used figuratively, as in "a person will reap what he sows." This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result.
- A "plantation" is a large field where people plant crops.
- To "transplant" something is to move it from one place and plant it in another place.

Translations Suggestions

- The term "sow" could be translated as "plant" if that word can include planting seeds by scattering them.
- The term "sower" could be translated as "planter" or "farmer" or "person who scatters seeds."
- The expression "a person reaps what he sows" could be translated as "just as a certain kind of seed produces a certain kind of plant, a person's good actions bring good results and a person's evil actions bring evil results."

(See also: evil, good, reap)

Bible References:

- Galatians 06:08
- Luke 08:05
- Matthew 06:25-26
- Matthew 13:04
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H3759, H4218, H4302, H5193, H7971, H8362, G4687, G4703, G5452

Forms Found in the English ULB:

place ... planted, plant, plantation, planted, planting, plants, replanted, sow, sowed, sowing, sown, sows, transplanted

spirit

Related Ideas:

ghost, spiritual

Definition:

The term "spirit" refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. "Spirit" can also refer to an attitude or emotional state.

- The term "spirit" can refer to a being that does not have a physical body, especially an evil spirit.
- A person's spirit is the part of him that can know God and believe in him.

- In general, the term "spiritual" describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, "spiritual food" refers to God's teachings, which give nourishment to a person's spirit, and "spiritual wisdom" refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings, who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah."
- Examples of "spirit" as an attitude or emotion would include "spirit of fear" and "spirit of jealousy."

Translation Suggestions:

- Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being."
- In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being."
- Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved."
- The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by."
- Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world."
- The figurative expression "spiritual milk" could also be translated as "basic teachings from God" or "God's teachings that nourish the spirit (like milk does)."
- The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit."
- The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives

(See also: angel, demon, Holy Spirit, soul, divination)

Bible References:

- 1 Corinthians 05:05
- 1 John 04:03
- 1 Thessalonians 05:23
- Acts 05:09
- Colossians 01:09
- Ephesians 04:23
- Genesis 07:21-22
- Isaiah 04:04
- Mark 01:23-26
- Matthew 26:41
- Philippians 01:27

Word Data:

- Strong's: H178, H5397, H7307, H7308, G4151, G4152, G4153, G4861, G5326, G5427

Forms Found in the English ULB:

ghost, spirit, spirits, spiritual, spiritually

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staff

Related Ideas:

club, walking stick

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.
- A club is a thick, heavy stick used as a weapon to beat people.

(See also: Pharaoh, power, sheep, shepherd)

Bible References:

- Exodus 04:1-3
- Exodus 07:09
- Luke 09:03
- Mark 06:7-9
- Matthew 10:8-10
- Matthew 27:29

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6418, H7626, G2563, G3586, G4464

Forms Found in the English ULB:

clubs, staff, staffs, walking stick, walking sticks

stone

Definition:

A stone is a small rock. To "stone" someone is to throw stones and larger rocks at that person with the intention of killing him. A "stoning" is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 07:57-58
- Acts 07:59-60

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- Acts 14:05
- Acts 14:19-20
- John 08:4-6
- Luke 13:34
- Luke 20:06
- Matthew 23:37-39

Word Data:

- Strong's: H68, H69, H1382, H1496, H1530, H2106, H2672, H4676, H4678, H5619, H6443, H6697, H6872, H7275, H7671, G2642, G2991, G3034, G3035, G3036, G3037, G4348, G5586

Forms Found in the English ULB:

stone, stoned, stones, stoning

storehouse

Related Ideas:

barn, storage, store cities, storerooms, treasure, treasury

Definition:

A "storehouse" is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a "storehouse" was usually used to store extra grain and other food to be used later when there was a famine.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- The term "storehouse" can also be used figuratively to refer to all the good things that God wants to give to his people.
- Other ways to translate "storehouse" could include "a building for storing grain" or "place for keeping food" or "room for keeping valuable things safe."
- A "treasure" is a very valuable object.
- A "treasury" is can be a place where treasures are stored, but it is more often a place where officials store money.

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 03:17
- Matthew 03:12
- Psalms 033:07

Word Data:

- Strong's: H214, H618, H624, H1004, H4035, H4200, H4543, G596

Forms Found in the English ULB:

barn, barns, storage, store cities, storehouse, storehouses, storerooms, treasure, treasures, treasuries, treasury

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stumble

Related Ideas:

reel

Definition:

The term "stumble" means "almost fall" when walking or running. Usually it involves tripping over something.

- Figuratively, to "stumble" can mean to "sin" or to "falter" in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.
- "Stumble" can also be used figuratively to mean "sin" or "stop believing.""
- The word "reel" means to lose one's balance and have trouble walking.

Translation Suggestions

- In contexts where the term "stumble" means to physically trip over something, it should be translated with a term that means "almost fall" or "trip over."
- When stumble is used figuratively it could also be translated as "become weak" or "stumble by sinning" or "stumble by not believing."
- The phrase "made to stumble" could be translated as "caused to become weak" or "caused to falter."

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 02:08
- Hosea 04:05
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:08

Word Data:

- Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G679, G4348, G4350, G4417, G4624, G4625

Forms Found in the English ULB:

causes ... to stumble, reeling, stumble, stumbled, stumbles, stumbling

stumbling block

Related Ideas:

occasion for stumbling, stone of stumbling

Definition:

The term "stumbling block" or "stone of stumbling" refers to a physical object that causes a person to trip and fall.

- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a "stumbling block" or "stone of stumbling" can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.

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- Often it is sin that is like a stumbling block to oneself or to others.
- Sometimes God places a stumbling block in the way of people who are rebelling against him.

Translation Suggestions:

- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
- This term could also be translated as "stone that causes stumbling" or "something that causes someone to not believe" or "obstacle that causes doubt" or "obstacle to faith" or "something that causes someone to sin."

(See also: stumble, sin)

Bible References:

- 1 Corinthians 01:23
- Galatians 05:11
- Matthew 05:29-30
- Matthew 16:23
- Romans 09:33

Word Data:

- Strong's: H4383, H6697, G3037, G4349, G4625

Forms Found in the English ULB:

occasion for stumbling, stone of stumbling, stumbling block, stumbling blocks

subject

Related Ideas:

force to become slaves, subdue, subject, subjection

Definitions:

A person is the "subject" of another person if the second person rules over the first. To "be subject to" is to "obey" or to "submit to the authority of."

- The phrase "put in subjection to" refers to causing people to be under the authority of a leader or ruler.
- To "subject someone to something" means to cause that person to experience something negative, such as punishment.
- Sometimes the term "subject" is used to refer to being the topic or focus of something, such as in, "you will be the subject of ridicule."
- The phrase "be subject to" means the same as "be submissive to" or "submit to."

(See also: submit)

Bible References:

- 1 Corinthians 02:14-16
- 1 Kings 04:06
- 1 Peter 02:18-20
- Hebrews 02:05
- Proverbs 12:23-24

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Word Data:

- Strong's: H1697, H3533, H3665, H4522, H5647, H5927, H8214, G350, G1396, G1777, G4029, G5293

Forms Found in the English ULB:

are subjected, be subject to, be subjected, forced to become slaves, in subjection to, not subjected, subdue, subdued, subject, subject to, subjected, subjection, subjects, was subjected, were subjected

suffer

Related Ideas:

misery

Definition:

The terms "suffer" and "suffering" refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- 'Misery' is what a person feels when they suffer.

Translation Suggestions:

- The term "suffer" can be translated as "feel pain" or "endure difficulty" or "experience hardships" or "go through difficult and painful experiences."
- Depending on the context, "suffering" could be translated as "extremely difficult circumstances" or "severe hardships" or "experiencing hardship" or "time of painful experiences."
- The phrase "suffer thirst" could be translated as "experience thirst" or "suffer with thirst."
- To "suffer violence" could also be translated as "undergo violence" or "be harmed by violent acts."

Bible References:

- 1 Thessalonians 02:14-16
- 2 Thessalonians 01:3-5
- 2 Timothy 01:08
- Acts 07:11-13
- Isaiah 53:11
- Jeremiah 06:6-8
- Matthew 16:21
- Psalms 022:24
- Revelation 01:09
- Romans 05:3-5

Word Data:

- Strong's: H816, H943, H1741, H1934, H4531, G4912, H5142, H5375, H5999, H6001, H6031, H6040, H6041, H6090, H6770, H6869, H6887, H7489, H7661, G91, G941, G971, G2210, G2346, G2347, G2552, G2553, G2561, G3804, G3958, G4310, G4778, G4777, G4841, G5004

Forms Found in the English ULB:

miseries, suffer, suffered, suffering, sufferings, suffers

sword

Related Ideas:

dagger, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword’s blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.
- A "dagger" is a short sword used to stab people who are close by.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain.
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:02
- Genesis 27:40
- Genesis 34:25
- Luke 02:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 01:16

Word Data:

- Strong's: H19, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Forms Found in the English ULB:

dagger, sword, swords, swordsmen

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synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: heal, Jerusalem, Jew, pray, temple, word of God, worship)

Bible References:

- Acts 06:09
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 06:59
- Luke 04:14
- Matthew 06:1-2
- Matthew 09:35-36
- Matthew 13:54

Word Data:

- Strong's: G656, G752, G4864

Forms Found in the English ULB:

synagogue, synagogues

tax

Related Ideas:

tax collector, taxation, taxpayers, toll

Definition:

The terms "tax" and "taxes" refer to money or goods that people pay to a government that is in authority over them. A "tax collector" was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term "tax" could also be translated as, "required payment" or "government money" or "temple money," depending on the context.

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- To "pay taxes" could also be translated as to "pay money to the government" or "receive money for the government" or "make the required payment." To "collect taxes" could be translated as to "receive money for the government.
- A "tax collector" is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, "tax collectors and sinners" was a common expression in the New Testament, showing how much the Jews despised tax collectors.
- A "toll" is a tax for using a road or a tax on things that people by or sell.

(See also: Jew, Rome, sin)

Bible References

- Luke 20:21-22
- Mark 02:13-14
- Matthew 09:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 03:12-13
- Luke 05:27-28
- Matthew 05:46-48
- Matthew 09:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Word Data:

- Strong's: H1093, H1983, H2670, H4060, H4371, H4522, H4864, H5065, H5674, H6186, G1323, G2778, G5057, G5058, G5411

Forms Found in the English ULB:

tax, tax collector, tax collectors, taxation, taxed, taxes, taxing, taxpayers, toll, tolls

teach

Related Ideas:

educated, teaching, untaught

Definition:

To "teach" someone is to tell him something he doesn't already know. It can also mean to "provide information" in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person's "teaching" is or his "teachings" are what he has taught.

- A "teacher" is someone who teaches. The past action of "teach" is "taught."
- When Jesus was teaching, he was explaining things about God and his kingdom.

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- Jesus' disciples called him "Teacher" as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The phrase "what you have been taught" could also be translated as, "what these people have taught you" or "what God has taught you," depending on the context.
- Other ways to translate "teach" could include "tell" or "explain" or "instruct."
- Often this term can be translated as "teaching people about God."
- A person who is "educated" has been taught formally.
- A person who is "untaught" has not been taught.
- A "teaching" is the information that someone teaches.

(See also: instruct, teacher, word of God)

Bible References:

- 1 Timothy 01:03
- Acts 02:40-42
- John 07:14
- Luke 04:31
- Matthew 04:23
- Psalms 032:08

Word Data:

- Strong's: H502, H995, H2094, H2449, H2596, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, H8451, G1317, G1319, G1321, G1322, G2085, G2605, G2727, G2312, G2567, G3811

Forms Found in the English ULB:

educated, taught, teach, teaches, teaching, teachings, untaught

teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word "teacher" is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called "students" or "disciples."
- In some Bible translations, this term is capitalized ("Teacher") when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as "Sir" or "Rabbi" or "Preacher."

(See also: disciple, preach)

Bible References:

- Ecclesiastes 01:12-15
- Ephesians 04:11-13
- Galatians 06:6-8

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- Habakkuk 02:18
- James 03:02
- John 01:37-39
- Luke 06:40
- Matthew 12:38-40

Word Data:

- Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

Forms Found in the English ULB:

teacher, teachers

temple

Related Ideas:

shrine

Definitions:

A temple is a special building in which people worship their god or gods. The most important temple in the Bible was where the Israelites worshiped the true God with prayers and sacrifices. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.
- A "shrine" is a small place where people worship or an object of worship.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 03:02
- Acts 03:08
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 079:1-3

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Word Data:

- Strong's: H1002, H1004, H1964, H1965, G1493, G2411, G3624, G3485

Forms Found in the English ULB:

shrine, shrines, temple, temples

tempt

Related Ideas:

temptation, tempter

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as, "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong.
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, Satan, sin, test)

Bible References:

- 1 Thessalonians 03:4-5
- Hebrews 04:15
- James 01:13
- Luke 04:02
- Luke 11:04
- Matthew 26:41

Word Data:

- Strong's: H4531, H5254, G551, G3985, G3986, G3987

Forms Found in the English ULB:

tempt, temptation, tempted, tempter, tempting

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tent

Related Ideas:

camp, encamp, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constucted from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies."
- To "camp" is to sleep in tents or other temporary shelters.
- To "encamp" is for an army to set up camp near a place they will attack.

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 05:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:09

Word Data:

- Strong's: H167, H168, H2918, H3407, H4908, H6898, G3925, G4633, G4636

Forms Found in the English ULB:

camp, camped, camping, camps, encamp, encamped, encampments, encamps, tent, tentmakers, tents

test

Related Ideas:

put to the test

Definition:

The term "test" refers to a difficult or painful experience that reveals a person's strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people's sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.

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- To "put to the test" can mean, "challenge something or someone to prove its value."
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to "test" could also be translated as, to "challenge" or to "cause to experience difficulties" or to "prove."
- Ways to translate "a test" could be, "a challenge" or "a difficult experience."
- To "put to the test" could be translated as to "test" or to "set up a challenge" or to "force to prove oneself."
- In the context of testing God, this could be translated as, "trying to force God to prove his love."
- In some contexts, when God is not the subject, the term "test" can mean "tempt."

(See also: tempt)

Bible References:

- 1 John 04:01
- 1 Thessalonians 05:21
- Acts 15:10
- Genesis 22:01
- Isaiah 07:13
- James 01:12
- Lamentations 03:40-43
- Malachi 03:10
- Philippians 01:10
- Psalm 026:02

Word Data:

- Strong's: H1305, H2713, H5254, H5713, H5715, H5749, H6030, H8584, G350, G1252, G1263, G1381, G1382, G1598, G1957, G2983, G3140, G3141, G3142, G3143, G3984, G3985, G3986, G4451, G4828

Forms Found in the English ULB:

put ... to the test, test, tested, testing, tests

testimony

Related Ideas:

eyewitness, testify, witness

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

- Often a person "testifies" about something he has experienced directly.
- A witness who gives "false testimony" does not tell the truth about what happened.
- Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

Translating "testify" and "testimony":

- The term "testify" or "give testimony" could also be translated as, "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "tell what happened."
- Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "what has been said."
- The phrase, "as a testimony to them" could be translated as, to "show them what is true" or to "prove to them what is true."
- The phrase, "as a testimony against them" could be translated as, "which will show them their sin" or "exposing their hypocrisy" or "which will prove that they are wrong."
- To "give false testimony" could be translated as "say false things about" or "state things that are not true."

Translating "witness" and "eyewitness":

- The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)."
- Something that is "a witness" could be translated as "guarantee" or "sign of our promise" or "something that testifies that this is true."
- The phrase "you will be my witnesses" could also be translated as "you will tell other people about me" or "you will teach people the truth that I taught you" or "you will tell people what you have seen me do and heard me teach."
- To "witness to" could be translated as to "tell what was seen" or to "testify" or to "state what happened."
- To "witness" something could be translated as to "see something that happens" or to "experience something that happens."

(See also: ark of the covenant, guilt, judge, prophet, true)

Bible References:

- Deuteronomy 31:28
- Micah 06:03
- Matthew 26:60
- Mark 01:44
- John 01:07
- John 03:33
- Acts 04:32-33
- Acts 07:44
- Acts 13:31
- Romans 01:09
- 1 Thessalonians 02:10-12
- 1 Timothy 05:19-20
- 2 Timothy 01:08

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- 2 Peter 01:16-18
- 1 John 05:6-8
- 3 John 01:12
- Revelation 12:11

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H6315, H8584, G267, G1263, G1957, G2649, G3140, G3141, G3142, G3143, G3144, G4828, G4901, G5575, G5576, G5577

Forms Found in the English ULB:

eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses

tetrarch

Definition:

The term "tetrarch" refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

- The title "tetrarch" means "one of four joint rulers."
- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
- The kingdom of of Herod "the Great," who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as "tetrarchs," or "rulers of a fourth."
- Each division had one or more smaller parts called "provinces," such as Galilee or Samaria.
- "Herod the tetrarch" is mentioned several times in the New Testament. He is also known as "Herod Antipas."
- The term "tetrarch" could also be translated as "regional governor" or "provincial ruler" or "ruler" or "governor."

(See also: governor, Herod Antipas, province, Rome, ruler)

Bible References:

- Luke 03:1-2
- Luke 09:07
- Matthew 14:1-2

Word Data:

- Strong's: G5075, G5076

Forms Found in the English ULB:

tetrarch

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the sea

Facts:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by : Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(See also: Israel, people group, prosper)

Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong's: H314, H1419, H3220

Forms Found in the English ULB:

the sea, the Great Sea, the western sea, Mediterranean Sea

the twelve

Related Ideas:

the eleven

Definition:

The term "the twelve" refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called "the eleven."

- Jesus had many other disciples, but the title "the twelve" distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, "the eleven" chose a disciple named Matthias to take Judas' place. Then they were called "the twelve" again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, "the twelve apostles" or "Jesus' twelve closest disciples."
- "The eleven" could also be translated as "Jesus' eleven remaining disciples."
- Some translations may prefer to use a capital letter to show that it was used as a title, as in "the Twelve" and "the Eleven."

(See also: apostle, disciple)

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Bible References:

- 1 Corinthians 15:5-7
- Acts 06:02
- Luke 09:01
- Luke 18:31
- Mark 10:32-34
- Matthew 10:07

Word Data:

- Strong's: G1427, G1733

Forms Found in the English ULB:

the eleven, the twelve

thief

Related Ideas:

bandit, booty, loot, marauding band, plunder, raider, revolutionary, rob, robber, robbery, steal

Definitions:

The term "thief" refers to a person who steals money or property from other people. The plural of "thief" is "thieves." The term "robber" often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan's plan is to try to get God's people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.
- "Marauding bands" and "raiding parties" are large groups people who go from place to place to steal things and cause others harm.
- "Bandits" are thieves who work together.
- "Plunder" and "loot" are words that mean the same thing as "steal." They are used to speak of stealing many things at one time.
- "Raiders" are people who attack others, stealing and destroying property, and often killing and harming the people whose property they are stealing.
- The words "booty," "loot," and "plunder" also refer to the things that are stolen.

(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 03:10
- Luke 12:33
- Mark 14:48

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- Proverbs 06:30
- Revelation 03:03

Word Data:

- Strong's: H957, H962, H1214, H1416, H1497, H1589, H1590, H1980, H4455, H6530, H7703, H7997, G727, G941, G2417, G2812, G3027

Forms Found in the English ULB:

bandits, booty, loot, marauding band, marauding bands, plunder, plundered, plundered things, raiders, raiding parties, raiding party, revolutionary, rob, robbed, robber, robbers, robbery, robbing, robs, steal, stealing, steals, stolen, thief, thieves

thorn

Related Ideas:

thistle, thornbush

Definitions:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A "thorn" is a hard, sharp growth on the branch or stem of a plant. A "thornbush" is a type of small tree or shrub that has many thorns on its branches.
- A "thistle" is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus' head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 06:7-8
- Matthew 13:07
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong's: H329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G173, G174, G4647, G5146

Forms Found in the English ULB:

thistle, thistles, thorn, thorn hedge, thornbush, thornbushes, thorns

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thresh

Related Ideas:

beat out

Definition:

The terms "thresh" and "threshing" refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is "winnowed" to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a "threshing floor" was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A "threshing cart" or "threshing wheel" was sometimes used to crush the grain and help separate it from the straw and chaff.
- A "threshing sledge" or "threshing board" was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.
- To "beat out" is to separate the grain from the straw either by spreading the stalks on the ground and hitting them with a stick or board or by holding the base of a bundle of stalks and hitting the heads on a hard surface.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 03:1-3
- 2 Kings 13:07
- 2 Samuel 24:16
- Daniel 02:35
- Luke 03:17
- Matthew 03:12
- Ruth 03:1-2

Word Data:

- Strong's: H212, H4173, H1637, H1758, H1786, H1869, H2251, H2742, G248

Forms Found in the English ULB:

beat ... out, beaten ... out, floors for threshing, thresh, threshed, threshes, threshing, threshing floor, threshing sledges

throne

Related Ideas:

enthroned, seat of authority

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Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word "throne" is often used figuratively to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God's throne. One way to translate this could be, "where God reigns as king."
- "Seat of authority" is another way to refer to a throne.
- "Enthroned" means "sitting on a throne." In the Bible, this talks about Yahweh ruling from heaven or his presence being between the cherubim on the ark of the covenant.

(See also: authority, power, king, reign)

Bible References:

- Colossians 01:15-17
- Genesis 41:40
- Luke 01:32
- Luke 22:30
- Matthew 05:34
- Matthew 19:28
- Revelation 01:4-6

Word Data:

- Strong's: H3676, H3678, H3764, H7675, G968, G2362

Forms Found in the English ULB:

enthroned, seat of authority, throne, thrones

time

Definitions:

In the Bible the term "time" was often used to refer to a specific season or period of time when certain events took place. It has a meaning similar to "age" or "epoch" or "season."

- In both Daniel and Revelation speak of a "time" of great trouble or tribulation that will come upon the earth.
- In the phrase "time, times, and half a time" the term "time" means "year." This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age.
- "Time" can mean "occasion" in a phrase like "third time." The phrase "many times" can mean "on many occasions."
- To be "on time" means to do something when expected or needed, not late.
- Depending on the context, the term "time" could be translated as, "season" or "time period" or "moment" or "event" or "occurrence."

(See also: age, tribulation)

Bible References:

- Acts 01:07

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- Daniel 12:1-2
- Mark 11:11
- Matthew 08:29
- Psalms 068:28-29
- Revelation 14:15

Word Data:

- Strong's: H116, H227, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H4150, H4279, H4489, H4557, H4592, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6924, H7105, H7138, H7223, H7272, H7637, H7651, H7655, H7659, H7674, H8027, H8032, H8138, H8145, H8160, H8462, H8543, G744, G530, G1074, G1208, G1441, G1597, G1626, G2034, G2119, G2121, G2250, G2540, G3461, G3568, G3764, G3819, G3999, G4181, G4183, G4218, G4287, G4340, G4455, G5151, G5305, G5550, G5551, G5610

Forms Found in the English ULB:

time, times

tomb

Related Ideas:

burial place, grave, gravediggers

Definition:

The terms "tomb" and "grave" refer to a place where people put the body of a person who has died. A "burial place" is a more general term that also refers to this.

- The Jews buried bodies in natural caves, in caves that they dug in the side of a hill, or in holes that they dug in the ground.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If in the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include "cave" or "hole in the side of a hill."
- A gravedigger is a person who digs a grave to put a dead body in it.
- The phrase "the grave" is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 02:29-31
- Genesis 23:06
- Genesis 50:05
- John 19:41
- Luke 23:53
- Mark 05:1-2
- Matthew 27:53
- Romans 03:13

Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G3418, G3419, G5028

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Forms Found in the English ULB:

burial place, grave, gravediggers, graves, tomb, tombs

torment

Related Ideas:

tormentors, torture, torturer

Definitions:

The term "torment" refers to terrible suffering. To "torment" or "torture" someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term "torment" refers to strong physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the "beast" will suffer in the end times.
- Sometimes the term "torment" refers to strong spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- The term "torment" could be translated as "terrible suffering" or "cause someone to suffer greatly" or "agony." Some translators may add "physical" or "spiritual" to make the meaning clear.
- A "tormentor" or a "torturer" is someone who torments or tortures other people.

(See also: beast, everlasting, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 02:08
- Jeremiah 30:20-22
- Lamentations 01:11-12
- Luke 08:28-29
- Revelation 11:10

Word Data:

- Strong's: H3013, H6735, G928, G929, G930, G931, G3600

Forms Found in the English ULB:

torment, tormented, tormenting, tormentors, torture, torturers

tradition

Definition:

The term "tradition" refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word "traditions" referred to teachings and practices that people made, not God's laws. The expression "tradition of men" or "human tradition" makes this clear.
- Phrases such as "traditions of the elders" or "traditions of my fathers" referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.

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- The apostle Paul used the term "tradition" in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: apostle, believe, Christian, ancestor, generation, Jew, law, Moses)

Bible References:

- 2 Thessalonians 03:6-9
- Colossians 02:08
- Galatians 01:13-14
- Mark 07:02
- Matthew 15:03

Word Data:

- Strong's: G3862

Forms Found in the English ULB:

tradition, traditions

trample

Related Ideas:

tread, trod, trodden

Definition:

To "tread" on something is to step on it. To "trample" something is to step on it and smash it with the feet.

- An example of "trampling" is the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by treading on grapes, or trampling grapes, to remove the juice from them.
- The term "trample" is also used figuratively in the Bible to mean "destroy" or "defeat" or "humiliate."
- Other ways that "trample" could be translated include "crush with the feet" or "smash down with the feet" or "stomp on and crush" or "smash into the ground."

(See also: grape, humiliate, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 007:5

Word Data:

- Strong's: H947, H1758, H1792, H1869, H3381, H4001, H4823, H5674, H1790, H7429, H7512, H7533, G2662, G3961

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Forms Found in the English ULB:

trample, trample over, trampled, tramples, trampling, trampling place, tread, treader, treading down, trod, trodden

trespass

Definition:

To "trespass" means to break a law or to violate the rights of another person. A "trespass" is the action of "trespassing."

- A trespass can be a violation of moral or civil law or a sin committed against another person.
- This term is related to the terms "sin," and "transgress," especially as it relates to disobeying God.
- All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to "trespass against" could be translated as to "sin against" or to "break the rule."
- Some languages may have an expression like "cross the line" that could be used to translate "trespass."
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as "transgress" and "sin."

(See also: disobey, iniquity, sin, transgress)

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 02:13
- Ephesians 02:01
- Ezekiel 15:7-8
- Romans 05:17
- Romans 05:20-21

Word Data:

- Strong's: H819, H4604, H6588, G264, G3900

Forms Found in the English ULB:

trespass, trespassed, trespasses

tribe

Related Ideas:

tribal

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.

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- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 02:36-38

Word Data:

- Strong's: H523, H4294, H4940, H7625, H7626, G1429, G5443

Forms Found in the English ULB:

tribal, tribe, tribes

tribulation

Related Ideas:

distress

Definition:

The term "tribulation" refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus' teachings.
- "The Great Tribulation" is a term used in the Bible to describe a period of time just before Jesus' second coming when God's wrath will be poured out on the earth for several years.
- The term "tribulation" could also be translated as "time of great suffering" or "deep distress" or "severe difficulties."

(See also: earth, teach, wrath)

Bible References:

- Mark 04:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:09
- Matthew 24:29
- Romans 02:09

Word Data:

- Strong's: H4689, H4691, H6862, H6869, H6887, H7185, H7451, G1453, G1568, G2347, G3076, G4912, G4928

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Forms Found in the English ULB:

distress, distressed, distresses, tribulation, tribulations

trouble

Related Ideas:

troublesome

Definition:

A "trouble" is an experience in life that is very difficult and distressing. To "trouble" someone means to "bother" that person or to cause him distress. Something that is "troubling" causes people to feel distressed. Someone who is troublesome causes problems. To be "troubled" means to feel upset or anxious or distressed about something.

A "tumult" is a group of people making much noise because they are troubled or unhappy.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of "trouble" also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term "trouble" or "troubles" could also be translated as "danger" or "painful things that happen" or "persecution" or "difficult experiences" or "distress."
- The term "troubled" could be translated with a word or phrase that means "undergoing distress" or "feeling terrible distress" or "worried" or "anxious" or "distressed" or "terrified" or "disturbed."
- "Don't trouble her" could also be translated as "don't bother her" or "don't criticize her."
- The phrase "day of trouble" or "times of trouble" could also be translated as "when you experience distress" or " when difficult things happen to you" or "when God causes distressing things to happen."
- Ways to translate "make trouble" or "bring trouble" could include "cause distressing things to happen" or "cause difficulties" or "make them experience very difficult things."

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:06
- Matthew 26:36-38

Word Data:

- Strong's: H205, H926, H927, H1204, H1607, H1644, H1672, H2196, H5916, H5999, H6031, H6040, H6087, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G318, G387, G1613, G1776, G2346, G2347, G2350, G2360, G2873, G2906, G3636, G3926, G3986, G4423, G4660, G5015, G5182

Forms Found in the English ULB:

trouble, troubled, troubles, troublesome, troubling

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trumpet

Related Ideas:

trumpet call, trumpeter

Definition:

The term "trumpet" refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel's public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 09:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 06:02
- Matthew 24:31

Word Data:

- Strong's: H2689, H2690, H3104, H7782, H8619, H8643, G4536, G4537, G4538

Forms Found in the English ULB:

trumpet, trumpet call, trumpet's, trumpeters, trumpets

trust

Related Ideas:

entrust, trustworthiness, trustworthy

Definition:

To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To "trust in" Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A "trustworthy saying" refers to something that is said that can be counted on to be true.
- For one person to "entrust" something to a second person is for the first person to give that thing to the second person and expect that the second person will do what the first person tells him to do.

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Translation Suggestions:

- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
- The phrase "put your trust in" is very similar in meaning to "trust in."
- The term "trustworthy" could be translated as "dependable" or "reliable" or "can always be trusted."

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 09:22-24
- 1 Timothy 04:09
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 031:05
- Titus 03:8

Word Data:

- Strong's: H530, H539, H540, H571, H982, H1556, H2620, H3176, H4009, H4268, H7365, G1679, G3860, G3982, G4100, G4103

Forms Found in the English ULB:

entrust, entrusted, entrusting, trust, trusted, trusting, trusts, trustworthiness, trustworthy

tunic

Definition:

In the Bible, the term "tunic" referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as "long shirt" or "long undergarment" or "shirt-like garment." It could also be written in a similar way to "tunic," with a note to explain what kind of clothing it was.

(See Also: robe)

Bible References:

- Daniel 03:21-23
- Isaiah 22:21
- Leviticus 08:12-13
- Luke 03:11
- Mark 06:7-9
- Matthew 10:10

Word Data:

- Strong's: H2243, H3801, H6361, G5509

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Forms Found in the English ULB:

tunic, tunics

turn

Related Ideas:

apostasy, apostate

Definition:

To "turn" means to physically change direction or to cause something else to change direction.

- The term "turn" can also mean "turn around" to look behind or to face a different direction.
- To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away."
- To "turn away from" something can mean either to stop doing it or to not start doing it.
- To "turn away from" someone means either to refuse to have anything to do with him or to reject him.
- To "turn toward" someone means to look directly at that person.
- To "turn and leave" or "turn his back to leave" means to "go away."
- To "turn back to" means to "start doing something again."
- To "turn away from" means to "stop doing something."
- To "avoid" something is to stay away from it.
- "Apostasy" is the act of turning away from God.
- An "act of apostasy" is an action that someone does to show that he no longer wants to obey God or because he no longer obeys God.
- The term "apostate" describes people who have turned away from God.

Translation Suggestions:

- Depending on the context, "turn" can be translated as "change direction" or "go" or "move."
- In some contexts, "turn" could be translated as "cause" (someone) to do something. To "turn (someone) away from" could be translated as "cause (someone) to go away" or "cause (someone) to stop."
- The phrase "turn away from God" could be translated as "stop worshiping God."
- The phrase "turn back to God" could be translated as "start worshiping God again."
- When enemies "turn back," it means they "retreat." To "turn back the enemy" means to "cause the enemy to retreat."
- Used figuratively, when Israel "turned to" false gods, they "started to worship" them. When they "turned away" from idols, they "stopped worshiping" them.
- When God "turned away from" his rebellious people, he "stopped protecting" or "stopped helping" them.
- The phrase "turn the hearts of the fathers to their children" could be translated as "cause fathers to care for their children again."
- The expression "turn my honor into shame" could be translated as "cause my honor to become shame" or "dishonor me so that I am shamed" or "shame me (by doing what is evil) so that people no longer honor me."
- "I will turn your cities into ruin" could be translated as "I will cause your cities to be destroyed" or "I will cause enemies to destroy your cities."
- The phrase "turn into" could be translated as "become." When Moses' rod "turned into" a snake, it "became" a snake." It could also be translated as "changed into."

(See also: false god, leprosy, worship)

Bible References:

- 1 Kings 11:02
- Acts 07:42

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- Acts 11:21
- Jeremiah 36:1-3
- Luke 01:17
- Malachi 04:06
- Revelation 11:06

Word Data:

- Strong's: H541, H2015, H2017, H2186, H2559, H3363, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G344, G387, G654, G665, G868, G1294, G1578, G1612, G1624, G1994, G3179, G3313, G3329, G3344, G3346, G4762, G5157, G5290

Forms Found in the English ULB:

acts of apostasy, apostasy, apostate, turn, turn ... away, turned, turned ... away, turned ... away ... in disgust, turned ... back, turning, turning ... away, turns, turns ... away, turns ... away from

twelve tribes of Israel

Related Ideas:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

Definition:

The term "twelve tribes of Israel" refers to the twelve sons of Jacob and their descendants.

- Jacob was Abraham's grandson. God later changed Jacob's name to Israel.
- These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.
- Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph's two sons Ephraim and Manasseh are included in the list.

(See also: inherit, Israel, Jacob, priest, tribe)

Bible References:

- Acts 26:07
- Genesis 49:28
- Luke 22:28-30
- Matthew 19:28

Word Data:

- Strong's: H1121, H3478, H7626, H8147, G1427, G2474, G5443

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Forms Found in the English ULB:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of Israel, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

understand

Related Ideas:

argument, craftiness, insight, intelligent, realize, unintentionally, without understanding

Definition:

The term "understand" means to hear or receive information and know what it means.

- The term "understanding" can refer to "knowledge" or "wisdom" or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- A person who is "without understanding" does not understand.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term "understand" could be translated by "know" or "believe" or "comprehend" or "know what (something) means."
- Often the term "understanding" can be translated by "knowledge" or "wisdom" or "insight."
- "Arguments" are statements that one person makes to share his understanding with another person and to convince that other person to understand something the same way.
- "Craftiness" is understanding used for evil.
- An "intelligent" person thinks clearly and learns quickly.
- To do something "unintentionally" is to do it without knowing or by accident or without intending to do it.

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 02:47
- Luke 08:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 03:05

Word Data:

- Strong's: H995, H998, H999, H1847, H2940, H3045, H3820, H3823, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G50, G144, G145, G191, G801, G1097, G1108, G1271, G1380, G1492, G1921, G1922, G1987, G1990, G2638, G2657, G3539, G3563, G4894, G4907, G4908, G4920, G5424, G5428, G5429

Forms Found in the English ULB:

arguments, craftiness, gain understanding, gives ... insight, insight, intelligent, realize, realized, understand, understanding, understands, understood, unintentionally, without understanding

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unleavened bread

Definition:

The term "unleavened bread" refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, "unleavened bread" represents the removal of sin from a person's life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include "bread with no yeast" or "flat bread that did not rise."
- Make sure the translation of this term is consistent with how you translate the term "yeast, leaven."
- In some contexts, the term "unleavened bread" refers to the "Feast of Unleavened Bread" and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 05:6-8
- 2 Chronicles 30:13-15
- Acts 12:03
- Exodus 23:14-15
- Ezra 06:21-22
- Genesis 19:1-3
- Judges 06:21
- Leviticus 08:1-3
- Luke 22:01

Word Data:

- Strong's: H4682, G106

Forms Found in the English ULB:

unleavened bread

vain

Related Ideas:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, vanity

Definition:

The term "vain" describes things that are useless or have no purpose. Vain things are worthless.

- The term "vanity" refers to worthlessness. It can also refer to pride or arrogance.
- In the Old Testament, idols are described as vain things that cannot deliver or save. They are worthless and have no use or purpose.

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- If something was done "in vain," it means that there was no good result from it. The effort or action did not accomplish anything. It was futile.
- To "believe in vain" means to believe in something that is not true and that gives false hope.

Translation Suggestions:

- Depending on the context, the term "vain" could be translated as "empty" or "useless" or "futile" or "worthless" or "meaningless" or "of no value."
- The phrase "in vain" could be translated as "without result" or "with no result" or "for no reason" or "with no purpose."
- The term "vanity" could be translated as "pride" or "nothing worthwhile" or "hopelessness."

(See also: false god, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 02:18
- Isaiah 45:19
- Jeremiah 02:29-31
- Matthew 15:09

Word Data:

- Strong's: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G255, G512, G692, G889, G945, G1500, G2756, G2757, G2758, G2761, G3151, G3152, G3153, G3155

Forms Found in the English ULB:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, uselessly, vain, vain plans, vanity, without meaning

vine

Related Ideas:

grapevine

Definition:

The term "vine" refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word "vine" in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word "vine" almost always means "grapevine."
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the "vine" and called his people the "branches." In this context, the word "vine" could also be translated as "grapevine stem" or "grape plant stem."

(See also: grape, vineyard)

Bible References:

- Genesis 40:09
- Genesis 49:11

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- John 15:01
- Luke 22:18
- Mark 12:03
- Matthew 21:35-37

Word Data:

- Strong's: H5139, H1612, H8321, G288, G290, G1009

Forms Found in the English ULB:

grapevine, vine, vines

vineyard

Related Ideas:

vine grower

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit.
- Vineyard could be also translated as "grapevine garden" or "grape plantation."
- A vine grower is a person who works in a vineyard.

(See also: grape, Israel, vine)

Bible References:

- Genesis 09:20-21
- Luke 13:06
- Luke 20:15
- Matthew 20:02
- Matthew 21:40-41

Word Data:

- Strong's: H1612, H3754, H3755, H8284, G290

Forms Found in the English ULB:

vine growers, vineyard, vineyards

virgin

Related Ideas:

virginity

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Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin.
- If a person has their "virginity", it means they have never had sexual relations.

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 01:27
- Luke 01:35
- Matthew 01:23
- Matthew 25:02

Word Data:

- Strong's: H1330, H1331, G3932, G3933

Forms Found in the English ULB:

virgin, virginity, virgins

vision

Definitions:

The term "vision" refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase "saw a vision" could be translated as "saw something unusual from God" or "God showed him something special."
- Some languages may not have separate words for "vision" and "dream." So a sentence such as "Daniel had dreams and visions in his mind" could be translated as something like "Daniel was dreaming while asleep and God caused him to see unusual things."

(See also: dream)

Bible References:

- Acts 09:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 01:22

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- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong's: H2372, H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G3701, G3705, G3706

Forms Found in the English ULB:

vision, visions

voice

Related Ideas:

rumbling, sound

Definition:

The term “voice” refers to sound that a person makes when speaking or singing. The term "voice" is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn't have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement "A voice is heard in the desert saying, 'Prepare the way of the Lord.'" This could be translated as "A person is heard calling out in the desert...."
- To "hear someone's voice" could also be translated as "hear someone speaking."
- Sometimes the word "voice" isused for objects that cannot literally speak, such as when David exclaims in the psalms that the "voice" of the heavens proclaims God's mighty works. This could also be translated as "their splendor shows clearly how great God is."

(See also: call, proclaim, splendor)

Bible References:

- John 05:36-38
- Luke 01:42
- Luke 09:35
- Matthew 03:17
- Matthew 12:19

Word Data:

- Strong's: H6963, H7032, H7445, H8193, G2906, G5456

Forms Found in the English ULB:

rumblings, sound, sounds, voice, voices

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walk

Definition:

The term "walk" is often used in a figurative sense to mean "live."

- "Enoch walked with God" means that Enoch lived in a close relationship with God.
- To "walk by the Spirit" means to be guided by the Holy Spirit so that we do things that please and honor God.
- To "walk in" God's commands or God's ways means to "live in obedience to" his commands, that is, to "obey his commands" or "do his will."
- When God says he will "walk among" his people, it means that he is living among them or closely interacting with them.
- To "walk contrary to" means to live or behave in a way that is against something or someone.
- To "walk after" means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate "walk" literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of "walk" could also be translated by "live" or "act" or "behave."
- The phrase "walk by the Spirit" could be translated by, "live in obedience to the Holy Spirit" or "behave in a way that is pleasing to the Holy Spirit" or "do things that are pleasing to God as the Holy Spirit guides you."
- To "walk in God's commands" could be translated by "live by God's commands" or "obey God's commands."
- The phrase "walked with God" could be translated as, "lived in close relationship with God by obeying and honoring him."

(See also: Holy Spirit, honor)

Bible References:

- 1 John 01:07
- 1 Kings 02:04
- Colossians 02:07
- Galatians 05:25
- Genesis 17:01
- Isaiah 02:05
- Jeremiah 13:10
- Micah 04:02

Word Data:

- Strong's: H1869, H1980, H1981, H3212, H4108, G1704, G4043, G4748

Forms Found in the English ULB:

walk, walk around, walked, walking, walking around, walks

waste

Related Ideas:

lay waste, wasteland

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Definition:

To "waste" something means to carelessly throw it away or to use it unwisely.

- To "lay waste" to a city or land means to destroy it.
- A "wasteland" is a land or a city that has been destroyed so that nothing lives in it anymore. It may also be called a "waste."
- Another word for a "wasteland" could be "desert" or "wilderness." But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.
- To "waste away" means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.

Bible References:

- Ezekiel 06:06
- Leviticus 26:39
- Matthew 26:08
- Revelation 18:15-17
- Zechariah 07:13-14

Word Data:

- Strong's: H535, H1086, H1104, H1326, H2100, H2470, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H4923, H5307, H6313, H7334, H7503, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G684, G1287, G2049

Forms Found in the English ULB:

laid waste, lays waste, waste, waste away, wasted, wasteland, wastelands, wastes, wastes away, wasting

watch

Related Ideas:

keep watch, watch out, watchful, watchman

Definition:

The term "watch" means to look at something very closely and carefully. It also has several figurative meanings.

- To "keep watch" or "keep close watch" can mean to guard, protect or take care of someone or something.
- To "watch out" means to be careful to avoid a danger or harmful influence.
- To "be watchful" means to be alert and aware of what is happening.
- A "watchman" was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

These ideas can also be used figuratively.

- To "watch" or "keep watch" means to always be alert and on guard against sin and evil. It can also mean to "be ready."
- The command to "watch your life and doctrine closely" means to be careful to live wisely and to not believe false teachings.

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Translation Suggestions

- Other ways of translating "watch" could include "pay close attention to" or "be diligent" or "be very careful" or "be on guard."
- Other words for "watchman" are "sentry" or "guard."

Bible References:

- 1 Thessalonians 05:06
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 08:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong's: H821, H2370, H4931, H5027, H5234, H5341, H6486, H6485, H6822, H6836, H7181, H7462, H7789, H7919, H8104, H8108, H8245, G69, G991, G1127, G1983, G2334, G2657, G2892, G3525, G3708, G3906, G4337, G4648, G5083, G5426, G5438, G5442

Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

watchtower

Related Ideas:

tower

Definition:

The term "watchtower" refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term "watchtower" is also used as a symbol of protection from enemies.

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 062:02

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Word Data:

- Strong's: H803, H971, H975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6438, H6836, G4444

Forms Found in the English ULB:

tower, towers, watchtower, watchtowers

water

Definition:

In addition to its primary meaning, "water" also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term "waters" refers to bodies of water or many sources of water.
- The term "waters" can also be a general reference to a large amount of water.
- To "water" livestock and other animals means to provide water for them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- The phrase "draw water" means "pull water up from a well with a bucket."

Translation Suggestions:

- "Streams of living water will flow from them" could be translated as "the power and blessings from the Holy Spirit will flow out of them them like streams of water." Instead of "blessings" the term "gifts" or "fruits" or "godly character" could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase "living water" could be translated as "water that gives life" or "lifegiving water." In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term "waters" or "many waters" could be translated as "great suffering (that surrounds you like water)" or "overwhelming difficulties (like a flood of water)" or "large amounts of water."

(See also: life, spirit, Holy Spirit, power)

Bible References:

- Acts 08:36-38
- Exodus 14:21
- John 04:10
- John 04:14
- John 04:15
- Matthew 14:28-30

Word Data:

- Strong's: H2222, H3384, H4325, H4857, H7301, H7783, H8248, G504, G4215, G4222, G5202, G5204

Forms Found in the English ULB:

water, watered, watering, waters

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week

Related Ideas:

sevens

Definition:

The term "week" literally refers to a period of time lasting seven days.

- In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday.
- In the Bible, the term "week" is sometimes used figuratively to refer to a group of seven units of time, such as seven years.
- The "Festival of Weeks" is a celebration of harvest that takes place seven weeks after Passover. It is also called "Pentecost."
- The word "sevens" can refer to either seven days, seven weeks, or seven years.

(See also: Pentecost)

Bible References:

- Acts 20:7-8
- Deuteronomy 16:09
- Leviticus 23:15-16

Word Data:

- Strong's: H7620, G4521

Forms Found in the English ULB:

sevens, week, weeks

well

Related Ideas:

cistern

Definition:

The terms "well" and "cistern" refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A "broken cistern" happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people's homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.

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- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

Translation Suggestions:

- Ways to translate "well" could include "deep water hole" or "deep hole for spring water" or "deep hole for drawing water."
- The term "cistern" could be translated as "stone water pit" or "deep and narrow pit for water" or "underground tank for holding water."

(See also: Jeremiah, prison, strife)

Bible References:

- 1 Chronicles 11:17
- 2 Samuel 17:17-18
- Genesis 16:14
- Luke 14:4-6
- Numbers 20:17

Word Data:

- Strong's: H875, H953, H1360, H4002, H4599, H4726, H4841, G4077, G5421

Forms Found in the English ULB:

cistern, cisterns, well, wells

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions "grain" or "seeds," it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called "straw" and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 03:17
- Matthew 03:12
- Matthew 13:26

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Word Data:

- Strong's: H1250, H2406, G4621

Forms Found in the English ULB:

wheat

wine

Related Ideas:

new wine, wineskin

Definition:

In the Bible, the term "wine" refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in "wineskins," which were containers made out of animal skin.

- The term "new wine" referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term "wine" also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.

Translation Suggestions:

- If wine is unknown in your culture, it could be translated as "fermented grape juice" or "fermented drink made from a fruit called grapes" or "fermented fruit juice."
- Ways to translate "wineskin" could include "bag for wine" or "animal skin wine bag" or "animal skin container for wine."

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 05:23
- Genesis 09:21
- Genesis 49:12
- John 02:3-5
- John 02:10
- Matthew 09:17
- Matthew 11:18

smashed

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G1098, G3631, G3820, G3943

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Forms Found in the English ULB:

new wine, wine, wines, wineskin, wineskins

winepress

Definition:

During Bible times, a "winepress" was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term "winepress" is also used figuratively in the Bible as a picture of God's wrath being poured out on wicked people.

(See also: grape, wrath)

Bible References:

- Isaiah 63:02
- Mark 12:01
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong's: H1660, H6333, G3025, G5276

Forms Found in the English ULB:

winepress, winepresses

winnow

Related Ideas:

sift

Definition:

The terms "winnow" and "sift" mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

- To "winnow" means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word "sift" refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, "winnow" and "sift" are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term "sift" in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.

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- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be "shaking" or "fanning." If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: chaff, grain)

Bible References:

- Isaiah 21:10
- Luke 22:31
- Matthew 03:12
- Proverbs 20:08
- Ruth 03:02

Word Data:

- Strong's: H2219, H5130, G4425, G4617

Forms Found in the English ULB:

sift, sifting, winnow, winnowed, winnowing, winnows

wise

Related Ideas:

wisdom, wisely, wiser, wisest

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that. "Wisdom" is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.
- "Sound wisdom" is wisdom that enables people who have it to succeed in doing good.
- In the Bible, the phrase "worldly wisdom" refers to what people in this world think is wise, but which is actually foolish.

Translation Suggestions:

- Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing."
- "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment."
- It is best to translate "wise" and "wisdom" in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 06:03
- Colossians 03:15-17

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- Exodus 31:06
- Genesis 03:06
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 07:24

Word Data:

- Strong's: H998, H1350, H1847, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3925 H6195, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429

Forms Found in the English ULB:

sound wisdom, wisdom, wise, wisely, wiser, wisest

wise men

Related Ideas:

educated men

Definitions:

In the Bible, the phrase "wise men" often refers to men who serve God and act wisely, not foolishly. The term "wise men" or "educated men" is also a special term that refers to men with unusual knowledge and abilities who served as part of a king's court.

- Sometimes the term "wise men" is explained in the text as "prudent men" or "men with understanding." This refers to men who act wisely and righteously because they obey God.
- The "wise men" or "educated men" who served pharaohs and other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky.
- Often the "wise men" or "educated men" were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel, who received this knowledge from God.
- Sometimes the "wise men" or "educated men" performed magical acts such as divination or miracles that were done through the power of evil spirits.

Translation Suggestions:

- When "wise men" simply refers to men who act wisely, the word "wise" should be translated in the same or similar way to how it is translated elsewhere in the Bible.
- When "wise men" refers to men who have an important job working for a ruler, it could be translated as "wise men" or "educated men" or some other term that refers to such a job, such as "advisor."

(See also: Babylon, Daniel, divination, magic, Nebuchadnezzar, ruler, wise)

Bible References:

- 1 Chronicles 27:32-34
- Daniel 02:1-2
- Daniel 02:10-11

Word Data:

- Strong's: H2445, H2450, H3778, H3779, G4680

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Forms Found in the English ULB:

educated men, wise men

woe

Definition:

The term "woe" refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression "woe to" is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word "woe" is repeated, to emphasize an especially terrible judgment.
- A person who says "woe is me" or "woe to me" is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term "woe" could also be translated as "great sorrow" or "sadness" or "calamity" or "disaster."
- Other ways to translate the expression "Woe to (name of city)" could include, "How terrible it will be for (name of city)" or "The people in (that city) will be severely punished" or "Those people will suffer greatly."
- The expression, "Woe is me!" or "Woe to me!" could be translated as "How sad I am!" or "I am so sad!" or "How terrible this is for me!"
- The expression "Woe to you" could also be translated as "You will suffer terribly" or "You will experience terrible troubles."

Bible References:

- Ezekiel 13:17-18
- Habakkuk 02:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 01:9-11
- Luke 06:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong's: H188, H190, H337, H480, H1929, H1945, H1958, G3759

Forms Found in the English ULB:

woe

womb

Related Ideas:

pregnant

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Definition:

The term "womb" refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct.
- A more modern term for womb is "uterus."
- Some languages use a word like "belly" to refer to a woman's womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.
- A woman is pregnant" if she has a baby growing her her womb."

Picture showing location of a Womb:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/w/Womb.png" >

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 02:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong's: H990, H2030, H4578, H7356, H7358, G1064, G2836, G3388

Forms Found in the English ULB:

pregnant, womb, wombs

word

Definition:

A "word" refers to something that someone has said. In the Bible, it almost always refers to an entire message, not just one word.

- An example of this is when the angel told Zechariah, "You did not believe my words," which means, "You did not believe what I said."
- Sometimes "word" refers to speech in general, such as "powerful in word and deed" which means "powerful in speech and behavior."
- Often in the Bible "the word" refers to everything God has said or commanded, as in "the word of God" or "the word of truth."
- A very special use of this term is when Jesus is called "the Word." For these last two meanings, see word of God

Translation Suggestions:

- Different ways of translating "word" or "words" include "teaching" or "message" or "news" or "a saying" or "what was said."

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(See also: word of God)

Bible References:

- 2 Timothy 04:02
- Acts 08:04
- Colossians 04:03
- James 01:18
- Jeremiah 27:04
- John 01:03
- John 01:14
- Luke 08:15
- Matthew 02:08
- Matthew 07:27

Word Data:

- Strong's: H561, H562, H565, H1697, H1703, H2656, H2706, H4405, H4406, H7878, H8052, G518, G1024, G1310, G3054, G3055, G3056, G4086, G4487, G5023, G5537, G5542

Forms Found in the English ULB:

word, words, message, messages

word of God

Related Ideas:

God's word, his words, my word, scripture, word of Yahweh, word of the Lord, word of truth, writings

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

- God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."

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- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."
- The term "scripture" or "scriptures" could be translated as "the writings" or "the written message from God." This term should be translated differently from the translation of the term "word."
- When "word" occurs alone and it refers to God's word, it could be translated as "the message" or "God's word" or "the teachings." Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."
- "Word of truth" could be translated as "God's true message" or "God's word, which is true."
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, word, Yahweh)

Bible References:

- Genesis 15:01
- 1 Kings 13:01
- Jeremiah 36:1-3
- Luke 08:11
- John 05:39
- Acts 06:02
- Acts 12:24
- Romans 01:02
- 2 Corinthians 06:07
- Ephesians 01:13
- 2 Timothy 03:16
- James 01:18
- James 02:8-9

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Forms Found in the English ULB:

God's word, God's words, his words, my word, scripture, scriptures, word of God, word of Yahweh, word of the Lord, word of truth, words of God, writings

work

Related Ideas:

act, deed, fellow worker

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Definition:

In the Bible, the terms "work," "deed," and "act" are used to refer generally to things that God or people do.

- God's "works" and the "work of his hands" are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms "deeds" and "acts" are also used to refer to God's miracles in expressions such as "mighty acts" or "marvelous deeds."
- The Holy Spirit empowers believers to do good works, which are also called "good fruit."
- The term "work" can also refer to "service" or "ministry."
- People are not saved by their good works; they are saved through faith in Jesus.
- The term "fellow worker" means someone who does a ministry along with someone else.

Translation Suggestions:

- Other ways to translate "works" or "deeds" could be "actions" or "things that are done."
- When referring to God's "works" or "deeds" and the "work of his hands," these expressions could also be translated as "miracles" or "mighty acts" or "amazing things he does."
- The expression "the work of God" could be translated as "the things that God is doing" or "the miracles God does" or "the amazing things that God does" or "everything God has accomplished."
- The expression "your work in the Lord" could also be translated as "what you do for the Lord."
- The expression "examine your own work" could also be translated as "make sure what you are doing is God's will" or "make sure that what you are doing pleases God."
- The expression "the work of the Holy Spirit" could be translated as "the empowering of the Holy Spirit" or "the ministry of the Holy Spirit" or "the things that the Holy Spirit does."

(See also: fruit, Holy Spirit, miracle)

Bible References:

- 1 John 03:12
- Acts 02:8-11
- Daniel 04:37
- Exodus 34:10-11
- Galatians 02:15-16
- James 02:17
- Matthew 16:27-28
- Micah 02:07
- Romans 03:28
- Titus 03:4-5

Word Data:

- Strong's: H1576, H4399, H4566, H4567, H4611, H4639, H4659, H5673, H5949, H5998, H6213, H6466, H6468, G1754, G2038, G2040, G2041, G2716, G3173

Forms Found in the English ULB:

act, action, actions, activities, acts, deed, deeds, fellow worker, fellow workers, work, works

world

Related Ideas:

universe, worldly

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Definition:

The term "world" usually refers to the part of the universe where people live: the earth. The term "worldly" describes the evil values and behaviors of people living in this world.

- In its most general sense, the term "world" refers to the heavens and the earth, as well as everything in them.
- In many contexts, "world" actually means "people in the world."
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be "worldly."

Translation Suggestions:

- Depending on the context, "world" could also be translated as "universe" or "people of this world" or "corrupt things in the world" or "evil attitudes of people in the world."
- The phrase "all the world" often means "many people" and refers to the people living in a certain region. For example, "all the world came to Egypt" could be translated as "many people from the surrounding countries came to Egypt" or "people from all the countries surrounding Egypt came there."
- Another way to translate "all the world went to their hometown to be registered in the Roman census" would be "many of the people living in regions ruled by the Roman empire went..."
- Depending on the context, the term "worldly" could be translated as, "evil" or "sinful" or "selfish" or "ungodly" or "corrupt" or "influenced by the corrupt values of people in this world."
- The phrase "saying these things in the world" can be translated as "saying these things to the people of the world."
- In other contexts, "in the world" could also be translated as "living among the people of the world" or "living among ungodly people."

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 02:15
- 1 John 04:05
- 1 John 05:05
- John 01:29
- Matthew 13:36-39

Word Data:

- Strong's: H776, H2309, H2465, H2717, H5769, H8398, G165, G1093, G2886, G2889, G3625

Forms Found in the English ULB:

universe, world, world's, worldly

worship

Related Ideas:

worshiper

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Definition:

To "worship" means to honor, praise and obey someone, especially God.

- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Often people bow down when they worship someone.
- Some people worshiped false gods.

Translation Suggestions:

- The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
- In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: sacrifice, praise, honor)

Bible References:

- Colossians 02:18-19
- Deuteronomy 29:18
- Exodus 03:11-12
- Luke 04:07
- Matthew 02:02
- Matthew 02:08

Word Data:

- Strong's: H5457, H5647, H7812, G1391, G2151, G2152, G2323, G2356, G2999, G3000, G3008, H3372, G4352, G4353, G4573, G4574, G4576

Forms Found in the English ULB:

worship, worshiped, worshiper's, worshipers, worshiping, worships

worthy

Related Ideas:

deserve, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

Definition:

The term "worthy" describes someone or something that deserves respect or honor. To "have worth" means to be valuable or important.

- Being "worthy" is related to being valuable or having importance.
- To do something "worthily" means to do something in a worthy way.
- To be "unworthy" means to not be deserving of any honor or recognition.
- To be "worthless" means to not have any purpose or value.
- To "nullify" something is to make it worth nothing.

Translation Suggestions:

- "Worthy" could be translated as "deserving" or "important" or "valuable."
- The word "worth" could be translated as "value" or "importance."
- The phrase to "have worth" could also be translated as to "be valuable" or to "be important."
- The phrase "is worth more than" could be translated as "is more valuable than."

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- Depending on the context, the term, "unworthy" could also be translated as "unimportant" or "dishonorable" or "undeserving."
- The term "worthless" could be translated as "with no value" or "with no purpose" or "worth nothing."

(See also: honor)

Bible References:

- 2 Samuel 22:04
- 2 Thessalonians 01:11-12
- Acts 13:25
- Acts 25:25-27
- Acts 26:31
- Colossians 01:9-10
- Jeremiah 08:19
- Mark 01:07
- Matthew 03:10-12
- Philippians 01:25-27

Word Data:

- Strong's: H457, H1100, H2428, H3276, H3644, H4242, H4373, H4392, H4592, H4941, H5541, H6994, H7385, H7386, H7723, H7939, H8602, G96, G514, G515, G516, G888, G1777, G2425, G2480, G2661, G3152, G4186, G5092

Forms Found in the English ULB:

deserve, deserved, deserves, deserving, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

wrath

Related Ideas:

furious, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 01:8-10

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- 1 Timothy 02:8-10
- Luke 03:7
- Luke 21:23
- Matthew 03:07
- Revelation 14:10
- Romans 01:18
- Romans 05:09

Word Data:

- Strong's: H639, H2194, H2195, H2197, H2534, H2740, H3707, H5678, H7107, H7109, H7110, H7267, G2205, G2372, G3709

Forms Found in the English ULB:

furious, fury, wrath

wrong

Related Ideas:

defraud, hurt, mistreat, wrongdoer, wrongdoing

Definition:

To "wrong" someone means to treat that person unjustly and dishonestly.

- Wrongdoing is the act of doing what is wrong. It can also refer to a behavior that is wrong.
- The term "defraud" means to illegally take money from someone by lying to them. Another word for this is "cheat."
- The terms "hurt" is more general and means to "cause someone harm in some way." It often has the meaning of "physically injure."
- The term "mistreat" means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- Depending on the context, these terms could also be translated as "do wrong to" or, "treat unjustly" or "cause harm to" or treat in a harmful way" or "injure."

Bible References:

- Acts 07:26
- Exodus 22:21
- Genesis 16:05
- Luke 06:28
- Matthew 20:13-14
- Psalms 071:13

Word Data:

- Strong's: H205, H816, H2248, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4347, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H5932, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7686, H8133, H8267, H8295, H8604, G91, G92, G93, G264, G824, G983, G984, G1536, G1651, G1727, G1908, G2556, G2559, G2607, G3076, G3077, G3762, G4122, G4550, G5195, G5196

Forms Found in the English ULB:

defraud, hurt, hurting, hurts, mistreat, mistreated, wrong, wrongdoer, wrongdoing, wronged, wrongfully, wronging, wrongs

year

Definition:

When used literally, the term "year" in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term "year" is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, "the year of Yahweh" or "in the year of drought" or "the favorable year of the Lord." In these contexts, "year" could be translated as "time" or "season" or "time period."

(See also: month)

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 08:01
- Exodus 12:02

Word Data:

- Strong's: H7620, H8140, H8141, G1763, G2094

Forms Found in the English ULB:

year, years

yeast

Related Ideas:

leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise. "Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.

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- When the Israelites escaped from Egypt, they didn't have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.

The ideas of "leaven" and "yeast" can also be used in figurative ways.

- The terms "leaven" and "yeast" are used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- They can also refer to false teaching which can spread to many people and influences them.
- They are also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, "leavening," this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

Bible References:

- Exodus 12:08
- Galatians 05:9-10
- Luke 12:1
- Luke 13:21
- Matthew 13:33
- Matthew 16:08

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G106, G2219, G2220

Forms Found in the English ULB:

leaven, leavened, leavens, unleavened, yeast

yoke

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term "yoke" is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term "yokefellow" to refer to someone who was serving Christ as he was. This could also be translated as "fellow worker" or "fellow servant" or "coworker."
- The term "yoke" is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, "oppressive burden" or "heavy load" or "bond," depending on the context.

(See also: bind, burden, oppress, persecute, servant)

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Bible References:

- Acts 15:10
- Galatians 05:01
- Genesis 27:40
- Isaiah 09:04
- Jeremiah 27:04
- Matthew 11:30
- Philippians 04:03

Word Data:

- Strong's: H3627, H4132, H5674, H5923, H6776, G2086, G2218

Forms Found in the English ULB:

yoke, yoked, yoked ... together, yokes

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