

Language: English

Book: Matthew

Introduction to the Gospel of Matthew

Overview

Matthew wrote certain things about Jesus in his gospel. These things helped people to know about Jesus. They helped them to know that Jesus was the Messiah even though he did not free the Jews from the Roman Empire.

See: [Gospel](#); [Messiah \(Christ\)](#)

Who wrote this gospel?

The book does not give the name of the author. However, since early Christian times scholars have thought that the apostle Matthew wrote this gospel.

See: [Apostle](#); [Gospel](#)

To whom did Matthew write?

Matthew wrote to Christians and non-Christians. Scholars think he was thinking more about the Jews when he wrote than the Gentiles.

See: [Gentile](#)

What did Matthew write about in this gospel?

The Gospel of Matthew is one of four books in the New Testament that describe some of Jesus' life. The authors of the gospels wrote in different ways about who Jesus was and what he did. Matthew showed that Jesus is the Messiah and that God would save Israel through him. Matthew often explained that Jesus fulfilled the Old Testament prophecies about the messiah.

See: [Messiah \(Christ\)](#); [Gospel](#); [Israel](#); [Fulfill \(Fulfillment\)](#); [Old Testament \(Law and Prophets\)](#)

Why did Matthew write this gospel?

Matthew wanted his readers to know that Jesus is the messiah. He was different than the messiah they were expecting, but he is still their king. He wanted people to know why the Jews rejected him and the plans God has for Israel in the future.

Outline of the Gospel of Matthew

1. The birth of Jesus Christ and when he began to serve God in a certain way (1:1-4:25)
2. Jesus' teaching on the side of the mountain (5:1-7:28)
3. Jesus illustrates the kingdom of God by healing people (8:1-9:34)
4. Jesus' teaching about his the things God wanted him to do and the kingdom of God (9:35-10:42)
5. Jesus' teaching about the gospel of the kingdom of God. The beginning of opposition to Jesus (11:1-12:50)
6. Jesus' parables about the kingdom of God (13:1-52)
7. Further opposition to Jesus and misunderstanding of the kingdom of God (13:53-17:57)
8. Jesus' teaching about life in the kingdom of God (18:1-35)
9. Jesus' serving God in Jerusalem (19:1-23:39)
10. Jesus' teaching on the end of the age (24:1-25:46)
11. The crucifixion and resurrection of Jesus (26:1-28:15)
12. The final instruction of Jesus to his disciples (28:16-20)

See: [Kingdom of God](#); [Parable](#); [Crucify \(Crucifixion\)](#); [Resurrect \(Resurrection\)](#) ; [Disciple](#)

Matthew

Chapter 1

¹ The book of the genealogy of Jesus Christ, son of David, son of Abraham.

² Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

³ Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.

⁴ Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

⁵ Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse.

⁶ Jesse was the father of David the king.

David was the father of Solomon by the wife of Uriah.

⁷ Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

⁸ Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram an ancestor of Uzziah.

⁹ Uzziah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah.

¹⁰ Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.

¹¹ Josiah was an ancestor of Jechoniah and his brothers at the time of the deportation to Babylon.

¹² After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel was an ancestor of Zerubbabel.

¹³ Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

¹⁴ Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

¹⁵ Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

¹⁶ Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called Christ.

¹⁷ All the generations from Abraham to David were fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

¹⁸ The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. ¹⁹ But Joseph, her husband, was a righteous man and did not want to publicly disgrace her, so he intended to divorce her quietly. ²⁰ As he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph son of David, do not fear to take Mary as your wife, because the one who is conceived in her is conceived by the Holy Spirit. ²¹ She will bear a son, and you will call his name Jesus, for he will save his people from their sins." ²² Now all this happened to fulfill what was spoken by the Lord through the prophet, saying, ²³ "Behold, the virgin will become pregnant and will bear a son, and they will call his name Immanuel"—which being translated is, "God with us." ²⁴ Joseph got up from his sleep and did as the angel of the Lord commanded him, and he took her as his wife. ²⁵ But he did not know her until she gave birth to a son. Then he called his name Jesus.

Matthew 1 General Notes

Structure and formatting

Some translations set a quotation from the Old Testament farther to the right on the page than the rest of the text. The ULB does this for the quoted material in 1:23.

Special concepts in this chapter

Genealogy

A genealogy is a list that records a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could become king. Most important people had records of their genealogies.

Important figures of speech in this chapter

Use of the passive voice

Matthew uses the passive voice very purposefully in this chapter to indicate that Mary did not have a sexual relationship with anyone. She became pregnant with Jesus because the Holy Spirit performed a miracle. Many languages do not have a passive voice, so translators in those languages must find other ways to present the same truths.

Matthew Commentary

1:1-17

Why did Matthew write about Jesus' ancestors?

[1:1]

Matthew wrote about Jesus' ancestors so people would know that he rule Israel because he was a descendant of King David.

See: [Son of David](#); [Messiah \(Christ\)](#); [Ancestor and Descendant \(Fathers, Forefathers, Patriarchs\)](#); [Son of David](#)

What does the name, "Jesus," mean?

[1:1]

"Jesus" was the Greek form of the Hebrew name "Joshua." The name "Joshua" meant "God saves." Other men of the Israelites also had this name, but Jesus was unlike them because he was also the "son of David." The title "son of David" was also a name for the messiah.

See: [Son of David](#); [Save \(Salvation, Saved from Sins\)](#); [Son of David](#)

1:18-25

What did it mean "to be pregnant by the Holy Spirit"?

[1:18, 1:20]

Scholars think that "to be pregnant by the Holy Spirit" meant that the Holy Spirit caused Mary to become pregnant. It was a miracle.

See: [Virgin](#); [Miracle](#); [Incarnation](#); [Virgin](#)

What did it mean that Joseph was a "righteous man"?

[1:19]

When Matthew wrote that Joseph was a "righteous man" it meant that he was a man that obeyed the Law of Moses. Joseph thought that Mary must have committed adultery in order for her to become pregnant. Joseph thought he should end his engagement with Mary because this was taught in the Law of Moses. Other scholars think Matthew wanted people to know that Joseph was a righteous man because he wanted to end his engagement with Mary in a quiet way, so as not to dishonor Mary.

See: [Law of Moses](#); [Adultery](#); [Law of Moses](#)

What did the words, "disgrace her publicly" mean in Joseph's day.

[1:19]

In ancient Israel, when a woman was disgraced publicly, she was brought to court because she did something wrong. This would have caused great shame and embarrassment for Mary. Perhaps she would also have been punished.

See: [Punish \(Punishment\)](#); [Punish \(Punishment\)](#)

What did Matthew mean with the words, "fulfill what was spoken"?

[1:22]

When Matthew wrote the words, "fulfill what was spoken," he was speaking about prophecies being fulfilled. It was prophesied that Mary would become pregnant, and Jesus would be born.

See: Isaiah 7:14 See: [Prophecy \(Prophecy\)](#); [Prophecy \(Prophecy\)](#)

What was meant by "he took her as his wife" when Matthew spoke about Joseph and Mary?

[1:24]

That Joseph took Mary as his wife meant that Mary became Joseph's wife and he took her into his home. This showed everyone that Joseph accepted Mary as his wife.

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.

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"

ULB Translation Questions

Matthew 1:1

In the genealogy of Jesus Christ, which two ancestors are listed first, indicating their importance?

The two ancestors listed first are David and Abraham.

Matthew 1:16

At the end of the genealogy, who is the wife that is named, and why is she listed?

Mary, the wife of Joseph is listed, because by her Jesus was born.

Matthew 1:18

What happened to Mary before she had come together with Joseph?

Mary became pregnant by the Holy Spirit before she had come together with Joseph.

Matthew 1:19

What kind of man was Joseph?

Joseph was a righteous man.

What did Joseph decide to do when he learned Mary was pregnant?

Joseph decided to end the engagement with Mary secretly.

Matthew 1:20

What happened to Joseph that made him decide to remain engaged to Mary?

An angel told Joseph in a dream to take Mary as his wife because the baby was conceived by the Holy Spirit.

Matthew 1:21

Why was Joseph told to give the baby the name Jesus?

Joseph was told to name the baby Jesus because he will save his people from their sins.

Matthew 1:23

What did the Old Testament prophecy say which was fulfilled in these events?

The Old Testament prophecy said that a virgin would give birth to a son, and that they would call his name Emmanuel, which means "God with us".

Matthew 1:25

What was Joseph careful not to do until Mary gave birth to Jesus?

Joseph was careful not to sleep with Mary until she gave birth to Jesus.

Chapter 2

¹ After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying, ² "Where is he who was born King of the Jews? We saw his star in the east and have come to worship him." ³ When Herod the king heard this, he was troubled, and all Jerusalem with him. ⁴ Herod brought together all the chief priests and scribes of the people, and he asked them, "Where is the Christ to be born?" ⁵ They said to him, "In Bethlehem of Judea, for this is what was written by the prophet,

⁶ 'But you, Bethlehem, in the land of Judah,
are not the least among the rulers of Judah,
for from you will come one who rules,
who will shepherd my people Israel.'"

⁷ Then Herod secretly called the learned men to ask them exactly what time the star had appeared. ⁸ He sent them to Bethlehem, saying, "Go and search carefully for the young child. When you have found him, bring me a report so that I also may come and worship him." ⁹ After they had heard the king, they went on their way, and the star that they had seen in the east went before them until it came and stood still over where the young child was. ¹⁰ When they saw the star, they rejoiced with very great joy. ¹¹ They went into the house and saw the young child with Mary his mother. They fell down and worshiped him. They opened their treasures and offered him gifts of gold, frankincense, and myrrh. ¹² God warned them in a dream not to return to Herod, so they departed to their own country by another way.

¹³ After they had departed, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the young child and his mother, and flee to Egypt. Remain there until I tell you, for Herod will seek the young child to destroy him." ¹⁴ That night Joseph rose and took the young child and his mother and departed into Egypt. ¹⁵ He remained there until the death of Herod. This fulfilled what had been spoken by the Lord through the prophet, saying, "Out of Egypt I have called my Son."

¹⁶ Then Herod, when he saw that he had been mocked by the learned men, was very angry. He sent and killed all the male children that were in Bethlehem and in all that region who were two years old and under, according to the time that he had determined exactly from the learned men. ¹⁷ Then was fulfilled what had been spoken through Jeremiah the prophet, saying,

¹⁸ "A voice was heard in Ramah,
weeping and great mourning,
Rachel weeping for her children,
and she refused to be comforted,
because they were no more."

¹⁹ When Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt and said, ²⁰ "Get up and take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." ²¹ Joseph rose, took the child and his mother, and came into the land of Israel. ²² But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. After God warned him in a dream, he left for the region of Galilee ²³ and went and lived in a city called Nazareth. This fulfilled what had been spoken through the prophets, that he would be called a Nazarene.

Matthew 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 6 and 18, which is from the Old Testament.

Special concepts in this chapter

"His star"

These words probably refer to a star that the learned men believed to be the sign of a new king of Israel. (See: sign)

Other possible translation difficulties in this chapter

"Learned men"

English translations use many different words to translate this phrase. These words include "magi" and "wise men." These men could have been scientists or astrologers. If you can, you should translate this with the general words "learned men."

Matthew 2

2:1-12

Where was Bethlehem?

[2:1]

See Map: Bethlehem

What were the days of Herod?

[2:1]

The days of Herod was the time when Herod the Great ruled the Jewish people. Herod ruled as a Jewish king when Jesus was born.

See: [King Herod](#)

Who were the learned men from the east?

[2:1]

The learned men were most likely scholars from Babylon who studied how the stars moved. In ancient times, people in the Middle East were often guided by how the stars appeared in the sky. Matthew wrote about the visit of these men so that people would be amazed. The birth of Jesus was more than just good news for the people in Israel. It was good news for the entire world. God guided Gentile scholars to see Jesus.

See: [Babylon](#)

See Map: Babylon

Who was "the king of the Jews"?

[2:2]

The term "king of the Jews" is a title which the Gentiles often used to speak about the messiah.

See: [Messiah \(Christ\)](#)

What was the "star in the east"?

[2:2]

Matthew wrote about a "star in the east." This was a star people could see in the sky. The scholars lived west of Israel. These men studied the stars in the sky. Therefore, they saw the light to the east of them. They followed the star in some way. It took them to Bethlehem. The believed star would bring them to something they wanted to see. Why was all Jerusalem troubled? Matthew wrote that Herod was disturbed because of the news he heard. These scholars reported that the messiah had been born. Herod was afraid of this because the messiah was the king of the Jews. Herod believed there could only be one "King of the Jews" (See: Matthew 2:1). Herod was afraid that the people would no longer want him to be king. The people of Jerusalem were afraid that Herod would become angry and hurt them.

See: [Messiah \(Christ\)](#); [Messiah \(Christ\)](#)

What is a chief priest?

[2:4]

See: [Chief Priest](#)

What is a scribe?

[2:4]

See: [Scribe](#)

What is the Christ?

[2:4]

See: [Messiah \(Christ\)](#)

Why did Matthew write the same thing Micah wrote?

[2:5]

Matthew wrote the same thing Micah wrote (see: Micah 5:2). Micah said that the messiah would be born in Bethlehem.

See: [Messiah \(Christ\)](#)

How was Bethlehem least among the rulers of Judah?

[2:6]

Matthew and Micah wrote that Bethlehem were least among the rulers of Judah. Many cities were greater than Bethlehem. Bethlehem was a small town. People did not think the messiah would come from a place like Bethlehem.

See Map: Bethlehem; Judah

How old was Jesus when the learned men came to visit him?

[2:7]

Matthew does not say how old Jesus was when the learned men came. When Herod learned about the birth of Jesus he ordered the killing of all male children under two years of age living near Bethlehem. Jesus was younger than this.

Did Herod want to worship the young child?

[2:8]

Herod directed the learned men to go to Bethlehem to “search thoroughly” for the young child. He wanted them to talk to people in Bethlehem. However, Herod did not want to worship Jesus. Instead, he wanted these men to find Jesus for him. He wanted to kill Jesus so he could continue to rule Israel.

See: [King Herod](#)

What were the gifts the learned men brought to Jesus?

[2:11]

In ancient times, someone gave a gift to a person that was greater than them in order to honor the other person (see: Genesis 14:17-20 and Hebrews 7:1-7). The gifts which the learned men gave to Jesus were gold, frankincense, and myrrh. The gifts were very valuable and honored Jesus who they believed was a king. These gifts were very expensive.

Why did the learned men return to their country another way?

[2:12]

The learned men returned to their country in a different way than they came to Israel. They did not want Herod to be angry and kill them. God warned them by giving them a dream.

2:13-15

What is an angel of the Lord?

[2:13]

See: [Angel](#)

Would a Jew go to Egypt?

[2:13]

Egypt was about 100 kilometers south of Bethlehem. During this period, Egypt was not ruled by Herod. However, Egypt and Israel were part of the Roman Empire. At this time, Jews would often travel to Egypt. Many Jews lived in Egypt. Because there were so many Jews in Egypt, a Jewish temple had been built for them in Egypt. Because Herod did not rule Egypt, it was safe for Mary and Joseph to stay there.

See Map: Bethlehem; Egypt; Israel; Roman Empire

Why did Matthew write the same thing Hosea wrote?

[2:15]

Matthew wrote the same thing Hosea wrote (see: Hosea 11:1). Jesus fulfilled the prophecy Hosea made about the messiah.

See: [Messiah \(Christ\)](#); [Prophecy \(Prophecy\)](#) ; [Messiah \(Christ\)](#)

2:16-23

What are the land of Israel and the land of Judea?

[2:20, 2:21, 2:22]

When Matthew wrote about the land of Judea and the land of Israel, he was talking about the same place.

Why was Joseph afraid of Herod Archelaus?

[2:22]

Herod Archeaus was the son of Herod the Great. He put many people into prison and killed many people. This is why Joseph was afraid of him.

See: [King Herod](#)

How was Jesus a Nazarene?

[2:23]

Joseph and Mary took Jesus to the town of Nazareth to live. Jesus was a Nazarene.

Matthew 2:1

General Information:

A new part of the story begins here and continues through the end of the chapter. Matthew tells about Herod's attempt to kill the new King of the Jews.

Bethlehem of Judea

"the town of Bethlehem in the province of Judea"

in the days of Herod the king

"when Herod was king there"

Herod

This refers to Herod the Great.

learned men from the east

"men from the east who studied the stars"

from the east

"from a country far east of Judea"

Matthew 2:2

Where is he who was born King of the Jews?

The men knew from studying the stars that the one who would become king had been born. They were trying to learn where he was. Alternate translation: "A baby who will become the king of the Jews has been born. Where is he?"

his star

They were not saying that the baby was the rightful owner of the star. Alternate translation: "the star that tells about him" or "the star that is associated with his birth"

in the east

"as it came up in the east" or "while we were in our country"

worship

Possible meanings are 1) they intended to worship the baby as divine, or 2) they wanted to honor him as a human king. If your language has a word that includes both meanings, you should consider using it here.

Matthew 2:3

he was troubled

"he was worried." Herod was worried that this baby would replace him as king.

all Jerusalem

Here "Jerusalem" refers to the people. Also, "all" means "many." Matthew is exaggerating to emphasize how many people were worried. Alternate translation: "many of the people in Jerusalem"

Matthew 2:4

General Information:

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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"

worship him

See how you translated this in Matthew 2:2.

Matthew 2:9

After they

"After the learned men"

they had seen in the east

"they had seen come up in the east" or "they had seen in their country"

went before them

"guided them" or "led them"

stood still over

"stopped over"

where the young child was

"the place where the young child was staying"

Matthew 2:10

General Information:

This page has intentionally been left blank.

Matthew 2:11

Connecting Statement:

Here the scene shifts to the house where Mary, Joseph, and the young Jesus were living.

They went

"The learned men went"

They fell down and worshiped him

"They knelt down and put their faces close to the ground." They did this to honor Jesus.

their treasures

Here "treasures" refers to the boxes or bags they used to carry their treasures. Alternate translation: "the containers that held their treasures"

Matthew 2:12

God warned them

"Afterwards, God warned the learned men." God knew that Herod wanted to harm the child.

dream not to return to Herod, so

This can be translated as a direct quotation. Alternate translation: "dream, saying, 'Do not go back to King Herod,' so"

Matthew 2:13

they had departed

"the learned men had departed"

appeared to Joseph in a dream

"came to Joseph while he was dreaming"

Get up, take ... flee ... Remain ... you

God is speaking to Joseph, so these should all be singular forms.

until I tell you

The full meaning of this statement can be made explicit. Alternate translation: "until I tell you it is safe to come back"

I tell you

Here "I" refers to God. The angel is speaking for God.

Matthew 2:14

General Information:

This page has intentionally been left blank.

Matthew 2:15

General Information:

Matthew quotes the prophet Hosea to show that the Christ would spend time in Egypt.

He remained

It is implied that Joseph, Mary, and Jesus remained in Egypt. Alternate translation: "They remained"

until the death of Herod

Herod does not die until Matthew 2:19. This statement describes the length of their stay in Egypt, and it does not say that Herod died at this time.

what had been spoken by the Lord through the prophet, saying

This can be translated in active form. Alternate translation: "what the Lord had said through the prophet; he had said" or "what the Lord had told the prophet to tell the people; he had said"

Out of Egypt I have called my Son

"I have called my Son out of Egypt"

my Son

In Hosea this refers to the people of Israel. Matthew quoted it to say that this was true of God's Son, Jesus. Translate it using a word for son that could refer to the only son or the first son.

Matthew 2:16

General Information:

These events happen before Herod's death, which Matthew mentioned in [Matthew 2:15]

Connecting Statement:

Here the scene shifts back to Herod and tells what he did when he learned that the learned men had deceived him.

he had been mocked by the learned men

This can be stated in active form. Alternate translation: "the learned men had embarrassed him by tricking him"

He sent and killed all the male children

Herod did not kill the children himself. Alternate translation: "He gave orders for his soldiers to kill all the boys" or "He sent soldiers there to kill all the boy babies"

two years old and under

"2 years old and younger"

according to the time

"based on the time"

Matthew 2:17

General Information:

Matthew quotes the prophet Jeremiah to show that the death of all of the male children in the region of Bethlehem was according to scripture.

Then was fulfilled

This can be stated in active form. Alternate translation: "This fulfilled" or "Herod's actions fulfilled"

what had been spoken through Jeremiah the prophet

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophet Jeremiah"

Matthew 2:18

A voice was heard ... they were no more

Matthew is quoting the prophet Jeremiah.

A voice was heard

This can be stated in active form. Alternate translation: "People heard a voice" or "There was a loud sound"

Rachel weeping for her children

Rachel lived many years before this time. This prophecy shows Rachel, who has died, weeping for her descendants.

she refused to be comforted

This can be stated in active form. Alternate translation: "no one could comfort her"

because they were no more

"because the children were gone and would never return." Here "were no more" is a mild way of saying they are dead. Alternate translation: "because they were dead"

Matthew 2:19

Connecting Statement:

Here the scene shifts to Egypt, where Joseph, Mary, and the young Jesus are living.

behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

Matthew 2:20

those who sought the child's life

Here "sought the child's life" is a way of saying they wanted to kill the child. "Alternate translation: "those who were looking for the child in order to kill him"

those who sought

This refers to King Herod and his advisors.

Matthew 2:21

General Information:

This page has intentionally been left blank.

Matthew 2:22

Connecting Statement:

This is the end of the part of the story that began in Matthew 2:1 about Herod's attempt to kill the new King of the Jews.

But when he heard

"But when Joseph heard"

Archelaus

This is the name of Herod's son.

he was afraid

"Joseph was afraid"

Matthew 2:23

what had been spoken through the prophets

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophets"

he would be called a Nazarene

Here "he" refers to Jesus. The prophets before the time of Jesus would have referred to him as the Messiah or the Christ. Alternate translation: "people would say that the Christ is a Nazarene"

ULB Translation Questions

Matthew 2:1

Where was Jesus born?
Jesus was born in Bethlehem of Judea.

Matthew 2:2

What title did the learned men from the east give to Jesus?
The learned men from the east gave Jesus the title "King of the Jews".

How did the learned men know the King of the Jews had been born?
The learned men had seen the star of the King of the Jews in the east.

Matthew 2:3

How did King Herod respond to the news from the learned men?
When King Herod heard the news from the learned men, he was troubled.

Matthew 2:5

How did the chief priests and scribes know where the Christ would be born?
They knew the prophecy that said the Christ would be born in Bethlehem.

Matthew 2:6

How did the chief priests and scribes know where the Christ would be born?
They knew the prophecy that said the Christ would be born in Bethlehem.

Matthew 2:9

How did the learned men find exactly where Jesus was?
The star in the east went before them until it stood over where Jesus was.

Matthew 2:11

How old was Jesus when the learned men came to see him?
Jesus was a young child when the learned men came to see him.

What gifts did the learned men give to Jesus?
The learned men gave to Jesus gifts of gold, frankincense, and myrrh.

Matthew 2:12

By what way did the learned men return home, and why did they go this way?
The learned men returned home another way because God warned them in a dream not to return to Herod.

Matthew 2:13

What instructions did Joseph receive in a dream?
Joseph was instructed in a dream to take Jesus and Mary and flee to Egypt, because Herod was going to try to kill Jesus.

Matthew 2:15

What prophecy was fulfilled by Jesus' later return from Egypt?
The prophecy, "Out of Egypt I have called my son" was fulfilled when Jesus later returned from Egypt.

Matthew 2:16

What did Herod do when the learned men did not return to him?
Herod killed all the male children in the region of Bethlehem who were two years old or younger.

Matthew 2:19

What instructions did Joseph receive in a dream after Herod died?
Joseph was instructed in a dream to return to the land of Israel.

Matthew 2:20

What instructions did Joseph receive in a dream after Herod died?
Joseph was instructed in a dream to return to the land of Israel.

Matthew 2:22

Where did Joseph settle to live with Mary and Jesus?
Joseph settled to live with Mary and Jesus in Nazareth of Galilee.

Matthew 2:23

Where did Joseph settle to live with Mary and Jesus?
Joseph settled to live with Mary and Jesus in Nazareth of Galilee.

What prophecy was fulfilled when Joseph moved to their new location?
The prophecy that the Christ would be called a Nazarene was fulfilled.

Chapter 3

¹ In those days John the Baptist came preaching in the wilderness of Judea saying, ² "Repent, for the kingdom of heaven is near." ³ For this is he who was spoken of by Isaiah the prophet, saying,

"The voice of one calling out in the wilderness,
'Make ready the way of the Lord,
make his paths straight.'"

⁴ Now John wore clothing of camel's hair and a leather belt around his waist. His food was locusts and wild honey. ⁵ Then Jerusalem, all Judea, and all the region around the Jordan River went out to him. ⁶ They were baptized by him in the Jordan River, confessing their sins. ⁷ But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath that is coming? ⁸ Bear fruit worthy of repentance. ⁹ Do not think of saying among yourselves, 'We have Abraham for our father.' For I say to you that God is able to raise up children for Abraham even out of these stones. ¹⁰ Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire. ¹¹ I baptize you with water for repentance. But he who comes after me is mightier than I, and I am not worthy even to carry his sandals. He will baptize you with the Holy Spirit and with fire. ¹² His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather his wheat into the storehouse. But he will burn up the chaff with fire that can never be put out."

¹³ Then Jesus came from Galilee to the Jordan River to be baptized by John. ¹⁴ But John kept trying to stop him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵ Jesus responded and said to him, "Permit it now, for it is right for us to fulfill all righteousness." Then John permitted him. ¹⁶ After he was baptized, Jesus came up immediately from the water, and behold, the heavens were opened to him. He saw the Spirit of God coming down like a dove and resting upon him. ¹⁷ Behold, a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him."

Matthew 3 General Notes

Structure and formatting

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

Special concepts in this chapter

"Bear fruit worthy of repentance"

Fruit is a common picture word in the scriptures. Writers use it to describe the results of either good or bad behavior. In this chapter, good fruit is the result of living as God commands. (See: fruit)

Other possible translation difficulties in this chapter

"The kingdom of heaven is near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when John spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

Matthew 3

3:1-12

Why did John the Baptist preach in the wilderness?

[3:1]

John the Baptist belonged to and spoke for God. He lived outside of the cities like a prophet from the Old Testament. John fulfilled the promise of the prophet Isaiah (Isaiah 40:3) that said that someone from the wilderness would tell the people that Jesus was coming. Many Jews believed that a deliverer would come from the desert to free them from their Roman oppressors (Ezekiel 20:33-38; Hosea 2:14-23).

See: [Fulfill \(Fulfillment\)](#); [Prophet](#); [Old Testament \(Law and Prophets\)](#); [Fulfill \(Fulfillment\)](#)

Why did John say “repent, for the kingdom of heaven is near”?

[3:2]

John told the people to “repent” or “turn away from” (μετανοέω/g3340) their sinful thoughts and actions. By doing so they would be prepared for the Messiah who was about to come.

See: [Sin](#); [Kingdom of God](#); [Sin](#)

Why did the author of Matthew write the same thing Isaiah wrote?

[3:3]

The author of Matthew wrote the same thing Isaiah wrote (see: Isaiah 40:3). The ancient Jews disobeyed God. God punished the Israelites and sent them to Babylon. God promised that he would forgive them and return them to their home in Israel (see: Isaiah 40:1-2). Matthew said that Isaiah also wrote about John the Baptist because John’s message announced the coming of Jesus the messiah.

See: [Messiah \(Christ\)](#); [Messiah \(Christ\)](#)

See Map: Babylon

Why did John live in the way that he lived?

[3:4]

John wore clothes made of camel’s hair and a belt made of leather. He ate locusts and wild honey. John lived in this way to show that he was a prophet like Elijah (See: 2 Kings 1:8). He lived simply and avoided luxuries in order to prepare God’s people for the coming of Jesus the messiah.

See: [People of God](#); [Messiah \(Christ\)](#); [People of God](#)

Why did John baptize people?

[3:6]

John prepared people for the messiah to arrive. He baptized in water those people who repented of their sins (3:6).

See: [Repent \(Repentance\)](#); [Confess \(Confession\)](#); [Sin](#); [Messiah \(Christ\)](#); [Repent \(Repentance\)](#)

Why did the Pharisees and Sadducees come to the baptism?

[3:7]

The Pharisees and Sadducees were religious and political leaders among the Jewish people. Some scholars think that the Pharisees and Sadducees to whom John spoke were coming to be baptized, too. They likely came to the baptism to learn about the things John taught. John was attracting many followers, and people were coming to him to be baptized. The Jewish leaders worried about people following John the Baptist.

See: [Baptize \(Baptism\)](#); [Sadducees](#); [Baptize \(Baptism\)](#)

Why did John rebuke the Jewish leaders?

[3:7]

John understood that the Pharisees and Sadducees came to learn why John served God in the way he did. They did not want to repent of their sins. If the Pharisees and Sadducees actually came to be baptized it is likely that John believed they just wanted people to see them and think they honored God.

See: [Baptize \(Baptism\)](#); [Sadducees](#); [Repent \(Repentance\)](#); [Baptize \(Baptism\)](#)

How does someone have Abraham as their father?

[3:9]

The Pharisees and Sadducees were the descendants of Abraham. However, they did not trust God in the way Abraham did.

See: [Ancestor and Descendant \(Fathers, Forefathers, Patriarchs\)](#); [Sadducees](#); [Ancestor and Descendant \(Fathers, Forefathers, Patriarchs\)](#)

Why did John talk about a tree?

[3:10]

John wrote about fruit and a tree (see: Matthew 3:10). This was a metaphor. He wanted people to know that Israel was about to be judged. John wanted them to know that God would quickly judge Israel. The Old Testament often used the axe as a symbol of judgement (See: Isaiah 10:15). God was often portrayed there as expecting good fruit from His people (see: Isaiah 5:2; Jeremiah 2:21; 11:16-17).

See: [Fruit \(Metaphor\)](#); [Judge \(Judgment\)](#); [Symbol](#); [Fruit \(Metaphor\)](#)

Who did John talk about when he talked about someone greater than him?

[3:11]

John spoke to a people group who wanted people to honor him. John wanted people to know that he needed to honor the messiah and he was unworthy to untie his sandals (See: Matthew 3:11). In ancient Israel, only servants untied the sandals of other people.

How will Jesus baptize people with the Holy Spirit and fire?

[3:11]

Some scholars think John's was a prophecy. This was fulfilled by Christians and non-Christians. Non-Christians do not repent and God will judge them. Other scholars think the promise of fire was about Christians. The Holy Spirit purifies Christians.

See: Hebrews 12:29

See: [Purify \(Pure\)](#) ; [Fulfill \(Fulfillment\)](#); [Repent \(Repentance\)](#); [Judge \(Judgment\)](#); [Fire](#); [Holy Spirit](#); [Purify \(Pure\)](#)

Why did John talk about a winnowing fork?

[3:12]

John talked about a winnowing fork because this tool was used by farmers in the field to separate the wheat from the chaff. Field workers would use this big fork to toss the harvested wheat into the wind. The heavy kernels of wheat would then fall to the ground, and the chaff would blow away. The chaff was often burned by fire. John used this as a metaphor. John wanted people to know that the Holy Spirit makes Christians clean.

See: [Clean and Unclean](#); [Clean and Unclean](#)

3:13-17**Where were Galilee and the Jordan River?**

[3:13]

See Map: Galilee; Jordan River

Why did Jesus want to be baptized by John?

[3:13]

Jesus told John that John needed to baptize him. Jesus wanted John to baptize him in order “for us to fulfill all righteousness.”

See: [Fulfill \(Fulfillment\)](#); [Baptize \(Baptism\)](#); [Fulfill \(Fulfillment\)](#)**Why did John think that he should not baptize Jesus?**

[3:14]

John said that he needed to be baptized by Jesus. John believed that Jesus was greater than him. He knew Jesus did not need to repent of his sins. He did not understand that Jesus was baptized for a different reason than the reason John baptized people.

See: [Sin](#); [Repent \(Repentance\)](#); [Sin](#)**Why did the Spirit come down on Jesus like a dove?**

[3:16]

Many times in the Old Testament, human authors recorded the presence of doves in their stories. Doves were a sign of peace and new life.

See: Genesis 1:2; 8:8-12

See: [Sign](#)**Why did the voice from heaven say “this is my beloved son”?**

[3:17]

God said that Jesus was his beloved son. Matthew wanted people to know that Jesus is holy and Jesus is God.

See: [Jesus is God](#); [Holy \(Holiness, Set Apart\)](#); [Jesus is God](#)**Matthew 3:1****General Information:**

This is the beginning of a new part of the story where Matthew tells of the ministry of John the Baptist.

In those days

This is many years after Joseph and his family left Egypt and went to Nazareth. This is probably near the time that Jesus begins his ministry. Alternate translation: "Some time later" or "Some years later"

Matthew 3:2**Repent**

This is plural in form. John is speaking to the crowds.

the kingdom of heaven is near

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. Alternate translation: "our God in heaven will soon show himself to be king"

Matthew 3:3

General Information:

Matthew quotes the prophet Isaiah to show that John the Baptist was God's appointed messenger to prepare for Jesus's ministry.

For this is he who was spoken of by Isaiah the prophet, saying

This can be stated in active form. Alternate translation: "For Isaiah the prophet was speaking of John the Baptist when he said"

The voice of one calling out in the wilderness

This can be expressed as a sentence. Alternate translation: "The voice of one calling out in the wilderness is heard" or "They hear the sound of someone calling out in the wilderness"

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

These two phrases mean the same thing.

Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents being prepared to hear the Lord's message when he comes. People do this by repenting of their sins. Alternate translation: "Prepare to hear the Lord's message when he comes" or "Repent and be ready for the Lord to come"

Matthew 3:4

Now ... wild honey

The word "Now" is used here to mark a pause in the story. Here Matthew tells background information about John the Baptist.

wore clothing of camel's hair and a leather belt around his waist

This clothing symbolizes that John is a prophet like the prophets from long ago, especially the prophet Elijah.

Matthew 3:5

Then Jerusalem, all Judea, and all the region

The words "Jerusalem," "Judea," and "the region" are metonyms for the people from those areas. The word "all" is an exaggeration to emphasize that very many people went out. Alternate translation: "Then very many people from Jerusalem, Judea, and that region"

Matthew 3:6

They were baptized by him ... River, confessing their sins

This can be stated in active form. Alternate translation: "John baptized them ... River after they confessed their sins"

They

This refers to the people coming from Jerusalem, Judea, and the region around the Jordan River.

Matthew 3:7

General Information:

John the Baptist begins to rebuke the Pharisees and Sadducees.

You offspring of vipers, who

This is a metaphor. Here "offspring" means "having the characteristic of." Vipers are a kind of dangerous snakes and represent evil. This can be stated as a separate sentence. Alternate translation: "You evil poisonous snakes! Who" or "You are evil like poisonous snakes! Who"

who warned you to flee from the wrath that is coming?

John uses a question to rebuke the Pharisees and Sadducees because they were asking him to baptize them so that God would not punish them, but they did not want to stop sinning. Alternate translation: "you cannot flee from God's wrath like this." or "do not think that you can flee from God's wrath just because I baptize you."

flee from the wrath that is coming

The word "wrath" is being used to refer to God's punishment because his wrath precedes it. Alternate translation: "run away from the punishment that is coming" or "escape because God is about to punish you"

Matthew 3:8

Bear fruit worthy of repentance

The phrase "bear fruit" is a metaphor referring to a person's actions. Alternate translation: "Let your actions show that you have truly repented"

Matthew 3:9

We have Abraham for our father

"Abraham is our ancestor" or "We are descendants of Abraham." The Jewish leaders thought that God would not punish them since they were descendants of Abraham.

For I say to you

This adds emphasis to what John is about to say.

God is able to raise up children for Abraham even out of these stones

"God is able to make physical descendants out of even these stones and give them to Abraham"

Matthew 3:10

Connecting Statement:

John the Baptist continues to rebuke the Pharisees and Sadducees.

Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire

This metaphor means God is ready to punish sinners. This can be stated in active form. Alternate translation: "God has his axe and he is ready to cut down and burn any tree that grows bad fruit" or "As a person gets his axe ready to cut down and burn a tree that grows bad fruit, God is ready to punish you for your sins"

Matthew 3:11

for repentance

"to show that you have repented"

But he who comes after me

Jesus is the person who comes after John.

is mightier than I

"is more important than I am"

He will baptize you with the Holy Spirit and with fire

This metaphor compares John's baptism with water to the future baptism with fire. This means John's baptism only symbolically cleanses people of their sins. The baptism by Holy Spirit and fire will truly cleanse people of their sins. If possible, use the word "baptize" in your translation to keep the comparison to John's baptism.

Matthew 3:12

His winnowing fork is in his hand

This metaphor compares the way Christ will separate the righteous people from the unrighteous people to the way a man separates wheat grain from chaff. Alternate translation: "Christ is like a man whose winnowing fork is in his hand"

His winnowing fork is in his hand

Here "in his hand" means the person is ready to act. Alternate translation: "Christ is holding a winnowing fork because he is ready"

winnowing fork

This is a tool for tossing wheat up into the air to separate the wheat grain from the chaff. The heavier grain falls back down and the unwanted chaff is blown away by the wind. It is similar in shape to a pitchfork but with wide tines made of wood.

his threshing floor

"his ground" or "the ground where he separates the grain from the chaff"

gather his wheat into the storehouse ... burn up the chaff with fire that can never be put out

This is a metaphor showing how God will separate righteous people from evil people. The righteous will go to heaven like wheat into a farmer's

storehouse, and God will burn the people who are like chaff with a fire that will never be put out.

can never be put out

This can be stated in active form. Alternate translation: "will never burn out"

Matthew 3:13

Connecting Statement:

Here the scene shifts to a later time when John the Baptist baptizes Jesus.

to be baptized by John

This can be stated in active form. Alternate translation: "so John could baptize him"

Matthew 3:14

I need to be baptized by you, and do you come to me?

John uses a question to show his surprise at Jesus's request. Alternate translation: "You are more important than I am. I should not baptize you. You should baptize me."

Matthew 3:15

for us

Here "us" refers to Jesus and John.

John permitted him

You may need to make explicit that John permitted Jesus to be baptized by John. Alternate translation: "John allowed Jesus to be baptized" or "John agreed to baptize Jesus"

Matthew 3:16

Connecting Statement:

This is the end of the part of the story about John the Baptist. It describes what happened after he baptized Jesus.

After he was baptized

This can be stated in active form. Alternate translation: "After John baptized Jesus"

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

the heavens were opened to him

This can be stated in active form. Alternate translation: "Jesus saw the sky open" or "God opened the heavens to Jesus"

coming down like a dove

Possible meanings are 1) this is simply a statement that the Spirit was in the form of a dove or 2) this is a simile that compares the Spirit coming down upon Jesus gently, the way a dove would.

Matthew 3:17

a voice came out of the heavens saying
"Jesus heard a voice from heaven." Here "voice" refers to God speaking. Alternate translation: "God spoke from heaven"

Son

This is an important title for Jesus that describes his relationship to God.

ULB Translation Questions

Matthew 3:2

What was the message that John the Baptist preached in the wilderness?
John preached, "Repent, for the kingdom of heaven is near".

Matthew 3:3

What did the prophecy from Isaiah say that John the Baptist would come to do?
The prophecy said that John the Baptist would make ready the way of the Lord.

Matthew 3:6

What did the people do as they were baptized by John?
As they were baptized, the people confessed their sins.

Matthew 3:8

What did John the Baptist tell the Pharisees and Sadducees to do?
John the Baptist told the Pharisees and Sadducees to bear fruit worthy of repentance.

Matthew 3:9

What did John the Baptist warn the Pharisees and Sadducees not to think among themselves?
John warned the Pharisees and Sadducees not to think among themselves that they had Abraham as their father.

Matthew 3:10

According to John, what happens to every tree that does not produce good fruit?
John says that every tree that does not bear good fruit is chopped down and thrown into the fire.

Matthew 3:11

How would the one who was coming after John baptize?
The one who was coming after John would baptize with the Holy Spirit and fire.

Matthew 3:15

What did Jesus say to John that convinced John to baptize Jesus?
Jesus said that it was right for John to baptize Jesus in order to fulfill all righteousness.

Matthew 3:16

What did Jesus see when he came up from the water?
When he came up from the water, Jesus saw the Spirit of God descending as a dove and appearing on him.

Matthew 3:17

What did the voice from heaven say after Jesus was baptized?
The voice from heaven said, "This is my beloved Son, with whom I am well pleased".

Chapter 4

¹ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² When he had fasted forty days and forty nights, he was hungry. ³ The tempter came and said to him, "If you are the Son of God, command these stones to become bread."

⁴ But Jesus answered and said to him, "It is written, 'Man does not live on bread alone, but by every word that comes out of the mouth of God.'"

⁵ Then the devil took him into the holy city and set him on the highest point of the temple building, ⁶ and said to him, "If you are the Son of God, throw yourself down, for it is written,

'He will command his angels to take care of you,'

and

'They will carry you in their hands,
so that you will not hit your foot against a stone.'"

⁷ Jesus said to him, "Again it is written, 'You must not test the Lord your God.'"

⁸ Again, the devil took him up to a very high hill and showed him all the kingdoms of the world along with all their glory. ⁹ He said to him, "All these things I will give you, if you fall down and worship me."

¹⁰ Then Jesus said to him, "Go away from here, Satan! For it is written, 'You will worship the Lord your God, and you will serve only him.'"

¹¹ Then the devil left him, and behold, angels came and served him.

¹² Now when Jesus heard that John had been handed over, he withdrew into Galilee. ¹³ He left Nazareth and went and lived in Capernaum, which is by the Sea of Galilee in the territories of Zebulun and Naphtali. ¹⁴ This happened to fulfill what was said by Isaiah the prophet,

¹⁵ "The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan,
Galilee of the Gentiles!

¹⁶ The people who sat in darkness
have seen a great light,
and to those who sat in the region and shadow of death,
upon them has a light arisen."

¹⁷ From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is near." ¹⁸ As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹ Jesus said to them, "Come, follow me, and I will make you fishers of men." ²⁰ Immediately they left the nets and followed him. ²¹ As Jesus was going on from there he saw two other brothers, James son of Zebedee and John his brother. They were in the boat with Zebedee their father mending their nets. He called them, ²² and they immediately left the boat and their father and followed him.

²³ Jesus went about in all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom and healing every kind of disease and sickness among the people. ²⁴ The news about him went out into all of Syria, and the people brought to him all those who suffered from various diseases and pains, those who were possessed by demons, the epileptics, and the paralytics. Jesus healed them. ²⁵ Large crowds followed him from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan.

Matthew 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 6, 15 and 16, which is from the Old Testament.

Other possible translation difficulties in this chapter

"the kingdom of heaven has come near"

No one knows for use whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrase "is coming near" and "has come near."

"If you are the Son of God"

The reader should not understand these words in verses 3 and 6 to mean that Satan did not know whether Jesus was the Son of God. God had already said that Jesus was his Son ([Matthew 3:17](#)), so Satan knew who Jesus was. He also knew that Jesus could make stones become bread and could throw himself off of high places and not be hurt. He was trying to make Jesus do these things and so disobey God and obey Satan. These words can be translated as "Show me your power if you are the Son of God" (See: [satan](#) and [sonofgod](#))

Matthew 4

4:1-11

How was Jesus led by the Holy Spirit?

[4:1]

Jesus was led by the Holy Spirit. The Holy Spirit descended like a dove and rested on Jesus in Matthew 3:16. The Holy Spirit led Jesus into the wilderness to be tested to show Jesus completely obey God.

See: [Test](#); [Test](#)

Where was the wilderness?

[4:1]

The wilderness was not far from where John was baptizing. The wilderness area had few or no people living in it. There was not much food and water in the wilderness.

See: [Wilderness](#); [Wilderness](#)

How was someone tempted?

[4:1]

The Greek word which Matthew used for "tempted" can mean "testing." When Jesus was tempted, he completely obeyed God.

See: [Test](#); [Test](#)

Who is the devil?

[4:1]

See: [Satan \(The Devil\)](#)

What is fasting?

[4:2]

See: [Fasting](#)

What is the Son of God?

[4:3]

See: [Son of God](#)

Why did Jesus say that “man shall not live on bread alone”?

[4:4]

When Jesus said, “Man shall not live on bread alone,” he said the same thing Moses wrote (see: Deuteronomy 8:3). God gave manna to the people who followed Moses through the wilderness. This was a miracle which God used to teach the people that the word of God is more important than food.

See: [Miracle](#); [Word of God](#); [Miracle](#)

What was the holy city?

[4:5]

The holy city is Jerusalem. It was a city that was different than other cities. It was the place where people worshipped God.

See: [Worship](#); [Zion](#); [Worship](#)

What was the temple?

[4:5]

See: [Temple](#)

Why did Satan say, God “will command his angels to take care of you”?

[4:6]

When Satan said that God “will command his angels to take care of you,” he said the same things written in Psalm 91:11-12. He told Jesus that if he were to throw himself down from the highest place of the temple, God would protect him. Satan wanted Jesus to forget that God the Father cared for Jesus.

See: [God the Father](#); [Angel](#); [Temple](#); [God the Father](#)

Why did Jesus tell Satan, “You must not test the Lord your God”?

[4:7]

Jesus told Satan, “You must not test the Lord your God” because he understood that Satan wanted Jesus to not trust God the Father and to disobey God the Father. Jesus only wanted to serve and obey God the Father.

See: [God the Father](#); [Test](#); [Lord](#); [God the Father](#)

Why did Satan want Jesus to worship him?

[4:9]

Satan wanted Jesus to forget about his loyalty to God the Father. If Jesus became loyal to Satan, then Jesus could have the entire world as his reward. Satan wanted Jesus to disobey God.

See: [God the Father](#); [God the Father](#)

Why did Jesus say that someone should only worship God?

[4:10]

Jesus said that someone should only worship God because God alone was worthy to be worshipped.

See: [Worship](#)

4:12-22

How had John been handed over?

[4:12]

John had been “handed over.” That is, John was arrested.

Where were Nazareth, Capernaum, Zebulun, and Naphtali?

[4:13]

See Map: Galilee; Nazareth; Capernaum; Zebulun; Naphtali

How was Isaiah’s prophecy fulfilled?

[4:14]

Isaiah’s prophecy was fulfilled when Jesus moved from Nazareth to Capernaum (see: Isaiah 9:1,2).

See: [Fulfill \(Fulfillment\)](#) ; [Fulfill \(Fulfillment\)](#)

See Map: Galilee; Nazareth; Capernaum

Why did Jesus preach, “repent for the kingdom of heaven is near”?

[4:17]

Jesus preached, “Repent for the kingdom of heaven is near.” He was preaching the same thing John the Baptist preached.

See: [Kingdom of God](#); [Repent \(Repentance\)](#); [Kingdom of God](#)

Where was the Sea of Galilee?

[4:18]

See Map: Sea of Galilee

How will Peter and Andrew become “fishers of men”?

[4:19]

When Jesus said that Peter and Andrew would become “fishers of men,” this was a metaphor. He wanted them to know that they would help other people to believe in Jesus and obey Jesus.

See: [Metaphor](#); [Metaphor](#)

Why did Peter and Andrew immediately follow Jesus?

[4:20]

Peter and Andrew left their jobs fishing to become disciples of Jesus. Matthew wrote that they immediately left their nets to follow Jesus. Some scholars think that Peter and Andrew had heard about Jesus before this. Other scholars do not think they heard about Jesus before this.

See: [Disciple](#)

Why were James and John mending their nets?

[4:21]

James and John mended their nets. Fishermen always mended their nets after they finished fishing because the nets would have holes or garbage in them. James and John were getting their nets ready so that they could fish again later or the next day.

Advice to translators: When someone mended their fishing net, they fixed any holes in the net.

What was a synagogue?

[4:23]

See: [Synagogue](#)

How was someone possessed by demons?

[4:24]

See: [Demon Possession \(Casting Out Demons\)](#)

What is an epileptic?

[4:24]

The word translated “epileptic” is a word which meant “moon-struck.” In ancient times, a popular belief was that when a person had seizures, his health was under attack by the moon. Jesus healed the epileptic person. He controlled the moon.

Advice to translators: A seizure is a type of illness that causes someone to shake violently and they cannot control it.

What was a paralytic?

[4:24]

A paralytic was a person who had no control over his body.

What was the Decapolis?

[4:25]

The Decapolis was a group of ten cities in ancient Syria. People in these cities spoke Greek and Latin. They were great cities in the Roman empire.

See Map: Decapolis; Syria

Why does Matthew speak of Galilee and the Decapolis, Jerusalem and Judea, and from beyond the Jordan?

[4:25]

Matthew said that great crowds followed Jesus from Galilee and the Decapolis, Jerusalem and Judea, and from beyond the Jordan river. Many different groups of people lived in these places. They spoke many different languages. Matthew wants us to know that many different groups of people loved Jesus. He also wants us to know that Jesus welcomed all people to follow him.

See Map: Galilee; Decapolis; Jerusalem; Judea; Jordan River

Matthew 4:1

General Information:

Here Matthew begins a new part of the story in which Satan tempts Jesus in the wilderness after Jesus has been there for 40 days.

Jesus was led up by the Spirit

This can be stated in active form. Alternate translation: "the Spirit led Jesus"

to be tempted by the devil

This can be stated in active form. Alternate translation: "so the devil could tempt Jesus"

Matthew 4:2

he had fasted ... he was hungry

These refer to Jesus.

forty days and forty nights

"40 days and 40 nights." This refers to 24-hour periods. Alternate translation: "40 days"

Matthew 4:3

The tempter

These words refer to the same being as "the devil" (verse 1). You may have to use the same word to translate both.

If you are the Son of God, command

It is best to assume that Satan knew that Jesus is the Son of God. Possible meanings are 1) this is a temptation to do miracles for Jesus's own benefit. Alternate translation: "You are the Son of God, so you can command" or 2) this is a challenge or accusation. Alternate translation: "Prove that you are the Son of God by commanding"

the Son of God

This is an important title for Jesus that describes his relationship to God.

command these stones to become bread.

You could translate this with a direct quotation. Alternate translation: "say to these stones, 'Become bread.'"

bread

Here "bread" refers to food in general. Alternate translation: "food"

Matthew 4:4

General Information:

Jesus rebukes Satan with a quotation from Deuteronomy.

It is written

This can be stated in active form. Alternate translation: "Moses wrote this in the scriptures long ago"

Man does not live on bread alone

This implies that there is something more important to life than food.

but by every word that comes out of the mouth of God

Here "word" and "mouth" refer to what God says. Alternate translation: "but by listening to everything that God says"

Matthew 4:5

General Information:

This page has intentionally been left blank.

Matthew 4:6

General Information:

Satan quotes from the Psalms in order to tempt Jesus.

If you are the Son of God, throw yourself down

It is best to assume that Satan knew that Jesus is the Son of God. Possible meanings are 1) this is a temptation to do a miracle for Jesus's own benefit. Alternate translation: "Since you are truly the Son of God, you can throw yourself down" or 2) this is a challenge or accusation. Alternate translation: "Prove that you are truly the Son of God by throwing yourself down"

the Son of God

This is an important title for Jesus that describes his relationship to God.

throw yourself down

"let yourself fall to the ground" or "jump down"

for it is written

This can be stated in active form. Alternate translation: "for the writer wrote in the scriptures" or "for it says in the scriptures"

'He will command his angels to take care of you,' and

This can be translated with a direct quotation, and you can specify that it is God who will command. Alternate translation: "'God will say to his angels, 'Take care of him,'" and" or "'God will command his angels to take care of you,' and"

They will carry you

"The angels will hold you"

Matthew 4:7

General Information:

Jesus rebukes Satan with another quotation from Deuteronomy.

Again it is written

It is understood that Jesus is quoting scripture again. This can be stated in active form. Alternate translation: "Again, I will tell you what Moses wrote in the scriptures"

You must not test

Here "you" refers to anyone. Alternate translation: "One should not test" or "No person should test"

Matthew 4:8

Again, the devil

"Next, the devil"

Matthew 4:9

He said to him

"The devil said to Jesus"

All these things I will give you

"I will give you all these things." The tempter is emphasizing here that he will give "all these things," not just some of them.

fall down

"put your face near the ground." This was a common action to show that a person was worshiping.

Matthew 4:10

General Information:

Jesus rebukes Satan with another quotation from Deuteronomy.

Connecting Statement:

This is the end of the part of the story about how Satan tempted Jesus.

For it is written

This can be stated in active form. Alternate translation: "For Moses also wrote in the scriptures"

You will worship ... you will serve

Both instances of "you" are singular, a command to everyone who hears it.

Matthew 4:11

behold

The word "behold" here alerts us to pay attention to the important new information that follows.

Matthew 4:12

General Information:

This is the beginning of a new part of the story in which Matthew describes the beginning of Jesus's ministry in Galilee. These verses explain how Jesus came to be in Galilee.

Now

This word is used here to mark a change in the main story. Here Matthew starts to tell a new part of the story.

John had been handed over

This can be stated in active form and the information omitted from the euphemism can be stated. Alternate translation: "the king had handed John over to the prison" or "the king had arrested John"

Matthew 4:13

in the territories of Zebulun and Naphtali

"Zebulun" and "Naphtali" are the names of the tribes that lived in these territories many years earlier before foreigners took control of the land of Israel.

Matthew 4:14

This happened

This refers to Jesus's going to live in Capernaum.

what was said

This can be stated in active form. Alternate translation: "what God said"

Matthew 4:15

General Information:

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

The land of Zebulun and the land of Naphtali ... Galilee of the Gentiles!

These are two descriptions of the same territory.

toward the sea

This is the Sea of Galilee.

Matthew 4:16

General Information:

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

The people who sat in darkness have seen a great light

Here "darkness" is a metaphor for not knowing the truth about God. And "light" is a metaphor for God's true message that saves people from their sin.

The people who sat

These words can be combined with the sentence beginning with "The land of Zebulun" (verse 15). Alternate translation: "In the territory of Zebulun and Naphtali ... where many Gentiles live, the people who sat"

who sat ... who sat

"who were living ... who were living." The word "sat" is an idiom for having lived for a long time in one place, not to sitting on the ground or a piece of furniture.

to those who sat in the region and shadow of death, upon them has a light arisen

This basically has the same meaning as the first part of the sentence. Here "those who sat in the region and shadow of death" is a metaphor. It represents those who did not know God. These people were in danger of dying and being separated from God forever.

Matthew 4:17

the kingdom of heaven is near

The phrase "the kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, include a word that means "heaven" in your translation. See how you translated this in [Matthew 3:2]

Matthew 4:18

General Information:

This begins a new scene within the part of the story about Jesus's ministry in Galilee. Here he begins to gather men to be his disciples.

casting a net into the sea

The full meaning of this statement can be made explicit. Alternate translation: "throwing a net into the water to catch fish"

Matthew 4:19

Come, follow me

Jesus invites Simon and Andrew to follow him, live with him, and become his disciples. Alternate translation: "Be my disciples"

I will make you fishers of men

This metaphor means Simon and Andrew will teach people God's true message, so others will also follow Jesus. Alternate translation: "I will teach you to gather men to me like you used to gather fish"

Matthew 4:20

General Information:

This page has intentionally been left blank.

Matthew 4:21

Connecting Statement:

Jesus calls more men to be his disciples.

He called them

"Jesus called John and James." This phrase also means that Jesus invited them to follow him, live with him, and become his disciples.

Matthew 4:22

they immediately left

"at that moment they left"

left the boat ... and followed him

It should be clear that they immediately put their nets down and left that place with Jesus. If your language requires you to tell whether they were leaving for the rest of the day or for a long time or for the rest of their lives, you should probably translate as they were leaving for the rest of their lives. It would be good to have a note saying that the Greek does not specify how long they would be gone.

Matthew 4:23

Connecting Statement:

This is the end of the part of the story about the beginning of Jesus's ministry in Galilee. The rest of this chapter summarizes what he did and how the people responded.

teaching in their synagogues

"teaching in the synagogues of the Galileans" or "teaching in the synagogues of those people"

preaching the gospel of the kingdom

Here "kingdom" refers to God's reign as king. Alternate translation: "preaching the good news that God will show himself as king"

every kind of disease and sickness

The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

Matthew 4:24

those who were possessed by demons

This can be stated in active form. Alternate translation: "those whom demons controlled"

the epileptics

The word "epileptic" refers to people who have epilepsy and so sometimes become unconscious and move uncontrollably.

Matthew 4:25

the Decapolis

This name means "the Ten Towns." This is the name of a region to the southeast of the Sea of Galilee.

ULB Translation Questions

Matthew 4:1

Who led Jesus into the wilderness to be tempted by the devil?

The Holy Spirit led Jesus into the wilderness to be tempted by the devil.

Matthew 4:2

How long did Jesus fast in the wilderness?

Jesus fasted forty days and forty nights in the wilderness.

Matthew 4:3

What was the first temptation that the devil presented to Jesus?

The devil tempted Jesus to turn a stone into bread.

Matthew 4:4

What was Jesus' answer to the first temptation?

Jesus said that man shall not live by bread alone, but by every word that comes out of the mouth of God.

Matthew 4:5

What was the second temptation that the devil presented to Jesus?

The devil tempted Jesus to throw himself down from the temple.

Matthew 4:6

What was the second temptation that the devil presented to Jesus?

The devil tempted Jesus to throw himself down from the temple.

Matthew 4:7

What was Jesus' answer to the second temptation?

Jesus said that you must not test the Lord your God.

Matthew 4:8

What was the third temptation that the devil presented to Jesus?

The devil tempted Jesus to worship him in return for all the kingdoms of the world.

Matthew 4:9

What was the third temptation that the devil presented to Jesus?

The devil tempted Jesus to worship him in return for all the kingdoms of the world.

Matthew 4:10

What was Jesus' answer to the third temptation?

Jesus said that you must worship the Lord your God and must serve him only.

Matthew 4:15

What was fulfilled by Jesus' move to Capernaum in Galilee?

The prophecy of Isaiah was fulfilled which said that the people in Galilee would see a great light.

Matthew 4:16

What was fulfilled by Jesus' move to Capernaum in Galilee?

The prophecy of Isaiah was fulfilled which said that the people in Galilee would see a great light.

Matthew 4:17

What message did Jesus then begin to preach?

Jesus preached, "Repent, for the kingdom of heaven has drawn near".

Matthew 4:18

How did Peter and Andrew make their living?

Peter and Andrew were fisherman.

Matthew 4:19

What did Jesus say he would make Peter and Andrew?

Jesus said that he would make Peter and Andrew fishers of men.

Matthew 4:21

How did James and John make their living?

James and John were fisherman.

Matthew 4:23

At this time, where did Jesus go to teach?

Jesus taught in the synagogues of Galilee.

Matthew 4:24

What kind of people were brought to Jesus, and what did Jesus do with them?

All those who were sick and demon possessed were brought to Jesus, and Jesus healed them.

Matthew 4:25

How many people were following Jesus at this time?

Great multitudes were following Jesus at this time.

Chapter 5

¹ When Jesus saw the crowds, he went up on the mountain. When he had sat down, his disciples came to him. ² He opened his mouth and taught them, saying,

³ "Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

⁴ Blessed are those who mourn,
for they will be comforted.

⁵ Blessed are the meek,
for they will inherit the earth.

⁶ Blessed are those who hunger and thirst for righteousness,
for they will be filled.

⁷ Blessed are the merciful,
for they will obtain mercy.

⁸ Blessed are the pure in heart,
for they will see God.

⁹ Blessed are the peacemakers,
for they will be called sons of God.

¹⁰ Blessed are those who have been persecuted for righteousness' sake,
for theirs is the kingdom of heaven.

¹¹ "Blessed are you when people insult you and persecute you and say all kinds of evil things against you falsely for my sake. ¹² Rejoice and be glad, for great is your reward in heaven. For in this way people persecuted the prophets who lived before you.

¹³ "You are the salt of the earth. But if the salt has lost its taste, how can it be made salty again? It is never again good for anything except to be thrown out and trampled under people's feet. ¹⁴ You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Neither do people light a lamp and put it under a basket, but rather on the lampstand, and it shines for everyone in the house. ¹⁶ Let your light shine before people in such a way that they see your good deeds and glorify your Father who is in heaven.

¹⁷ "Do not think that I have come to destroy the law or the prophets. I have come not to destroy them, but to fulfill them. ¹⁸ For truly I say to you that until heaven and earth pass away, not the smallest letter or the smallest part of a letter will in any way pass away from the law, until all things have been accomplished. ¹⁹ Therefore whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. ²⁰ For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will in no way enter the kingdom of heaven.

²¹ "You have heard that it was said to them in ancient times, 'Do not murder,' and, 'Whoever murders will be subject to judgment.' ²² But I say to you that everyone who is angry with his brother will be subject to judgment; and whoever says to his brother, 'You worthless person!' will be subject to the council; and whoever says, 'You fool!' will be subject to the fire of hell. ²³ Therefore if you are offering your gift at the altar and there remember that your brother has anything against you, ²⁴ leave your gift there in front of the altar, and go on your way. First be reconciled with your brother, and then come and offer your gift. ²⁵ Agree with your adversary quickly while you are with him on the way to court, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶ Truly I say to you, you will never come out from there until you have paid the last penny you owe.

²⁷ "You have heard that it was said, 'Do not commit adultery.' ²⁸ But I say to you that everyone who looks on a woman to lust after her has already committed adultery with her in his heart. ²⁹ If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members should perish than that your whole body should be thrown into hell. ³⁰ If your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members should perish than that your whole body should go into hell. ³¹ It was also said, 'Whoever sends his wife

away, let him give her a certificate of divorce.' ³² But I say to you that everyone who divorces his wife, except on account of sexual immorality, makes her an adulteress. Whoever marries her after she has been divorced commits adultery.

³³ "Again, you have heard that it was said to those in ancient times, 'Do not swear a false oath, but carry out your oaths to the Lord.' ³⁴ But I say to you, swear not at all, neither by heaven, for it is the throne of God; ³⁵ nor by the earth, for it is the footstool for his feet; nor by Jerusalem, for it is the city of the great King. ³⁶ Neither swear by your head, for you cannot make one hair white or black. ³⁷ But let your speech be 'Yes, yes,' or 'No, no.' Anything that is more than this is from the evil one.

³⁸ "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' ³⁹ But I say to you, do not resist one who is evil. Instead, whoever strikes you on your right cheek, turn to him the other also. ⁴⁰ If anyone wishes to bring a lawsuit against you and takes away your tunic, let that person also have your cloak. ⁴¹ Whoever compels you to go one mile, go with him two. ⁴² Give to anyone who asks you, and do not turn away from anyone who wishes to borrow from you.

⁴³ "You have heard that it was said, 'You must love your neighbor and hate your enemy.' ⁴⁴ But I say to you, love your enemies and pray for those who persecute you, ^[1]⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. ⁴⁶ For if you love those who love you, what reward do you get? Do not even the tax collectors do the same thing? ⁴⁷ If you greet only your brothers, what do you do more than others? Do not even the Gentiles do the same thing? ⁴⁸ Therefore you must be perfect, as your heavenly Father is perfect.

Footnotes

5:44 ^[1]The best ancient copies do not have

Matthew 5 General Notes

Structure and formatting

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

Matthew 5:3-10, known as The Beatitudes or as The Blessings, has been set apart by being set farther to the right on the page than the rest of the text, with each line beginning with the word "blessed." This way of placing the words on the page highlights the poetic form of this teaching.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

Special concepts in this chapter

"His disciples"

It is possible to refer to anyone who followed Jesus as a follower or disciple. Jesus selected twelve of his followers to become his closest disciples, "the twelve disciples." They would later become known as the apostles.

Matthew 5

5:1-12

What is the "Sermon on the mount"?

[5:1]

In Matthew 5-7, Jesus taught people on the side of a mountain. Scholars call this the “sermon on the mount.” Scholars disagree about why Jesus taught these things.

1. Some scholars think Jesus was teaching Christians how to live.
2. Some scholars think Jesus was talking about how to make the whole world live in a way that honors God.
3. Some scholars think Jesus was teaching people how to live in a way that honors God. If they did not live in this way, then they needed to believe in Jesus so they could be at peace with God.
4. Some scholars think Jesus was teaching Christians how to live when he rules on the earth for 1000 years (see: Revelation 20:1-7).

See: [Kingdom of God](#)

Why does Jesus say “blessed” many times?

[5:3, 5:4, 5:5, 5:6, 5:7, 5:8, 5:9, 5:10, 5:11]

Jesus said the word “blessed” many times. He was talking about different people whom God blessed. God favored these people in some way.

Advice to translators: Some scholars call Matthew 5:3-7 the “Beatitudes.”

See: Luke 6:20-26

See: [Bless \(Blessing\)](#)

Who are the poor in spirit?

[5:3]

Jesus taught that God approved of those who were “poor.” Scholars think Jesus spoke of the spiritually poor (see: Matthew 5:3). That is, they knew their great need for God. These people trusted in Jesus and because of this were at peace with God. Because of this, they will inherit the kingdom of God.

See: [Spirit \(Spiritual\)](#); [Kingdom of God](#); [Spirit \(Spiritual\)](#)

Who are those who mourn?

[5:4]

Jesus taught that God approved those who mourn. Some scholars think that Jesus spoke about people being sorry for their sins or the sins of other people. This sorrow caused them to weep. They repented. Other scholars think Jesus spoke about the evil of the world. This also caused Christians to weep. These scholars think Jesus spoke about the day when God gathers his people into his kingdom. There will be no mourning in the kingdom of God.

See: [Kingdom of God](#); [Kingdom of God](#)

Who are the meek?

[5:5]

The meek are people who know they cannot do certain things without help. They know they cannot be at peace with God by themselves. They need Jesus. Because of this, they will inherit the earth. Some scholars think they will reign with Jesus on the earth (see: 2 Timothy 2:12). Other scholars think this was a metaphor. They will inherit the promises God gave to other people.

See: [Kingdom of God](#); [Metaphor](#); [Kingdom of God](#)

Who are the people who hunger and thirst for righteousness?

[5:6]

Jesus taught that God approved of those who were hungry. He wanted to say that those who were hungry and thirsty really wanted to do the things that God wanted them to do. Scholars think the words, “they will be filled” spoke about God’s promise to approve those who hungered for him in this way.

See: [Righteous \(Righteousness\)](#)

Who are the merciful?

[5:7]

The merciful are people who forgive other people. They forgive other people because God forgave them.

See: [Forgive \(Forgiveness, Pardon\)](#); [Forgive \(Forgiveness, Pardon\)](#)

Who are the pure in heart?

[5:8]

The pure in heart are those whom God has made clean. These people will live together with God in heaven forever.

See: [Heart \(Metaphor\)](#); [Heaven](#); [Heart \(Metaphor\)](#)

Who are the peacemakers?

[5:9]

The peacemakers are people who try to be at peace with other people. They love other people because God loves all people. Because of this, they try to help people be at peace with God and with other people. They will be sons of God because they will be adopted into God’s family.

See: [Family of God](#); [Family of God](#)

Who has been persecuted for righteousness’ sake?

[5:10]

Christians are persecuted by non-Christians. This is because they try to do the right things, things that honor God. People who reject Jesus do not like this and persecute Christians. Christians will inherit the kingdom of God.

See: [Kingdom of God](#) ; [Inherit \(Inheritance, Heir\)](#); [Kingdom of God](#)

How does God favor Christians when others persecute them?

[5:11]

Jesus said that God blesses people when other people do evil things to them. This is because God blesses Christians when they are persecuted. They are rewarded when they honor God and evil people punish them for it. They will be rewarded.

See: [Punish \(Punishment\)](#); [Persecute \(Persecution\)](#) ; [Reward](#); [Punish \(Punishment\)](#)

What is a prophet?

[5:12]

See: [Prophet](#)

5:13-16

Why did Jesus compare Christians to salt?

[5:13]

Jesus compared Christians to salt. This was a metaphor. If salt stops being salt, then it does not do any good. Instead, it is thrown out. In the ancient world, salt was used to preserve food. Some scholars think Jesus wanted to say that if Christians do not do things that honor God, then they too are useless. Salt also makes people thirsty. Other scholars think Jesus wanted to say that Christians made people thirsty. This was a metaphor. They made non-Christians want to know more about God.

See: [Metaphor](#)

Why did Jesus compare Christians to light?

[5:14, 5:15, 5:16]

Jesus said that Christians were like light in some way. This was a metaphor. In ancient times, a light helped people know where to go. Christians are to help non-Christians know how to live in a way that honors God and how to be at peace with God. This is how they let their light shine before people. If non-Christians saw Christians loving other people and living in a way that honors God, then they would want to do the same.

See: [Light and Darkness \(Metaphor\)](#); [Light and Darkness \(Metaphor\)](#)

Why can a city on a hill not be hidden?

[5:14]

When a city is on the top of a hill. People can see it from far away. This is because there are lights in the city that cannot be hidden.

See: [Light and Darkness \(Metaphor\)](#); [Light and Darkness \(Metaphor\)](#)

Why do people not put a lamp under a basket?

[5:15]

People do not put a light under a basket because it would hide the light. If they did this, then people could not see the light. Therefore, they put the light on a lampstand so that other people can see the light.

See: [Light and Darkness \(Metaphor\)](#); [Light and Darkness \(Metaphor\)](#)

Who is your father in heaven?

[5:16]

Christians have a father in heaven. This is God. He lives in heaven.

See: [Heaven](#); [Heaven](#)

5:17-20

How did Jesus come to fulfill the law and the prophets?

[5:17]

Jesus said that he did not come to destroy the law and the prophets. Rather, he came to fulfill them. Jesus was speaking about the Old Testament. He did not reject the things taught in the Old Testament. Instead, he fulfilled the many prophecies about the messiah in the Old Testament.

See: [Messiah \(Christ\)](#); [Old Testament \(Law and Prophets\)](#); [Prophecy \(Prophecy\)](#) ; [Messiah \(Christ\)](#)

Did Jesus say that the Law of Moses will remain until the end of the world?

[5:18]

Jesus said that the Law will not pass away until all things have been accomplished. He was speaking about the Law of Moses. Nothing in the Law of Moses would “pass away” until certain things were

fulfilled. He was not saying that the heaven and the earth will end before these things happen. Instead, the Law of Moses would remain until he lived a perfect life and died for the sins of those who believe in him. Some scholars think that after this, the Law of Moses ended. Other scholars think that Christians obey certain parts of the Law of Moses.

See: [Atone \(Atonement\)](#); [Fulfill \(Fulfillment\)](#); [Heaven](#); [Sin](#); [Atone \(Atonement\)](#)

What is a jot and tittle?

[5:18]

When Jesus spoke about the jot and tittle, he was talking about Hebrew letters. He wanted to say that not one letter will change of the Old Testament until certain things happened.

Who taught other people to break certain commandments?

[5:19]

Jesus taught that certain people taught other people to break certain commandments in the Law of Moses. In ancient Israel, there were Jewish teachers who taught these things. However, Jesus said that, at this time, the Jews must obey every commandment in the Law of Moses.

See: [Law of Moses](#); [Law of Moses](#)

How are people least and greatest in the kingdom of God?

[5:19]

Jesus said that certain people will be least in the kingdom of heaven and other people will be greatest in the kingdom of heaven. They will be rewarded. However, he does not say how certain people will be rewarded and other people will not be rewarded.

See: [Reward](#); [Reward](#)

How does someone enter into the kingdom of heaven?

[5:20]

People will enter into the kingdom of heaven. However, they need to be righteous to enter the kingdom of God. They need to be more righteous than the scribes and pharisees. People thought the scribes and pharisees were the most righteous. The righteousness that Jesus talked about was not something that people could do. Rather, it could only be given. Jesus lived a perfect life. After he did this, he gave this to Christians in some way so they could be at peace with God and enter into the kingdom of heaven.

See: [Righteous \(Righteousness\)](#); [Scribe](#); [Pharisees](#); [Righteous \(Righteousness\)](#)

5:21-26

What did the Jewish teachers teach the people?

[5:21]

The Jewish teachers taught people that it was evil to kill other people. Jesus explained to them that it was wrong to kill someone. However, there were many other wrong things that happened before someone killed another person. Before they killed someone, they were angry with the other person. This was sin. God judges this sin too.

See: [Judge \(Judgment\)](#); [Judge \(Judgment\)](#)

Why did someone say “you worthless person”?

[5:22]

When someone said, “you worthless person,” this was a great insult. The Jewish leaders might judge this person. However, if someone said a small insult, Jesus said they might go to hell. This is because everyone who sins deserves to go to hell and live there forever. However, if someone believes in Jesus their sins are forgiven and they will not go to hell.

See: [Judge \(Judgment\)](#); [Sin](#); [Judge \(Judgment\)](#)

How did Jesus want people to make sacrifices to God?

[5:23, 5:24]

Jesus did not want someone to offer a sacrifice to God if they were angry with someone else. He wanted people to be at peace with others before they made a sacrifice to God. This is because God wanted people to love one another more than he wanted a sacrifice. After they were at peace with other people, then they should make a sacrifice to God.

See: [Offer \(Offering\)](#); Sacrifice

Why did Jesus talk about going to court?

[5:25]

Jesus talked about going to court. This was a type of parable. People should be afraid to go to court when someone is angry with them. If they do this, then the judge may punish them greatly. Because of this, they should make peace with the other person before they are judged. In the same way, people should make peace with other people before God judges them. They should also make peace with God before God judges them.

See: [Punish \(Punishment\)](#); [Ancient Trials \(Lawsuit\)](#); [Judge \(Judgment\)](#); [Punish \(Punishment\)](#)

5:27-32

How does someone commit adultery?

[5:27]

Jesus spoke about committing adultery. Someone commits adultery when they have sex with someone they are not married to. However, Jesus said that people also commit adultery before they have sex with someone else. They do this when they think about and want to have sex with this person. They sin when they desire to have sex with this person.

See: [Sexual Immorality](#); [Sexual Immorality](#)

Did Jesus want people to pluck out their eyes?

[5:29]

Jesus said that people should pluck out their eyes. This was a metaphor. He wanted to say that it was better for them to not have eyes than to sin with their eyes.

See: [Sin](#); [Sin](#)

Who will be thrown into hell?

[5:29]

Certain people will be sent to hell. Everyone who sins will be sent to hell unless they believe in Jesus.

See: [Sin](#); [Sin](#)

What is a certificate of divorce?

[5:31]

In ancient times, a certificate of divorce is a piece of paper that was given to a woman after she was divorced. This helped her to marry another man. Many people did this in ancient Israel. However, if people did this, then they caused the woman and the man who remarried her to commit adultery. This is unless the husband committed sexual immorality.

See: 1 Corinthians 7:15

See: [Sexual Immorality](#); [Adultery](#); [Sexual Immorality](#)

5:33-37

What is false oath?

[5:33]

A false oath is a promise someone makes but they do not do the things they promised to do.

See: [Swear \(Oath\)](#)

How does someone carry out an oath to the Lord?

[5:33]

Jesus spoke about carrying an oath to the Lord. He was speaking about making a promise as if someone was making a promise to God.

See: [Lord](#); [Lord](#)

Why did Jesus not want people to make oaths?

[5:34, 5:35]

Jesus did not want people to make oaths. In ancient times, people swore to many different things. The Jewish teachers had many rules about how someone could make an oath and break an oath. However, Jesus did not want people to swear by anything. If they made any promise and did not do it, then they sinned. He wanted people to do the things they promised to do.

See: [Sin](#); [Sin](#)

Who is the evil one?

[5:37]

The evil one is Satan, or the devil (see: Matthew 4:1).

See: [Satan \(The Devil\)](#)

5:38-48

What is an eye for an eye and a tooth for a tooth?

[5:38]

In the Law of Moses, it said that people were to be punished in a certain way (see: Exodus 21:23-24). People were not supposed to punish people more than the wrong they did to be punished. The Law of Moses protected people from being punished too much. However, Jesus taught that Christians do not need to punish people when people wrong them. Instead, they can forgive other people because God forgave them.

See: [Punish \(Punishment\)](#); [Punish \(Punishment\)](#)

Who said that people were supposed to hate their enemies?

[5:43]

The Pharisees taught that people were supposed to love other people, but to hate their enemies. However, Jesus taught that Christians are to pray for those who persecute them. This is because God will reward Christians for honoring God when they are persecuted. However, they should pray for the people who persecute them so they can come to believe in Jesus.

See: [Reward](#) ;[Pharisees](#); [Reward](#)

What did Matthew say in verse 44?

[5:44]

Some ancient copies of the Greek New Testament contain the words, “bless those who curse you, do good to those who hate you.” More and older copies of the Greek New Testament do not have these words. Scholars do not think Matthew wrote these words.

See: [Bless \(Blessing\)](#)

How is someone a son of the Father in heaven?

[5:45]

Christians are children of God. They are sons of God the Father in heaven. Here, Jesus was saying that Christians do the things that God the Father wants them to do when he said they were sons of the Father in heaven.

See: [Heaven](#); [God the Father](#); [Heaven](#)

Why did Jesus talk about the sun and the rain?

[5:45]

Jesus talked about the sun and the rain. He wanted to say that God is gracious to Christians and non-Christians. He shows everyone some favor. Because of this, Christians should do the same.

See: [Grace](#)

What were tax collectors?

[5:46]

People in Israel hated the tax collectors because they thought they were evil. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: [Tax \(Tax Collector, Toll\)](#)

What did Jesus want Christians to do?

[5:47]

Jesus wanted Christians to do more good things than other people. They needed to do more good things than evil people.

See: [Gentile](#)

How does God want people to live?

[5:48]

God wants people to be perfect. That is, he wants people to always do good things. While no one is able to do this except Jesus, this is what God wants.

Matthew 5:1

Connecting Statement:

This is the beginning of a new part of the story in which Jesus begins to teach his disciples. This part continues through the end of chapter 7 and is frequently called the Sermon on the Mount.

Matthew 5:2

He opened his mouth

This is an idiom. Alternate translation: "Jesus began to speak"

taught them

The word "them" refers to his disciples.

Matthew 5:3

General Information:

Here, Jesus begins to describe the characteristics of people who are blessed.

the poor in spirit

This means people who are humble. Alternate translation: "those who know they need God"

for theirs is the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "for God in heaven will be their king"

Matthew 5:4

those who mourn

Possible reasons they are sad are 1) the sinfulness of the world or 2) their own sins or 3) the death of someone. Do not specify the reason for mourning unless your language requires it.

they will be comforted

This can be stated in active form. Alternate translation: "God will comfort them"

Matthew 5:5

the meek

"the gentle" or "those who do not rely on their own power"

they will inherit the earth

"God will give them the entire earth"

Matthew 5:6

those who hunger and thirst for righteousness

This metaphor describes people who strongly desire to do what is right. Alternate translation: "those who desire to live right as much as they desire food and drink"

they will be filled

This can be stated in active form. Alternate translation: "God will fill them" or "God will satisfy them"

Matthew 5:7

General Information:

This page has intentionally been left blank.

Matthew 5:8

the pure in heart

"people whose hearts are pure." Here "heart" is a metonym for a person's inner being or intentions. Alternate translation: "those who only want to serve God"

they will see God

This means they will be able to live in God's presence. Alternate translation: "God will allow them to live with him"

Matthew 5:9

the peacemakers

These are the people who help others to have peace with one another.

for they will be called sons of God

This can be stated in active form. Alternate translation: "for God will call them his children" or "they will be children of God"

sons of God

It is best to translate "sons" with the same word your language would naturally use to refer to a human son or child.

Matthew 5:10

those who have been persecuted

This can be stated in active form. Alternate translation: "those people whom others treat unfairly"

for righteousness' sake

"because they do what God wants them to do"

theirs is the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. See how you translated this in [Matthew 5:3]

Matthew 5:11

Connecting Statement:

Jesus finishes describing the characteristics of people who are blessed.

Blessed are you

The word "you" is plural.

say all kinds of evil things against you falsely

"say all kinds of evil lies about you" or "say bad things about you that are not true"

for my sake

"because you follow me" or because you believe in me"

Matthew 5:12

General Information:

This page has intentionally been left blank.

Matthew 5:13

Connecting Statement:

Jesus begins to teach about how his disciples are like salt and light.

You are the salt of the earth

Possible meanings are 1) just as salt makes food good, disciples of Jesus influence the people of the world so that they will be good. Alternate translation: "You are like salt for the people of the world" or 2) just as salt preserves food, disciples of Jesus keep people from becoming totally corrupt. Alternate translation: "As salt is for food, you are for the world"

if the salt has lost its taste

Possible meanings are 1) "if the salt has lost its power to do things that salt does" or 2) "if the salt has lost its flavor."

how can it be made salty again?

"how can it be made useful again?" Jesus uses a question to teach the disciples. Alternate translation: "there is no way for it to become useful again."

except to be thrown out and trampled under people's feet

This can be stated in active form. Alternate translation: "except for people to throw it out into the road and walk on it"

Matthew 5:14

You are the light of the world

This means Jesus's followers bring the message of God's truth to all the people who do not know God. Alternate translation: "You are like a light for the people of the world"

A city set on a hill cannot be hidden

At night when it is dark, people can see the city lights shining. This can be stated in active form. Alternate translation: "During the night, no one can hide the lights that shine from a city on a hill" or "Everyone sees the lights of a city on a hill"

Matthew 5:15

Neither do people light a lamp

"People do not light a lamp"

put it under a basket

"place the lamp under a basket." This is saying it is foolish to create light only to hide it so people do not see the light of the lamp.

Matthew 5:16

Let your light shine before people

This means a disciple of Jesus should live in such a way that others can learn about God's truth. Alternate translation: "Let your lives be like a light that shines before people"

your Father who is in heaven

It is best to translate "Father" with the same word your language would naturally use to refer to a human father.

Matthew 5:17

Connecting Statement:

Jesus begins to teach about how he has come to fulfill the Old Testament law.

the prophets

This refers to what the prophets wrote in the scriptures.

Matthew 5:18

truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

until heaven and earth pass away

Here "heaven" and "earth" refer to the entire universe. Alternate translation: "as long as the universe lasts"

all things have been accomplished

This can be stated in active form. Alternate translation: "all things have happened" or "God causes all things to happen"

all things

The phrase "all things" refers to everything in the law. Alternate translation: "everything in the law" or "all that is written in the law"

Matthew 5:19

whoever breaks

Possible meanings are 1) "whoever disobeys" or 2) "whoever ignores."

the least one of these commandments and teaches

"any of these commandments, even the least important one, and teaches"

whoever ... teaches others to do so will be called

This can be stated in active form. Alternate translation: "if anyone ... teaches others to do so, God will call that person"

least in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is found only in Matthew. If possible use "heaven" in your translation. Alternate translation: "the least important in his heavenly kingdom" or "the least important under the rule of our God in heaven"

keeps them and teaches them

"obeys all these commandments and teaches others to do the same"

great

most important

Matthew 5:20

For I say to you

This adds emphasis to what Jesus says next.

you ... your ... you

These are plural.

that unless your righteousness exceeds ... Pharisees, you will in no way enter

This can be stated in a positive form. Alternate translation: "that your righteousness must exceed ... Pharisees in order to enter"

Matthew 5:21

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not murder," but in some languages it may need to be translated as plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about murder and anger.

it was said to them in ancient times

This can be expressed with an active verb. Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

will be subject to judgment

Possible meanings are 1) "will have to go to the judge" or 2) "will be in danger of punishment."

Matthew 5:22

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "I say to you."

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis.

brother

This refers to a fellow believer, not to a literal brother or a neighbor.

worthless person ... fool

Both of these insults represent a person who cannot think correctly. "Worthless person" is close to "brainless," where "fool" adds the idea of disobedience to God.

council

This was likely a local council, not the main Sanhedrin in Jerusalem.

Matthew 5:23

you

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, but in some languages they may need to be plural.

offering your gift

"giving your gift" or "bringing your gift"

at the altar

It is implied that this is God's altar at the temple in Jerusalem. Alternate translation: "to God at the altar in the temple"

there remember

"while you are standing at the altar you remember"

your brother has anything against you

"another person is angry with you because of something you did"

Matthew 5:24**First be reconciled with your brother**

This can be stated in active form. Alternate translation: "First make peace with the person"

Matthew 5:25**Agree with your**

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, but in some languages they may need to be plural.

your adversary

This is a person who takes someone to court for doing something wrong to accuse him before a judge.

may hand you over to the judge

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "will let the judge deal with you"

the judge may hand you over to the officer

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "the judge will give you over to the officer"

officer

a person who has authority to carry out the decisions of a judge

you may be thrown into prison

This can be stated in active form. Alternate translation: "the officer might put you in prison"

Matthew 5:26**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

from there

"from prison"

Matthew 5:27**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not commit adultery," but in some languages it may need to be translated as plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about adultery and lust.

that it was said

This can be stated in active form. Alternate translation: "that God said" or "that Moses said"

commit

This word means to act out or do something.

Matthew 5:28**But I say**

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

everyone who looks on a woman to lust after her has already committed adultery with her in his heart

This metaphor indicates that a man who lusts after a woman is as guilty of adultery as a man who actually commits the act of adultery.

to lust after her

"and lusts after her" or "and desires to sleep with her"

in his heart

Here "heart" is a metonym for a person's thoughts. Alternate translation: "in his mind" or "in his thoughts"

Matthew 5:29**If your right eye causes you to stumble, pluck it out and throw it away from you**

The irony here is that people use their eyes in part to keep from stumbling. Here "eye" is a metonym for what a person chooses to look at or learn about, "stumble" is a metaphor for "sin," and "pluck it out and throw it away from you" is a hyperbolic metaphor for doing everything possible to avoid sinning. Alternate translation: "if what you are interested in causes you to want to sin, do everything you can to stay away from it"

If your

Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are singular, but in some languages they may need to be translated as plural.

right eye

This refers to the eye on the right-hand side of the face. The Jews thought of the right hand as more important than the left, so the phrase "right eye"

was a metaphor for the most important eye. You may need to translate "right" as "better" or "stronger."

pluck it out

This is an exaggerated command for a person to do whatever he needs to do to stop sinning. It means "forcefully remove it" or "destroy it." If the right eye is not specifically mentioned, you may need to translate this "destroy your eyes." If eyes have been mentioned, you may need to translate this "destroy them."

throw it away from you
"get rid of it"

one of your members should perish
"you should lose one part of your body"

than that your whole body should be thrown into hell
This can be stated in active form. Alternate translation: "than for God to throw your whole body into hell"

Matthew 5:30

If your right hand causes
In this metonymy, the hand stands for the actions of the whole person.

right hand
This means the most important hand, as opposed to the left hand. You may need to translate "right" as "better" or "stronger."

cut it off
This is an exaggerated command for a person to do whatever he needs to do to stop sinning.

Matthew 5:31

Connecting Statement:
Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about divorce.

It was also said
This can be stated in active form. Alternate translation: "God also said" or "Moses also said"

sends his wife away
This is a euphemism for "divorces his wife."

let him give
"he must give"

Matthew 5:32

But I say
Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this

phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

makes her an adulteress

It is the man who divorces the woman improperly who "causes her to commit adultery." In many cultures it would be normal for her to remarry, but if the divorce is improper, such a remarriage is adultery.

her after she has been divorced

This can be stated in active form. Alternate translation: "her after her husband has divorced her" or "the divorced woman"

Matthew 5:33

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The "you" and "your" are singular in "Do not swear" and "carry out your oaths," but in some languages they may need to be translated as plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about swearing oaths.

Again, you

"Also, you" or "Here is another example. You"

it was said to those in ancient times

This can be expressed with an active verb. Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

Do not swear a false oath, but carry out your oaths to the Lord.

"Do not swear that you will do something and then not do it. Instead do whatever you have sworn to the Lord that you will do"

Matthew 5:34

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is equally important to the original commands from God. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

swear not at all

"do not swear at all" or "do not swear by anything"

it is the throne of God

Because God reigns from heaven, Jesus speaks of heaven as if it were a throne. Alternate translation: "it is from here that God rules"

Matthew 5:35**Connecting Statement:**

Jesus finishes his words from verse 34, telling the people not to swear.

nor by the earth ... city of the great King

Here Jesus means that when people make a promise or when they say that something is true, they must not swear by anything. Some people were teaching that if a person swears by God that he will do something, then he must do it, but if he swears by something else, such as by heaven or earth, then it is less offensive if he does not do what he swore to do. Jesus says that swearing by heaven or earth or Jerusalem is just as serious as swearing by God because those things all belong to God.

it is the footstool for his feet

This metaphor means the earth also belongs to God. Alternate translation: "it is like a footstool where a king rests his feet"

for it is the city of the great King

"for it is the city that belongs to God, the great King"

Matthew 5:36**General Information:**

Previously Jesus told his hearers that God's throne, footstool, and earthly home are not theirs to swear by. Here he says that they may not swear even by their own heads.

your ... you

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of these words are singular, but you may have to translate them as plural.

swear

This refers to taking an oath. See how you translated this in Matthew 5:34.

Matthew 5:37**let your speech be 'Yes, yes,' or 'No, no.'**

"if you mean 'yes,' say 'yes,' and if you mean 'no,' say 'no.'"

Matthew 5:38**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about retaliating against an enemy.

that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

eye for an eye, and a tooth for a tooth

The law of Moses allowed a person to harm a person in the same way he had harmed him, but he could not harm him worse.

Matthew 5:39**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "I say to you" is plural. The "you" in "whoever strikes you" and the understood "you" in "turn to him" are both singular, but in some languages they may need to be translated as plural.

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis.

one who is evil

"an evil person" or "someone who harms you"

strikes ... your right cheek

To strike the side of a man's face was an insult in Jesus's culture. As with the eye and the hand, the right cheek is the more important one, and striking that cheek was a terrible insult.

strikes

hits with the back of an open hand

turn to him the other also

"let him hit your other cheek also"

Matthew 5:40**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are singular. In some languages they may need to be translated as plural.

tunic ... cloak

The "tunic" was worn close to the body, like a heavy shirt or a sweater. The "cloak," the more valuable of the two, was worn over the "tunic" for warmth and also used as a blanket for warmth at night.

let that person also have

"give also to that person"

Matthew 5:41**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The word "you" is singular, as is the understood "you" in the command "go." In some languages these may need to be translated as plural.

Whoever

"Anyone who." The context implies that he is speaking about a Roman soldier.

one mile

This is one thousand paces, which is the distance a Roman soldier could legally force someone to carry something for him. If "mile" is confusing, it can be translated as "one kilometer" or "a distance."

with him

This refers to the one who compels you to go.

go with him two

"go the mile he forces you to go, and then go another mile." If "mile" is confusing, you can translate it as "two kilometers" or "twice as far."

Matthew 5:42**do not turn away from**

"do not refuse to lend to." This can be stated in a positive form. Alternate translation: "lend to"

Matthew 5:43**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural. The "you" and "your" are singular in "You must love your neighbor and hate your enemy," but in some languages they may need to be translated as plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about loving enemies.

that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

your neighbor

Here the word "neighbor" does not refer to a specific neighbor, but to any members of one's community or people group. These are people whom one usually desires to treat kindly or at least believes he ought to treat kindly. Alternate translation: "your countrymen" or "those who belong to your people group"

Matthew 5:44**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All instances of "you" and "your" are plural.

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

I say to you ... your enemies ... pray ... persecute you

All instances of "you" and "your," as well as the command to pray, are plural.

Matthew 5:45**you may be sons of your Father**

It is best to translate "sons" with the same word your language would naturally use to refer to human sons or children.

Father

This is an important title for God.

Matthew 5:46**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All instances of "you" and "your" are plural.

Connecting Statement:

Jesus finishes teaching about how he has come to fulfill the Old Testament law. This section began in Matthew 5:17.

what reward do you get?

Jesus uses this question to teach the people that loving those who love them is not something special that God will reward them for. This rhetorical question can be translated as a statement. Alternate translation: "you will get no reward."

Do not even the tax collectors do the same thing?

This rhetorical question can be translated as a statement. Alternate translation: "Even the tax collectors do the same thing."

Matthew 5:47**what do you do more than others?**

This question can be translated as a statement. Alternate translation: "you do nothing more than others."

greet

This is a general term for showing a desire for the well-being of the hearer.

Do not even the Gentiles do the same thing?

This question can be translated as a statement.
Alternate translation: "Even the Gentiles do the same thing."

Matthew 5:48

Father

This is an important title for God.

ULB Translation Questions

Matthew 5:3

Why are the poor in spirit blessed?

The poor in spirit are blessed because theirs is the kingdom of heaven.

Matthew 5:4

Why are those who mourn blessed?

Those who mourn are blessed because they will be comforted.

Matthew 5:5

Why are the meek blessed?

The meek are blessed because they will inherit the earth.

Matthew 5:6

Why are those who hunger and thirst for righteousness blessed?

Those who hunger and thirst for righteousness are blessed because they will be filled.

Matthew 5:11

Why are those who are insulted and persecuted for Jesus' sake blessed?

Those who are insulted and persecuted for Jesus' sake are blessed because great is their reward in heaven.

Matthew 5:12

Why are those who are insulted and persecuted for Jesus' sake blessed?

Those who are insulted and persecuted for Jesus' sake are blessed because great is their reward in heaven.

Matthew 5:15

How do believers let their light shine before people?

Believers let their light shine before people by doing good deeds.

Matthew 5:16

How do believers let their light shine before people?

Believers let their light shine before people by doing good deeds.

Matthew 5:17

What did Jesus come to do with the law and the prophets of the Old Testament?

Jesus came to fulfill the law and the prophets of the Old Testament.

Matthew 5:19

Who will be called great in the kingdom of heaven?

Those who keep God's commandments and who teach them to others will be called great in the kingdom of heaven.

Matthew 5:21

Jesus taught that not only those who murder are in danger of the judgment, but also those who do what?

Jesus taught that not only those who murder, but also those who are angry with their brother are in danger of the judgment.

Matthew 5:22

Jesus taught that not only those who murder are in danger of the judgment, but also those who do what?

Jesus taught that not only those who murder, but also those who are angry with their brother are in danger of the judgment.

Matthew 5:23

What did Jesus teach we should do if our brother has anything against us?

Jesus taught that we should go and be reconciled to our brother if he has anything against us.

Matthew 5:24

What did Jesus teach we should do if our brother has anything against us?

Jesus taught that we should go and be reconciled to our brother if he has anything against us.

Matthew 5:25

What did Jesus teach we should do with our accuser before reaching court?

Jesus taught that we should try to come to an agreement with our accuser before reaching court.

Matthew 5:27

Jesus taught that it was not only wrong to commit adultery, but also to do what?

Jesus taught that it was not only wrong to commit adultery, but also to lust after a woman.

Matthew 5:28

Jesus taught that it was not only wrong to commit adultery, but also to do what?

Jesus taught that it was not only wrong to commit adultery, but also to lust after a woman.

Matthew 5:29

What did Jesus say we must do with anything that causes us to sin?

Jesus said that we must get rid of anything that causes us to sin.

Matthew 5:30

What did Jesus say we must do with anything that causes us to sin?

Jesus said that we must get rid of anything that causes us to sin.

Matthew 5:32

For what cause did Jesus allow divorce?

For the cause of fornication did Jesus allow divorce.

What does a husband cause his wife to become if he divorces her wrongly and she remarries?

A husband causes his wife to become an adulteress if he divorces her wrongly and she remarries.

Matthew 5:37

Instead of swearing oaths to various earthly things, what does Jesus say our speech should be like?

Jesus says that instead of swearing oaths by all these things we should let our speech be, "Yes, yes," or "No, no".

Matthew 5:38

What did Jesus teach we should do with one who is evil toward us?

Jesus taught that we should not resist one who is evil toward us.

Matthew 5:39

What did Jesus teach we should do with one who is evil toward us?

Jesus taught that we should not resist one who is evil toward us.

Matthew 5:43

What did Jesus teach we should do with our enemies and with those who persecute us?

Jesus taught that we should love and pray for our enemies and for those who persecute us.

Matthew 5:44

What did Jesus teach we should do with our enemies and with those who persecute us?

Jesus taught that we should love and pray for our enemies and for those who persecute us.

Matthew 5:46

Why did Jesus say that we must not only love those who love us, but also love our enemies?

Jesus said that if we only love those who love us, we do not receive a reward because we are only doing what the Gentiles already do.

Matthew 5:47

Why did Jesus say that we must not only love those who love us, but also love our enemies?

Jesus said that if we only love those who love us, we do not receive a reward because we are only doing what the Gentiles already do.

Chapter 6

¹ "Watch out that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. ² So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to you, they have received their reward in full. ³ But when you give alms, do not let your left hand know what your right hand is doing ⁴ so that your alms may be given in secret. Then your Father who sees in secret will reward you.

⁵ "When you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they may be seen by people. Truly I say to you, they have received their reward.

⁶ But you, when you pray, enter your inner chamber. Shut the door and pray to your Father, who is in secret. Then your Father who sees in secret will reward you. ⁷ When you pray, do not make useless repetitions as the pagans do, for they think that they will be heard because of their many words. ⁸ Therefore, do not be like them, for your Father knows what things you need before you ask him.

⁹ Therefore pray like this:

'Our Father in heaven,
may your name be honored as holy.

¹⁰ May your kingdom come.
May your will be done
on earth as it is in heaven.

¹¹ Give us today our daily bread.

¹² Forgive us our debts,
as we also have forgiven our debtors.

¹³ Do not bring us into temptation,
but deliver us from the evil one.' [1]

¹⁴ For if you forgive people their trespasses, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive their trespasses, neither will your Father forgive your trespasses.

¹⁶ "When you fast, do not have a sad face as the hypocrites do, for they disfigure their faces so that they may appear to people to be fasting. Truly I say to you, they have received their reward in full. ¹⁷ But you, when you fast, anoint your head and wash your face ¹⁸ so that you may not appear to people to be fasting, but only to your Father who is in secret; and your Father who sees in secret will reward you.

¹⁹ "Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal. ²⁰ Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. ²¹ For where your treasure is, there will your heart be also. ²² The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. ²³ But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! ²⁴ No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. ²⁵ Therefore I say to you, do not worry about your life, what you will eat or what you will drink; or about your body, what you will wear. For is not life more than food, and the body more than clothes? ²⁶ Look at the birds in the sky. They do not sow or reap or gather into barns, but your heavenly Father feeds them. Are you not more valuable than they are? ²⁷ Which one of you by being anxious can add one cubit to his lifespan? ²⁸ Why are you anxious about clothing? Think about the lilies in the fields, how they grow. They do not labor, and they do not spin cloth. ²⁹ Yet I say to you, even Solomon in all his glory was not clothed like one of these. ³⁰ If God so clothes the grass in the fields, which exists today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? ³¹ Therefore do not be anxious and say, 'What will we eat?' or 'What will we drink?' or 'What clothes will we wear?' ³² For the Gentiles search for these things, and your heavenly Father knows that you need them. ³³ But seek first his kingdom and his righteousness, and all these things will be given to you. ³⁴ Therefore, do not be anxious for tomorrow, for tomorrow will be anxious for itself. Each day has enough evil of its own.

Footnotes

6:13 ^[1]The best ancient copies do not have

Matthew 6 General Notes

Structure and formatting

Matthew 6 continues Jesus's extended teaching known as "The Sermon on the Mount."

You may wish to set apart the prayer in 6:9-11 by placing it farther to the right on the page than the rest of the text.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

Matthew 6

6:1-4

Why did Jesus not want people to do good things in certain ways?

[6:1]

Jesus did not want people to do good things so that other people could see them doing good things. If they do this, other people will reward them. They received their full reward when other people saw them and praised them for it. However, God will not reward them.

See: [Praise](#); [Praise](#)

Why did people give alms?

[6:2, 6:3, 6:4]

When someone gave alms, they gave money to people who needed it. When people did this, they should not sound a trumpet. That is, they are not to announce they are giving money to poor people when they do this.

What is a hypocrite?

[6:2]

A hypocrite is someone who says one thing but does something else.

See: [Hypocrisy \(Hypocrite\)](#)

What is a synagogue?

[6:2]

See: [Synagogue](#)

How is someone not supposed to let their left hand know what their right hand is doing?

[6:3]

Jesus spoke about having someone's left hand not know what their right hand is doing. When he said this, he wanted people to do things secretly, that is, without other people knowing about it. If they did this, then only God would know. Then God would reward them.

See: [Reward](#)

6:5-15

Who are the hypocrites?

[6:5]

Jesus spoke about hypocrites. He was speaking about certain Jewish teachers. These teachers did things so that many people could see them and think that they greatly honored God. This was their reward, other people thought these Jewish teachers honored God. However, they did not honor God when they did this and God did not reward them.

See: [Reward](#); [Reward](#)

What is an inner chamber?

[6:6]

Jesus spoke about an inner chamber. This is a place inside a person's home. He wanted people to go to a place where no one else could see them. When people do this, God will reward them.

See: [Reward](#)

What is a useless repetition?

[6:7]

In ancient times, people who worshipped many gods would pray in a certain way. When they prayed, they would say the same things over and over again. They did this so that their false gods would pay attention to them so they could tell these gods what they need. This was not how Jesus wanted people to pray. God knows what people want when they pray. However, Jesus still wanted people to pray.

See: [Pray \(Prayer\)](#); [Pray \(Prayer\)](#)

What is the Lord's prayer?

[6:9]

Jesus taught people to pray in Matthew 6:9-13. Scholars call this the "Lord's prayer."

Who is "our father in heaven"?

[6:9]

Jesus spoke about "our father in heaven." God is the father of Christians and he lives in heaven.

See: [Family of God](#); [Heaven](#); [Family of God](#)

What is holy?

[6:9]

See: [Holy \(Holiness, Set Apart\)](#)

Why did Jesus say, "may your kingdom come"?

[6:10]

Jesus prayed for the kingdom of God to come. He wanted Christians to pray for this to happen soon.

See: [Pray \(Prayer\)](#); [Pray \(Prayer\)](#)

What is the will of God?

[6:10]

See: [Will of God](#)**Why did Jesus pray for daily bread?**

[6:11]

God gave the disciples daily bread by providing for everything they needed. Bread was a metaphor for food. That is, it included any food the disciples needed. Some scholars say it also included everything else the disciples needed for living. That is, God provided clothing, housing, and everything else they needed. Other scholars say bread was a metaphor for the things in heaven God will give to them.

See: [Heaven](#); [Metaphor](#); [Heaven](#)**Why should Christians pray to have their debts forgiven?**

[6:12]

In ancient Israel, people thought that sins created a kind of debt where someone owed someone else. God's forgiveness of the disciples' sins was related to the disciples forgiveness of sins people did against them because God wanted the disciples to love other people. God did not forgive the disciples' sins because they did good things. God forgave them because of his mercy. However, when the disciples prayed and asked God to forgive their sins, they needed to be ready to forgive sins people did against them.

See: [Pray \(Prayer\)](#); [Disciple](#); [Redeem \(Redemption\)](#); [Forgive \(Forgiveness, Pardon\)](#); [Mercy](#); [Pray \(Prayer\)](#)**How did Jesus use the word "temptation"?**

[6:13]

Some scholars say Jesus when he used the word "temptation" (πειρασμός/g3986) he was thinking about sin. Other scholars say Jesus was thinking about testing. That is, persecution or suffering the disciples had.

See: [Persecute \(Persecution\)](#); [Tempt \(Temptation\)](#); [Test](#); [Persecute \(Persecution\)](#)**Who is the evil one?**

[6:13]

Satan, or the devil (see: Matthew 4:1), is the evil one.

See: [Satan \(The Devil\)](#)**What did Matthew write in verse 13?**

[6:13]

Some ancient copies of the Greek New Testament contain the words "for yours is the kingdom and the power and the glory forever. Amen." More and older ancient copies of the Greek New Testament do not have these words. Therefore, scholars do not think Matthew wrote these words.

See: [Glory \(Glorify\)](#); [Glory \(Glorify\)](#)**Why did Jesus speak about trespasses?**

[6:14, 6:15]

In verses 14 and 15, Jesus spoke about trespasses. He was saying the same thing he said in verse 12. A trespass is something someone does that goes against the law or against God in some way. It is sin.

See: [Sin](#)

6:16-18

What is fasting?

[6:16, 6:17, 6:18]

See: [Fasting](#)

Who were the hypocrites?

[6:16]

Jesus spoke about hypocrites. He was speaking about Jewish teachers. They fasted so that people could see them fast and think these teachers did things to honor God.

See: [Fasting](#); [Fasting](#)

Why did Jesus tell people to wash when they fasted?

[6:17]

Jesus wanted people to anoint or wash their face and head when they fasted. This was the opposite of what the Jewish leaders did. If they did this, they did not look like they were hungry. He did not want other people to know they were worshipping God in this way. If they did this, God would reward them.

See: [Worship](#); [Anoint \(Anointing\)](#); [Reward](#); [Worship](#)

6:19-34

Why did Jesus talk about treasures?

[6:19, 6:20, 6:21]

Jesus talked about treasures. Treasures are things people keep that are very valuable. Jesus did not want people to collect things that were valuable on the earth. This is because they did not last long. They were destroyed or someone took them. He wanted people to not care very much about the things they had on the earth. They only have these things while they are alive. Instead, they should store treasures in heaven. This is a metaphor. They should collect rewards from God. These rewards will last forever.

See: [Heaven](#); [Metaphor](#); [Heaven](#)

Why did Jesus talk about someone's eyes?

[6:22, 6:23]

Jesus talked about a person's eye. He said it was like a lamp. A person uses their eyes to see, which helps them know where they are going. A lamp shines a light so that a person can see where they are going. A person's eye shows what is important to them because it will be the thing they look at the most. In this way, the eye works like a lamp to show a person what is most important to them.

See: [Light and Darkness \(Metaphor\)](#)

Why did Jesus talk about serving God and wealth?

[6:24]

Jesus talked about serving God and wealth. He wanted to say that people could only truly serve one master. He wanted people to serve God completely. However, many people served money instead. This was a metaphor. For these people money was a type of false god. They could not serve God and this false god at the same time.

See: [False gods](#)

How long is a cubit?

[6:27]

Jesus spoke about adding a cubit to how long one lives. This was a short length of time. He wanted to say that no one could make themselves live any longer. This is because only God can do this.

See: [Cubit](#)

How is someone anxious?

[6:27, 6:28]

A person is anxious when he is worried about something. A person can be anxious about things like not having enough money or food. Who was Solomon?

Solomon was the most powerful king of ancient Israel. He had a lot of money and built many great things in Israel.

Why did Jesus ask so many questions?

[6:31]

Jesus asked many questions, but he did not expect anyone to answer him. He wanted people to know that God cares more for people than anything else he created. He would care for them and give people everything they need. He corrected them and said they have "little faith." That is, they did not trust in God very much.

See: [Faith \(Believe in\)](#)

Why did Jesus talk about the Gentiles?

[6:32]

Jesus talked about the Gentiles being anxious about getting the things they need to live. This was because they did not know God and they did not know He would provide for them. Jesus wanted Christians to trust in God for these things because he promised to give them the things they need. Instead, they are to be concerned about other things. That is, they were to think about how to honor God and teaching other people about Jesus.

See: [Gentile](#)

How do people seek first the kingdom and God's righteousness?

[6:33]

Jesus spoke about seeking first the kingdom of God and God's righteousness. He wanted Christians to think about how they could serve God and his kingdom and how they could do things that honor him.

See: [Righteous \(Righteousness\)](#); [Righteous \(Righteousness\)](#)

Matthew 6:1**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are plural.

Connecting Statement:

Jesus continues to teach his disciples in his Sermon on the Mount, which began in Matthew 5:3. In this

section, Jesus addresses the "acts of righteousness" of alms, prayer, and fasting.

Watch out

This is a way to warn people to be careful.
Alternate translation: "Be careful" or "Beware"

before people to be seen by them

It is implied that those who see the person will honor him. This can be stated in active form.
Alternate translation: "in front of people just so that they can see you and give you honor for what you have done"

Father

This is an important title for God.

Matthew 6:2**do not sound a trumpet before yourself**

This metaphor means to do something that purposefully gets people's attention. Alternate translation: "do not draw attention to yourself like someone who plays a loud trumpet in a crowd"

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

Matthew 6:3**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are plural.

Connecting Statement:

Jesus continues to teach his disciples about alms.

do not let your left hand know what your right hand is doing

This is a metaphor for total secrecy. Just as hands usually work together and each can be said to "know" what the other is doing at all times, you should not let even those closest to you know when you are giving to the poor.

Matthew 6:4**your alms may be given in secret**

This can be stated in active form. Alternate translation: "you can give to the poor without other people knowing"

Matthew 6:5**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

Connecting Statement:

Jesus begins to teach about prayer.

so that they may be seen by people

It is implied that those who see them will give them honor. This can be stated in active form. Alternate translation: "so that people will see them and give them honor"

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

Matthew 6:6**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

enter your inner chamber. Shut the door

"go to a private place" or "go where you can be alone"

Father, who is in secret

Possible meanings are 1) no one can see God. Alternate translation: "Father, who is invisible" or 2) God is in that private place with the praying person. Alternate translation: "Father, who is with you in private"

Father

This is an important title for God.

your Father who sees in secret

"your Father will see what you do in private and"

Matthew 6:7**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

do not make useless repetitions

Possible meanings are 1) the repetitions are useless. Alternate translation: "do not keep uselessly saying things over and over again" or 2) the words or sentences are meaningless. Alternate translation: "do not keep repeating meaningless words"

they will be heard

This can be stated in active form. Alternate translation: "their false gods will hear them"

Matthew 6:8**General Information:**

Jesus is talking to a group of people about how they as individuals should pray. The words "you" and "your" are plural in the first sentence. Within the prayer, the words "you" and "your" are singular and refer to God, "Our Father in heaven."

Father

This is an important title for God.

you ask him

See how you translated "ask" in Matthew 5:42.

Matthew 6:9**Our Father in heaven**

This is the beginning of the prayer and how Jesus teaches the people to address God.

may your name be honored as holy

Here "your name" refers to God himself. This can also be expressed with an active verb. Alternate translation: "may people honor you as holy" or "may people honor you because you are holy"

may your name be honored as holy

By saying this, people show that they want to honor God as holy. Alternate translation: "help us to honor your name as holy" or "we want to honor you as holy"

Matthew 6:10**May your kingdom come**

Here "kingdom" refers to God's rule as king. Alternate translation: "May you rule over everyone and everything completely"

May your will be done on earth as it is in heaven

This can be stated in active form. Alternate translation: "May everything on earth happen in accordance with your will, just as everything in heaven does"

Matthew 6:11**General Information:**

This is part of a prayer that Jesus was teaching the people. All instances of "we," "us," and "our" refer only to those who would pray this prayer. Those words do not also refer to God, to whom they would be praying.

daily bread

Here "bread" refers to food in general.

Matthew 6:12**debts**

A debt is what one person owes another. This is a metaphor for sins.

our debtors

A debtor is a person who owes a debt to another person. This is a metaphor for those who have sinned against us.

Matthew 6:13**Do not bring us into temptation**

The word "temptation," an abstract noun, can be expressed as a verb. Alternate translation: "Do not let anything tempt us" or "Do not let anything cause us to desire to sin"

Matthew 6:14**General Information:**

All instances of "you" and "your" are plural. However, Jesus is telling his hearers what will happen to them as individuals if each person does not forgive others.

their trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "when they trespass against you"

Father

This is an important title for God.

Matthew 6:15**their trespasses ... your trespasses**

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "them when they trespass against you ... you when you trespass against God" or "them when they do things that harm you ... you when you do things that make your Father angry"

Matthew 6:16**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" are plural.

Connecting Statement:

Jesus begins to teach about fasting.

they disfigure their faces

The hypocrites would not wash their faces and would not comb their hair. They did this purposely to draw attention to themselves so that people would see them and give them honor for fasting.

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

Matthew 6:17**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

anoint your head

"put oil in your hair" or "groom your hair." To "anoint" the head here is to take normal care of one's hair. It has nothing to do with "Christ" meaning "anointed one." Jesus means that people should look the same whether they are fasting or not.

Matthew 6:18**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

Father who is in secret

Possible meanings are 1) no one can see God. Alternate translation: "Father, who is invisible" or 2) God is with that person who fasts secretly. Alternate translation: "Father, who is with you in private" See how you translated this in Matthew 6:6.

Father

This is an important title for God.

who sees in secret

"who sees what you do in private." See how you translated this in Matthew 6:6.

Matthew 6:19**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are plural.

Connecting Statement:

Jesus begins to teach about money and possessions.

treasures

riches, the things to which a person gives the most value

where moth and rust destroy

"where moth and rust ruin treasures"

moth

a small, flying insect that destroys cloth

rust

a brown substance that forms on metals

Matthew 6:20**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do.

store up for yourselves treasures in heaven

This is a metaphor that means do good things on earth so God will reward you in heaven.

Matthew 6:21**General Information:**

All occurrences of "your" are singular, though in some languages they may also need to be translated in plural.

there will your heart be also

Here "heart" means a person's thoughts and interests.

Matthew 6:22**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all singular, but in some languages they may need to be plural.

The eye is the lamp of the body

This is a metaphor. Possible meanings are 1) the eye is like a lamp because it enables a person to see things, or 2) the eye is like a lamp shining on a person's body because it shows what the person is really like. Alternate translation: "A person's eyes are like a lamp for his body"

if your eye is good, the whole body is filled with light

Possible meanings are 1) "if your eye is good, it fills your body with light" or 2) "if your eye is good, it shows that your body is filled with light."

if your eye is good

Possible meanings are "if your eye is noble" or "if your eye sees clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are generous" or 2) "if you look at and want at what is good"

the whole body is filled with light

Possible meanings are 1) "you are full of righteousness" or 2) "you understand what is truly good"

eye is

You may have to translate this as plural, "eyes are."

Matthew 6:23**if your eye is bad, your whole body is full of darkness**

Possible meanings are 1) "if your eye is bad, it fills your body with darkness" or 2) "if your eye is bad, it shows that your body is full of darkness."

if your eye is bad

Possible meanings are "if your eye is evil" or "if your eye does not see clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are greedy," or 2) "if you do not look at and want what is right."

if your eye is bad

This does not refer to magic. Jewish people often used this as a metaphor for someone who is greedy.

your whole body is full of darkness

Possible meanings are "you are full of evil" or 2) "you will understand nothing about what is right."

if the light that is in you is actually darkness, how great is that darkness!

"if that which is supposed to cause light in your body causes darkness, then your body is in complete darkness"

Matthew 6:24

for either he will hate the one and love the other, or else he will be devoted to one and despise the other

Both of these phrases mean basically the same thing. They emphasize that a person cannot love and be devoted both to God and money at the same time.

You cannot serve God and wealth

"You cannot love God and money at the same time"

Matthew 6:25

General Information:

Here the instances of "you" and "your" are all plural.

I say to you

This adds emphasis to what Jesus says next.

to you

Jesus is talking to a group of people about what they as individuals should or should not do.

is not life more than food, and the body more than clothes?

Jesus uses a question to teach the people. Alternate translation: "obviously life is more than what you eat, and your body is more than what you wear." or "clearly there are things in life that are more important than food, and there are things concerning the body that are more important than clothes."

Matthew 6:26

barns

places to store crops

Father

This is an important title for God.

Are you not more valuable than they are?

Jesus uses a question to teach the people. Alternate translation: "Obviously you are more valuable than birds."

Matthew 6:27

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are plural.

Which one of you by being anxious can add one cubit to his lifespan?

Jesus uses a question to teach the people. Here to "add one cubit to his lifespan" is a metaphor for adding time to how long a person will live.

Alternate translation: "None of you can, just by worrying, add years to your life. You cannot add even one minute to your life! So you should not worry about things you need."

one cubit

A cubit, a measure of a little less than half a meter, is used here as a metaphor for a short period of time.

Matthew 6:28

Why are you anxious about clothing?

Jesus uses a question to teach the people. Alternate translation: "You should not be worried about what you will wear."

Think about

"Consider"

lilies ... They do not labor, and they do not spin cloth

Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

lilies

A lily is a kind of wild flower.

Matthew 6:29

even Solomon ... was not clothed like one of these

Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

I say to you

This adds emphasis to what Jesus says next.

was not clothed like one of these

This can be stated in active form. Alternate translation: "did not wear clothes that are as beautiful as these lilies"

Matthew 6:30

so clothes the grass in the fields

Jesus continues to speak about the lilies as if they were people who wore clothes. The lilies being

clothed is a metaphor for the plants having beautiful and colorful flowers.

grass

If your language has a general word that can refer both to "grass" and to the word you used for "lilies" in the previous verse, you can use it here.

is thrown into the oven

The Jews at that time used grass in their fires to cook their food. This can be stated in active form. Alternate translation: "someone throws it into a fire" or "someone burns it"

how much more will he clothe you ... faith?

Jesus uses this question to teach the people that God will provide what they need. Alternate translation: "he will certainly clothe you ... faith."

you of little faith

"you who have such little faith." Jesus addresses the people this way because their anxiety about clothing shows they have little faith in God.

Matthew 6:31

Therefore

"Because of all of this,"

What clothes will we wear

In this sentence, "clothes" is a synecdoche for material possessions. Alternate translation: "What possessions will we have"

Matthew 6:32

For the Gentiles search for these things

"For the Gentiles are concerned about what they will eat, drink, and wear"

your heavenly Father knows that you need them

Jesus is implying that God will make sure their basic needs are met.

Father

This is an important title for God.

Matthew 6:33

seek first his kingdom and his righteousness

Here "kingdom" refers to God's rule as king. Alternate translation: "concern yourselves first with serving God, who is your king, and doing what is right"

all these things will be given to you

This can be stated in active form. Alternate translation: "God will provide all these things for you"

Matthew 6:34

Therefore

"Because of all this"

tomorrow will be anxious for itself

Jesus speaks of "tomorrow" as if it were a person who could worry. Jesus means that a person will have enough to worry about when the next day comes.

ULB Translation Questions

Matthew 6:2

What is the reward of those who do their acts of righteousness to be seen by people?

Those who do their acts of righteousness to be seen by people receive the praise of people as their reward.

Matthew 6:3

How should we do our acts of righteousness in order to be rewarded by the Father?

We should do our acts of righteousness in private.

Matthew 6:4

How should we do our acts of righteousness in order to be rewarded by the Father?

We should do our acts of righteousness in private.

Matthew 6:5

What reward do those receive who are hypocrites praying to be seen by people?

Those who are hypocrites praying to be seen by people receive their reward from people.

Matthew 6:6

Those who pray in private receive a reward from whom?

Those who pray in private receive a reward from the Father.

Matthew 6:7

Why does Jesus say we should not pray with useless repetitions?

Jesus says we should not pray with useless repetitions because the Father knows what we need before we ask him.

Matthew 6:10

Where should we ask the Father that his will be done?
We should ask the Father that his will be done on earth, as it is already done in heaven.

Matthew 6:15

If we do not forgive others of their debts to us, what will the Father do?
If we do not forgive others of their debts to us, the Father will not forgive our debts.

Matthew 6:16

How should we fast so that we receive a reward from the Father?
We should fast without appearing to people as fasting, and then the Father will reward us.

Matthew 6:17

How should we fast so that we receive a reward from the Father?
We should fast without appearing to people as fasting, and then the Father will reward us.

Matthew 6:18

How should we fast so that we receive a reward from the Father?
We should fast without appearing to people as fasting, and then the Father will reward us.

Matthew 6:19

Where should we store up treasure, and why?
We should store up treasure in heaven, because it cannot be destroyed or stolen there.

Matthew 6:20

Where should we store up treasure, and why?
We should store up treasure in heaven, because it cannot be destroyed or stolen there.

Matthew 6:21

What will be where our treasure is?
Our heart will be where our treasure is.

Matthew 6:24

Which two masters must we choose between?
We must choose between God and wealth as our masters.

Matthew 6:25

Why should we not worry about food, drink, and clothes?
We should not worry about food, drink, and clothes because the Father even takes care of the birds, and we are of much more value than they.

Matthew 6:26

Why should we not worry about food, drink, and clothes?
We should not worry about food, drink, and clothes because the Father even takes care of the birds, and we are of much more value than they.

Matthew 6:27

What does Jesus remind us we cannot do by being anxious?
Jesus reminds us that we cannot add one cubit to our lifespan by being anxious.

Matthew 6:33

What must we seek first, and all our earthly needs will then be provided?
We must seek first the kingdom and the Father's righteousness, and then all our earthly needs will be provided.

Chapter 7

¹ "Do not judge, and you will not be judged. ² For with the judgment you judge, you will be judged, and with the measure that you measure, it will be measured out to you. ³ Why do you look at the tiny piece of straw that is in your brother's eye, but you do not take notice of the log that is in your own eye? ⁴ How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? ⁵ You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. ⁶ Do not give what is holy to the dogs, and do not throw your pearls in front of the pigs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

⁷ "Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. ⁸ For everyone who asks, receives; everyone who seeks, finds; and to the person who knocks, it will be opened. ⁹ Or which one of you, if his son asks for a loaf of bread, will give him a stone? ¹⁰ Or if he asks for a fish, will give him a snake? ¹¹ Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him? ¹² Therefore, whatever things you want people to do to you, you should also do to them, for this is the law and the prophets.

¹³ "Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and there are many people who go through it. ¹⁴ But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

¹⁵ "Beware of false prophets, who come to you in sheep's clothing but are truly ravenous wolves. ¹⁶ By their fruits you will know them. Do people gather grapes from a thornbush or figs from thistles? ¹⁷ In the same way, every good tree produces good fruit, but the bad tree produces bad fruit. ¹⁸ A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. ¹⁹ Every tree that does not produce good fruit is chopped down and thrown into the fire. ²⁰ So then, you will recognize them by their fruits. ²¹ Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do the will of my Father who is in heaven. ²² Many people will say to me in that day, 'Lord, Lord, did we not prophesy in your name, in your name drive out demons, and in your name do many miracles?' ²³ Then will I openly declare to them, 'I never knew you! Get away from me, you who practice lawlessness!'

²⁴ "Therefore, everyone who hears my words and obeys them will be like a wise man who built his house upon a rock. ²⁵ The rain came down, the floods came, and the winds blew and beat upon that house, but it did not fall down, for it was founded on the rock. ²⁶ But everyone who hears my words and does not obey them will be like a foolish man who built his house upon the sand. ²⁷ The rain came down, the floods came, and the winds blew and struck that house, and it fell, and its destruction was complete."

²⁸ It came about that when Jesus finished speaking these words, the crowds were astonished by his teaching, ²⁹ for he taught them as one who had authority, and not as their scribes.

Matthew 7 General Notes

Structure and formatting

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

Special concepts in this chapter

Matthew 5-7

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

"By their fruits you will know them"

Fruit is a common image in the scriptures. It is used to describe the results of either good or bad actions. In this chapter, good fruit is the result of living as God commands. (See: fruit)

Matthew 7**7:1-14****Why did Jesus not want Christians to judge one another?**

[7:1, 7:2]

Jesus did not want Christians to judge one another. That is, Christians should not condemn other people. This is something that God does. Scholars think that when Christians do this, God will condemn them. God will condemn Christians as severely as Christians condemn other people. However, he did not say that Christians should not judge other Christian's actions to know whether they were doing right or wrong. Also, this does not mean that these Christians will not get to live forever in heaven with God.

See: [Heaven](#); [Heaven](#)

Why did Jesus speak about a piece of straw and a log?

[7:3, 7:4, 7:5]

Jesus said that Christians should remove the log from their own eye before they try to remove a piece of straw from their brother's eye. A log is a large piece of wood. This was a metaphor. He wanted Christians to judge themselves before they judge other people. That is, they should know they are doing the right things before they say other people are doing the wrong things.

See: [Judge \(Judgment\)](#); [Metaphor](#); [Judge \(Judgment\)](#)

Why should people not give holy things to dogs and pearls to pigs?

[7:6]

Jesus said that people should not give holy things to dogs and pearls to pigs. That is, they should not give holy things to unholy people. This was a metaphor. In ancient Israel, dogs and pigs were unclean animals. Jesus was not just talking about not condemning other people. Here, some scholars think he wanted the Christians to stop teaching the truth of the gospel to those who were condemning them and rejecting the gospel, the messiah, and the kingdom of God. These people may kill those who tell them about Jesus.

See: [Condemn \(Condemnation\)](#); [Metaphor](#); [Clean and Unclean](#); [Gospel](#); [Messiah \(Christ\)](#); [Kingdom of God](#); [Condemn \(Condemnation\)](#)

Will Jesus give anything that is asked for to Christians?

[7:7, 7:8]

Jesus talked about God wanting to give things to Christians. He wanted Christians to ask God for things they wanted. However, God would not give them everything they asked. Instead, he would give it to them if it was his will.

Christians were to trust that God would give them what they need and whatever was best for them. Evil people still help their children. God loves Christians more than evil people love their children. Because of this, Christians can trust that God will give them whatever he knows is best for them.

See: [Family of God](#); [Family of God](#)

What things should Christians do for others if they want others to do things for them?

[7:12]

Jesus said that Christians should do things for others in the same way they want others to do things for them. This meant that a Christian must treat people in the way they themselves want to be treated. This included Jesus' command that Christians must love their neighbor.

See: Matthew 22:35-40

What is the law and the prophets?

[7:12]

See: [Old Testament \(Law and Prophets\)](#)

Why did Jesus say about wide and narrow gates?

[7:13, 7:14]

Jesus talked about wide and narrow gates. Wide gates were easy to get through and narrow gates were hard to get through. This was a metaphor. Jesus wanted to say that it was difficult to do things to honor God, but it is easy to sin and do things that dishonor God. He also wanted to say that it was easy for people to reject him, and difficult for people to believe in him.

See: [Sin](#); [Sin](#)

7:15-23

How were false prophets like wolves in sheep's clothing?

[7:15]

Jesus compared false prophets to wolves dressed to look like sheep. This was a metaphor. These wolves dress like sheep to make the sheep think they were also sheep so they could eat them. Jesus wanted to say that false prophets tried to do things that made people think they were Christians who honored God. However, they really were false teachers and trying to harm these Christians.

See: [Metaphor](#); [Metaphor](#)

How will people know the false prophets?

[7:16]

Jesus said that people will know the false prophets by their fruit. They are like a tree that produces bad fruit. This was a metaphor. People will know they are false prophets because they live in a way that dishonors God. In the same way, true prophets will live in a way that honors God.

Jesus also talked about destroying the bad tree. He wanted people to know that the false prophets would die and be punished. They would live in hell forever.

See: [Punish \(Punishment\)](#); [Metaphor](#); [Fruit \(Metaphor\)](#); [Prophet](#); [Hell](#); [Punish \(Punishment\)](#)

Who will enter into the kingdom of Heaven?

[7:21]

Jesus said that everyone who calls Jesus their master in that day will enter the kingdom of heaven. Some scholars think Jesus was talking about a future time when Jesus will judge the false prophets. They will not be allowed to enter into the kingdom of heaven. While they said they did many things to serve Jesus, Jesus knew why they did the things they did and that they did not do anything to serve Jesus. Instead, they did lawlessness. That is, they did things Satan wanted them to do.

See: [Satan \(The Devil\)](#); [Demon Possession \(Casting Out Demons\)](#); [Miracle](#); [Satan \(The Devil\)](#)

7:24-29**Why did Jesus talk about someone building their house?**

[7:24]

Jesus spoke about someone building a house. This was a metaphor. In ancient Israel, people wanted to build their houses on rocks. This protected their houses from falling. If they built their houses on sand, they would be destroyed by the wind and rain. This was a metaphor. People who do the things the false prophets taught would be punished. However, people who did things God taught in the word of God were not punished.

See: [False Prophet](#); [False Prophet](#)

Why did the scribes teach without authority?

[7:29]

When Jesus taught these things, he knew they were true. The scribes taught many different things and did not agree with one another. Therefore, when they taught, they did not teach as if they knew the things they taught were true. Therefore, people did not know whether to believe them.

See: [Scribe](#)

Matthew 7:1**General Information:**

Jesus is talking to a group of people about what they as individuals should and should not do. The instances of "you" and the commands are plural.

Connecting Statement:

Jesus continues to teach his disciples in his Sermon on the Mount, which began in Matthew 5:3.

Do not judge

It is implied here that "judge" has the strong meaning of "condemn harshly" or "declare guilty." Alternate translation: "Do not condemn people harshly"

you will not be judged

This can be stated in active form. Alternate translation: "God will not condemn you harshly"

Matthew 7:2**For**

Be sure the reader understands the statement in 7:2 is based on what Jesus said in 7:1.

with the judgment you judge, you will be judged

This can be stated in active form. Alternate translation: "God will condemn you in the same way you condemn others"

measure

Possible meanings are 1) this is the amount of punishment given or 2) this is the standard used for judgment.

it will be measured out to you

This can be stated in active form. Alternate translation: "God will measure it out to you"

Matthew 7:3**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all singular, but in some languages they may need to be plural.

Why do you look ... brother's eye, but you do not take notice of the log that is in your own eye?

Jesus uses this question to rebuke the people for paying attention to other people's sins and ignoring their own. Alternate translation: "You look ... brother's eye, but you do not notice the log that is in your own eye." or "Do not look ... brother's eye and ignore the log that is in your own eye."

the tiny piece of straw that is in your brother's eye

This is a metaphor that refers to the less important faults of a fellow believer.

tiny piece of straw

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

brother

All occurrences of "brother" in 7:3-5 refer to a fellow believer, not to a literal brother or a neighbor.

the log that is in your own eye

This is a metaphor for a person's most important faults. A log could not literally go into a person's

eye. Jesus is exaggerating to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults.

log

the largest part of a tree that someone has cut down

Matthew 7:4

How can you say ... your own eye?

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "You should not say ... your own eye."

Matthew 7:5

General Information:

This page has intentionally been left blank.

Matthew 7:6

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

dogs ... pigs

Jews considered these animals dirty, and God told the Jews not to eat them. They are metaphors for wicked people who do not value holy things. It would be best to translate these words literally.

pearls

These are similar to round, valuable stones or beads. They are a metaphor for the knowledge of God or precious things in general.

they may trample

"the pigs may trample"

then turn and tear

"the dogs will then turn and tear"

Matthew 7:7

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

Ask ... Seek ... Knock

These are metaphors for praying to God. The verb form shows that we are to keep praying until he answers. If your language has a form for continuing to do something over and over, use it here.

Ask

request things from someone, in this case God. See how you translated this word in Matthew 5:42.

it will be given to you

This can be stated in active form. Alternate translation: "God will give you what you need"

Seek

look for someone, in this case God

Knock

To knock on a door was a polite way to request that the person inside the house or room open the door. If knocking on a door is impolite or not done in your culture, use the word that describes how people politely ask for doors to be opened. Alternate translation: "Tell God you want him to open the door"

it will be opened to you

This can be stated in active form. Alternate translation: "God will open it for you"

Matthew 7:8

who ... asks

See how you translated "ask" in Matthew 5:42.

Matthew 7:9

Or which one of you ... a stone?

Jesus uses a question to teach the people. Alternate translation: "There is not one person among you ... a stone."

son asks

See how you translated "asks" in Matthew 5:42.

a loaf of bread

This refers to food in general. Alternate translation: "some food"

stone

This noun should be translated literally.

Matthew 7:10

Or if he asks for a fish, will give him a snake?

Jesus asks another question to teach the people. It is understood that Jesus is still referring to a man and his son. Alternate translation: "And there is not one person among you, if his son asks for a fish, will give him a snake."

he asks

See how you translated "asks" in Matthew 5:42.

fish ... snake

These nouns should be translated literally.

Matthew 7:11**General Information:**

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are plural.

how much more will your Father in heaven give ... him?

Jesus uses a question to teach the people. Alternate translation: "then your Father in heaven will most certainly give ... him."

Father

This is an important title for God.

ask him

See how you translated "asks" in Matthew 5:42.

Matthew 7:12**whatever things you want people to do to you**

"whatever way you want others to act toward you"

for this is the law and the prophets

Here "law" and "prophets" refer to what Moses and the prophets wrote. Alternate translation: "for this is what Moses and the prophets teach in the scriptures"

Matthew 7:13**General Information:**

This image of walking through a wide gate to destruction or a narrow gate to life represents how people live and the results of how they live. When you translate, use appropriate words for "wide" and "broad" that are as different as possible from "narrow" in order to emphasize the differences between the two sets of gates and ways.

Enter through the narrow gate ... many people who go through it

This is an image of people traveling on a road and going through a gate into a kingdom. One kingdom is easy to enter; the other is hard to enter.

Enter through the narrow gate

You may need to move this to the end of verse 14: "Therefore, enter through the narrow gate."

the gate ... the way

Possible meanings are 1) "the way" refers to the road that leads to the gate of a kingdom, or 2) the "the gate" and "the way" both refer to the entrance to the kingdom.

to destruction

This abstract noun can be translated with a verb. Alternate translation: "to the place where people die"

Matthew 7:14**Connecting Statement:**

Jesus continues to speak of people choosing how they are going to live as if they are choosing whether to go on one path or another.

to life

The abstract noun "life" can be translated using the verb "live." Alternate translation: "to the place where people live"

Matthew 7:15**Beware of**

"Be on guard against"

who come to you in sheep's clothing but are truly ravenous wolves

This metaphor means that false prophets will pretend they are good and want to help people, but they are really evil and will do people harm.

ravenous wolves

wolves that are extremely hungry and that consume or destroy everything they touch

Matthew 7:16**By their fruits you will know them**

This metaphor refers to a person's actions. Alternate translation: "Just as you know a tree by the fruit that grows on it, you will know false prophets by how they act"

Do people gather ... thistles?

Jesus uses a question to teach the people. The people would have known that the answer is no. Alternate translation: "People do not gather ... thistles."

Matthew 7:17**every good tree produces good fruit**

Jesus continues to use the metaphor of fruit to refer to good prophets who produce good works or words.

the bad tree produces bad fruit

Jesus continues to use the metaphor of fruit to refer to bad prophets who produce evil works.

Matthew 7:18**General Information:**

This page has intentionally been left blank.

Matthew 7:19

Every tree that does not produce good fruit is chopped down and thrown into the fire

Jesus continues to use fruit trees as a metaphor to refer to false prophets. Here, he only states what will happen to the bad trees. It is implied that the same thing will happen to the false prophets.

is chopped down and thrown into the fire

This can be stated in active form. Alternate translation: "people chop down and burn"

chopped down

See how you translated this in Matthew 3:10

Matthew 7:20

you will recognize them by their fruits

The word "their" can refer to either the prophets or the trees. This metaphor implies that the fruit of trees and the deeds of prophets both reveal whether they are good or bad. If possible, translate this in a way so that it can refer to both trees and prophets.

Matthew 7:21

will enter into the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "will live with God in heaven when he shows himself to be king"

those who do the will of my Father who is in heaven
"whoever does what my Father in heaven desires"

Father

This is an important title for God.

Matthew 7:22

in that day

Jesus said "that day" knowing his hearers would understand he was referring to the day of judgment. You should include "the day of judgment" only if your readers would not understand otherwise.

did we not prophesy ... drive out demons ... do many miracles?

The people use a question to emphasize that they did these things. Alternate translation: "we prophesied ... we drove out demons ... we did many miracles."

we

This "we" does not include Jesus.

in your name

Possible meanings are 1) "by your authority" or "by your power" or 2) "because we were doing what you wanted us to do" or 3) "because we asked you for the power to do it"

Matthew 7:23

I never knew you

This means the person does not belong to Jesus. Alternate translation: "You are not my follower" or "I have nothing to do with you"

Matthew 7:24

Therefore

"For that reason"

my words

Here "words" refers to what Jesus says.

like a wise man who built his house upon a rock

Jesus compares those who obey his words to a person who builds his house where nothing can harm it.

rock

This is the bedrock below the topsoil and clay, not a large stone or boulder above the ground.

Matthew 7:25

it was founded

This can be stated in active form. Alternate translation: "he put its foundation"

Matthew 7:26

like a foolish man who built his house upon the sand

Jesus continues the simile from the previous verse. He compares those who do not obey his words to foolish house-builders. Only a fool would build a house on a sandy place where rain, floods, and wind can sweep the sand away.

Matthew 7:27

Connecting Statement:

This is the end of Jesus's Sermon on the Mount, which began in Matthew 5:3.

fell

Use the general word in your language that describes what happens when a house falls down.

its destruction was complete

The rain, floods, and wind completely destroyed the house.

Matthew 7:28

General Information:

These verses describe how the people in the crowds reacted to Jesus's teaching in the Sermon on the Mount.

It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "When" or "After"

were astonished by his teaching

It is clear in 7:29 that they were amazed not just at what Jesus taught but also the way he taught it. Alternate translation: "were amazed by the way he taught"

Matthew 7:29

General Information:

This page has intentionally been left blank.

ULB Translation Questions

Matthew 7:3

What must we do first before we can clearly see to help our brother?

We must first judge ourselves and remove the log from our own eye before we can help our brother.

Matthew 7:4

What must we do first before we can clearly see to help our brother?

We must first judge ourselves and remove the log from our own eye before we can help our brother.

Matthew 7:5

What must we do first before we can clearly see to help our brother?

We must first judge ourselves and remove the log from our own eye before we can help our brother.

Matthew 7:6

What may happen if you give what is holy to the dogs?

If you give what is holy to the dogs, they may trample it and then turn and tear you to pieces.

Matthew 7:8

What must we do to receive from the Father?

We must ask, seek, and knock in order to receive from the Father.

Matthew 7:11

What does the Father give to those who ask him?

The Father gives good things to those who ask him.

Matthew 7:12

What do the law and the prophets teach us about how to treat others?

The law and prophets teach us to do to others what we want people to do to us.

Matthew 7:13

To what does the broad way lead?

The broad way leads to destruction.

Matthew 7:14

To what does the narrow way lead?

The narrow way leads to life.

Matthew 7:15

How can we recognize false prophets?

We can recognize false prophets by the fruit of their lives.

Matthew 7:16

How can we recognize false prophets?

We can recognize false prophets by the fruit of their lives.

Matthew 7:21

Who will enter into the kingdom of heaven?

Those who do the will of the Father will enter the kingdom of heaven.

Matthew 7:22

What will Jesus say to many who have prophesied, driven out demons, and done miracles in Jesus' name?

Jesus will say to them, "I never knew you! Get away from me, you evil-doers"!

Matthew 7:23

What will Jesus say to many who have prophesied, driven out demons, and done miracles in Jesus' name?

Jesus will say to them, "I never knew you! Get away from me, you evil-doers"!

Matthew 7:24

Who is like the wise man in Jesus' parable of the two houses?

One who hears Jesus' words and obeys them is like the wise man.

Matthew 7:29

How did Jesus teach the people compared to how the scribes taught?

Jesus taught the people as one who had authority, not as the scribes taught.

Matthew 7:26

Who is like the foolish man in Jesus' parable of the two houses?

One who hears Jesus' words and does not obey them is like the foolish man.

Chapter 8

¹ When Jesus had come down from the hill, large crowds followed him. ² Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean."

³ Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy. ⁴ Jesus said to him, "See that you say nothing to any man. Go on your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

⁵ When he was coming into Capernaum, a centurion came to him, begging him ⁶ and saying, "Lord, my servant lies at home paralyzed and in terrible agony."

⁷ Then Jesus said to him, "I will come and heal him."

⁸ The centurion answered and said, "Lord, I am not worthy that you should enter under my roof. Only say the word and my servant will be healed. ⁹ For I also am a man under authority, and I have soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

¹⁰ When Jesus heard this, he was amazed and said to those who were following him, "Truly I say to you, I have not found anyone with such faith in Israel. ¹¹ I tell you, many will come from the east and the west, and they will recline at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven. ¹² But the sons of the kingdom will be cast out into the outer darkness, where there will be weeping and grinding of teeth." ¹³ Jesus said to the centurion, "Go! As you have believed, so may it be done for you." And the servant was healed at that very hour.

¹⁴ When Jesus had come into Peter's house, he saw Peter's mother-in-law lying sick with a fever. ¹⁵ Jesus touched her hand, and the fever left her. Then she got up and started serving him. ¹⁶ When evening had come, the people brought to Jesus many who were possessed by demons. He drove out the spirits with a word and healed all who were sick. ¹⁷ This was to fulfill what was spoken through Isaiah the prophet, saying,

"He took our illnesses
and bore our diseases."

¹⁸ Now when Jesus saw the crowd around him, he gave instructions to leave for the other side of the Sea of Galilee. ¹⁹ Then a scribe came to him and said, "Teacher, I will follow you wherever you go."

²⁰ Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

²¹ Another of the disciples said to him, "Lord, allow me first to go and bury my father."

²² But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

²³ When Jesus had entered a boat, his disciples followed him into it. ²⁴ Behold, there arose a great storm on the sea, so that the boat was covered with the waves. But Jesus was asleep. ²⁵ The disciples came to him and woke him up, saying, "Save us, Lord; we are perishing!"

²⁶ Jesus said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea. Then there was a great calm.

²⁷ The men marveled and said, "What sort of man is this, that even the winds and the sea obey him?"

²⁸ When Jesus had come to the other side and to the country of the Gadarenes, two men who were possessed by demons met him. They were coming out of the tombs and were very violent, so that no traveler could pass that way. ²⁹ Behold, they cried out and said, "What do we have to do with you, Son of God? Have you come here to torment us before the set time?"

³⁰ Now a herd of many pigs was there feeding, not too far away from them. ³¹ The demons kept pleading with Jesus and saying, "If you cast us out, send us away into that herd of pigs."

³² Jesus said to them, "Go!" The demons came out and went into the pigs; and behold, the whole herd rushed down the steep hill into the sea and they died in the water. ³³ Those who had been tending the pigs ran away and they went into the city and reported everything, especially what had happened to the men who had been possessed by demons. ³⁴ Behold, all the city came out to meet Jesus. When they saw him, they begged him to leave their region.

Matthew 8 General Notes

Structure and formatting

This chapter begins a new section.

Special concepts in this chapter

Miracles

Jesus performed miracles to show that he could control things that no other people could control. He also showed that it is proper to worship him because he performed miracles. (See: authority)

Matthew 8

8:1-9

Why did the leper bow before Jesus?

[8:2]

A leper bowed before Jesus. He did this to honor Jesus. He believed that Jesus could heal him and make him clean.

See: [Clean and Unclean](#); [Clean and Unclean](#)

Why did Jesus touch the leper?

[8:3]

Jesus touched the leper. This would have been shocking. When someone touches a leper, they can become a leper too. When someone touched a leper, they became unclean (see: Leviticus 5:3). However, Jesus healed this man when he touched him and made him clean.

See: [Clean and Unclean](#); [Clean and Unclean](#)

Why did Jesus tell the leper not to tell anyone he had been healed?

[8:4]

See: [Messianic Secret](#)

Why did the leper go to the priest?

[8:4]

According to the Law of Moses, the leper needed to go to the priest after he was healed to be declared clean (see: Leviticus 14:2-8). He wanted this man to go to the priest so they priest would see him and know that Jesus healed the leper. No one had been healed of leprosy in a very long time (see: Numbers 12). When they saw this man, the priests should have known that Jesus is the messiah.

See: [Messiah \(Christ\)](#), [Leprosy \(Leper\)](#); [Clean and Unclean](#); [Priest \(Priesthood\)](#); [Messiah \(Christ\)](#)

Where was Capernaum?

[8:5]

See Map: Capernaum

What was a centurion?

[8:5]

A centurion was a type of Roman soldier. They led 100 soldiers.

Why did the centurion think that he was not worthy to have Jesus in his home?

[8:8]

This centurion believed that Jesus deserves great honor. He deserved so much honor, that he thought he was too great to enter into his home. He thought that this would dishonor him in some way. This man knew that God gave Jesus permission to do many things. He even believed that his servant could be healed when Jesus spoke.

8:10-17

Why was Jesus amazed at the centurion?

[8:10]

Jesus was amazed at the centurion man. He was a powerful man and he was a Gentile. Despite this, he trusted in Jesus and believed he had great power from God. This is what the Jews should have believed about Jesus, but they did not.

See: [Gentile](#)

Who will eat at the table in the kingdom of heaven?

[8:11]

Jesus said people from all over the world will eat at the table with Abraham, Isaac, and Jacob in the kingdom of heaven. That is, Gentiles from all over the world will believe in Jesus and be in the kingdom of heaven with the Jews who believe in Jesus. However, the sons of the kingdom, that is, the unbelieving Jews, would not be in the kingdom of heaven. That is, many Jews would not be in the kingdom because they reject Jesus.

See: [Kingdom of God](#); [Kingdom of God](#)

Who was Peter's mother-in-law?

[8:14]

Matthew wrote about Peter's mother-in-law, that is, the mother of Peter's wife. Some scholars think Peter was married at this time. Fewer scholars think Peter was married before he began to follow Jesus and his wife died before he met Jesus.

Why did Matthew write that this woman got up and started serving Jesus?

[8:15]

Matthew wrote that this woman got up and served Jesus after he healed her. When he wrote this, people knew that Jesus healed her immediately and completely when he touched her. She did not get better over a long period of time.

What was demon possession?

[8:16]

See: [Demon Possession \(Casting Out Demons\)](#)

How did Jesus drive out spirits?

[8:16]

Matthew wrote that Jesus drove out spirits. That is, Jesus cast out demons from people by speaking to them.

See: [Demon Possession \(Casting Out Demons\)](#)

Where did Isaiah say these words?

[8:17]

Isaiah said these words many years before Jesus was born (see: Isaiah 53:4). When Jesus healed people, Matthew wrote that it fulfilled Isaiah's prophecy.

See: [Prophecy \(Prophecy\)](#); [Prophecy \(Prophecy\)](#)

8:18-34

Where was the sea of Galilee?

[8:18]

See Map: Sea of Galilee

Why did Jesus speak in this way to the scribe and the person who followed him?

[8:19, 8:20]

Jesus spoke in a certain way to the scribe. This is because Jesus knew what the scribe thought and believed. He said that because he served God, Jesus was always moving from one place to another place. He told this man he must be willing to give up everything to follow him.

The other person, who was a follower of Jesus, wanted to wait to completely follow Jesus. Jesus knew that by him wanting to wait, the follower of Jesus did not really believe in Jesus. If he did, then he would have immediately followed Jesus.

Advice to translators: In this verse (Matthew 8:21), Matthew wrote about a disciple. This was a man who followed Jesus. He was not one of the twelve disciples.

See: [Scribe](#); [Scribe](#)

How were the dead to bury the dead?

[8:22]

Jesus told a man to let the dead bury the dead. This was a metaphor. Jesus spoke about the people who rejected him as being dead in some way. That is, they were spiritually dead. This meant that they could not know or understand things about God. Jesus wanted this man to let these dead people bury his father so that he could follow Jesus.

See: [Metaphor](#); [Metaphor](#)

Why did Jesus rebuke the disciples?

[8:26]

Some scholars think Jesus rebuked the disciples because they were afraid that the boat would sink and they would die. They did not trust that God would protect Jesus and them.

See: [Disciple](#)

Why were the disciples amazed?

[8:27]

The disciples were amazed that Jesus rebuked the wind and the seas. In ancient Israel, people believed that no one could control the seas. No one can control the weather except God. This amazed the disciples because they saw Jesus do something only God could do.

See: [Disciple](#)

Where was the country of the Gadarenes?

[8:28]

See Map: Gadarenes

Why did the demon possessed man call Jesus the Son of God?

[8:29]

The demon possessed man called Jesus the Son of God. This is because the demon knew that Jesus is the Son of God.

See: [Demon](#); [Son of God](#); [Demon](#)

What was the set time?

[8:29]

The demons talked about a set time. They knew that there was a time when Jesus would judge them. They also knew that it was not time for Jesus to judge all of the demons.

See: [Judge \(Judgment\)](#); [Judge \(Judgment\)](#)

Why did the demons want to go into a herd of pigs?

[8:30, 8:31]

The demons asked Jesus to be sent into a herd of pigs. According to the Law of Moses, pigs were unclean. Matthew did not say why they wanted to go into the pigs. Perhaps the demons wanted to have control of the pigs in the same way as they controlled the two men.

See: Matthew 12:43

See: [Clean and Unclean](#); [Law of Moses](#); [Clean and Unclean](#)

Why did the pigs kill themselves?

[8:32]

Matthew wrote that the pigs killed themselves after the demons entered into them. He did not say why they did this.

See: [Demon](#)

Why did the people want Jesus to leave Gadarenes?

[8:34]

After the pigs died, the people who cared for the pigs went into the city and told people about what happened. They told them that the two men had been healed. They did not have demons in him anymore.

After they heard what happened to the pigs, the people in Gadarenes wanted Jesus to leave. The demons caused many pigs to die. These pigs were worth a lot of money. They worried that something else would happen and they would lose a lot more money. They did not care that Jesus healed the demon possessed men. They rejected Jesus after they saw that he did these things.

See: [Demon](#); [Demon](#)

Matthew 8:1

General Information:

This is the beginning of a new part of the story that contains several accounts of Jesus healing people. This theme continues through Matthew 9:35.

When Jesus had come down from the hill, large crowds followed him

"After Jesus came down from the hill, a large crowd followed him." The crowd may have included both people who had been with him on the mountain and people who had not been with him.

Matthew 8:2

Behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

a leper

"a man who had leprosy" or "a man who had a skin disease"

bowed before him

This is a sign of humble respect before Jesus.

if you are willing

"if you want to" or "if you desire." The leper knew that Jesus had the power to heal him, but he did not know if Jesus would want to touch him.

you can make me clean

Here "clean" means to be healed and to be able to live in the community again. Alternate translation: "you can heal me" or "please heal me"

Matthew 8:3

Be clean

By saying this, Jesus healed the man.

Immediately he was cleansed

"At that moment he was cleansed"

he was cleansed of his leprosy

The result of Jesus saying "Be clean" was that the man was healed. This can be stated in active form. Alternate translation: "he was well" or "the leprosy left him" or "the leprosy ended"

Matthew 8:4

to him

This refers to the man that Jesus just healed.

say nothing to any man

"do not say anything to anyone" or "do not tell anyone I healed you"

show yourself to the priest

Jewish law required that the person show his healed skin to the priest, who would then allow him or her to return to the community, to be with other people.

offer the gift that Moses commanded, for a testimony to them

The law of Moses required that someone healed of leprosy give a thanksgiving offering to the priest. When the priest accepted the gift, people would know that the man had been healed. Lepers were ostracized, banned from the community, until they had proof of their healing.

to them

This can possibly refer to 1) the priests or 2) all the people or 3) the critics of Jesus. If possible, use a pronoun that could refer to any of these groups.

Matthew 8:5

Connecting Statement:

Here the scene shifts to a different time and place and tells about Jesus healing another person.

When he was coming into Capernaum

"When Jesus was coming into Capernaum"

Matthew 8:6

paralyzed

unable to move because of disease or stroke

Matthew 8:7

Jesus said to him

"Jesus said to the centurion"

I will come and heal him

"I will come to your house and make your servant well"

Matthew 8:8

under my roof

This is an idiom that refers to inside the house.
Alternate translation: "into my house"

say the word

Here "word" represents a command. Alternate translation: "give the command"

will be healed

This can be stated in active form. Alternate translation: "will become well"

Matthew 8:9

under authority ... under me

To be "under" someone means to be less important and to obey the commands of someone more important.

Matthew 8:10

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

I have not found anyone with such faith in Israel

Jesus's hearers would have thought that the Jews in Israel, who claim to be children of God, would have greater faith than anyone. Jesus is saying they are wrong and that the centurion's faith was greater.

Matthew 8:11

you

Here "you" is plural and refers to "those who were following him" in [Matthew 8:10]

from the east and the west

Using the opposites "east" and "west" is a way of saying "everywhere." Alternate translation: "from everywhere" or "from far away in every direction"

recline at the table

People in that culture would lie down beside the table while eating. This phrase indicates that all those at the table are family and close friends. The joy in the kingdom of God is frequently spoken of as if the people there were feasting. Alternate translation: "live as family and friends"

in the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "when our God in heaven shows that he is king"

Matthew 8:12

sons of the kingdom will be cast out

This can be stated in active form. Alternate translation: "God will cast the sons of the kingdom out"

the sons of the kingdom

The phrase "the sons of the kingdom" is a metonym, referring to the unbelieving Jews of the kingdom of Judea. There is also irony here because the "sons" will be thrown out while the strangers will be welcomed. Alternate translation: "those who should have allowed God to rule over them"

the outer darkness

Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. Alternate translation: "the dark place away from God"

weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. Alternate translation: "weeping and showing their extreme suffering"

Matthew 8:13

so may it be done for you

This can be stated in active form. Alternate translation: "so I will do it for you"

the servant was healed

This can be stated in active form. Alternate translation: "Jesus healed the servant"

at that very hour

"at the exact time Jesus said he would heal the servant"

Matthew 8:14

Connecting Statement:

Here the scene shifts to a different time and place and tells of Jesus healing another person.

Jesus had come

The disciples were probably with Jesus, but the focus of the story is on what Jesus said and did, so introduce the disciples only if needed to avoid wrong meaning.

Peter's mother-in-law

"the mother of Peter's wife"

Matthew 8:15

the fever left her

If your language would understand this personification to mean that the fever could think

and act on its own, this can be translated as "she became better" or "Jesus healed her."

got up
"got out of bed"

Matthew 8:16

Connecting Statement:

Here the scene shifts to later that evening and tells of Jesus healing more people and casting out demons.

When evening had come

Because Jews did not work or travel on the Sabbath, "evening" may imply after the Sabbath. They waited until evening to bring people to Jesus. You do not need to mention the Sabbath unless you need to avoid wrong meaning.

many who were possessed by demons

This can be stated in active form. Alternate translation: "many people whom demons possessed" or "many people whom demons controlled"

He drove out the spirits with a word

Here "word" stands for a command. Alternate translation: "He commanded the spirits to leave"

Matthew 8:17

This was to fulfill

"Jesus did this to fulfill"

what was spoken through Isaiah the prophet

This can be stated in active form. Alternate translation: "what Isaiah the prophet had spoken"

He took our illnesses and bore our diseases

Matthew is quoting the prophet Isaiah to show that when Jesus healed people, he fulfilled what Isaiah had said would happen. These two phrases mean basically the same thing and emphasize that Jesus truly did this. Alternate translation: "Truly he took our illnesses"

Matthew 8:18

Connecting Statement:

Here the scene shifts and tells about Jesus's response to some people who wanted to follow him.

Now

This word is used here to mark a change in the main story. Here Matthew starts to tell a new part of the story.

he gave instructions
"he told his disciples"

Matthew 8:19

Then

This means after Jesus "gave instructions" but before he could get into the boat.

wherever

to any place

Matthew 8:20

Foxes have holes, and the birds of the sky have nests

Jesus answers with this proverb. This means even wild animals have somewhere to rest.

Foxes

Foxes are animals like dogs. They eat nesting birds and other small animals. If foxes are unknown in your area, use a general term for dog-like creatures or other furry animals.

holes

Foxes make holes in the ground to live in. Use the appropriate word for the place where the animal you use for "foxes" lives.

the Son of Man

Jesus is speaking about himself.

nowhere to lay his head

This refers to a place to sleep. Alternate translation: "no place of his own to sleep"

Matthew 8:21

allow me first to go and bury my father

It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is that the man wants to do something else first before he follows Jesus.

Matthew 8:22

leave the dead to bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead": 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus.

Matthew 8:23

Connecting Statement:

Here the scene shifts to the account of Jesus calming a storm as he and his disciples cross the Sea of Galilee.

entered a boat
"got onto a boat"

his disciples followed him
Try to use the same words for "disciple" and "follow" that you used in ([Matthew 8:21-22](#)).

Matthew 8:24

Behold
This marks the beginning of another event in the larger story. Your language may have a way of showing this. Alternate translation: "Suddenly" or "Without warning"

there arose a great storm on the sea
This can be stated in active form. Alternate translation: "a powerful storm arose on the sea"

so that the boat was covered with the waves
This can be stated in active form. Alternate translation: "so that the waves covered the boat"

Matthew 8:25

General Information:
Matthew quotes the prophet Isaiah to show that Jesus's healing ministry was a fulfillment of prophecy.

woke him up, saying, "Save us"
Possible meanings are 1) they first woke Jesus and then they said, "Save us" or 2) as they were waking Jesus up, they were saying "Save us."

us ... we
If you need to translate these words as inclusive or exclusive, then inclusive is best. The disciples probably meant they wanted Jesus to save the disciples and himself from drowning.

we are perishing
"we are going to die very soon." The word "perishing" is a strong word for "dying."

Matthew 8:26

to them
"to the disciples"

Why are you afraid ... faith?
Jesus was rebuking the disciples with this rhetorical question. Alternate translation: "You should not be afraid ... faith!" or "There is nothing for you to be afraid of ... faith!"

you of little faith
"you who have such little faith." Jesus addresses his disciples this way because their anxiety about the storm shows they have little faith in him to control it. See how you translated this in Matthew 6:30.

Matthew 8:27

What sort of man is this, that even the winds and the sea obey him?

"Even the winds and the sea obey him! What sort of man is this?" This rhetorical question shows that the disciples were surprised. Alternate translation: "This man is unlike any man we have ever seen! Even the wind and the waves obey him!"

even the winds and the sea obey him
For people or animals to obey or disobey is not surprising, but for wind and water to obey is very surprising. This personification describes the natural elements as being able to hear and respond like people.

Matthew 8:28

Connecting Statement:
Here the author returns to the theme of Jesus healing people. This begins an account of Jesus healing two demon-possessed men.

to the other side
"to the other side of the Sea of Galilee"

the Gadarenes
This name refers to the people who lived in the town of Gadara.

two men who were possessed by demons
This can be stated in active form. Alternate translation: "two men whom demons possessed" or "two men whom demons were controlling"

They ... were very violent, so that no traveler could pass that way
The demons that were controlling these two men were so dangerous that no one could go through that area.

Matthew 8:29

Behold
This marks the beginning of another event in the larger story. Your language may have a way of showing this.

What do we have to do with you, Son of God?
The demons use a question but they are being hostile toward Jesus. Alternate translation: "Do not bother us, Son of God!"

Son of God
This is an important title for Jesus, which describes his relationship to God.

Have you come here to torment us before the set time?
Again, the demons use a question in a hostile way. Alternate translation: "You should not disobey God by punishing us before the specific time God has set when he will punish us!"

Matthew 8:30

Now

This word is used here to mark a pause in the story. Here Matthew tells background information about a herd of pigs that had been there before Jesus arrived.

Matthew 8:31

If you cast us out

It is implied that the demons knew that Jesus was going to cast them out. Alternate translation: "Because you are going to cast us out"

us

This is exclusive, meaning the demons only.

Matthew 8:32

to them

This refers to the demons inside the men.

The demons came out and went into the pigs

"The demons left the men and entered the pigs"

behold

This alerts us to pay attention to the surprising information that follows.

rushed down the steep hill

"ran quickly down the steep slope"

they died in the water

"they fell into the water and drowned"

Matthew 8:33

Connecting Statement:

This concludes the account of Jesus healing two demon-possessed men.

tending the pigs

"taking care of the pigs"

what had happened to the men who had been possessed by demons

This can be stated in active form. Alternate translation: "what Jesus did to help the men whom demons had controlled"

Matthew 8:34

Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of showing this.

all the city

The word "city" is a metonym for the people of the city. The word "all" is probably an exaggeration to emphasize how very many people came out. Not necessarily every person came out.

their region

"their area"

ULB Translation Questions

Matthew 8:4

Why did Jesus say the healed leper should go to the priest and offer the gift Moses commanded?

Jesus told the healed leper to go to the priest for a testimony to them.

Matthew 8:7

What did Jesus say he would do when the centurion told him about his paralyzed servant?

Jesus said he would go to the centurion's house and heal the servant.

Matthew 8:8

Why did the centurion say that Jesus didn't need to come to his house?

The centurion said that he was not worthy to have Jesus in his house, and that Jesus could just say the word and heal the servant.

Matthew 8:10

What compliment did Jesus give the centurion?

Jesus said that not even in Israel had he found anyone with so much faith as the centurion.

Matthew 8:11

Who did Jesus say would come and recline at table in the kingdom of heaven?

Jesus said that many would come from the east and the west and recline at the table in the kingdom of heaven.

Matthew 8:12

Who did Jesus say would be thrown into outer darkness where there is weeping and gnashing of teeth?

Jesus said that the sons of the kingdom would be thrown into outer darkness.

Matthew 8:14

Who did Jesus heal when he entered Peter's house?

Jesus healed Peter's mother-in-law when he entered Peter's house.

Matthew 8:15

Who did Jesus heal when he entered Peter's house?

Jesus healed Peter's mother-in-law when he entered Peter's house.

Matthew 8:17

What prophecy from Isaiah was fulfilled as Jesus healed all who were demon-possessed and sick?

Isaiah's prophecy, "He himself took our sickness and bore our diseases," was fulfilled.

Matthew 8:20

What did Jesus say about the way he lived when the scribe asked to follow him?

Jesus said that he had no permanent home.

Matthew 8:21

When a disciple asked to go bury his father before following Jesus, what did Jesus say?

Jesus told the disciple to follow him, and to leave the dead to bury their own dead.

Matthew 8:22

When a disciple asked to go bury his father before following Jesus, what did Jesus say?

Jesus told the disciple to follow him, and to leave the dead to bury their own dead.

Matthew 8:24

What was Jesus doing in the boat when the great storm arose on the sea?

Jesus was sleeping when the great storm arose on the sea.

Matthew 8:26

When the disciples woke Jesus up because they were afraid of dying, what did Jesus say to them?

Jesus said to the disciples, "Why are you afraid, you of little faith?"

Matthew 8:27

Why were the disciples marveling at Jesus after there was calm?

The disciples marveled at Jesus because the winds and the sea obeyed him.

Matthew 8:28

What kind of men met Jesus when he came to the country of the Gadarenes?

Jesus met two demon-possessed men who were very violent.

Matthew 8:29

What was the concern of the demons speaking through the men to Jesus?

The demons were concerned that Jesus had come to torment them before the set time.

Matthew 8:32

What happened when Jesus cast out the demons?

When Jesus cast out the demons, they entered a herd of pigs and the pigs rushed into the sea and perished.

Matthew 8:34

What did the people beg Jesus to do when they came out of the city to meet him?

The people begged Jesus to leave their region.

Chapter 9

¹ Jesus entered a boat, crossed over, and came into his own city. ² Behold, they brought to him a paralyzed man lying on a mat. Seeing their faith, Jesus said to the paralyzed man, "Son, be encouraged. Your sins have been forgiven."

³ Behold, some of the scribes said among themselves, "This man is blaspheming." ⁴ Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? ⁵ For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? ⁶ But that you may know that the Son of Man has authority on earth to forgive sins, ... " he said to the paralytic, "Get up, pick up your mat, and go to your house." ⁷ Then the man got up and went away to his house. ⁸ When the crowds saw this, they were afraid and glorified God, who had given such authority to people. ⁹ As Jesus passed by from there, he saw a man named Matthew sitting at the tax collector's tent. He said to him, "Follow me." He got up and followed him.

¹⁰ As Jesus sat down to eat in the house, behold, many tax collectors and sinners came and dined with Jesus and his disciples. ¹¹ When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

¹² When Jesus heard this, he said, "People who are strong in body do not need a physician, only those who are sick. ¹³ You should go and learn what this means: 'I desire mercy and not sacrifice.' For I came not to call the righteous to repent, but sinners."

¹⁴ Then the disciples of John came to him and said, "Why do we and the Pharisees often fast, but your disciples do not fast?"

¹⁵ Jesus said to them, "Can the sons of the wedding hall mourn while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. ¹⁶ No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made. ¹⁷ Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

¹⁸ While Jesus was saying these things to them, behold, an official came and bowed down to him. He said, "My daughter has just now died, but come and lay your hand on her, and she will live." ¹⁹ Then Jesus got up and followed him, and so did his disciples.

²⁰ Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. ²¹ For she had said to herself, "If only I touch his clothes, I will be made well."

²² But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour. ²³ When Jesus came into the official's house, he saw the flute players and the crowd making a commotion. ²⁴ He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery. ²⁵ When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. ²⁶ The news about this spread into all that region.

²⁷ As Jesus passed by from there, two blind men followed him. They kept shouting and saying, "Have mercy on us, Son of David!"

²⁸ When Jesus had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

²⁹ Then Jesus touched their eyes and said, "Let it be done to you according to your faith," ³⁰ and their eyes were opened. Then Jesus strictly commanded them and said, "See that no one knows about this." ³¹ But the two men went out and spread the news about this throughout that region.

³² As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus.

³³ When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!"

³⁴ But the Pharisees were saying, "By the ruler of the demons, he drives out demons."

³⁵ Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of disease and all kinds of sickness. ³⁶ When he saw the crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep without a shepherd. ³⁷ He said to his disciples, "The harvest is plentiful, but the laborers are few. ³⁸ Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

Matthew 9 General Notes

Special concepts in this chapter

"Sinners"

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: sin)

Other possible translation difficulties in this chapter

Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. You may have to translate the sentence so that it tells the reader who performed the action.

Rhetorical questions

Speakers in this chapter asked questions to which they already knew the answer. They asked the questions to show that they were not happy with the hearers or to teach them or to get them to think. Your language may have another way of doing this.

Proverbs

Proverbs are very short sentences that use words that are easy to remember. They teach about something that is generally true. People who understand proverbs usually have to know much about the language and culture of the speaker. When you translate the proverbs in this chapter, you may have to use many more words than the speakers used so that your readers can understand things that the original audiences understood.

Matthew 9

9:1-9

Where was Jesus' own city?

[9:1]

Jesus went to his own city, Capernaum (see: Matthew 4:13).

See Map: Capernaum

Why did these men bring the paralyzed man to Jesus?

[9:2]

Men brought a paralyzed man to Jesus. These men believed in Jesus and knew that he could heal this man who could not walk. Because he knew this man believed in him, Jesus spoke that he forgave this man's sins.

See: Mark 2:3-4; Luke 5:17-26

See: [Sin](#)

Why did the scribes think Jesus blasphemed?

[9:3]

The scribes thought that Jesus blasphemed because he forgave this man's sins. They knew that only God could forgive sins. Therefore, they thought Jesus tried to do something that only God could do. However, they did not know that Jesus is God.

See: [Jesus is God](#); [BlaspHEME \(Blasphemy\)](#); [Sin](#); [Jesus is God](#)

How did Jesus know what the scribes were thinking?

[9:4]

Jesus knew what the scribes were thinking because he is God. Therefore, he knew they were thinking evil things.

See: [Jesus is God](#); [Jesus is God](#)

What did Jesus mean by saying, "which is easier to say"?

[9:5]

Jesus asked the scribes whether it was easier to tell this man that his sins were forgiven or to tell him to get up and walk. It was easier for someone to say your sins are forgiven because no one knew whether this man's sins were forgiven except God. However, if someone told this paralyzed man to walk and he could not, then everyone knew he could not heal the paralyzed man.

Jesus said these things so that the people could know that he could do both of these things.

See: [Sin](#); [Sin](#)

Why were the people afraid?

[9:8]

When the people saw these things, they were "afraid" (φοβέω/g5399). They were not scared of Jesus. Instead, they were amazed that Jesus could do these things. Because of this, they glorified God. They were amazed that God gave Jesus permission to do these things.

See: [Glory \(Glorify\)](#)

9:10-17

What was a tax collector?

[9:10]

Matthew was a tax collector. People in Israel hated the tax collectors. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: [Tax \(Tax Collector, Toll\)](#)

Who were sinners?

[9:10]

Matthew wrote about sinners. All people sinned. However, these were people who sinned in a way that other people knew they sinned. People judged them as evil. The Jews would not be friends with these people. The Pharisees would not eat with them because they thought they were unclean.

See: [Judge \(Judgment\)](#); [Clean and Unclean](#); [Pharisees](#); [Judge \(Judgment\)](#)

Why were people needing a physician?

[9:12]

Jesus talked about people needing a physician. This was a metaphor. He wanted people to know that people who sinned needed Jesus to forgive them. Because of this, all people needed Jesus to forgive them. The Pharisees also needed Jesus to forgive their sins.

See: [Pharisees](#); [Sin](#); [Pharisees](#)

Why does God want mercy and not sacrifice?

[9:13]

God said that he wanted mercy and not sacrifice (see: Hosea 6:6). Sacrifices were part of the Law of Moses. God wanted sacrifice, but he did not want people to make sacrifices to him in the wrong way. That is, if people did not love one another or show mercy to one another, their sacrifices would be given in the wrong way.

See: [Law of Moses](#); [Sacrifice](#); [Law of Moses](#)

Who did Jesus come to call?

[9:13]

Jesus said that he came to earth to call certain people to God. That is, he wanted to make it so that sinners could be at peace with God. He did not do this for righteous people, that is, people who thought they were righteous and did not need to be forgiven. However, there is no one who is righteous (see: Romans 3:10).

See: [Repent \(Repentance\)](#); [Righteous \(Righteousness\)](#); [Pharisees](#); [Repent \(Repentance\)](#)

Why did the Pharisees fast, but the disciples did not fast?

[9:14]

Certain people who followed Jesus asked him why the Pharisees fasted but his disciples did not fast. In ancient Israel, people fasted when they were sad. However, the disciples were not sad because Jesus was with them. It was not a time for them to fast. Rather, it was a time for them to celebrate. Jesus told them that the disciples would fast after he died.

See: [Disciple](#); [Pharisees](#); [Disciple](#)

Why did Jesus talk about garments and wineskins?

[9:16, 9:17]

Jesus talked about putting a cloth patch on a garment. If someone put a new piece of cloth on an old piece of clothing, the new piece of cloth would become smaller and cause the clothing to rip. Wineskins were bags of leather that held wine. When someone put wine into an old wineskin, it would burst open. This was a metaphor. He wanted to say that he was going to do something different than the Pharisees. Scholars think that Jesus taught people to do different things than were taught in the Law of Moses.

See: [Law of Moses](#); [Pharisees](#); [Law of Moses](#)

9:18-31

Why did this man bow before Jesus?

[9:18]

This man bowed before Jesus. This was a way to honor Jesus. He believed that Jesus was able to bring his daughter back to life just by touching her.

Why did this woman touch Jesus?

[9:20]

A woman was constantly bleeding for 12 years. She thought that if she touched Jesus, it would heal her. However, this could not heal her. Jesus knew that she believed in him and because of this, he healed her. She was healed because she trusted in Jesus.

Why was there many people in this man's house?

[9:23]

There were many people in this man's house. They were playing music and many people were very sad. In ancient Israel, this happened when someone died.

Why did these men call Jesus the son of David?

[9:27]

These blind men called Jesus the son of David. They believed Jesus is the Messiah. The Messiah needed to be a descendant of David who would fulfill the covenant God made to David (see: 2 Sam. 7).

See: [Covenant with David](#); [Fulfill \(Fulfillment\)](#); [Covenant](#); [Son of David](#); [Covenant with David](#)

Why did Jesus not want the blind men to tell other people Jesus healed them?

[9:30]

See: [Messianic Secret](#)

9:32-38

What was a mute man?\

[9:32]

A mute man was someone who could not talk. Perhaps this man could not talk because he was possessed by demons.

See: [Demon Possession \(Casting Out Demons\)](#)

How did the Pharisees think that Jesus drove out demons?

[9:34]

The Pharisees said that Satan gave Jesus permission to remove demons from people.

See: [Satan \(The Devil\)](#); [Demon Possession \(Casting Out Demons\)](#); [Demon](#); [Satan \(The Devil\)](#)

What was a synagogue?

[9:35]

See: [Synagogue](#)

What was preaching the gospel?

[9:35]

See [Gospel](#); [Gospel](#)**What did it mean that people were like sheep without a shepherd?**

[9:36]

Jesus said the people were like sheep without a shepherd. This was a metaphor. The people did not have anyone to lead them and to teach them about how to live in a way that honors God. The Pharisees could not do this.

See: [Pharisees](#); [Metaphor](#); [Pharisees](#)**How was the harvest plentiful, but the laborers few?**

[9:37]

Jesus said that the harvest was plentiful but the laborers few. This was a metaphor. There were many people who wanted to learn about Jesus, but there were few people who could go and tell them about Jesus. Therefore, he told the people to pray and ask God to get people to do this.

See: [Harvest](#)**Matthew 9:1****Connecting Statement:**

Matthew returns to the theme, which he began in Matthew 8:1, of Jesus healing people. This begins an account of Jesus healing a paralyzed man.

Jesus entered a boat

It is implied that the disciples were with Jesus.

a boat

This is probably the same boat as in Matthew 8:23. You only need to specify this if needed to avoid confusion.

into his own city

"to the town where he lived." This refers to Capernaum.

Matthew 9:2**Behold**

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of showing this.

they brought

"some men from the city brought"

their faith

This refers to the faith of the men and may also include the faith of the paralyzed man.

Son

The man was not Jesus's real son. Jesus was speaking to him politely. If this is confusing, it can also be translated "My friend" or "Young man" or even omitted.

Your sins have been forgiven

This can be stated in active form. Alternate translation: "I have forgiven your sins"

Matthew 9:3**Behold**

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

among themselves

Possible meanings are 1) each one was thinking to himself, or 2) they were speaking among themselves.

blaspheming

Jesus was claiming to be able to do things the scribes thought only God can do.

Matthew 9:4**knew their thoughts**

Jesus knew what they were thinking either supernaturally or because he could see them talking to each other.

Why are you thinking evil in your hearts?

Jesus used this question to rebuke the scribes. Here "hearts" refers to their minds or their thoughts.
Alternate translation: "Do not think evil thoughts."

evil

This is moral evil or wickedness, not simply error in fact.

Matthew 9:5**For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?**

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said 'Your sins are forgiven.' You may think that it is harder to say 'Get up and walk,' because the proof of whether or not I can heal the man will be shown by whether or not he gets up and walks." or "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

The quotes can be translated as indirect quotes.
Alternate translation: "which is easier, to tell someone that his sins are forgiven, or to tell him to get up and walk?" or "you may think that it is easier to tell someone that his sins are forgiven than to tell him to get up and walk."

Your sins are forgiven

Here "your" is singular. This can be stated in active form. Alternate translation: "I have forgiven your sins"

Matthew 9:6**that you may know**

"I will prove to you." The "you" is plural.

your mat ... your house

Here "you" is singular.

go to your house

Jesus is not forbidding the man to go elsewhere. He is giving the man the opportunity to go home.

Matthew 9:7**General Information:**

This page has intentionally been left blank.

Matthew 9:8**they were afraid**

Possible meanings are 1) they were afraid, or 2) they were in awe. "Awe" is a feeling of wonder a person has when they see or experience something great or powerful.

who had given

"because he had given"

such authority

This refers to the authority to declare sins forgiven.

Matthew 9:9**Connecting Statement:**

This concludes the account of Jesus healing a paralyzed man. Jesus then calls a tax collector to be one of his disciples.

As Jesus passed by from there

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

passed by

"was leaving" or "was going"

Matthew ... him ... He

Church tradition says that this Matthew is the author of this Gospel, but the text gives no reason to change the pronouns from "him" and "He" to "me" and "I."

He said to him

"Jesus said to Matthew"

He got up and followed him

"Matthew got up and followed Jesus." This means Matthew became Jesus's disciple.

Matthew 9:10**the house**

This is probably Matthew's house, but it could also be Jesus's house. Specify only if needed to avoid confusion.

behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

Matthew 9:11**When the Pharisees saw it**

"When the Pharisees saw that Jesus was eating with the tax collectors and sinful people"

Why does your teacher eat with tax collectors and sinners?

The Pharisees use this question to criticize what Jesus is doing. Alternate translation: "Your teacher should not eat with tax collectors and sinner."

Matthew 9:12**When Jesus heard this**

Here "this" refers to the question the Pharisees asked about Jesus eating with tax collectors and sinners.

People who are strong in body do not need a physician, only those who are sick

Jesus answers with a proverb. He means that he eats with these kinds of people because he has come to help sinners.

People who are strong in body
"People who are healthy"

physician
doctor

those who are sick

The phrase "need a physician" is understood. Alternate translation: "people who are sick need a physician"

Matthew 9:13**You should go and learn what this means**

Jesus is about to quote the scriptures. Alternate translation: "You should learn the meaning of what God said in the scriptures"

You should go

Here "you" is plural and refers to the Pharisees.

I desire mercy and not sacrifice

Jesus is quoting what the prophet Hosea wrote in the scriptures. Here, "I" refers to God.

For I came

Here "I" refers to Jesus.

the righteous

Jesus is using irony. He does not think there are any people who are righteous and do not need to repent. Alternate translation: "those who think they are righteous"

Matthew 9:14**Connecting Statement:**

The disciples of John the Baptist question the fact that Jesus's disciples do not fast.

do not fast

"continue to eat regularly"

Matthew 9:15**Can the sons of the wedding hall mourn while the bridegroom is still with them?**

Jesus uses a question to answer John's disciples. They all knew that people do not mourn and fast at a wedding celebration. Jesus uses this proverb to

show that his disciples do not mourn because he is still there with them. Alternate translation: "The sons of the wedding hall never mourn while the bridegroom is still with them."

sons of the wedding hall

This is an idiom that refers to the men who serve a bridegroom during a wedding. Alternate translation: "bridegroom's attendants"

the days will come when

This is a way of referring to some time in the future. Alternate translation: "the time will come when" or "someday"

the bridegroom will be taken away from them

This can be stated in active form. Alternate translation: "the bridegroom will not be able to be with them any longer" or "someone will take the bridegroom away from them"

will be taken away

Jesus is probably referring to his own death, but this should not be made explicit here in the translation. To maintain the imagery of a wedding, it is best to just state that the bridegroom will not be there any longer.

Matthew 9:16**Connecting Statement:**

Jesus continues to answer the question that the disciples of John had asked. He did this by giving two examples of old things and new things that people do not put together.

No man puts a piece of new cloth on an old garment

"No one sews a piece of new cloth on an old garment" or "People do not sew a piece of new cloth as a patch on an old garment"

an old garment ... the garment

"old clothing ... the clothing"

the patch will tear away from the garment

If someone were to wash the garment, the patch of new cloth would shrink, but the old garment would not shrink. This would tear the patch off the garment and leave a bigger hole.

the patch

"the piece of new cloth." This is the piece of cloth used to cover a hole in the old garment.

a worse tear will be made

This can be stated in active form. Alternate translation: "this will make the tear worse"

Matthew 9:17**Connecting Statement:**

Jesus continues to answer the question that disciples of John had asked.

Neither do people put new wine into old wineskins
Jesus uses another proverb to answer John's disciples. This means the same as the proverb in Matthew 9:16.

Neither do people put
"Neither does anyone pour" or "People never put"

new wine
This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit. Alternate translation: "grape juice"

old wineskins
This refers to wineskins that have stretched and dried out because they were already used for fermenting wine.

wineskins
"wine bags" or "skin bags." These were bags made out of animal skins.

the wine will be spilled, and the wineskins will be destroyed
This can be stated in active form. Alternate translation: "and this will ruin the wineskins and spill the wine"

the skins will burst
When the new wine ferments and expands, the skins tear open because they can no longer stretch out.

fresh wineskins
"new wineskins" or "new wine bags." This refers to wineskins that no one has used.

both will be preserved
This can be stated in active form. Alternate translation: "this will keep safe both the wineskins and the wine"

Matthew 9:18

Connecting Statement:
This begins an account of Jesus bringing to life the daughter of a Jewish official after she had died.

these things
This refers to the answer Jesus gave John's disciples about fasting.

behold
The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

bowed down to him
This is a way someone would show respect in Jewish culture.

come and lay your hand on her, and she will live
This shows that the Jewish official believed Jesus had the power to bring his daughter back to life.

Matthew 9:19

his disciples
"Jesus's disciples"

Matthew 9:20

Connecting Statement:
This describes how Jesus healed another woman while he was on the way to the Jewish official's house.

Behold
The word "Behold" alerts us to a new person in the story. Your language may have a way of doing this.

who suffered from a discharge of blood
"who had been bleeding" or "who frequently had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

twelve years
"12 years"

his garment
"his robe" or "what he was wearing"

Matthew 9:21

For she had said to herself, "If only I touch his clothes, I will be made well."
She said this to herself before she touched Jesus's garment. This tells why she touched Jesus's garment.

If only I touch his clothes
According to Jewish law, because she was bleeding she was not supposed to touch anyone. She touches his clothes so that Jesus's power would heal her and yet

Matthew 9:22

But Jesus
"The woman was hoping she could touch him secretly, but Jesus"

Daughter
The woman was not Jesus's real daughter. Jesus was speaking to her politely. If this is confusing, it can also be translated "Young woman" or even omitted.

your faith has made you well
"because you believed in me, I will heal you"

the woman was healed from that hour
This can be stated in active form. Alternate translation: "Jesus healed her at that moment"

Matthew 9:23

Connecting Statement:

This returns to the account of Jesus bringing the daughter of the Jewish official back to life.

the flute players and the crowd making a commotion

This was a common way to mourn for someone who has died.

flute players

"people who play flutes"

and the crowd making a commotion

The phrase "making a commotion" applies only to "the crowd" and does not include the flute players. Alternation translation: "and the crowd making a lot of noise" or "and the noisy crowd"

Matthew 9:24

Go away

Jesus was speaking to many people, so use the plural command form if your language has one.

the girl is not dead, but she is asleep

Jesus is using a play on words. It was common in Jesus's day to refer to a dead person as one who "sleeps." But here the dead girl will get up, as though she had only been sleeping.

Matthew 9:25

When the crowd had been put outside

This can be stated in active form. Alternate translation: "After Jesus had sent the crowd outside" or "After the family had sent the people outside"

got up

"got out of bed." This is the same meaning as in Matthew 8:15.

Matthew 9:26

General Information:

This is a summary statement that describes the result of Jesus raising this girl from the dead.

Connecting Statement:

This completes the account of Jesus bringing the daughter of the Jewish official back to life.

The news about this spread into all that region

"The people of that whole region heard about it" or "The people who saw that the girl was alive started telling everyone in the whole area about it"

Matthew 9:27

Connecting Statement:

This begins the account of Jesus healing two blind men.

As Jesus passed by from there

As Jesus was leaving the region

passed by

"was leaving" or "was going"

followed him

This means they were walking behind Jesus, not necessarily that they had become his disciples.

Have mercy on us

It is implied that they wanted Jesus to heal them.

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

Matthew 9:28

When Jesus had come into the house

This could be either Jesus's own house or the house in Matthew 9:10.

Yes, Lord

The full content of their answer is not stated, but it is understood. Alternate translation: "Yes, Lord, we believe you can heal us"

Matthew 9:29

touched their eyes and said

It is not clear whether he touched both men's eyes at the same time or used only his right hand to touch one then the other. As the left hand was customarily used for unclean purposes, it is most likely that he used only his right hand. It is also not clear whether he spoke as he was touching them or touched them first and then spoke to them.

Let it be done to you according to your faith

This can be stated in active form. Alternate translation: "I will do as you have believed" or "Because you believe, I will heal you"

Matthew 9:30

their eyes were opened

This means they were able to see. This can be stated in active form. Alternate translation: "God healed their eyes" or "the two blind men were able to see"

See that no one knows about this

Here "See" means "be sure." Alternate translation: "Be sure no one finds out about this" or "Do not tell anyone that I healed you"

Matthew 9:31**But the two men**

"The two men did not do what Jesus told them to do. They"

spread the news

"told many people what had happened to them"

Matthew 9:32**Connecting Statement:**

This is the account of Jesus healing a demon-possessed man who could not speak, and how people responded.

behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

a mute man ... was brought to Jesus

This can be stated in active form. Alternate translation: "someone brought a mute man ... to Jesus"

mute

not able to talk

possessed by a demon

This can be stated in active form. Alternate translation: "whom a demon had possessed" or "whom a demon was controlling"

Matthew 9:33**When the demon had been driven out**

This can be stated in active form. Alternate translation: "After Jesus had forced the demon out" or "After Jesus had commanded the demon to leave"

the mute man spoke

"the mute man began to speak" or "the man who had been mute spoke" or "the man, who was no longer mute, spoke"

The crowds were astonished

"The people were amazed"

This has never been seen

This can be stated in active form. Alternate translation: "This has never happened before" or "No one has ever done anything like this before"

Matthew 9:34**he drives out demons**

"he forces demons to leave"

he drives

The pronoun "he" refers to Jesus.

Matthew 9:35**Connecting Statement:**

This is the end of the part of the story that began in [Matthew 8:1]

all the cities

The word "all" is an exaggeration to emphasize how very many cities Jesus went to. He did not necessarily go to every one of them. Alternate translation: "many of the cities"

cities ... villages

"large villages ... small villages" or "large towns ... small towns"

the gospel of the kingdom

Here "kingdom" refers to God's rule as king. See how you translated this in [Matthew 4:23]

all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

Matthew 9:36**General Information:**

This begins a new part of the story where Jesus teaches his disciples and sends them to preach and heal as he has done.

They were like sheep without a shepherd

This simile means they did not have a leader to take care of them. Alternate translation: "The people did not have a leader"

Matthew 9:37**General Information:**

Jesus uses a proverb about harvesting to tell his disciples how they should respond to the needs of the crowds mentioned in the previous section.

The harvest is plentiful, but the laborers are few

Jesus uses a proverb to respond to what he is seeing. Jesus means there are a lot of people who are ready to believe God but only few people to teach them God's truth.

The harvest is plentiful

"There is plenty of ripe food for someone to collect"

laborers

"workers"

Matthew 9:38

pray to the Lord of the harvest

"pray to God, because he is in charge of the harvest"

ULB Translation Questions

Matthew 9:3

Why did some of the scribes think that Jesus was blaspheming God?

Some of the scribes thought that Jesus was blaspheming God because Jesus told the paralyzed man that his sins were forgiven.

Matthew 9:4

Why did some of the scribes think that Jesus was blaspheming God?

Some of the scribes thought that Jesus was blaspheming God because Jesus told the paralyzed man that his sins were forgiven.

Matthew 9:5

Why did some of the scribes think that Jesus was blaspheming God?

Some of the scribes thought that Jesus was blaspheming God because Jesus told the paralyzed man that his sins were forgiven.

Why did Jesus say he had told the paralytic that his sins were forgiven, instead of telling him to get up and walk?
Jesus had told the paralytic that his sins were forgiven to demonstrate that he had authority on earth to forgive sins.

Matthew 9:6

Why did Jesus say he had told the paralytic that his sins were forgiven, instead of telling him to get up and walk?

Jesus had told the paralytic that his sins were forgiven to demonstrate that he had authority on earth to forgive sins.

Matthew 9:8

Why did the people praise God when they saw the paralytic man's sins forgiven and his body healed?

They were overawed and praised God, who had given such authority to men.

Matthew 9:9

What was Matthew's occupation before he followed Jesus?

Matthew was a tax collector before he followed Jesus.

Matthew 9:10

With whom did Jesus and his disciples eat?

Jesus and his disciples ate with tax collectors and sinful people.

Matthew 9:13

Who did Jesus say he came to call to repentance?

Jesus said he came to call sinners to repentance.

Matthew 9:15

Why did Jesus say his disciples were not fasting?

Jesus said his disciples were not fasting because he was still with them.

When did Jesus say his disciples would fast?

Jesus said his disciples would fast when he was taken away from them.

Matthew 9:20

What did the woman with severe bleeding do, and why?

The woman with severe bleeding touched the edge of Jesus' garment thinking that if she only touched his garment, she would be made well.

Matthew 9:21

What did the woman with severe bleeding do, and why?

The woman with severe bleeding touched the edge of Jesus' garment thinking that if she only touched his garment, she would be made well.

Matthew 9:22

What did Jesus say had made the woman with severe bleeding well?

Jesus said that the woman with severe bleeding had been made well by her faith.

Matthew 9:24

Why did the people laugh at Jesus when he entered the Jewish official's house?

The people laughed at Jesus because Jesus said that the girl was not dead, but sleeping.

Matthew 9:26

What happened after Jesus raised the girl from the dead?

News about Jesus raising the girl from the dead spread into all that region.

Matthew 9:27

What did the two blind men keep shouting at Jesus?

The two blind men kept shouting, "Have mercy on us, Son of David"!

Matthew 9:29

Jesus healed the two blind men according to what?

Jesus healed the two blind men according to their faith.

Matthew 9:34

After Jesus healed the mute man, what accusation did the Pharisees make against him?

The Pharisees accused Jesus of driving out demons by the ruler of demons.

Matthew 9:36

Why did Jesus have compassion on the crowds?

Jesus had compassion on the crowds because they were worried and confused, and were like sheep without a shepherd.

Matthew 9:38

For what did Jesus tell his disciples to pray urgently?

Jesus told his disciples to pray urgently that the Lord of the harvest send out laborers into his harvest.

Chapter 10

¹ Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness. ² Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; ³ Philip, and Bartholomew; Thomas, and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, who would betray him.

⁵ These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. ⁶ Go instead to the lost sheep of the house of Israel; ⁷ and as you go, preach and say, 'The kingdom of heaven is near.' ⁸ Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. ⁹ Do not carry any gold, silver, or copper in your belts. ¹⁰ Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food. ¹¹ Whatever city or village you enter, find who is worthy in it, and stay there until you leave. ¹² As you enter into the house, greet it. ¹³ If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. ¹⁴ As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. ¹⁵ Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment than for that city.

¹⁶ "See, I send you out as sheep in the midst of wolves, so be as wise as serpents and innocent as doves. ¹⁷ Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. ¹⁸ Then you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. ¹⁹ When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you at that time. ²⁰ For it is not you who will speak, but the Spirit of your Father who will speak in you. ²¹ Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. ²² You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. ²³ When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

²⁴ "A disciple is not greater than his teacher, nor a servant above his master. ²⁵ It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse would be the names they call the members of his household! ²⁶ Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. ²⁷ What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops. ²⁸ Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. ²⁹ Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. ³⁰ But even the hairs of your head are all numbered. ³¹ Do not fear. You are more valuable than many sparrows. ³² Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. ³³ But he who denies me before men, I will also deny before my Father who is in heaven.

³⁴ "Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. ³⁵ For I came to set

a man against his father,
and a daughter against her mother,
and a daughter-in-law against her mother-in-law.

³⁶ A man's enemies will be those of his own household. ³⁷ He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me. ³⁸ He who does not pick up his cross and follow after me is not worthy of me. ³⁹ He who finds his life will lose it. But he who loses his life for my sake will find it.

40 "He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent me. **41** He who welcomes a prophet in the name of a prophet will receive a prophet's reward, and he who welcomes a righteous man in the name of a righteous man will receive a righteous man's reward. **42** Whoever gives to one of these little ones even a cup of cold water to drink in the name of a disciple, truly I say to you, he will in no way lose his reward."

Matthew 10 General Notes

Special concepts in this chapter

The sending of the twelve disciples

Many verses in this chapter describe how Jesus sent the twelve disciples out. He sent them to tell his message about the kingdom of heaven. They were to tell his message only in Israel and not to share it with the Gentiles.

Other possible translation difficulties in this chapter

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

"The kingdom of heaven has come near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

Matthew 10

10:1-15

Who were the twelve disciples and the twelve apostles?

[10:1, 10:2]

The twelve disciples and twelve apostles were the same twelve men.

See: [Apostle](#); [Apostle](#)

What did it mean that Jesus sent out the disciples?

[10:5]

That Jesus sent out the disciples meant that he sent them into the towns near where they were. They were to tell other people about Jesus.

Why did Jesus tell the disciples not to go to the Gentiles or the Samaritans?

[10:5]

Jesus told the disciples not to go to the Gentiles or the Samaritans. At this time, he wanted them to go to the people of Israel and tell them about Jesus before they told the Gentiles and the Samaritans.

See: [Disciple](#); [Samaria](#); [Disciple](#)

How were the people of Israel lost sheep?

[10:6]

Jesus said the people of Israel were lost sheep. This was a metaphor. The people of Israel did not know that Jesus was their messiah. They did not know that Jesus was their king.

See: [Kingdom of God](#); [Kingdom of God](#)

What did the disciples preach to people?

[10:7]

The disciples preached to people that the kingdom of heaven was near. Some scholars think this meant that Jesus offered to be the king ruling over Israel if they believed in him. Other scholars think Jesus meant that he wanted people to obey him and let him rule over their lives.

See: Matthew 3:2; 4:17

See: [Kingdom of God](#); [Preach \(Preacher\)](#); [Kingdom of God](#)

What did Jesus give the disciples permission to do?

[10:8]

Jesus gave the disciples permission to cast out unclean spirits. He also gave them permission to heal people.

See: [Demon](#); [Demon](#)

How was someone raised from the dead?

[10:8]

See: [Resurrect \(Resurrection\)](#)

What was a leper?

[10:8]

See: [Leprosy \(Leper\)](#)

What was casting out demons?

[10:8]

See: [Demon Possession \(Casting Out Demons\)](#)

What have the disciples been freely given?

[10:8]

Jesus talked about the disciples being given something for free. That is, they were given the permission to preach the truth about Jesus, and to perform miracles. He wanted them to teach people about the truth of Jesus, and to do miracles without taking any money from people.

See: [Miracle](#); [Miracle](#)

Why did Jesus not want the disciples to take many things with them?\

[10:9, 10:10]

Jesus did not want the disciples to bring money with them or many other things. He wanted them to trust God and he wanted other people to give them the things they needed as they went from one place to another.

See: [Disciple](#)

What was a traveling bag?

[10:10]

A traveling bag was something people put things in when they traveled.

What was an extra tunic?

[10:10]

The disciples were not to have two tunics. A tunic was the main piece of clothing worn against the skin.

See: [Disciple](#)

Why were the disciples to remain in one house?

[10:11]

The disciples were told to remain in one house. At this time, it was a great honor to have someone stay in your home. Jesus did not want his disciples to dishonor a host by leaving that house.

See: [Disciple](#)

Who was someone who was worthy?

[10:13]

Jesus spoke about someone and a house that was worthy. He was talking about going to a place and finding people who were willing to welcome the disciples into their homes. He did not want them to spend time with people who were going to reject Jesus.

Why were the disciples to shake the dust off their feet?

[10:14]

If the people in a town rejected the disciples, the disciples were told to shake the dust off their feet when they left the town. In ancient Israel, when someone shook the dust off their feet, this was a symbol. This meant they were not friends with the people in that town. It showed that the person shaking the dust off their feet rejected the people in the town.

See: [Symbol](#); [Symbol](#)

What was the peace Jesus talked about?

[10:13]

Jesus talked about people being at peace and not being at peace. Some scholars think Jesus was talking about being at peace with God. Other scholars think Jesus was talking about have the peace that came with the kingdom of God.

See: [Kingdom of God](#)

What were Sodom and Gomorrah?

[10:15]

Sodom and Gomorrah were cities God punished for being very evil (see: Genesis 19). God completely destroyed these cities.

When is the day of judgment?

[10:15]

The day of judgment is the day of the lord.

See: [Day of the Lord](#); [Day of the Lord](#)

10:16-23

Why did Jesus talk about these different animals?

[10:16]

Jesus said the disciples were sheep in the middle of wolves. This was a metaphor. They were going to places where people were going to try to harm them in some way or to destroy them. He also wanted the disciples to be as wise as serpents. People often thought serpents were the wisest of all animals. He wanted the disciples to be very wise. He also wanted them to be innocent as doves. That is, he did not want anyone to be able to say bad things about them.

See: [Metaphor](#); [Metaphor](#)

Why were people going to deliver the disciples to the councils?

[10:17]

Jesus said people were going to try to capture the disciples and send them to the council. That is, they were going to bring them to the Jewish leaders to be beaten because they preached about Jesus. They would do this in the synagogues.

See: [Preach \(Preacher\)](#); [Synagogue](#); [Jewish Council \(Sanhedrin\)](#); [Preach \(Preacher\)](#)

How will the disciples speak to the governors and kings?

[10:18]

When the disciples were going to speak to the governors and kings, the Holy Spirit would help them to say the right things.

See: [Holy Spirit](#); [Holy Spirit](#)

When would these things happen?

[10:19]

Jesus was telling the disciples these things would happen in their time. However, he was also speaking about a time after he died. People will hate Christians because of Jesus' name. That is, they will hate Christians because they believe in Jesus.

See: [Disciple](#)

How will Christians be saved?

[10:22]

Jesus said that people who "endure until the end" will be saved. Some scholars think Jesus will only let people who keep believing in him live with God in heaven forever. They think that if someone rejects

Jesus, they are no longer at peace with God or were never at peace with God. Other scholars think that God promised to protect people during the tribulation.

See: [Tribulation](#); [Disciple](#); [Heaven](#); [Tribulation](#)

What is persecution?

[10:23]

See: [Persecute \(Persecution\)](#)

When will the son of man come?

[10:23]

Jesus said that the disciples will not have gone through the cities of Israel before the son of man has come. Some scholars think that Jesus was speaking about returning to help Christians before the end of the tribulation. Other scholars think Jesus was speaking about Jesus returning to the earth after he died.

See: Daniel 7:13-14

See: [Jesus' Return to Earth](#); [Disciple](#); [Tribulation](#); [Resurrect \(Resurrection\)](#) ; [Jesus' Return to Earth](#)

10:24-33

Why did Jesus talk about servants and masters?

[10:24, 10:25]

Jesus talked about servants and masters. Jesus wanted the disciples to do the same types of things that he did. He gave them permission to do these things. He wanted them to know that people would insult them for doing these things. They also insulted Jesus. Jesus wanted them to know that people insulted him the same way people will insult the disciples.

Certain people said that Jesus served Satan. These people feared the disciples less than they feared Jesus. Therefore, they may insult the disciples even more than they insulted Jesus.

See: [Satan \(The Devil\)](#); [Satan \(The Devil\)](#)

Who was Beelzebul?

[10:25]

Beelzebul was another name for Satan.

See: [Satan \(The Devil\)](#)

Why should the disciples not fear other people?

[10:26]

Jesus did not want the disciples to fear people who insulted them. This was because God would judge these people. God knows all the evil things they would do because nothing can be hidden from God.

See: [Judge \(Judgment\)](#); [Judge \(Judgment\)](#)

What did Jesus mean by saying, "What I tell you in the darkness"?

[10:27]

Jesus spoke to the disciples in the darkness. That is he told them things at night. He also talked to them when no one else was around. Now he wanted them to tell other people about the things he taught them.

See: [Disciple](#)

How was someone able to kill the body but not the soul?

[10:28]

Jesus said that the people who would persecute the disciples were able to kill them physically. However, they were not able to kill their soul. That is, they could not stop them from living with God in heaven forever.

See: [Heaven](#) ; [Soul](#); [Heaven](#)

Who is able to kill the body and the soul?

[10:28]

Only God can kill a person's body and soul. Only God can punish someone by sending them to live in hell forever.

See: [Hell](#); [Hell](#)

Why did Jesus talk about sparrows?

[10:29]

Jesus talked about sparrows. These were small birds. People thought they were not worth much. This was a metaphor. God cared for even these small birds that people thought were worthless. He wanted people to know that God cared for them very much.

How does someone confess or deny Jesus?

[10:32, 10:33]

Jesus said that he would tell God the Father about people who confess, that is to acknowledge that Jesus is the messiah to other people. However, if they rejected Jesus in some way, then Jesus will reject them in some way. Some scholars think Jesus taught that people who deny Jesus were not truly Christians or they stopped being Christians. Other scholars think Jesus taught people that they would lose rewards if they denied Jesus in some way.

See: [Messiah \(Christ\)](#); [Reward](#); [God the Father](#); [Messiah \(Christ\)](#)

10:34-42

Why did Jesus come to bring the sword to the earth?

[10:34]

Jesus taught people to love God and to love other people. He wanted people to forgive one another. However, he also said that he came to the earth to bring a sword and not to bring peace. This was a metaphor. A sword was used to divide. Jesus divided people. Jesus did not make it so that everyone was at peace with God. Only those who believe in Jesus are at peace with God. This is how Jesus divided people. Those who believe in him have peace. Those who reject Jesus will be punished. One must either believe in Jesus or reject him. A person cannot do both of these things.

See: [Punish \(Punishment\)](#)

Why will people be enemies with other people in their house?

[10:36]

Jesus divided people as Christians and non-Christians. Christians believe in Jesus. Non-Christians reject Jesus. It did not matter what other people in someone's house believed about Jesus. Every person must believe in Jesus for themselves to have peace with God. Those who rejected Jesus remained enemies of God and enemies of Christians.

Why did Jesus talk about mothers and fathers?

[10:37]

Jesus talked about mothers and fathers. He did this because he wanted people to know that he wanted people to love him more than they loved their own mother and father. How does someone pick up their cross?

Jesus spoke about someone picking up their cross. This was a metaphor. He wanted people to serve and obey him, even if it was difficult.

See: [Metaphor](#); [Metaphor](#)

How will someone lose their life and find it and someone who finds his life lose it?

[10:39]

Jesus spoke about someone finding their life but losing it. This was a metaphor. He wanted to say that someone who did not want to serve Jesus would not live together with God in heaven forever. However, if someone was killed because they believed in Jesus, even though they died, they would live together with God in heaven forever.

See: [Heaven](#); [Heaven](#)

How did someone welcome a prophet in the prophet's name and receive a prophet's reward?

[10:41]

Jesus said that someone who welcomed a prophet will receive a prophet's reward. He wanted them to know that whoever welcomed prophets to serve Jesus will be rewarded in some way. The disciples were prophets because they spoke the words God wanted them to say to other people.

See: [Disciple](#); [Reward](#); [Disciple](#)

How did someone welcome a righteous man in the name of a righteous man and receive a righteous man's reward?

[10:41]

Jesus wanted people to know that whoever welcomed a righteous man into their towns and homes, because he served Jesus, will be rewarded in some way. People thought the disciples were righteous men.

See: [Disciple](#); [Reward](#); [Disciple](#)

How will someone be rewarded for giving someone a cup of water?

[10:42]

Jesus spoke about giving someone a cup of water to drink. This was a small way someone served another person. He wanted to say that if someone served Jesus, even in a small way, Jesus will reward this person.

See: [Reward](#)

Matthew 10:1**Connecting Statement:**

This begins an account of Jesus sending out his twelve disciples to do his work.

called his twelve disciples together
"summoned his 12 disciples"

gave them authority

Be sure that the text clearly communicates that this authority was 1) to drive out unclean spirits and 2) to heal disease and sickness.

to drive them out

"to make the unclean spirits leave"

all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

Matthew 10:2

General Information:

Here the author provides the names of the twelve apostles as background information.

Now

This word is used here to mark a pause in the story. Here Matthew tells the names of the twelve apostles.

twelve apostles

This is the same group as the "twelve disciples" in Matthew 10:1.

first

This is first in order, not in rank.

Matthew 10:3

Matthew the tax collector

"Matthew, who was a tax collector"

Matthew 10:4

the Zealot

Possible meanings are 1) "the Zealot" is a title that shows that he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) "the Zealot" is a description that shows that he was zealous for God to be honored. Alternate translation: "the zealous one" or "the passionate one"

who would betray him

"who would betray Jesus"

Matthew 10:5

General Information:

Although verse 5 begins by saying that he sent out the twelve, Jesus gave these instructions before he sent them out.

Connecting Statement:

Here Jesus begins to give instructions to his disciples about what they should do and expect when they go to preach.

These twelve Jesus sent out

"Jesus sent out these twelve men" or "It was these twelve men whom Jesus sent out"

sent out

Jesus sent them out for a particular purpose.

He instructed them

"He told them what they needed to do" or "He commanded them"

Matthew 10:6

lost sheep of the house of Israel

This is a metaphor comparing the entire nation of Israel to sheep who have strayed from their shepherd.

house of Israel

This refers to the nation of Israel. Alternate translation: "people of Israel" or "descendants of Israel"

Matthew 10:7

as you go

Here "you" is plural and refers to the twelve apostles.

The kingdom of heaven is near

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. See how you translated this in [Matthew 3:2]

Matthew 10:8

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

Heal ... raise ... cleanse ... cast out ... you have received ... give

These verbs and pronouns are plural and refer to the twelve apostles.

raise the dead

This is an idiom. Alternate translation: "cause the dead to live again"

Freely you have received, freely give

Jesus did not state what the disciples had received or were to give. Some languages may require this information in the sentence. Here "freely" means that there was no payment. Alternate translation: "Freely you have received these things, freely give them to others" or "You received these things without paying, so give them to others without making them pay"

Freely you have received, freely give

Here "received" is a metaphor that represents being made able to do things, and "give" is a metaphor that represents doing things for others. Alternate translation: "Freely you have received the ability to do these things, freely do them for others"

or "Freely I have made you able to do these things, freely do them for others"

Matthew 10:9

your

This refers to the twelve apostles and so is plural.

gold, silver, or copper

These are metals out of which coins were made. This list is a metonym for money, so if the metals are unknown in your area, translate the list as "money."

belts

"money belts." A belt is a long strip of cloth or leather worn around the waist. It was often wide enough that it could be folded and used to carry money. Alternate translation: "purses" or "pouches"

Matthew 10:10

traveling bag

This could either be any bag used to carry things on a journey, or a bag used by someone to collect food or money.

an extra tunic

Use the same word you used for "tunic" in Matthew 5:40.

laborer

worker

his food

Here "food" refers to anything a person needs. Alternate translation: "what he needs"

Matthew 10:11

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go out to preach.

Whatever city or village you enter

"Whenever you enter a city or village" or "When you go into any city or village"

city ... village

"large village ... small village" or "large town ... small town." See how you translated this in Matthew 9:35.

you

This is plural and refers to the twelve apostles.

worthy

A "worthy" person is a person who is willing to welcome the disciples.

stay there until you leave

The full meaning of the statement can be made explicit. Alternate translation: "stay in that person's house until you leave the town or village"

Matthew 10:12

As you enter into the house, greet it

The phrase "greet it" means greet the house. A common greeting in those days was "Peace be to this house!" Here "house" represents the people who live in the house. Alternate translation: "As you enter the house, greet the people who live in it"

you

This is plural and refers to the twelve apostles.

Matthew 10:13

your ... your

These are plural and refer to the twelve apostles.

the house is worthy ... not worthy

Here "the house" represents those who live in the house. A "worthy" person is a person who is willing to welcome the disciples. Jesus compares this person to one who is "not worthy," a person who does not welcome the disciples. Alternate translation: "the people who live in that house receive you well" or "the people who live in that house treat you well"

let your peace come upon it

The word "it" refers to the house, which represents the people who live in the house. Alternate translation: "let them receive your peace" or "let them receive the peace that you greeted them with"

if it is not worthy

The word "it" means the house. Here "house" refers to the people who live in the house. Alternate translation: "if they do not receive you well" or "if they do not treat you well"

let your peace return to you

Possible meanings are 1) if the household was not worthy, then God would hold back peace or blessings from that household or 2) if the household was not worthy, then the apostles were supposed to do something, such as asking God not to honor their greeting of peace. If your language has a similar meaning of taking back a greeting or its effects, that should be used here.

Matthew 10:14

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

As for those who do not receive you or listen

"If no people in that house or city will receive you or listen"

you ... your

This is plural and refers to the twelve apostles.

listen to your words

Here "words" refers to what the disciples say.
Alternate translation: "listen to your message" or "listen to what you have to say"

city

You should translate this the same way you did in Matthew 10:11.

shake off the dust from your feet

"shake the dust off your feet as you leave." This is a sign that God has rejected the people of that house or city.

Matthew 10:15

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

it will be more bearable

"the suffering will be less"

the land of Sodom and Gomorrah

This refers to the people who lived in Sodom and Gomorrah. Alternate translation: "the people who lived in the cities of Sodom and Gomorrah"

that city

This refers to the people in the city that does not receive the apostles or listen to their message.
Alternate translation: "the people of the city that does not receive you"

Matthew 10:16

Connecting Statement:

Jesus continues to instruct his disciples. Here he begins to tell them about the persecution they will endure when they go out to preach.

See, I send

The word "See" here adds emphasis to what follows. Alternate translation: "Look, I send" or "Listen, I send" or "Pay attention to what I am about to tell you. I send"

I send you out

Jesus is sending them out for a particular purpose.

as sheep in the midst of wolves

Sheep are defenseless animals that wolves often attack. Jesus is stating that people may harm the disciples. Alternate translation: "as sheep among people who are like dangerous wolves" or "as sheep among people who act the way dangerous animals act"

be as wise as serpents and innocent as doves

Jesus is telling the disciples they must be cautious and harmless among the people. If comparing the disciples to serpents or doves is confusing, it might be better not to state the similes. Alternate

translation: "act with understanding and caution, as well as with innocence and virtue"

Matthew 10:17

Watch out for people! They will

You can translate with "because" to show how these two statements relate. Alternate translation: "Watch out for people because they will"

will deliver you up to

"will put you under the control of"

councils

local religious leaders or elders who together keep peace in the community

whip you

"beat you with a whip"

Matthew 10:18

you will be brought

This can be stated in active form. Alternate translation: "they will bring you" or "they will drag you"

for my sake

"because you belong to me" or "because you follow me"

to them and to the Gentiles

The pronoun "them" refers either to the "governors and kings" or to the Jewish accusers.

Matthew 10:19

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

When they deliver you up

"When people take you to the councils." The "people" here are the same "people" as in Matthew 10:17.

you ... you

These are plural and refer to the twelve apostles.

do not be anxious

"do not worry"

how or what you will speak

"how you are to speak or what you are to say." The two ideas may be combined: "what you are to say"

for what to say will be given to you

This can be stated in active form. Alternate translation: "for the Holy Spirit will tell you what to say"

at that time

"right then" or "at that time"

Matthew 10:20

you ... your

These are plural and refer to the twelve apostles.

the Spirit of your Father

If necessary, this can be translated as "the Spirit of God your heavenly Father" or a footnote can be added to make it clear that this refers to God the Holy Spirit and not to the spirit of an earthly father.

Father

This is an important title for God.

in you

"through you"

Matthew 10:21

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

Brother will deliver up brother to death

"One brother will deliver up his brother to death" or "Brothers will deliver up their brothers to death." Jesus speaks of something that will happen many times.

deliver up brother to death

The abstract noun "death" can be translated as a verb. Alternate translation: "hand brother over to authorities who will execute him"

a father his child

These words can be translated as a complete sentence. Alternate translation: "fathers will deliver up their children to death"

rise up against

"rebel against" or "turn against"

cause them to be put to death

This can be translated in active form. Alternate translation: "have them put to death" or "have the authorities execute them"

Matthew 10:22

You will be hated by everyone

This can be translated in active form. Alternate translation: "Everyone will hate you" or "All people will hate you"

You

This is plural and refers to the twelve disciples.

because of my name

Here "name" refers to the entire person. Alternate translation: "because of me" or "because you trust in me"

whoever endures

"whoever stays faithful"

to the end

It is not clear whether the "end" means when a person dies, when the persecution ends, or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

that person will be saved

This can be stated in active form. Alternate translation: "God will deliver that person"

Matthew 10:23

in this city

Here "this" does not refer to a specific city. Alternate translation: "in one city"

flee to the next

"flee to the next city"

truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

before the Son of Man has

Jesus is speaking about himself. Alternate translation: "before I, the Son of Man, have"

has come

"arrives"

Matthew 10:24

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

A disciple is not greater than his teacher, nor a servant above his master

Jesus is using a proverb to teach his disciples a general truth. Jesus is emphasizing that the disciples should not expect people to treat them any better than the people treat Jesus.

A disciple is not greater than his teacher

"A disciple is always less important than his teacher" or "A teacher is always more important than his disciple"

nor a servant above his master

"and a servant is always less important than his master" or "and a master is always more important than his servant"

Matthew 10:25

It is enough for the disciple that he should be like his teacher

"The disciple should be satisfied to become like his teacher"

be like his teacher

If necessary, you can make explicit how the disciple becomes like the teacher. Alternate translation: "know as much as his teacher knows"

the servant like his master

If necessary, you can make explicit how the servant becomes like the master. Alternate translation: "the servant should be satisfied to become only as important as his master"

If they have called the master ... how much worse ... they call ... the members of his household

Again Jesus is emphasizing that since people have mistreated him, his disciples should expect people to treat them the same or worse.

how much worse would be the names they call the members of his household

"the names that they call the members of his household will certainly be much worse" or "they will certainly call the members of his household much worse names"

If they have called

"Since people have called"

the master of the house

Jesus is using this as a metaphor for himself.

Beelzebul

This name can either be 1) transcribed directly as "Beelzebul" or 2) translated with its original, intended meaning of "Satan."

his household

This is a metaphor for Jesus's disciples.

Matthew 10:26

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

do not fear them

Here "them" refers to the people who mistreat followers of Jesus.

there is nothing concealed that will not be revealed, and nothing hidden that will not be known

Both of these statements mean the same thing. Being concealed or hidden represents being kept secret, and being revealed represents being made known. Jesus is emphasizing that God will make all things known. This can be stated in active form. Alternate translation: "God will reveal the things that people hide"

Matthew 10:27

What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops

Both of these statements mean the same thing. Jesus is emphasizing that the disciples should tell everyone what he tells the disciples in private. Alternate translation: "Tell people in the daylight what I tell you in the darkness, and proclaim upon the housetops what you hear softly in your ear"

What I tell you in the darkness, say in the daylight

Here "darkness" is a metonym for "night" which is a metonym for "private." Here "daylight" is a metonym for "public." Alternate translation: "What I tell you privately at night, say in public in the daylight"

what you hear softly in your ear

This is a way of referring to whispering. Alternate translation: "what I whisper to you"

proclaim upon the housetops

Housetops where Jesus lived were flat, and people far away could hear anyone speaking with a loud voice from one. Here "housetops" refers to any place where all people can hear. Alternate translation: "speak loudly in a public place for all to hear"

Matthew 10:28

General Information:

Here Jesus also begins to give reasons why his disciples should not be afraid of the persecution they might experience.

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go to preach.

Do not be afraid of those who kill the body but are unable to kill the soul

This is not distinguishing between people who cannot kill the soul and people who can kill the soul. No person can kill the soul. Alternate translation: "Do not be afraid of people. They can kill the body, but they cannot kill the soul"

kill the body

This means to cause physical death. If these words are awkward, they can be translated as "kill you" or "kill other people."

body

the part of a person that can be touched, as opposed to the soul or spirit

kill the soul

This means to harm people after they have physically died.

soul

the part of a person that cannot be touched and that lives on after the physical body dies

fear him who is able

You can add "because" to clarify why people should fear God. Alternate translation: "fear God because he is able"

Matthew 10:29

Are not two sparrows sold for a small coin?

Jesus states this proverb as a question to teach his disciples. Alternate translation: "Think about the sparrows. They have so little value that you can buy two of them for only one small coin."

sparrows

These are very small, seed-eating birds. Alternate translation: "small birds"

a small coin

This is often translated as the least valuable coin available in your country. It refers to a copper coin worth about one-sixteenth of a day's wage for a laborer. Alternate translation: "very little money"

not one of them falls to the ground without your Father's knowledge

This can be stated in a positive form. Alternate translation: "your Father knows when every one of them falls to the ground"

Father

This is an important title for God.

Matthew 10:30

even the hairs of your head are all numbered

This can be stated in active form. Alternate translation: "God knows even how many hairs are on your head"

numbered
"counted"

Matthew 10:31

You are more valuable than many sparrows

"God values you more than many sparrows"

Matthew 10:32

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

everyone who confesses me ... I will also confess before my Father

"whoever confesses me ... I will also confess before my Father" or "if anyone confesses me ... I will also confess him before my Father"

confesses me before men

"tells others that he is my disciple" or "acknowledges before other people that he is loyal to me"

I will also confess before my Father who is in heaven

You can make explicit the information that is understood. Alternate translation: "I will also acknowledge before my Father who is in heaven that that person belongs to me"

my Father who is in heaven

"my heavenly Father"

Father

This is an important title for God.

Matthew 10:33

he who denies me ... I will also deny before my Father

"whoever denies me ... I will also deny before my Father" or "if anyone denies me ... I will also deny him before my Father"

denies me before men

"denies to other people that he is loyal to me" or "refuses to acknowledge to others that he is my disciple"

I will also deny before my Father who is in heaven

You can make explicit the information that is understood. Alternate translation: "I will deny before my Father who is in heaven that this person belongs to me"

Matthew 10:34

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

Do not think

"Do not suppose" or "You must not think"

upon the earth

This refers to the people who live on the earth. Alternate translation: "to the people of the earth" or "to people"

a sword

This refers to division, fighting, and killing among people.

Matthew 10:35

to set ... against

"to cause ... to fight against"

a man against his father

"a son against his father"

Matthew 10:36

A man's enemies

"A person's enemies" or "A person's worst enemies"

those of his own household

"members of his own family"

Matthew 10:37

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

He who loves ... is not worthy

Here "he" means any person in general. Alternate translation: "Those who love ... are not worthy" or "If you love ... you are not worthy"

loves

The word for "love" here refers to "brotherly love" or "love from a friend." Alternate translation: "cares for" or "is devoted to" or "is fond of"

worthy of me

"deserve to belong to me" or "worthy to be my disciple"

Matthew 10:38

pick up his cross and follow after me

"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "obey me even to the point of suffering and dying"

pick up

"take up" or "pick up and carry"

Matthew 10:39

He who finds his life will lose it. But he who loses ... will find it

Jesus uses a proverb to teach his disciples. This should be translated with as few words as possible. Alternate translation: "Those who find their lives will lose them. But those who lose their lives ... will find them" or "If you find your life you will lose it. But if you lose your life ... you will find it"

finds

This is a metaphor for "keeps" or "saves." Alternate translation: "tries to keep" or "tries to save"

will lose it

This does not mean the person will die. It is a metaphor that means the person will not experience spiritual life with God. Alternate translation: "will not have true life"

who loses his life

This does not mean to die. It is a metaphor that means a person considers obeying Jesus more important than his own life. Alternate translation: "who denies himself"

for my sake

"because he trusts me" or "on my account" or "because of me." This is the same idea as "for my sake" in Matthew 10:18.

will find it

This metaphor means the person will experience spiritual life with God. Alternate translation: "will find true life"

Matthew 10:40

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

He who welcomes

This means he receives someone as a guest.

He who

The word "He" refers to anyone in general. Alternate translation: "Whoever" or "Anyone who" or "The one who"

you

This is plural and refers to the twelve apostles to whom Jesus is speaking.

He who welcomes me also welcomes him who sent me

Jesus means that when someone welcomes you, it is like welcoming him. Alternate translation: "When someone welcomes you, it is like he is welcoming me" or "If someone welcomes you, it is as if he were welcoming me"

he who welcomes me also welcomes him who sent me

This means that when someone welcomes Jesus, it is like welcoming God. Alternate translation: "When someone welcomes me, it is like he is welcoming God the Father who sent me" or "If someone welcomes me, it is as if he were welcoming God the Father who sent me"

Matthew 10:41

in the name of a prophet

"because that prophet is a prophet" or "because he knows that that person is a prophet." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a prophet.

a prophet's reward

This refers to the reward that God gives the prophet, not to the reward that a prophet gives to another person.

in the name of a righteous man

"because that righteous man is a righteous man" or "because he knows that that person is righteous." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a righteous man.

a righteous man's reward

This refers to the reward God gives to a righteous person, not a reward that a righteous person gives to another person.

Matthew 10:42

Connecting Statement:

Jesus finishes instructing his disciples about what they should do and expect when they go to preach.

Whoever gives

"Anyone who gives"

one of these little ones

"one of these lowly ones" or "the least important of these." The phrase "one of these" here refers to one of Jesus's disciples.

in the name of a disciple

"because that disciple" or "because he knows that that person is a disciple." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a disciple.

truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

he will ... his reward

Here "he" and "his" refer to the one who is giving.

he will in no way lose

"God will not deny him." This has nothing to do with having a possession taken away. It can be stated in positive form. Alternate translation: "God will certainly give him"

ULB Translation Questions

Matthew 10:1

What authority did Jesus give his twelve disciples?

Jesus gave his twelve disciples authority to drive out unclean spirits, and to heal all kinds of diseases.

Matthew 10:4

What is the name of the disciple who would betray Jesus?

The name of the disciple who would betray Jesus was Judas Iscariot.

Matthew 10:6

Where did Jesus send his disciples at this time?

Jesus sent his disciples only to the lost sheep of the house of Israel.

Matthew 10:9

Were the disciples to carry any money or extra clothes with them?

No, the disciples were not to carry any money or extra clothes with them.

Matthew 10:10

Were the disciples to carry any money or extra clothes with them?

No, the disciples were not to carry any money or extra clothes with them.

Matthew 10:11

Where were the disciples to stay when they went from village to village?

The disciples were to find someone worthy in the village and stay there until they left.

Matthew 10:14

What would be the judgment on the cities that did not receive the disciples or listen to their words?

The judgment on the cities that did not receive the disciples or listen to their words would be worse than the judgment on Sodom and Gomorrah.

Matthew 10:15

What would be the judgment on the cities that did not receive the disciples or listen to their words?

The judgment on the cities that did not receive the disciples or listen to their words would be worse than the judgment on Sodom and Gomorrah.

Matthew 10:17

What did Jesus say people would do to the disciples?

Jesus said that people would deliver the disciples up to councils, whip them, and bring them before governors and kings.

Matthew 10:18

What did Jesus say people would do to the disciples?
Jesus said that people would deliver the disciples up to councils, whip them, and bring them before governors and kings.

Matthew 10:20

Who would speak through the disciples when they were delivered up?
The Spirit of the Father would speak through the disciples when they were delivered up.

Matthew 10:22

Who did Jesus say would be saved in the end?
Jesus said that those who endure to the end will be saved.

Matthew 10:24

How would those who hated Jesus treat Jesus' disciples?
Those who hated Jesus would also hate his disciples.

Matthew 10:25

How would those who hated Jesus treat Jesus' disciples?
Those who hated Jesus would also hate his disciples.

Matthew 10:28

Who did Jesus say we are not to fear?
We are not to fear those who kill the body but are unable to kill the soul.

Who did Jesus say we are to fear?
We are to fear him who is able to destroy both soul and body in hell.

Matthew 10:32

What will Jesus do for everyone who confesses him before men?
Jesus will confess him before the Father in heaven.

Matthew 10:33

What will Jesus do for everyone who denies him before men?
Jesus will deny him before the Father in heaven.

Matthew 10:34

What kind of divisions did Jesus say he came to bring?
Jesus said that he came to bring divisions even within households.

Matthew 10:35

What kind of divisions did Jesus say he came to bring?
Jesus said that he came to bring divisions even within households.

Matthew 10:36

What kind of divisions did Jesus say he came to bring?
Jesus said that he came to bring divisions even within households.

Matthew 10:39

What will someone find who loses his life for Jesus' sake?
Someone who loses his life for Jesus' sake will find his life.

Matthew 10:42

What will someone receive who gives even a cup of cold water to an unimportant disciple?
Someone who gives even a cup of cold water to an unimportant disciple will receive his reward.

Chapter 11

¹ It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and preach in their cities. ² Now when John heard in the prison about the deeds of the Christ, he sent a message by his disciples ³ and said to him, "Are you the one who is coming, or should we look for another?"

⁴ Jesus answered and said to them, "Go and report to John what you see and hear. ⁵ The blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing again, the dead are being raised back to life, and the gospel is being preached to the poor. ⁶ Blessed is anyone who does not stumble because of me."

⁷ As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in the desert to see—a reed being shaken by the wind? ⁸ But what did you go out to see—a man dressed in soft clothing? Really, those who wear soft clothing live in kings' houses. ⁹ But what did you go out to see—a prophet? Yes, I say to you, and much more than a prophet. ¹⁰ This is he of whom it was written,

'See, I am sending my messenger before your face,
who will prepare your way before you.'

¹¹ Truly I say to you that among those born of women, there has not arisen anyone greater than John the Baptist. Yet the least important person in the kingdom of heaven is greater than he is. ¹² From the days of John the Baptist until now, the kingdom of heaven suffers violence, and men of violence take it by force.

¹³ For all the prophets and the law have been prophesying until John; ¹⁴ and if you are willing to accept it, he is Elijah who was to come. ¹⁵ He who has ears to hear, let him hear. ¹⁶ To what should I compare this generation? It is like children sitting in the marketplaces calling out to the others, ¹⁷ saying:

'We played a flute for you,
and you did not dance.
We mourned,
and you did not weep.'

¹⁸ For John came not eating bread or drinking wine, and they say, 'He has a demon.' ¹⁹ The Son of Man came eating and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her deeds."

²⁰ Then Jesus began to denounce the cities in which most of his miracles were done, because they had not repented. ²¹ "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. ²² But, I tell you it will be more tolerable for Tyre and Sidon at the day of judgment than for you. ²³ You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in Sodom there had been done the miracles that were done in you, it would still have remained until today. ²⁴ But I say to you that it will be easier for the land of Sodom in the day of judgment than for you."

²⁵ At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding, and revealed them to little children. ²⁶ Yes, Father, for this was pleasing in your sight. ²⁷ All things have been entrusted to me from my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. ²⁸ Come to me, all you who labor and are heavy burdened, and I will give you rest. ²⁹ Take my yoke on you and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy and my burden is light."

Matthew 11 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 11:10.

Some scholars believe that [Matthew 11:20](#) begins a new stage in the ministry of Christ because of Israel's rejection of him.

Special concepts in this chapter

Hidden revelation

After [Matthew 11:20](#) Jesus begins to reveal information about himself and about the plans of God the Father, while hiding this information from those who reject him ([Matthew 11:25](#)).

Other possible translation difficulties in this chapter

"The kingdom of heaven is near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when John spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

Matthew 11

11:1-6

What was a disciple?

[11:1]

See: [Disciple](#)

What was preaching?

[11:2]

See: [Preach \(Preacher\)](#)

Which John was Matthew writing about?

[11:2]

Matthew wrote about John the Baptist here.

What did John's disciples ask Jesus?

[11:3]

People who followed John the Baptist asked Jesus if he was "the one who is coming." They wanted to know if Jesus was the messiah. John already knew that Jesus was the Messiah (see: Matthew 3:11). Here, John wanted Jesus to tell him again that he was the messiah. Perhaps he wanted to know why he was in prison if Jesus was the Messiah. Or perhaps Jesus did not do the things John thought the messiah would do.

See: [Messiah \(Christ\)](#)

What did it mean that someone was lame?

[11:5]

Someone who was lame could not walk.

What was a leper?

[11:5]

According to the Law of Moses, a leper is not unclean.

See: [Law of Moses](#); [Clean and Unclean](#); [Law of Moses](#)

How are the dead raised back to life?

[11:5]

Jesus said the dead are raised back to life. That is, they are resurrected.

See: [Resurrect \(Resurrection\)](#)

How did Jesus preach the gospel?

[11:5]

Jesus preached the gospel to the poor.

See: [Gospel](#); [Gospel](#)

How was someone blessed?

[11:6]

Jesus said blessed is anyone who does not stumble because of him. This was a metaphor. He wanted to say the people who believed he was the messiah would be blessed.

See: [Stumble \(Stumbling Block\)](#); [Metaphor](#); [Messiah \(Christ\)](#); [Stumble \(Stumbling Block\)](#)

11:7-19

What were the things Jesus had to say about John the Baptist?

[11:7]

Jesus talked to the crowd about John the Baptist. John the Baptist lived in the desert and wore clothing that was not comfortable. Jesus talked about a reed shaken by the wind. He wanted to say that John did not change because of what people thought about him. He did what God wanted him to do no matter what people said. He did not live in the way powerful kings lived. Instead, he lived as a prophet lived. He focused on telling people about God, not on living in a certain way.

See: [Prophet](#)

How was John greater than a prophet?

[11:9]

John the Baptist was a prophet. However, he did something that no previous prophet did. He prophesied to prepare people for the coming of the Messiah. John's message was the greatest message of all.

See: Malachi 3:1

See: [Messiah \(Christ\)](#); [Prophecy \(Prophecy\)](#) ; [Messiah \(Christ\)](#)

How was someone in the kingdom of heaven greater than John the Baptist?

[11:11]

Jesus said that John the Baptist was the greatest person who ever lived, except Jesus. However, anyone who lives in the kingdom was greater than John the Baptist. That is, anyone who lives in the kingdom, was greater in some way than anyone who lived under the Law of Moses.

See: [Law of Moses](#); [Law of Moses](#)

How did the kingdom of heaven suffer violence?

[11:12]

Some scholars think the kingdom was being violently attacked. That is, there were evil forces attacking the kingdom of God. These scholars think an example of this was John the Baptist being put into prison and then later killed because he spoke about the messiah (see: Mark 6:17-29). Other scholars think the kingdom was forcefully advancing into the world. That is, Jesus was casting out demons and performing miraculous signs, showing the power of the kingdom of God.

See: [Sign](#); [Demon Possession \(Casting Out Demons\)](#); [Miracle](#); [Sign](#)

What was the Law and the Prophets?

[11:13]

See: [Old Testament \(Law and Prophets\)](#)

How was John the return of Elijah?

[11:14]

Malachi prophesied that the prophet Elijah would return (see: Malachi 4:5-6). Jesus taught the people that John the Baptist was the fulfillment of the prophecy about the return of Elijah. That is, Malachi was prophesying about a man who was like Elijah would return, and that man was John.

See: [Fulfill \(Fulfillment\)](#) ; [Prophet](#); [Fulfill \(Fulfillment\)](#)

Why did Jesus say the Jews were like children?

[11:16]

Jesus said that these Jews were like children. This was a metaphor. Just like children will complain when no one dances to their songs, so the people complained against all of God's prophets, including John the Baptist and Jesus.

See: [Prophet](#); [Prophet](#)

What was a gluttonous man?

[11:19]

A gluttonous man was someone who ate too much. They spend most of their life eating and thinking about eating.

What was a drunkard?

[11:19]

A drunkard was someone who drank too much alcohol and often became drunk.

What was a tax collector?

[11:19]

Matthew was a tax collector. People in Israel hated the tax collectors. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it.

Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: [Tax \(Tax Collector, Toll\)](#)

Who were sinners?

[11:19]

Matthew wrote about sinners. All people sinned. However, these were people who sinned in a way that other people knew they sinned. People judged them as evil. The Jews would not be friends with these people. The Pharisees would not eat with them because they thought sinners were unclean.

See: [Judge \(Judgment\)](#); [Clean and Unclean](#); [Pharisees](#); [Judge \(Judgment\)](#)

How was wisdom justified by her deeds?

[11:19]

Jesus said that wisdom was justified by her deeds. This was a metaphor. He wanted to say that he and John were right for living in the way they did. The way they lived helped people to know that they served God because they did the things God sent them to do.

See: [Metaphor](#)

11:20-30

Why did Jesus reproach certain cities?

[11:20]

Jesus reproached certain cities. He rebuked the people who lived in these cities because they rejected him. The people in these cities did not repent.

See: [Repent \(Repentance\)](#)

Where were Chorazin, Bethsaida, Tyre, and Sidon?

[11:21, 11:22]

See: Map: Chorazin; Bethsaida; Tyre and Sidon

Why did people wear sackcloth and ashes?

[11:21]

People wore sackcloth and ashes when they were mourning or to show people they were sad. Sackcloth was a rough cloth and was known to irritate the skin. To wear sackcloth was a sign that the people repented.

See: [Repent \(Repentance\)](#); [Repent \(Repentance\)](#)

Where was Capernaum?

[11:23]

See Map: Capernaum

Why did Jesus talk about Sodom?

[11:23]

Sodom was an ancient city. The people of Sodom were very evil (see: Genesis 19). No one in Sodom obeyed God. Jesus was saying that if he had done the same kind of miracles in Sodom as he did in the regions around Jerusalem, the people of Sodom would have repented. But, because the cities of Chorazin, Bethsaida, Tyre, and Sidon rejected Jesus, these cities would be punished more than Sodom in the day of judgement.

See: [Miracle](#); [Day of Judgment](#); [Miracle](#)

Why was Jesus pleased that God only helped certain people to know about him?

[11:25]

Jesus praised God because he concealed things from people who thought they were wise. When Jesus said that God "revealed them to little children" he used a metaphor. That is, Jesus said that God revealed his truth to people who were humble and knew they needed help from God.

See: [Reveal \(Revelation\)](#); [Humble \(Humility\)](#); [Reveal \(Revelation\)](#)

How did Jesus talk about himself and God the Father?

[11:27]

Scholars think Jesus spoke about himself and God the Father as being one. That is, they are of the same nature and character. They know each other perfectly.

See: [Trinity](#); [Son of God](#); [Trinity](#)

How does God reveal?

[11:27]

See: [Reveal \(Revelation\)](#)

What did Jesus mean when he said, "I will give you rest"?

[11:28]

Jesus said, "I will give you rest." Some scholars think Jesus meant that he will refresh those who were weary. Other scholars think Jesus meant that he would encourage and strengthen them to do difficult things. In addition, people can be at rest because they are at peace with God.

What was a yoke?

[11:29, 11:30]

A "yoke" was a thick wooden beam that was set across the neck and shoulders of animals. This allowed the animals to pull heavy loads in a cart, or to pull a plow. When Jesus spoke about a yoke, he used a metaphor. That is, Jesus was willing to share any burden or hardship a Christian might have in their life.

See: [Metaphor](#)

Matthew 11:1

General Information:

This is the beginning of a new part of the story where Matthew tells of how Jesus responded to disciples of John the Baptist.

It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "Then when" or "After"

had finished instructing

"had finished teaching" or "had finished commanding."

his twelve disciples

This refers to the twelve chosen apostles of Jesus.

in their cities

Here "their" refers to all the Jews in general.

Matthew 11:2

Now

This word is used here to mark a new part of the story.

when John heard in the prison about

This is the first mention of John being in prison. Some languages may need to state that he had been put in prison or that he was in prison. Alternate translation: "Now John had been put in prison. When he heard about" or "When John, who was in prison, heard about"

he sent a message by his disciples

John the Baptist sent his own disciples with a message to Jesus.

Matthew 11:3

said to him

The pronoun "him" refers to Jesus.

Are you the one who is coming

"Are you the one whom we are expecting to come." This is another way to refer to the Messiah or Christ.

should we look for another

"should we be expecting someone else." The pronoun "we" refers to all Jews, not only John's disciples.

Matthew 11:4

report to John

"tell John"

Matthew 11:5

lepers are being cleansed

This can be stated in active form. Alternate translation: "I am healing lepers"

the dead are being raised back to life

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "people who have died are being caused to live again" or "I am causing those who have died to become alive again" and

the gospel is being preached to the poor

This can be stated in active form. Alternate translation: "I am preaching good news to the poor"

the poor

This nominal adjective can be translated as a noun phrase. Alternate translation: "poor people"

Matthew 11:6

General Information:

This page has intentionally been left blank.

Matthew 11:7

Connecting Statement:

Jesus begins to talk to the crowds about John the Baptist.

What did you go out in the desert to see—a reed ... wind?

Jesus uses a question to cause the people to think about what kind of person John the Baptist is. Alternate translation: "Surely you did not go out to the desert to see a reed ... wind!"

a reed being shaken by the wind

Possible meanings are 1) Jesus mean the literal plants by the Jordan River or 2) Jesus is using a metaphor to mean a kind of person. Alternate translation: "a man who easily changes his mind and is like a reed blowing back and forth in the wind"

being shaken by the wind

This can be translated in active form. Alternate translation: "swaying in the wind" or "blowing in the wind"

Matthew 11:8

But what did you go out to see—a man ... clothing?

Jesus uses a question to cause the people to think about what kind of person John the Baptist is. Alternate translation: "And surely you did not go out to the desert to see a man ... clothing!"

dressed in soft clothing

"wearing expensive clothing." Rich people wore this kind of clothing.

Really

This word adds emphasis to what follows. Alternate translation: "Indeed"

kings' houses

"kings' palaces"

Matthew 11:9

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

But what did you go out to see—a prophet?

Jesus uses a question to make the people think about what kind of man John the Baptist is. Alternate translation: "But surely you went out to the desert to see a prophet!"

Yes, I say to you,
"I say to you yes,"

much more than a prophet

This can be translated as a complete sentence.
Alternate translation: "the person you saw was much more than a prophet"

much more than
much more important than

Matthew 11:10

General Information:

Here, Jesus quotes the prophet Malachi to show that the life and ministry of John the Baptist fulfilled prophecy.

This is he of whom it was written

This can be stated in active form. Alternate translation: "This is what the prophet Malachi wrote long ago about John the Baptist"

I am sending my messenger

The pronouns "I" and "my" refer to God. Malachi is quoting what God said.

before your face

Here "your" is singular, because God was speaking to the Messiah in the quotation. Also, "face" refers to the whole person. Alternate translation: "in front of you" or "to go ahead of you"

prepare your way before you

This is a metaphor that means the messenger will prepare the people to receive the Messiah's message.

Matthew 11:11

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

among those born of women, there has not arisen anyone greater than John the Baptist

The word "arisen" is a metaphor for being active, referring here to John's activity as a prophet. Alternate translation: "no one born of women has been a greater prophet than John the Baptist"

among those born of women

Even though Adam and Eve were not born of a woman, this is a way of referring to all humans. Alternate translation: "out of all people who have ever lived"

the least important person in the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, try to keep "heaven" in your translation. Alternate translation: "the least important person under the rule of our God in heaven"

is greater than he is

"is more important than John is"

Matthew 11:12

From the days of John the Baptist

"From the time John began preaching his message." The word "days" probably refers here to a period of months or even years.

the kingdom of heaven suffers violence, and men of violence take it by force

There are various possible interpretations of this verse. The UDB assumes that it means that some people want to use God's kingdom for their own selfish purposes and that they are willing to use force against other people to accomplish this. Other versions assume a positive interpretation, that the call to enter the kingdom of God has become so urgent that people must act in an extreme manner in order to answer that call and to resist the temptation to sin further. A third interpretation is that violent people are harming God's people and trying to stop God from ruling.

Matthew 11:13

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

all the prophets and the law have been prophesying until John

Here "prophets and the law" refer to the things that the prophets and Moses wrote in scripture. Alternate translation: "these are the things that the prophets and Moses have prophesied through the scriptures until the time of John the Baptist"

Matthew 11:14

if you

Here "you" is plural and refers to the crowd.

he is Elijah who was to come

The word "he" refers to John the Baptist. This does not mean John the Baptist is literally Elijah. Jesus means John the Baptist fulfills the prophecy about "Elijah, who is to come" or the next Elijah. Alternate translation: "when the prophet Malachi said that Elijah would return, he was speaking about John the Baptist"

Matthew 11:15**He who has ears to hear, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. Alternate translation: "Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey"

He who has ... let him hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "You who have ... listen"

Matthew 11:16**Connecting Statement:**

Jesus continues to talk to the crowds about John the Baptist.

To what should I compare this generation?

Jesus uses a question to introduce a comparison between the people of that day and what children might say in the marketplace. Alternate translation: "This is what this generation is like"

this generation

"the people living now" or "these people" or "you people of this generation"

marketplaces

large, open-air areas where people buy and sell items

Matthew 11:17**Connecting Statement:**

Jesus continues the parable that begins with the words "It is like" in verse 16.

saying ... and you did not weep

Jesus uses a parable to describe the people who were alive at that time. He compares them to a group of children who are trying to get the other children to play with them. However, no matter what they do, the other children will not join them. Jesus means that it does not matter if God sends someone like John the Baptist, who lives in the desert and fasts, or someone like Jesus, who celebrates with sinners and does not fast. The people, most specifically the Pharisees and religious leaders, still remain stubborn and refuse to accept God's truth.

We played a flute for you

"We" refers to the children sitting in the marketplace. Here "you" is plural and refers to the other group of children.

and you did not dance

"but you did not dance to the happy music"

We mourned

This means they sang sad songs like women did at funerals.

and you did not weep

"but you did not cry with us"

Matthew 11:18**Connecting Statement:**

Jesus concludes talking to the crowds about John the Baptist.

not eating bread or drinking wine

Here "bread" refers to food. It does not mean that John never ate food. It means he fasted often, and when he ate, he did not eat good, expensive food. Alternate translation: "frequently fasting and not drinking alcohol" or "not eating fancy food and not drinking wine"

they say, 'He has a demon.'

This can be translated as an indirect quote. Alternate translation: "they say that he has a demon." or "they accuse him of having a demon."

they say

All occurrences of "they" refer to the people of that generation, and most specifically to the Pharisees and religious leaders.

Matthew 11:19**The Son of Man came**

Jesus is referring to himself. Alternate translation: "I, the Son of Man, came"

came eating and drinking

This is the opposite of John's behavior. This means more than just consuming the normal amount of food and drink. It means Jesus celebrated and enjoyed good food and drink like other people did.

they say, 'Look, he is a gluttonous man and a drunkard ... sinners!'

This can be translated as an indirect quote. Alternate translation: "they say that he is a gluttonous man and a drunkard ... sinners." or "they accuse him of eating and drinking too much and of being ... sinners." If you translated "The Son of Man" as "I, the Son of man," you can state this as an indirect statement and use the first person. Alternate translation: "they say that I am a gluttonous man and a drunkard ... sinners."

he is a gluttonous man and a drunkard

"he is a greedy eater and a drunk" or "he continually eats too much food and drinks too much alcohol"

But wisdom is justified by her deeds

This is a proverb that Jesus applies to this situation, because the people who rejected both him and John

were not being wise. Jesus and John the Baptist are the wise ones, and the results of their deeds prove it.

wisdom is justified by her deeds

Here "wisdom" is described as a woman who is proven to be right by what she does. Jesus means that the results of a wise person's actions prove that he is truly wise. This can be stated in active form. Alternate translation: "the results of a wise person's deeds prove that he is wise"

Matthew 11:20

General Information:

Jesus begins to denounce the people of the cities where he previously did miracles.

denounce the cities

Here "the cities" refers to the people who live there. Alternate translation: "rebuked the people of the cities" or "accuse the people of the cities of doing wrong"

cities

"towns"

in which most of his miracles were done

This can be translated in active form. Alternate translation: "in which he did most of his miracles"

miracles

"mighty works" or "works of power"

Matthew 11:21

Woe to you, Chorazin! Woe to you, Bethsaida!

Jesus speaks as if the people of the cities of Chorazin and Bethsaida were there listening to him, but they were not.

Woe to you

"How terrible it will be for you." Here "you" is singular and refers to the city. If it is more natural to refer to the people instead of a city, you could translate with a plural "you."

Chorazin ... Bethsaida ... Tyre ... Sidon

The names of these cities are used as metonyms for the people living in these cities.

If the miracles ... in sackcloth and ashes

Jesus is describing a situation that could have happened in the past, but it did not.

If the miracles had been done in Tyre and Sidon which were done in you

This can be translated with active forms. Alternate translation: "If I had done the miracles among the people of Tyre and Sidon that I have done among you"

which were done in you

Here the "you" is plural and refers to Chorazin and Bethsaida. If it is more natural for your language, you could use a dual "you" to refer to the two cities, or a plural "you" to refer to the people of the cities.

they would have repented long ago

The pronoun "they" refers to the people of Tyre and Sidon.

would have repented

"would have shown they were sorry for their sins"

Matthew 11:22

it will be more tolerable for Tyre and Sidon at the day of judgment than for you

Here "Tyre and Sidon" refers to the people who live there. Alternate translation: "God will show more mercy to the people of Tyre and Sidon in the day of judgment than to you" or "God will punish you more severely at the day of judgment than the people of Tyre and Sidon"

than for you

Here the "you" is plural and refers to Chorazin and Bethsaida. If it is more natural for your language, you could use a dual "you" to refer to the two cities, or a plural "you" to refer to the people of the cities. The implied information can be made explicit. Alternate translation: "than for you, because you did not repent and believe in me, even though you saw me do miracles"

Matthew 11:23

Connecting Statement:

Jesus continues to rebuke the people of the cities where he previously did miracles.

You, Capernaum

Jesus now speaks to the people in the city of Capernaum as if they were listening to him, but they were not. The pronoun "you" is singular and refers to Capernaum throughout these two verses.

You

All occurrences of "you" are singular. If it is more natural to refer to the people of the city, you could translate with a plural "you."

Capernaum ... Sodom

The names of these cities refer to the people living in Capernaum and in Sodom.

do you think you will be exalted to heaven?

"do you think you will be raised up to heaven?"

Jesus uses a rhetorical question to rebuke the people of Capernaum for their pride. It can be stated in active form: Alternate translation: "you cannot raise yourself up to heaven!" or "the praise of other people will not raise you up to heaven!" or

"God will not bring you up to heaven like you think he will!"

you will be brought down to Hades

This can be stated in active form. Alternate translation: "God will send you down to Hades"

For if in Sodom ... it would still have remained until today

Jesus is describing a situation that could have happened in the past, but it did not.

if in Sodom there had been done the miracles that were done in you

This can be stated in active form. Alternate translation: "if I had done the miracles among the people of Sodom that I have done among you"

miracles

"mighty works" or "works of power"

it would still have remained

The pronoun "it" refers to the city of Sodom.

Matthew 11:24

I say to you

This phrase adds emphasis to what Jesus says next.

it will be easier for the land of Sodom in the day of judgment than for you

Here "land of Sodom" refer to the people who lived there. Alternate translation: "God will show more mercy to the people of Sodom in the day of judgment than to you" or "God will punish you more severely in the day of judgment than the people of Sodom"

than for you

The implicit information can be made explicit. Alternate translation: "than for you, because you did not repent and believe in me, even though you saw me do miracles"

Matthew 11:25

General Information:

Here, Jesus prays to his heavenly Father while still in the presence of the crowd.

Father

This is an important title for God.

Lord of heaven and earth

"Lord who rules over heaven and earth." The phrase "heaven and earth" is a merism that refers to all people and things in the universe. Alternate translation: "Lord who rules over the whole universe"

you concealed these things ... and revealed them

It is not clear what is meant by "these things." If your language needs to specify what is meant, an alternative translation might be best. Alternate

translation: "you concealed these truths ... and revealed them"

you concealed these things from

"you hid these things from" or "you have not made these things known to." This verb is the opposite of "revealed."

from the wise and understanding

These nominal adjectives can be translated as adjectives. Alternate translation: "from people who are wise and understanding"

the wise and understanding

Jesus is using irony. He does not think these people are really wise. Alternate translation: "people who think they are wise and understanding"

revealed them

"made them known." The pronoun "them" refers to "these things" earlier in this verse.

to little children

Jesus compares ignorant people to little children. Jesus is emphasizing that many of those who believe him either are not well educated or do not think of themselves as wise.

Matthew 11:26

General Information:

Here, Jesus continues praying to his heavenly Father while still in the presence of the crowd.

for this was pleasing in your sight

The phrase "in your sight" is a metonym that stands for how a person considers something. Alternate translation: "for you considered it good to do this"

Matthew 11:27

General Information:

Here, Jesus begins to address the people again.

All things have been entrusted to me from my Father

This can be stated in active form. Alternate translation: "My Father has entrusted all things to me" or "My Father has given everything over to me"

All things

Possible meanings are 1) God the Father has revealed everything about himself and his kingdom to Jesus or 2) God has given all authority to Jesus.

my Father

This is an important title for God that describes the relationship between God and Jesus.

no one knows the Son except the Father

This double negative emphasizes that the Father is the only one who knows the Son. Alternate translation: "the only one who knows the Son is the Father"

no one knows

The word "knows" here means more than just being acquainted with someone. It means knowing someone intimately because of having a special relationship with him.

the Son

Jesus was referring to himself in the third person.

Son

This is an important title for Jesus, the Son of God.

no one knows the Father except the Son
"only the Son knows the Father"

Matthew 11:28

all you

All occurrences of "you" are plural.

who labor and are heavy burdened

Jesus speaks of people being discouraged in their attempts to obey all the laws as if those laws were heavy burdens and the people were laboring to carry them. Alternate translation: "who are discouraged from trying so hard" or "Who are discouraged from trying so hard to obey the laws perfectly"

I will give you rest

"I will allow you to rest from your labor and burden"

Matthew 11:29

Take my yoke on you

Jesus continues the metaphor. Jesus is inviting the people to become his disciples and follow him.

I am meek and lowly in heart

Here "meek" and "lowly in heart" mean basically the same thing. Jesus combines them to emphasize that he will be much kinder than the religious leaders. Alternate translation: "I am gentle and humble" or "I am very gentle"

lowly in heart

Here "heart" is a metonym for a person's inner being. The phrase "lowly in heart" is an idiom that means "humble." Alternate translation: "humble"

you will find rest for your souls

Here "soul" refers to the entire person. Alternate translation: "you will find rest for yourselves" or "you will be able to rest"

Matthew 11:30

Connecting Statement:

Jesus finishes speaking to the crowd.

For my yoke is easy and my burden is light

Both of these phrases mean the same thing. Jesus is emphasizing that it is easier to obey him than it is the Jewish law. Alternate translation: "For what I place on you, you will be able to carry because it is light"

my burden is light

The word "light" here is the opposite of heavy, not the opposite of dark.

ULB Translation Questions

Matthew 11:1

What did Jesus finish before he departed to teach and preach in the cities?

Jesus finished instructing his twelve disciples before he departed.

Matthew 11:3

What was the message John the Baptist sent to Jesus?

John the Baptist sent the message, "Are you the Coming One, or is there another person we should be looking for?"

Matthew 11:5

What did Jesus say was happening as evidence that he was the Coming One?

Jesus said the sick were being healed, the dead were being raised, and the needy were being told the good news.

Matthew 11:6

What did Jesus promise for those who found no occasion of stumbling in him?

Jesus promised a blessing for those who found no occasion of stumbling in him.

Matthew 11:9

What did Jesus say was the role John the Baptist played in his life?

Jesus said that John the Baptist was the prophesied messenger who would prepare the way before the Coming One.

Matthew 11:10

What did Jesus say was the role John the Baptist played in his life?

Jesus said that John the Baptist was the prophesied messenger who would prepare the way before the Coming One.

Matthew 11:14

Who did Jesus say that John the Baptist was?

Jesus said that John the Baptist was Elijah.

Matthew 11:18

What did that generation say about John the Baptist who came not eating bread or drinking wine?

That generation said that John the Baptist had a demon.

Matthew 11:19

What did that generation say about Jesus who came eating and drinking?

That generation said that Jesus was a glutton and a drunkard, and a friend of tax collectors and sinners.

Matthew 11:20

What did Jesus declare regarding the cities where his great deeds were done, yet they had not repented?

Jesus rebuked the cities where his great deeds were done, yet they had not repented.

Matthew 11:25

Jesus praised the Father for concealing the kingdom of heaven from whom?

Jesus praised the Father for concealing the kingdom of heaven from the wise and understanding.

Jesus praised the Father for revealing the kingdom of heaven to whom?

Jesus praised the Father for revealing the kingdom of heaven to those who were untaught, like little children.

Matthew 11:27

Who did Jesus say knows the Father?

Jesus said that he knows the Father, and anyone to whom he desires to reveal him.

Matthew 11:28

To whom did Jesus promise rest?

Jesus promised rest to all who labor and are heavy burdened.

Chapter 12

¹ At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to pluck heads of grain and eat them. ² But when the Pharisees saw that, they said to Jesus, "See, your disciples do what is unlawful to do on the Sabbath."

³ But Jesus said to them, "Have you never read what David did when he was hungry, and the men who were with him? ⁴ He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and unlawful for those who were with him, but lawful only for the priests. ⁵ Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless? ⁶ But I say to you that one greater than the temple is here. ⁷ If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. ⁸ For the Son of Man is Lord of the Sabbath."

⁹ Then Jesus left from there and went into their synagogue. ¹⁰ Behold, there was a man who had a withered hand. The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

¹¹ Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a pit on the Sabbath, would not take hold of it and raise it out? ¹² How much more valuable, then, is a man than a sheep! Therefore it is lawful to do good on the Sabbath." ¹³ Then Jesus said to the man, "Stretch out your hand." He stretched it out, and it was restored to health, just like the other hand. ¹⁴ But the Pharisees went out and plotted against him. They were seeking how they might destroy him.

¹⁵ Jesus, knowing this, withdrew from there. Many people followed him, and he healed them all. ¹⁶ He commanded them not to make him known to others, ¹⁷ that it might be fulfilled, what had been said through Isaiah the prophet, saying,

¹⁸ "See, my servant whom I have chosen;
my beloved one, in whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.

¹⁹ He will not strive nor cry aloud;
neither will anyone hear his voice in the streets.

²⁰ He will not break any bruised reed;
he will not quench any smoking flax,
until he leads justice to victory,

²¹ and in his name the Gentiles will have hope."

²² Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that the mute man spoke and saw. ²³ All the crowds were amazed and said, "Can this man be the Son of David?"

²⁴ But when the Pharisees heard of this miracle, they said, "This man does not cast out demons except by Beelzebul, the prince of the demons."

²⁵ But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. ²⁶ If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? ²⁷ And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. ²⁸ But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. ²⁹ How can anyone enter the house of the strong man and take away his belongings without tying up the strong man first? Then he will steal his belongings from his house. ³⁰ The one who is not with me is against me, and the one who does not gather with me scatters. ³¹ Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. ³² Whoever speaks any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him,

neither in this world, nor in that which is to come. ³³ Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. ³⁴ You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart his mouth speaks. ³⁵ The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. ³⁶ I say to you that in the day of judgment people will give an account for every idle word they will have said. ³⁷ For by your words you will be justified, and by your words you will be condemned."

³⁸ Then certain scribes and Pharisees answered Jesus and said, "Teacher, we wish to see a sign from you."

³⁹ But Jesus answered and said to them, "An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. ⁴⁰ For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹ The men of Nineveh will stand up at the judgment with this generation of people and will condemn it. For they repented at the preaching of Jonah, and see, someone greater than Jonah is here. ⁴² The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. ⁴³ When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. ⁴⁴ Then it says, 'I will return to my house from which I came.' Having returned, it finds the house empty—it had been swept clean and put in order. ⁴⁵ Then it goes and takes along with it seven other spirits more evil than itself, and they all come in to live there. Then the final condition of that man becomes worse than the first. It will be just like that with this evil generation."

⁴⁶ While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. ⁴⁷ Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

⁴⁸ But Jesus answered and said to him who told him, "Who is my mother and who are my brothers?" ⁴⁹ Then he stretched out his hand toward his disciples and said, "See, here are my mother and my brothers!" ⁵⁰ For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother."

Matthew 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:18-21, which is from the Old Testament.

Special concepts in this chapter

The Sabbath

This chapter has much to say about how God's people are to obey the Sabbath. Jesus said that the rules that the Pharisees made up did not help people obey the Sabbath the way God wanted them to. (See: sabbath)

"Blasphemy against the Spirit"

No one knows for sure what actions people perform or what words they say when they commit this sin. However, they probably insult the Holy Spirit and his work. Part of the Holy Spirit's work is to make people understand that they are sinners and that they need to have God forgive them. Therefore, anyone who does not try to stop sinning is probably committing blasphemy against the Spirit. (See: blasphemy and holyspirit)

Matthew 12

12:1-8

Why did the Pharisees think that it was wrong to pluck heads of grain and eat them?

[12:2]

The pharisees thought that it was against the Law of Moses to pluck heads of grain and eat them on the Sabbath. This is because they thought it was work, which was forbidden on the Sabbath. However, they misunderstood the Law of Moses regarding the picking of grain on the Sabbath.

See: Deuteronomy 23:25

See: [Pharisees](#); [Sabbath](#); [Pharisees](#)

How did Jesus tell the pharisees that the disciples did not break the Law of Moses?

[12:3, 12:4, 12:5]

Jesus told the Pharisee that the disciples did not break the Law of Moses. They were allowed to do this because they were traveling and hungry. This was similar to what King David did (see: 1 Samuel 21:1-6). He also told them that the priests violated the rules the Pharisees made about the sabbath by working in the temple on the Sabbath. He also wanted them to know that he is greater than the Sabbath. Jesus created the Sabbath and the rules for the Sabbath. This made him ruler over the Sabbath.

See: [Priest \(Priesthood\)](#); [Sabbath](#); [Son of Man](#); [Pharisees](#); [Disciple](#); [Priest \(Priesthood\)](#)

What was the house of God?

[12:4]

The temple was the house of God.

See: [Temple](#)

Why did God desire mercy and not sacrifice?

[12:7]

God said that he wanted mercy and not sacrifice (see: Hosea 6:6). God wanted sacrifice, but he did not want people to make sacrifices to him in the wrong way. That is, if people did not love one another or show mercy to one another, their sacrifices would be given in the wrong way.

See: [Sacrifice](#); [Offer \(Offering\)](#); [Sacrifice](#)

12:9-23

Why did the Pharisees want to ask Jesus about healing this man on the Sabbath?

[12:10]

The Pharisees asked Jesus about healing this man on the Sabbath. They taught that someone could not be healed on the Sabbath unless that person was going to die. If someone healed this person, then this was work and broke the Law of Moses. They wanted Jesus to heal this man so they could tell people that Jesus sinned. However, this was not sin. They just thought it was a sin.

The pharisees thought that it was not against the Law of Moses to help their sheep on the Sabbath. Therefore, Jesus wanted them to know that it was also good to heal this man on the sabbath because people are more valuable than animals. He wanted the pharisees to think about this and know that they were wrong in their thinking.

See: [Sin](#); [Sabbath](#); [Law of Moses](#); [Sin](#)

Why did the Pharisees want to destroy Jesus?

[12:14]

The Pharisees were angry after Jesus healed this man. They thought he sinned and he made them look like they were evil.

See: [Sin](#); [Sin](#)

Why did Jesus not want people to tell other people about the things he did?

[12:16]

See: [Messianic Secret](#)

How did Jesus fulfill the words of Isaiah?

[12:17, 12:18, 12:19, 12:20, 12:21]

Jesus fulfilled the prophecy of Isaiah (see: Isaiah 42:1-4) by serving God. The Holy Spirit gave him power to do great things. He taught the Gentiles about how to live in a way that honors God. He was humble and compassionate.

See: [Holy Spirit](#); [Fulfill \(Fulfillment\)](#); [Prophecy \(Prophecy\)](#) ; [Holy Spirit](#)

How did the Gentiles have hope in Jesus' name?

[12:21]

The Gentiles could be at peace with God if they believed in Jesus. At this time, the Jews did not think the Gentiles could be at peace with God.

See: [Name](#); [Name](#)

How was someone possessed by a demon?

[12:22]

See: [Demon Possession \(Casting Out Demons\)](#)

Who was the Son of David?

[12:23]

The Son of David was the messiah. He was the one who fulfilled the promises God made to David (see: 2 Samuel 7).

See: [Fulfill \(Fulfillment\)](#) ; [Messiah \(Christ\)](#); [Son of David](#); [Fulfill \(Fulfillment\)](#)

12:24-37

Who was Beelzebul?

[12:24]

Beelzebul was a name for Satan. Satan was the prince of the demons. He ruled the demons. However, God ruled Satan.

See: Luke 11:17-23

See: [Demon](#); [Demon](#)

How did the Pharisees think Jesus was able to remove demons from people?

[12:24]

The Pharisees said that Satan gave Jesus permission to remove demons from people.

See: [Satan \(The Devil\)](#); [Demon Possession \(Casting Out Demons\)](#); [Demon](#); [Satan \(The Devil\)](#)

What was meant by the words, a “kingdom divided against itself”?

[12:25]

A “kingdom divided against itself” referred to a nation or country that divided itself into groups and then fought against each other.

What did it mean that a kingdom divided against itself “is made desolate”?

[12:25]

A kingdom “is made desolate” when the country or nation was destroyed. That is, there would be only a few people left alive and the country would be ruined.

Why did Jesus ask the Pharisees, about driving out demons?

[12:27]

Jesus’ question was a rebuke to the Pharisees. Jesus condemned the Pharisees’ followers for doing the same things they accused Jesus of doing. However, Jesus did not do these things.

How were people with or against Jesus?

[12:30]

Jesus said that people were either with him or against him. That is, people either fought with him in some way or against him in some way. When he said this, he wanted to say that people could either believe in him or reject him. They could not do both of these things at the same time.

What was the blasphemy of the Holy Spirit?

[12:31]

Scholars think different things about how someone blasphemes the Holy Spirit.

1. Some scholars think Jesus spoke about people rejecting him. If someone does not believe in Jesus, then they will not be forgiven of their sins.
2. Some scholars think Jesus spoke about someone seeing Jesus do miracles and saying that Satan gave him the power to do this. Therefore, people today cannot blaspheme the Holy Spirit.
3. Other scholars think Jesus spoke about people who said that the Holy Spirit did not do the things that he did.

See: [Satan \(The Devil\)](#); [Blaspheme \(Blasphemy\)](#); [Holy Spirit](#); [Miracle](#); [Satan \(The Devil\)](#)

Why did Jesus talk about trees and fruit?

[12:33]

Jesus talked about trees and fruit. This was a metaphor. Scholars think different things about what this metaphor meant:

1. Some scholars Jesus compared himself to a tree, and the miracles he did as the fruit. They think Jesus was telling the Pharisees that they could not say that his miracles were good, but that he, as a person, was bad.

2. Some scholars think Jesus was speaking about the Pharisees. That is, the things they did were different from the things they said they believed.

See: [Pharisees](#); [Fruit \(Metaphor\)](#); [Pharisees](#)

What did Jesus mean by calling the Pharisees the “offspring of vipers”?

[12:34]

Some scholars think Jesus was saying the Pharisees were men whose ancestor was the serpent himself, that is, the Devil. Scholars think Jesus used the metaphor of a viper to show that the Pharisees were both evil and dangerous.

See: [Metaphor](#); [Metaphor](#)

What were the treasures of someone’s heart?

[12:35]

The treasures of a person’s heart was a metaphor. That is, from deep within a person’s mind and soul comes what that person truly believes, whether good or evil.

See: [Soul](#); [Metaphor](#); [Mind](#); [Soul](#)

What is the day of judgment?

[12:36]

See: [Day of Judgment](#)

How was someone justified?

[12:37]

See: [Justify \(Justification\)](#)

How is someone condemned?

[12:37]

See: [Condemn \(Condemnation\)](#)

12:38-50

What was an “adulterous generation”?

[12:39]

When Jesus spoke about an “adulterous generation” he used a metaphor. Some scholars think Jesus was speaking directly to the Scribes and Pharisees, and told them they were an “adulterous generation”. That is, the Scribes and Pharisees did not truly obey and follow God completely.

See: [Pharisees](#); [Adultery](#); [Generation](#); [Scribe](#); [Pharisees](#)

What was a sign?

[12:39]

See: [Sign](#)

What was the “sign of the prophet Jonah”?

[12:39]

Jonah was a prophet in ancient Israel (see: Jonah 1-4). He was swallowed by a very large fish and was in the fish for three days. After three days, he was released. Something like this was going to happen to Jesus. He would die and after three days, he would come back to life.

See: [Sign](#) ; [Son of Man](#); [Prophet](#); [Sign](#)

Where was Nineveh?

[12:41]

See Map: Nineveh

How were the people of Nineveh going to judge the Jews?

[12:41]

When Jesus spoke about standing up to judge the Jews, he used a metaphor. When God sent Jonah the prophet to Nineveh to speak for God, the people there repented. However, when God sent Jesus into the world, the Scribes and Pharisees rejected Jesus and the things he taught. Therefore in some way, this will serve as a judgment against people who do not repent from their evil ways, that they might obey and follow Jesus.

See: [Judge \(Judgment\)](#); [Repent \(Repentance\)](#); [Prophet](#); [Scribe](#); [Pharisees](#); [Judge \(Judgment\)](#)

See Map: Nineveh

See: Jonah 3:1-10

Who was the Queen of the South?

[12:42]

Jesus spoke about the queen of the south. He was thinking about the Queen of Sheba (see: 1 Kings 10). Her country was far to the south of Israel.

See Map: Sheba

What was an unclean spirit?

[12:43]

See: [Demon](#)

What were waterless places?

[12:43]

Waterless places referred to areas that were dry, or a desert. The demons wandered through those areas, but did not stay there.

See: [Demon](#)

What was meant by the words, “it finds that house swept out and put in order”?

[12:44]

When Jesus spoke about a house being “swept out and put in order” he used a metaphor. That is, he was speaking about a person who had a demon cast out from him. When that person did not believe in Jesus the house remained empty, and therefore able to be inhabited once again by demons.

See: [Demon Possession \(Casting Out Demons\)](#); [Demon](#); [Demon Possession \(Casting Out Demons\)](#)

Who were Jesus' mother and brothers?

[12:46]

When Jesus was speaking, his mother and brothers wanted to speak with him. This was his mother Mary and her sons. Jesus told them about another type of mother and brother. Scholars think Jesus wanted people to know that people who obeyed God were his true family.

See: [Family of God](#); [Family of God](#)

What is the will of God?

[12:50]

See: [Will of God](#)

Matthew 12:1**General Information:**

This is the beginning of a new part of the story where Matthew tells of growing opposition to Jesus's ministry. Here, the Pharisees criticize his disciples for picking grain on the Sabbath.

At that time

This marks a new part of the story. Alternate translation: "A little later"

grainfields

This is a place to plant grain. If wheat is unknown and "grain" is too general, then you can use "fields of the plant they made bread from."

pluck heads of grain and eat them

Picking grain in others' fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

to pluck heads of grain and eat them

"to pick some of the wheat and eat it" or "to pick some of the grain and eat it"

heads of grain

The heads of grain are the topmost part of the wheat plant. It holds the mature grain or seeds of the plant.

Matthew 12:2**do what is unlawful to do on the Sabbath**

Picking grain in others' fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

the Pharisees

This does not mean all of the Pharisees. Alternate translation: "some Pharisees"

See, your disciples

"Look, your disciples." The Pharisees use this word to draw attention to what the disciples are doing.

Matthew 12:3**Connecting Statement:**

Jesus responds to the Pharisees' criticism.

to them

"to the Pharisees"

Have you never read ... with him?

Jesus uses a question to respond to the criticism of the Pharisees. Jesus is challenging them to think about the meaning of the scriptures they have read. Alternate translation: "I know you have read about ... with him"

when he was hungry, and the men who were with him

The phrase "were hungry" is understood from the phrase "was hungry." Alternate translation: "when he was hungry and the men who were with him were hungry" or "when he and those with him were hungry"

Matthew 12:4**the house of God**

During the time of David there was no temple yet. Alternate translation: "the tabernacle" or "the place for worshiping God"

bread of the presence

This is sacred bread that priests placed before God in the tabernacle. Alternate translation: "bread that the priest placed before God" or "sacred bread"

those who were with him

"the men who were with David"

but lawful only for the priests

"but, according to the law, only the priests could eat it"

Matthew 12:5

Connecting Statement:

Jesus continues to respond to the Pharisees.

Have you not read in the law that ... but are guiltless?

Jesus uses a question to respond to the criticism of the Pharisees. Jesus is challenging them to think about the meaning of what they have read in the scriptures. Alternate translation: "Surely you have read in the law of Moses that ... but are guiltless." or "You should know that the law teaches that ... but are guiltless."

profane the Sabbath

"do on the Sabbath what the law forbids them to do on that day"

are guiltless

"God will not punish them" or "God does not consider them guilty"

Matthew 12:6

I say to you

This adds emphasis to what Jesus says next.

one greater than the temple

"someone who is more important than the temple." Jesus was referring to himself as the one greater.

Matthew 12:7

General Information:

Here Jesus quotes the prophet Hosea to rebuke the Pharisees.

Connecting Statement:

Jesus continues to respond to the Pharisees.

If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless

Here Jesus quotes scripture. Alternate translation: "The prophet Hosea wrote this long ago: 'I desire mercy and not sacrifice.' If you had understood what this meant, you would not have condemned the guiltless"

I desire mercy and not sacrifice

In the law of Moses, God did command the Israelites to offer sacrifices. This means God considers mercy more important than the sacrifices.

I desire

The pronoun "I" refers to God.

the guiltless

This can be translated as an adjective. Alternate translation: "those who are not guilty"

Matthew 12:8

the Son of Man is

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

is Lord of the Sabbath

"rules over the Sabbath" or "makes the laws about what people can do on the Sabbath"

Matthew 12:9

General Information:

Here the scene shifts to a later time when the Pharisees criticize Jesus for healing a man on the Sabbath.

Then Jesus left from there

"Jesus left the grainfields" or "Then Jesus left"

their synagogue

Possible meanings are 1) the word "their" refers to the Jews of that town. Alternate translation: "the synagogue" or 2) the word "their" refers to the Pharisees that Jesus had just spoken to, and this was the synagogue that they and other Jews in that town attended. The word "their" does not mean that the Pharisees owned the synagogue. Alternate translation: "the synagogue that they attended"

Matthew 12:10

Behold

The word "Behold" alerts us to a new person in the story. Your language may have a way of doing this.

a man who had a withered hand

"a man who had a paralyzed hand" or "a man with a crippled hand"

The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

"The Pharisees wanted to accuse Jesus of sinning, so they asked him, 'Is it lawful to heal on the Sabbath?'"

Is it lawful to heal on the Sabbath

"According to the law of Moses, may a person heal another person on the Sabbath"

so that they might accuse him of sinning

They did not just want to accuse Jesus in front of the people. The Pharisees wanted Jesus to give an answer that contradicted the law of Moses so they could take him before a judge and legally charge him with breaking the law.

Matthew 12:11

Connecting Statement:

Jesus responds to the Pharisees' criticism.

What man would there be among you, who, if he had just one sheep ... would not take hold of it and raise it out?
 Jesus uses a question to respond to the Pharisees. He is challenging them to think about what kind of work they do on the Sabbath. Alternate translation: "Every one of you, if you only had one sheep ... would grab the sheep and raise it out."

raise
 lift

Matthew 12:12

How much more valuable, then, is a man than a sheep!
 The phrase "how much more" adds emphasis to the statement. Alternate translation: "Obviously, a man is much more valuable than a sheep!" or "Just think about how much more important a man is than a sheep"

it is lawful to do good on the Sabbath
 "those who do good on the Sabbath are obeying the law"

Matthew 12:13

Then Jesus said to the man, "Stretch out your hand."
 This can be translated as an indirect quotation. Alternate translation: "Then Jesus commanded the man to stretch out his hand."

to the man
 "to the man with the paralyzed hand" or "to the man with the crippled hand"

Stretch out your hand
 "Hold out your hand" or "Extend your hand"

He stretched
 "The man stretched"

it was restored to health
 This can be stated in active form. Alternate translation: "it was healthy again" or "it became well again"

Matthew 12:14

plotted against him
 "planned to harm Jesus"

were seeking how they might destroy him
 "were discussing how they might kill Jesus"

Matthew 12:15

General Information:
 This account explains how the actions of Jesus fulfilled one of the prophecies of Isaiah.

Jesus, knowing this, withdrew
 "Jesus was aware of what the Pharisees were planning, so he withdrew"

withdrew from
 "departed from" or "left"

Matthew 12:16

not to make him known to others
 "not to tell anyone else about him"

Matthew 12:17

that it might be fulfilled, what
 The phrase "that it might be fulfilled" can be translated as the beginning of a new sentence. If so, the previous verse should end with a period. Alternate translation: "This was to fulfill what"

what had been said through Isaiah the prophet, saying,
 This can be stated in active form. Alternate translation: "what God had said long ago through the prophet Isaiah:"

Matthew 12:18

Connecting Statement:
 Here Matthew quotes the prophet Isaiah to show that Jesus's ministry fulfilled scripture.

See
 "Look" or "Listen" or "Pay attention to what I am about to tell you"

my ... I
 All occurrences of these words refer to God. Isaiah is quoting what God said to him.

my beloved one, in whom my soul is well pleased
 "he is my beloved one, and I am very pleased with him"

in whom my soul is well pleased
 Here "soul" refers to the whole person. Alternate translation: "with whom I am very pleased"

he will proclaim justice to the Gentiles
 The means that God's servant will tell the Gentiles that there will be justice. It can be stated clearly that God is the one who will bring about justice, and the abstract noun "justice" can be expressed as "what is right." Alternate translation: "he will announce to the nations that God will do for them what is right"

Matthew 12:19

Connecting Statement:
 Matthew continues to quote the prophet Isaiah.

neither will anyone hear his voice in the streets
 Here people not hearing his voice represents him not speaking loudly. And, "in the street" is an idiom that means "publicly." Alternate translation: "he will not he shout in the cities and towns"

He ... his

All occurrences of these words refer to God's chosen servant.

Matthew 12:20**He**

All occurrences of "he" refer to God's chosen servant.

He will not break any bruised reed; he will not quench any smoking flax

Both of these statements mean the same thing. They are metaphors emphasizing that God's servant will be gentle and kind. Both "bruised reed" and "smoking flax" represent weak and hurting people. If the metaphor is confusing, you could translate the literal meaning. Alternate translation: "He will be kind to weak people, and he will be gentle to those who are hurting"

bruised reed

"damaged plant"

he will not quench any smoking flax

"he will not put out any smoking flax" or "he will not stop any smoking flax from burning"

smoking flax

This refers to a lamp wick after the flame has gone out and when it is only smoking.

flax, until

This can be translated with a new sentence: "flax. This is what he will do until"

he leads justice to victory

Leading someone to victory represents causing him to be victorious. Causing justice to be victorious represents making things right that had been wrong. Alternate translation: "he makes everything right"

Matthew 12:21**in his name the Gentiles will have hope**

The Gentiles will trust him to fulfill his promises. The abstract noun "hope" can be translated here with the verbs "trust" or "confidently wait" or "confidently expect." Alternate translation: "the Gentiles will trust in his name" or "the Gentiles will confidently wait for him to fulfill his promises"

in his name

The word "his" refers to God's servant who was spoken of in [Matthew 12:18]

Matthew 12:22**General Information:**

Here the scene shifts to a later time when the Pharisees accuse Jesus of healing a man by the power of Satan.

Then someone blind and mute, possessed by a demon, was brought to Jesus

This can be stated in active form. Alternate translation: "Then someone brought to Jesus a man who was blind and mute because a demon was controlling him"

someone blind and mute

"someone who could not see and could not talk"

Matthew 12:23**All the crowds were amazed**

"All the people who had seen Jesus heal the man were greatly surprised"

the Son of David

This is a title for the Christ or Messiah.

Son of

Here this means "descendant of."

Matthew 12:24**this miracle**

This refers to the miracle of the healing of a blind, deaf, and demon-possessed man.

This man does not cast out demons except by Beelzebul ... demons

This double negative emphasizes that they think that the power of Beelzebul is the only thing that makes it possible for Jesus casts out demons. Alternate translation: "This man is only able to cast out demons because he is a servant of Beelzebul"

This man

The Pharisees avoid calling Jesus by name to show they reject him.

the prince of the demons

"the chief of the demons"

Matthew 12:25**General Information:**

Here Jesus begins to respond to the Pharisees' accusation that he healed the man by the power of Satan.

Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand

Jesus uses a proverb to respond to the Pharisees. Both of these statements mean the same thing. They emphasize that it would not make sense for Beelzebul to use his power to fight other demons.

Every kingdom divided against itself is made desolate

Here "kingdom" refers to those who live in the kingdom. This can be translated in active form. Alternate translation: "A kingdom will not last when its people fight among themselves"

every city or house divided against itself will not stand
 Here "city" refers to the people who live there, and "house" refers to a family. Being "divided against itself" represents its people fighting each other. Alternate translation: "it ruins a city or a family when the people fight each other"

Matthew 12:26

Connecting Statement:

Jesus continues to respond to the Pharisees' accusation that he healed the man by the power of Satan.

If Satan drives out Satan

The second use of Satan refers to the demons that serve Satan. Alternate translation: "If Satan works against his own demons"

How then will his kingdom stand?

Jesus uses this question to show the Pharisees that what they were saying was illogical. Alternate translation: "His kingdom would not be able to stand!" or "His kingdom would not last!"

Matthew 12:27

Beelzebul

This name refers to the same person as "Satan" (verse 26).

by whom do your sons drive them out?

Jesus uses another question to challenge the Pharisees. Alternate translation: "then you must say your followers also drive out demons by the power of Beelzebul. But you know this is not true."

your sons

Jesus was speaking to the Pharisees. The phrase "your sons" refers to their followers. This was a common way of referring to those who follow teachers or leaders. Alternate translation: "your followers"

For this reason they will be your judges

"Because your followers cast out demons by the power of God, they prove that you are wrong about me."

Matthew 12:28

Connecting Statement:

Jesus continues to respond to the Pharisees.

But if I

Here "if" does not mean Jesus is questioning how he drives out demons. Here Jesus uses the word to introduce a true statement. Alternate translation: "But because I"

then the kingdom of God has come upon you

"then the kingdom of God has arrived among you." Here "kingdom" refers to God's rule as king.

Alternate translation: "this means God is establishing his rule among you"

come upon you

Here "you" is plural and refers to the people of Israel.

Matthew 12:29

How can anyone enter the house ... belongings from his house

Jesus uses a parable to continue his response to the Pharisees. Jesus means he can drive out demons because he is more powerful than Satan.

How can anyone enter ... without tying up the strong man first?

Jesus uses a question to teach the Pharisees and the crowd. Alternate translation: "No one can enter ... without tying up the strong man first." or "If a person wants to enter ... he must first tie up the strong man."

without tying up the strong man first

"without taking control of the strong man first"

Then he will steal

"The he can steal" or "Then he will be able to steal"

Matthew 12:30

who is not with me

"who does not support me" or "who does not work with me"

is against me

"opposes me" or "works against me"

the one who does not gather with me scatters

Jesus is using a metaphor that refers to a person either gathering the flock of sheep to a shepherd or making them scatter away from the shepherd. Jesus means that a person is either helping to make people become disciples of Jesus or he is making people reject Jesus.

Matthew 12:31

Connecting Statement:

Jesus continues to respond to the Pharisees.

I say to you

This adds emphasis to what Jesus says next.

say to you

Here "you" is plural. Jesus is speaking directly to the Pharisees, but he is also teaching the crowd.

every sin and blasphemy will be forgiven men

This can be stated in active form. Alternate translation: "God will forgive every sin that people commit and every evil thing they say" or "God will forgive every person who sins or says evil things"

blasphemy against the Spirit will not be forgiven

This can be stated in active form. Alternate translation: "God will not forgive the person who speaks evil things about the Holy Spirit"

Matthew 12:32

Whoever speaks any word against the Son of Man

Here "word" refers to what someone says. Alternate translation: "If a person says anything bad about the Son of Man"

the Son of Man

Jesus is speaking about himself.

that will be forgiven him

This can be stated in active form. Alternate translation: "God will forgive a person for that"

that will not be forgiven him

This can be stated in active form. Alternate translation: "God will not forgive that person"

neither in this world, nor in that which is to come

Here "this world" and "that which is to come" refer to the present life and the next life. Alternate translation: "in this life or in the next life" or "now or ever"

Matthew 12:33

Connecting Statement:

Jesus continues to respond to the Pharisees.

Make a tree good and its fruit good, or make the tree bad and its fruit bad

Possible meanings are 1) "If you make a tree good, its fruit will be good, and if you make the tree bad, its fruit will be bad" or 2) "If a tree is good, it will have good fruit, and if a tree is bad, it will have bad fruit." This was a proverb. People were to apply its truth to how they can know whether a person is good or bad.

good ... bad

"healthy ... diseased"

a tree is recognized by its fruit

This can be translated in active form. Alternate translation: "people recognize a tree by its fruit" or "people know whether a tree is good or bad by looking at its fruit"

Matthew 12:34

You offspring of vipers

Here "offspring" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. See how you translated a similar phrase in [Matthew 3:7]

You ... you

These are plural and refer to the Pharisees.

how can you say good things?

Jesus uses a question to rebuke the Pharisees.

Alternate translation: "you cannot say good things." or "you can only say evil things."

out of the abundance of the heart his mouth speaks

Here "heart" is a metonym for the thoughts in a person's mind. Here "mouth" is a synecdoche that represents a person as a whole. Alternate translation: "what a person says with his mouth reveals what is in his mind"

Matthew 12:35

The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil

Jesus speaks about the "heart" as if it were a container that a person fills with good or evil things. This is a metaphor that means what a person says reveals what the person is truly like. If you want to keep this imagery, see the UDB. You can also translate the literal meaning. Alternate translation: "A man who is truly good will speak good things, and the man who is truly evil will speak evil things"

Matthew 12:36

Connecting Statement:

Jesus concludes his response to the Pharisees' accusation that he healed the man by the power of Satan.

I say to you

This adds emphasis to what Jesus says next.

people will give an account for

"God will ask people about" or "people will have to explain to God"

every idle word they will have said

Here "word" refers to something that someone says. This refers to statements that do no good. This is a metonym for statements made by people who are lazy or otherwise not doing anything good. Alternate translation: "every idle thing they will said"

idle

empty, useless, careless

Matthew 12:37

you will be justified ... you will be condemned

This can be stated in active form. Alternate translation: "God will justify you ... God will condemn you"

Matthew 12:38

Connecting Statement:

The dialogue in these verses happens immediately after Jesus responded to the Pharisees' accusation that he healed a man by the power of Satan.

we wish
"we want"

to see a sign from you

You can make explicit why they want to see a sign. Alternate translation: "to see a sign from you that proves what you say is true"

Matthew 12:39

General Information:

Here Jesus begins to rebuke the scribes and Pharisees.

An evil and adulterous generation seeks for a sign ... given to it

Jesus is speaking to the Jews of his generation. Alternate translation: "You are an evil and adulterous generation who demands signs from me ... given to you"

adulterous generation

Here "adulterous" is a metaphor for people who are not faithful to God. Alternate translation: "unfaithful generation" or "godless generation"

no sign will be given to it except the sign of Jonah

This double negative emphasizes that the sign of Jonah is the only sign that will be given. Alternate translation: "The only sign that will be given to it is the sign of Jonah"

no sign will be given to it

This can be stated in active form. Alternate translation: "God will not give it a sign"

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah"

Matthew 12:40

three days and three nights

This means complete 24-hour periods. Alternate translation: "three complete days"

the Son of Man

Jesus is speaking about himself.

in the heart of the earth

This means inside a physical grave.

Matthew 12:41

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

The men of Nineveh

"The citizens of Nineveh"

at the judgment

"on judgment day" or "when God judges people"

this generation of people

This refers to the Jews living during the time Jesus was preaching.

and will condemn it

Possible meanings are 1) "condemn" here represents accusing. Alternate translation: "and will accuse this generation of people" or 2) God will condemn this generation of people because they did not repent as the people of Nineveh had. Alternate translation: "and God will condemn this generation"

and see

"and look." This emphasizes what Jesus says next.

someone greater

"someone more important"

someone

Jesus is speaking about himself.

than Jonah is here

You can make explicit the implicit meaning of Jesus's statement. Alternate translation: "than Jonah is here, yet you still have not repented, which is why God will condemn you"

Matthew 12:42

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

Queen of the South

This refers to the Queen of Sheba. Sheba was a land south of Israel.

will rise up at the judgment

"will stand up at the judgment"

at the judgment

"on judgment day" or "when God judges people." See how you translated this in Matthew 12:41.

this generation

This refers to the Jews living during the time Jesus was preaching.

and condemn them

See how you translated a similar statement in [Matthew 12:41]

She came from the ends of the earth

Here "ends of the earth" is an idiom that means "far away." Alternate translation: "She came from very far away"

She came from the ends of the earth to hear the wisdom of Solomon

This statement explains why the Queen of the South will condemn the people of Jesus's generation. Alternate translation: "For she came"

and see

"and look." This adds emphasis to what Jesus says next.

someone greater

"someone more important"

someone

Jesus is speaking about himself.

than Solomon is here

You can make explicit the implicit meaning of Jesus's statement. Alternate translation: "than Solomon is here, yet you do not listen. That is why God will condemn you"

Matthew 12:43**Connecting Statement:**

Jesus continues to rebuke the scribes and Pharisees. He begins to tell a parable.

waterless places

"dry places" or "places where no people live"

does not find it

Here "it" refers to rest.

Matthew 12:44

Then it says, 'I will return to my house from which I came.'

This can be translated as a statement rather than a quotation. Alternate translation: "So, the unclean spirit decides to return to the house from which it came."

to my house from which I came

This is a metaphor for the person in whom the unclean spirit was living. Alternate translation: "to the place I left"

it finds the house empty

Again, "house" is a metaphor for the person in whom the unclean spirit was living. Here, "empty" suggests that no one is living in the house. There is no other spirit living in the person.

it had been swept clean and put in order.

This can be stated in active form. Alternate translation: "someone had swept the house clean

and has put everything in the house where it belongs"

Matthew 12:45**Connecting Statement:**

Jesus finishes the parable that he began with the words "When an unclean spirit" in verse 43.

It will be just like that with this evil generation

This means that if the people of Jesus's generation do not believe him and become his disciples, they will be in a worse situation than they were before he came.

Matthew 12:46**General Information:**

The arrival of Jesus's mother and brothers becomes an opportunity for him to describe his spiritual family.

behold

The word "behold" alerts us to a new people in the story. Your language may have a way of doing this.

his mother

This is Mary, Jesus's human mother.

his brothers

These are probably other children born to Mary, but it is possible that the word "brothers" here refers to Jesus's cousins.

seeking to speak

"wanting to speak"

Matthew 12:47

Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

This can be translated as an indirect quotation. Alternate translation: "Someone told Jesus that his mother and brothers were outside and wanted to speak to him."

Matthew 12:48**Connecting Statement:**

This is the end of the part of the story that began in Matthew 12:1, where Matthew tells of growing opposition to Jesus's ministry.

who told him

The details of the message the person told Jesus are understood and not repeated here. Alternate translation: "who told him that his mother and brothers wanted to speak to him"

Who is my mother and who are my brothers?

Jesus uses these questions to teach the people. Alternate translation: "I will tell you who are really my mother and brothers"

Matthew 12:49

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

here are my mother and my brothers

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.

Matthew 12:50

whoever does

"anyone who does"

Father

This is an important title for God.

that person is my brother, and sister, and mother

This is a metaphor meaning that those who obey God belong to Jesus's spiritual family. This is more important than belonging to his physical family.

ULB Translation Questions

Matthew 12:2

What were Jesus' disciples doing that the Pharisees complained about to him?

The Pharisees complained that Jesus' disciples were plucking heads of grain and eating them, which they believed was unlawful to do on the Sabbath.

Matthew 12:19

In Isaiah's prophecy about Jesus, what would Jesus not do?

Jesus would not strive, cry aloud, break a bruised reed, or quench smoking flax.

Matthew 12:6

Who did Jesus say was greater than the temple?

Jesus said that he was greater than the temple.

Matthew 12:20

In Isaiah's prophecy about Jesus, what would Jesus not do?

Jesus would not strive, cry aloud, break a bruised reed, or quench smoking flax.

Matthew 12:8

What authority does the Son of Man, Jesus, have?

The Son of Man, Jesus, is Lord of the Sabbath.

Matthew 12:26

How did Jesus respond to the accusation that he cast out demons by Beelzebub?

Jesus said that if Satan drives out Satan, then how will Satan's kingdom stand?

Matthew 12:10

What question did the Pharisees ask Jesus in the synagogue in front of the man with the dried up hand?

The Pharisees asked Jesus, "Is it lawful to heal on the Sabbath?"

Matthew 12:28

What did Jesus say was happening if he was driving out demons by the Spirit of God?

Jesus said that the kingdom of God had come upon them if he was driving out demons by the Spirit of God.

Matthew 12:12

What did Jesus say it was lawful to do on the Sabbath?

Jesus said it was lawful to do good on the Sabbath.

Matthew 12:31

Which sin did Jesus say will not be forgiven?

Jesus said that blasphemy against the Spirit will not be forgiven.

Matthew 12:14

When the Pharisees saw Jesus heal the man with the dried up hand, what did they do?

The Pharisees went out and plotted against him and were seeking how they might destroy him.

Matthew 12:33

By what is a tree known?

A tree is known by its fruit.

Matthew 12:18

In Isaiah's prophecy about Jesus, who would hear God's judgment and have confidence in Jesus?

The Gentiles would hear God's judgment and have confidence in Jesus.

Matthew 12:37

By what did Jesus say the Pharisees would be justified and condemned?

Jesus said that the Pharisees would be justified and condemned by their words.

Matthew 12:39

What sign did Jesus say he would give his generation?

Jesus said he would give his generation the sign of Jonah, being in the heart of the earth three days and three nights.

Matthew 12:40

What sign did Jesus say he would give his generation?

Jesus said he would give his generation the sign of Jonah, being in the heart of the earth three days and three nights.

Matthew 12:41

Who did Jesus say was greater than Jonah?

Jesus said that he was greater than Jonah.

Why will the men of Nineveh condemn the people of Jesus' generation?

The men of Nineveh will condemn Jesus' generation because they listened to God's word through Jonah, but Jesus' generation did not even listen to the Son of Man who is greater than Jonah.

Matthew 12:42

Who did Jesus say was greater than Solomon?

Jesus said that he was greater than Solomon.

Matthew 12:43

How will Jesus' generation be like a man who has an unclean spirit go away from him?

Jesus' generation will be like a man who has an unclean spirit go away from him, because the

unclean spirit returns with seven other spirits and the final condition of the man becomes worse than the first.

Matthew 12:44

How will Jesus' generation be like a man who has an unclean spirit go away from him?

Jesus' generation will be like a man who has an unclean spirit go away from him, because the unclean spirit returns with seven other spirits and the final condition of the man becomes worse than the first.

Matthew 12:45

How will Jesus' generation be like a man who has an unclean spirit go away from him?

Jesus' generation will be like a man who has an unclean spirit go away from him, because the unclean spirit returns with seven other spirits and the final condition of the man becomes worse than the first.

Matthew 12:48

Who did Jesus say are his brother, sister, and mother?

Jesus said that those who do the will of the Father are his brother, sister, and mother.

Matthew 12:49

Who did Jesus say are his brother, sister, and mother?

Jesus said that those who do the will of the Father are his brother, sister, and mother.

Matthew 12:50

Who did Jesus say are his brother, sister, and mother?

Jesus said that those who do the will of the Father are his brother, sister, and mother.

Chapter 13

¹ On that day Jesus went out of the house and sat beside the sea. ² A very large crowd gathered around him, so he got into a boat and sat in it while the whole crowd stood on the beach. ³ Then Jesus said many things to them in parables. He said, "Behold, a farmer went out to sow seed. ⁴ As he sowed, some seeds fell beside the road, and the birds came and devoured them. ⁵ Other seeds fell on rocky ground, where they did not have much soil. Immediately they sprang up because the soil had no depth. ⁶ But when the sun had risen, they were scorched because they had no root, and they withered away. ⁷ Other seeds fell among the thorn plants. The thorn plants grew up and choked them. ⁸ Other seeds fell on good soil and produced a crop, some one hundred times as much, some sixty, and some thirty. ⁹ He who has ears, let him hear."

¹⁰ The disciples came and said to Jesus, "Why do you talk to the crowd in parables?"

¹¹ Jesus answered and said to them, "You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given. ¹² For whoever has will be given more, and he will have an abundance. But whoever does not have, even what he has will be taken away from him. ¹³ This is why I talk to them in parables:

Though they are seeing,
they do not see;
and though they are hearing,
they do not hear, or understand.

¹⁴ To them the prophecy of Isaiah is fulfilled, that which says,

'Listening, you will hear, but you will never understand;
seeing, you will see, but you will never know.

¹⁵ For the heart of this people has become dull,
and with their ears they hardly hear,
and they have shut their eyes.

Otherwise they might see with their eyes,
and hear with their ears,
and understand with their heart and turn again,

and I would heal them.'" ¹⁶ But blessed are your eyes, for they see; and your ears, for they hear. ¹⁷ Truly I say to you that many prophets and righteous men desired to see the things that you see and did not see them. They desired to hear the things that you hear and did not hear them. ¹⁸ Listen then to the parable of the farmer who sowed his seed. ¹⁹ When anyone hears the word of the kingdom but does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed that was sown beside the road. ²⁰ What was sown on rocky ground is the person who hears the word and immediately receives it with joy, ²¹ yet he has no root in himself and he endures for a while. When tribulation or persecution arises because of the word, he quickly falls away. ²² What was sown among the thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. ²³ The seed that was sown on the good soil, this is the person who hears the word and understands it. He bears fruit and produces a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted."

²⁴ Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. ²⁵ But while people slept, his enemy came and also sowed weeds among the wheat and then went away. ²⁶ When the blades sprouted and then produced their crop, then the weeds appeared also. ²⁷ The servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How does it now have weeds?'

²⁸ "He said to them, 'An enemy has done this.'

"The servants said to him, 'So do you want us to go and pull them out?'

²⁹ "The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them. ³⁰ Let both grow together until the harvest. At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn.'"

³¹ Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. ³² This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the sky come and nest in its branches." ³³ Jesus then told them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen."

³⁴ All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. ³⁵ This was in order that what had been said through the prophet might be fulfilled, when he said,

"I will open my mouth in parables.

I will say things that were hidden from the foundation of the world."

³⁶ Then Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds of the field."

³⁷ Jesus answered and said, "He who sows the good seed is the Son of Man. ³⁸ The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, ³⁹ and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. ⁴⁰ Therefore, as the weeds are gathered up and consumed by fire, so will it be at the end of the age. ⁴¹ The Son of Man will send out his angels, and they will gather out of his kingdom all stumbling blocks and those who commit lawlessness. ⁴² They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. ⁴³ Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him hear.

⁴⁴ "The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. ⁴⁵ Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. ⁴⁶ When he found one very valuable pearl, he went and sold everything that he possessed and bought it.

⁴⁷ "Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered all kinds of fish. ⁴⁸ When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good ones into containers, but the bad ones they threw away. ⁴⁹ It will be this way at the end of the age. The angels will come and separate the wicked from among the righteous. ⁵⁰ They will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

⁵¹ "Have you understood all these things?"

The disciples said to him, "Yes."

⁵² Then Jesus said to them, "Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure." ⁵³ Then it came about that when Jesus had finished these parables, he departed from that place.

⁵⁴ Then Jesus entered his own region and taught the people in their synagogue. The result was that they were astonished and said, "Where does this man get his wisdom and these miraculous powers from? ⁵⁵ Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? ⁵⁶ Are not all his sisters with us? Where did he get all these things?" ⁵⁷ They were offended by him.

But Jesus said to them, "A prophet is not without honor except in his own country and in his own family."

⁵⁸ He did not do many miracles there because of their unbelief.

Matthew 13 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:14-15, which is from the Old Testament.

This chapter begins a new section. It contains some of Jesus's parables about the kingdom of heaven.

Important figures of speech in this chapter

Metonymy

Jesus often says the word "heaven" when he wants his hearers to think of God, who lives in heaven ([Matthew 13:11](#)).

Implicit information

Speakers usually do not say things that they think their hearers already understand. When Matthew wrote that Jesus "sat beside the sea"

Metaphor

Speakers often use words for things that can be touched to speak of things that cannot be touched. Jesus spoke of a bird eating a seed to describe how Satan kept people from understanding Jesus's message ([Matthew 13:19](#)).

Other possible translation difficulties in this chapter

Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. For example, "they were scorched"

Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth ([Matthew 13:11-13](#)).

Matthew 13

13:1-9

Why did Jesus get into the boat?

[13:2]

Jesus got into a boat near the beach. He did this so that people could hear him.

What was a parable?

[13:3]

See: [Parable](#)

Why did Matthew write about sowing seeds?

[13:4]

In this passage, Matthew wrote about sowing seeds. This was a parable. He wrote about the different types of people. Jesus explained the meaning of this parable later in this chapter.

See: Matthew 13:3-9; Luke 8:5-8

See: [Parable](#); [Parable](#)

What was a thorny plant?

[13:7]

A thorny plant was a type of weed. Weeds are bad plants. They harm the good plants. These plants grew in places where people did not want them to grow. Farmers wanted to stop these plants from growing because they harmed the good plants that they wanted to grow.

Why did Jesus say, “he who has ears to hear, let him hear”?

[13:9]

When Jesus said “he who has ears to hear, let him hear,” he wanted someone to really listen to what he said because they needed to hear it.

13:10-23

Who was given the mystery of the kingdom of heaven?

[13:11]

Jesus spoke about the mystery of the kingdom of God. Jesus was speaking to the disciples. However, scholars think all Christians can know about the mysteries of the kingdom of heaven.

See: [Kingdom of God](#); [Kingdom of God](#)

What was meant by the words, “seeing, they do not see”?

[13:13]

The words, “seeing, they do not see” meant that while a person could see, they did not understand the meaning of what was seen. Jesus also said that there were people who, “hearing, but they do not hear.” People heard Jesus’ words, but they did not understand what they were hearing.

How was Isaiah’s prophecy fulfilled?

[13:14]

Jesus said that one of Isaiah’s prophecies was fulfilled (see: Isaiah 6:9-10). Isaiah spoke about a time when some people would not understand the things God taught, but other people would understand the things God taught and they would repent.

See: [Repent \(Repentance\)](#) ; [Fulfill \(Fulfillment\)](#); [Repent \(Repentance\)](#)

What did Jesus mean when he spoke about someone’s heart becoming dull?

[13:15]

When Jesus spoke about a person with a “dull”(παχύς/ῥω/g3975) heart, he meant that person was very slow to understand things about God.

See: [Heart \(Metaphor\)](#)

Why did many prophets and righteous men want to see the things these people now saw?

[13:17]

Jesus said that many prophets and righteous men wanted to see the things these people now saw. That is, they wanted to see Jesus the messiah. However, they did not live at the same time that Jesus lived. Jesus wanted them to know that they were blessed to be able to see the messiah.

See: [Bless \(Blessing\)](#); [Righteous \(Righteousness\)](#); [Messiah \(Christ\)](#); [Bless \(Blessing\)](#)

Why did Jesus tell the people to listen to the parable of the farmer?

[13:18]

Jesus told the people to listen to the parable of the farmer because he was about to explain the meaning of this parable.

See: [Parable](#)

What was the word?

[13:19]

Jesus explained the parable about sowing seeds. This was a metaphor. The seeds cast by the sower was the word of God. That is, the things about which Jesus taught. Some scholars think Jesus spoke about the gospel. Fewer scholars think Jesus spoke about the kingdom of God.

See: [Kingdom of God](#); [Sow \(Plant\)](#); [Metaphor](#); [Word of God](#); [Gospel](#); [Kingdom of God](#)

How were people like seeds sown beside the road?

[13:19]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. The road was a place where seeds could not grow. Some scholars think that Jesus spoke about peoples' hearts that were hard, like a road. These people say they were Christians, but they did not do things that honored God. Therefore, they were not at peace with God. Other scholars think that Jesus spoke about people who were not Christians. These people did not believe in the things Jesus taught. They did not believe in Jesus.

See: [Heart \(Metaphor\)](#); [Gospel](#); [Satan \(The Devil\)](#); [Heart \(Metaphor\)](#)

How were people like seeds sown on rocky ground?

[13:20]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. On the rocky ground, the seed could begin to grow. But there was not enough dirt for it to grow very much, so it died. Some scholars think that Jesus spoke about Christians. These people believed in Jesus, but they rejected Jesus when they were persecuted. Therefore, they were not at peace with God. Other scholars think that Jesus spoke about people who were not Christians. These people said they were Christians, but rejected Jesus when they were persecuted. Therefore, they were not Christians.

See: [Gospel](#); [Persecute \(Persecution\)](#) ; [Gospel](#)

How were people like seeds sown with the thorns?

[13:22]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. Thorn plants were bad plants. The thorn plants killed the good plants. Some scholars think Jesus spoke about Christians who believed in Jesus, but they made other things more important than Jesus in their life. They did not honor God as much as they should have honored him. Other scholars think Jesus spoke about people who were not Christians. They said they were Christians, but they cared more for the things they owned than they cared for Jesus. They were not Christians.

Advice to translators: Here, "thorns" is a type of plant that grows among other plants and kills them. It is also not good to be used for anything.

See: [Gospel](#); [Metaphor](#); [Gospel](#)

How were people like seeds sown on good soil?

[13:23]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. People whose hearts were like “good soil” obeyed God and did things that honored God. They produced fruit when they did this. That is, they did not live in the way they used to live. They helped others to believe in Jesus and did the things that honored Jesus.

See: [Metaphor](#); [Metaphor](#)

How did someone bear fruit?

[13:23]

See: [Fruit \(Metaphor\)](#)

13:24-30

How was the kingdom of heaven like a man who sowed good seeds in his field?

[13:24]

Jesus told the people another parable. He compared the kingdom of heaven to a man who sowed good seeds in his field. After this man did this, his enemies sowed weeds in his field. If weeds and wheat grew in the same field, the farmer would have to wait until both the weeds and the wheat were grown before he could remove the weeds. Jesus wanted people to know that there will be people in the world who believe in Jesus and do things that honor God. They are like the wheat in the parable. However, God has an enemy, Satan. Satan fights against God. Jesus wanted people to know that there will also be evil people in the world who reject God. They must remain in the world until a day when God judges everyone and separates the Christians from non-Christians. At this time, God will punish the non-Christians. When Jesus spoke about the harvest, he was speaking about the day of judgment.

See: [Day of Judgment](#); [Kingdom of God](#); [Satan \(The Devil\)](#); [Harvest](#); [Day of Judgment](#);

13:31-36

How was the kingdom of heaven like a mustard seed?

[13:31]

Jesus said the kingdom of heaven was like a mustard seed. This was a metaphor. The mustard seed was very small seed. It was about 1 millimeter in size. A mustard tree was very large. Jesus wanted to say that the kingdom of God began very small, but will become very great.

See: [Metaphor](#); [Metaphor](#)

Why did Jesus tell the parable of yeast?

[13:33]

Jesus told the parable of yeast to say that God will reign over the whole world. When a woman mixed a small amount of yeast with a big amount of flour, the flour raised. In the same way, some scholars think God’s rule over a few people would spread throughout the whole world. Other scholars think Jesus was speaking about his rule over Jerusalem.

See: [Parable](#); [Parable](#)

Where did a prophet say these words?

[13:35]

See: Psalm 78:2

13:37-43

Who is the Son of Man?

[13:37]

Jesus is the Son of Man.

See: [Son of Man](#)

Who is the devil?

[13:39]

The devil is Satan.

See: [Satan \(The Devil\)](#)

What is the end of the age?

[13:40]

The end of the age is the day of the lord.

See: [Day of Judgment](#); [Day of Judgment](#)

Why did Jesus talk about fire?

[13:42]

In the Bible, when someone is punished, they are often talked about as being burned with fire.

See: [Hell](#); [Punish \(Punishment\)](#); [Hell](#)

What is an angel?

[13:41]

See: [Angel](#)

What were “all the things that cause sin and those who commit iniquity”?

[13:41]

When Jesus talked about “all the things that cause sin and those who commit lawlessness”, he was talking about all kinds of temptations and people that cause other people to sin. These people who cause others to sin were people who rejected God. They caused other people to do things that do not honor God. They also lived as if there was no God.

Why did Jesus talk about weeping and the grinding of teeth?

[13:42]

Jesus said that people who were being punished would cry loudly and grind their teeth. Because they were punished, they would have much pain. They would cry because of the pain.

See: [Punish \(Punishment\)](#)

How do righteous people shine like the sun?

[13:43]

Jesus said that the righteous people will shine like the sun. This is a metaphor. Some scholars think Christians will share in the glory and honor of Jesus.

See: [Glory \(Glorify\)](#); [Metaphor](#); [Glory \(Glorify\)](#)

Why did Jesus say, “he who has ears to hear, let him hear”?

[13:43]

When Jesus said “he who has ears to hear, let him hear,” he wanted someone to really listen to what he said because they needed to hear it.

13:44-53

How was the kingdom of heaven like a treasure hidden in a field?

[13:44]

Jesus said the kingdom of heaven was like a treasure hidden in a field. This was a parable. He wanted people to know that they should do anything they can to be part of Jesus’ kingdom. When someone learns about Jesus, they should be willing to give up everything they have to serve Jesus.

See: [Parable](#); [Parable](#)

How was the kingdom of heaven like a man who looked for valuable pearls?

[13:45]

Jesus said that the kingdom of heaven was like a man who looked for valuable pearls. This was a parable. He wanted people to know that they should do anything they can to be of Jesus’ kingdom. When someone learns about Jesus, they should be willing to give up everything they have to serve Jesus.

See: [Parable](#); [Parable](#)

How was the kingdom of heaven like a net cast into the sea?

[13:47]

Jesus said that the kingdom of heaven was like a fishing net cast into the sea. This was a parable. Jesus wanted people to know that there will also be evil people in the world who reject God. However, God will judge everyone and will separate the Christians from non-Christians. At this time, God will punish the non-Christians. When Jesus spoke about separating the fish and the end of the age, he was speaking about the day of judgment.

Jesus said the angels would do this. He wanted people to know that the angels will serve God at this time. They will help God when he judges people.

See: [Judge \(Judgment\)](#); [Kingdom of God](#); [Day of Judgment](#); [Angel](#); [Punish \(Punishment\)](#); [Judge \(Judgment\)](#)

Why did Jesus talk about weeping and the grinding of teeth?

[13:50]

Jesus said that people who were being punished would cry and grind their teeth. Because they were punished, they would have much pain. They would cry because of the pain.

See: [Punish \(Punishment\)](#)

Why did Jesus speak about certain scribes?

[13:52]

Jesus spoke about certain scribes. Some scribes heard about Jesus and his kingdom and believed in Jesus. They then understood the things the Old Testament prophets spoke about regarding the kingdom and the Messiah. They also understood the things Jesus taught about the kingdom and the messiah.

See: [Messiah \(Christ\)](#); [Kingdom of God](#); [Messiah \(Christ\)](#)

13:54-58

Where was Jesus' own region?

[13:54]

Jesus left Capernaum and returned to his own region. That is, he returned to the area near Nazareth.

See Map: Capernaum; Nazareth

What was a synagogue?

[13:54]

See: [Synagogue](#)

Why did the people wonder who taught Jesus?

[13:54]

In ancient Israel, many teachers learned from other teachers. They then taught the same things their teachers taught. This is why they wanted to know who taught Jesus. He did not teach the same things any other teacher taught.

Why did the people ask who gave Jesus the power to do miracles?

[13:54]

The people asked who gave Jesus the power to do miracles. They did not think God gave Jesus the power to do these miracles. They thought Satan gave him the power (see: Mark 3:22).

See: [Satan \(The Devil\)](#); [Satan \(The Devil\)](#)

Did Jesus have brothers and sisters?

[13:55, 13:56]

These people were talking about Jesus' brothers and sisters. Some scholars think that Mary and Joseph had other children after Jesus was born. Fewer scholars think that Mary and Joseph did not have any more children after Jesus. They think these were cousins of Jesus.

What did Matthew mean when he said the people were offended by Jesus?

[13:57]

When Matthew said that the people were offended, he meant that the people rejected Jesus. They did not believe he was sent from God and their messiah.

See: [Messiah \(Christ\)](#)

How was a prophet honored?

[13:57]

Jesus said that people honored a prophet, except in his hometown. To honor a prophet was to show him great respect, and to listen closely to the things he spoke, because a prophet spoke the truth from God. Jesus was a prophet. Perhaps he was also thinking about how Israel would reject him as their messiah.

See: [Messiah \(Christ\)](#); [Messiah \(Christ\)](#)

Why did Jesus not do many miracles in Nazareth?

[13:58]

Jesus did miracles so that people would know that God sent him. However, the people in Nazareth did not think God sent Jesus to be the messiah. They would not believe he was the messiah even if Jesus did many miracles. Therefore, Jesus did not do many miracles in Nazareth.

See: [Messiah \(Christ\)](#); [Messiah \(Christ\)](#)

See Map: Nazareth

Matthew 13:1

General Information:

This is the beginning of a new part of the story where Jesus begins to teach the crowds, using parables, about the kingdom of heaven.

On that day

These events happened on the same day as those in the previous chapter.

out of the house

It is not mentioned at whose house Jesus was staying.

sat beside the sea

It is implied that he sat down to teach the people.

Matthew 13:2

so he got into a boat

It is implied that Jesus got into a boat because it would make it easier to teach the people.

a boat

This was probably an open, wooden fishing boat with a sail.

Matthew 13:3

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who sows seeds.

Jesus said many things to them in parables

"Jesus told them many things in parables"

to them

"to the people in the crowd"

Behold

"Look" or "Listen." This word calls attention to what is to be said next. Alternate translation: "Pay attention to what I am about to tell you"

a farmer went out to sow seed

"a farmer went out to scatter seeds in a field"

Matthew 13:4

As he sowed

"As the farmer scattered the seed"

beside the road

This refers to a "path" next to the field. The ground there would have been hard from people walking on it.

devoured them

"ate all the seeds"

Matthew 13:5

rocky ground

This is ground full of rocks with just a thin layer of soil on top of the rocks.

Immediately they sprang up

"The seeds quickly sprouted and grew"

Matthew 13:6

they were scorched

This can be stated in active form. Alternate translation: "the sun scorched the plants, and they became too hot"

they withered away

"the plants became dry and died"

Matthew 13:7

fell among the thorn plants

"fell where plants with thorns grew"

choked them

"choked the new sprouts." Use your word for the way weeds prevent other plants from growing well.

Matthew 13:8

produced a crop

"grew more seeds" or "gave fruit"

some one hundred times as much, some sixty, and some thirty

The words "seeds," "produced," and "crop" are understood from the previous phrase. These can be expressed clearly. Alternate translation: "some seeds produced one hundred times as much crop, some seeds produced sixty times as much crop, and some seeds produced thirty times as much crop"

one hundred ... sixty ... thirty

"100 ... 60 ... 30"

Matthew 13:9

Connecting Statement:

Jesus finishes telling a parable about a person who sows seeds.

He who has ears, let him hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has ears" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Matthew 11:15]

He who ... let him

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated a similar phrase in [Matthew 11:15]

Matthew 13:10

General Information:

This page has intentionally been left blank.

Matthew 13:11

General Information:

Jesus explains to his disciples why he teaches with parables.

You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given

This can be translated with the active form and with implied information expressed clearly. Alternate translation: "God has given you the privilege of understanding mysteries of the kingdom of heaven, but God has not given it to these people" or "God has made you able to understand mysteries of the kingdom of heaven, but he has not enabled these people to understand"

You have been given the privilege

The word "You" is plural here and refers to the disciples.

mysteries of the kingdom of heaven

Here "kingdom of heaven" refers to God's rule. The phrase "kingdom of heaven" occurs only in the book of Matthew. If possible, try to keep it in your translation. Alternate translation: "the secrets about our God in heaven and his rule"

Matthew 13:12

has will be given more

This can be translated in active form. Alternate translation: "has understanding, God will give him more understanding"

whoever does not have

"whoever does not have understanding" or "whoever does not receive what I teach"

even what he has will be taken away from him

This can be stated in active form. Alternate translation: "God will take away even what he has"

Matthew 13:13

Connecting Statement:

Jesus continues to explain to his disciples why he teaches in parables.

to them ... they

All occurrences of "them" and "they" refer to the people in the crowd.

Though they are seeing, they do not see; and though they are hearing, they do not hear, or understand.

Jesus uses this parallelism to tell and emphasize to the disciples that the crowd refuses to understand God's truth.

Though they are seeing

These words could refer to 1) them seeing what Jesus does. Alternate translation: "Though they see what I do" or 2) their ability to see with their eyes. Alternate translation: "Though they are able to see"

they do not see

Here "see" represents understanding. Alternate translation: "they do not understand"

though they are hearing

These words could refer to 1) them hearing what Jesus teaches. Alternate translation: "Though they hear what I say" or 2) their ability to hear with their ears. Alternate translation: "Though they are able to hear"

they do not hear

Here "hear" represents listening well. Alternate translation: "they do not listen well" or "they do not pay attention"

Matthew 13:14

General Information:

Here Jesus quotes the prophet Isaiah to show that the people's failure to understand Jesus's teaching is a fulfillment of prophecy.

To them the prophecy of Isaiah is fulfilled, that which says

This can be stated in active form. Alternate translation: "They are fulfilling what God said long ago through the prophet Isaiah"

Listening, you will hear, but you will never understand; seeing, you will see, but you will never know

This begins a quote from the prophet Isaiah about the unbelieving people of Isaiah's day. Jesus uses this quote to describe the very crowd that was listening to him. These statements are again parallel and emphasize that the people refused to understand God's truth.

Listening, you will hear, but you will never understand
 "You will hear things, but you will not understand them." You can make explicit what the people will hear. Alternate translation: "You will hear what God says through the prophets, but you will not understand its true meaning"

seeing, you will see, but you will never know
 You can make explicit what the people will see. Alternate translation: "you will see what God does through the prophets, but you will not understand it"

Matthew 13:15

Connecting Statement:
 Jesus finishes quoting the prophet Isaiah.

For the heart of this people ... I would heal them
 God describes the people of Israel as if they had physical diseases that cause them to be unable to learn, to see, and to hear. God wants them to come to him so he will heal them. This is all a metaphor describing the people's spiritual condition. It means the people are stubborn and refuse to receive and understand God's truth. If they would, then they would repent and God would forgive them and welcome them back as his people. If the meaning is clear, keep the metaphor in your translation.

the heart of this people has become dull
 Here "heart" refers to the mind. Alternate translation: "these people's minds are slow to learn" or "these people can no longer learn"

with their ears they hardly hear
 They are not physically deaf. Here "hardly hear" means they refuse to listen and learn God's truth. Alternate translation: "they refuse to use their ears to listen"

they have shut their eyes
 This means they refuse to understand, not that they have literally closed their eyes. Alternate translation: "they refuse to use their eyes to see"

understand with their heart
 The word "heart" here is a metonym for people's innermost being. You may need to use the word in your language for the source of people's thinking and feelings. Alternate translation: "understand with their minds"

turn again
 "turn back to me" or "repent"

I would heal them
 "have me heal them." This means God would heal them spiritually by forgiving their sins and receiving them again as his people. Alternate translation: "have me receive them again"

Matthew 13:16

Connecting Statement:
 Jesus finishes explaining to his disciples why he teaches with parables.

But blessed are your eyes, for they see; and your ears, for they hear
 Both of these statements mean the same thing. Jesus is emphasizing that they have pleased God because they have believed what Jesus has said and done.

But blessed are your eyes, for they see
 Here "eyes" refers to the whole person. Alternate translation: "You are blessed because your eyes are able to see"

your ... you
 All occurrences of these words are plural and refer to the disciples.

your ears, for they hear
 Here "ears" refer to the whole person. You can also make clear the understood information. Alternate translation: "blessed are your ears, for they hear" "you are blessed because your ears are able to hear"

Matthew 13:17

Truly I say to you
 "I tell you the truth." This adds emphasis to what Jesus says next.

you
 All occurrences of this word are plural and refer to the disciples.

the things that you see
 You can make explicit what they have seen. Alternate translation: "the things you have seen me do"

the things that you hear
 You can make explicit what they have heard. Alternate translation: "the things you have heard me say"

Matthew 13:18

Connecting Statement:
 Here Jesus begins to explain to his disciples the parable about a person who sows seeds, which he began in Matthew 13:3.

Matthew 13:19

the word of the kingdom
 "the message about God's rule as king"

the evil one comes and snatches away what has been sown in his heart

Jesus speaks of Satan causing the person to forget what he has heard as if Satan were a bird snatching the seed from the ground. Alternate translation: "The evil one causes him to forget the message that he has heard just as a bird snatches away seed from the ground"

the evil one

This refers to Satan.

snatches away

Try to use a word that means to grab something away from someone who is the rightful owner.

what has been sown in his heart

This can be translated in active form: Alternate translation: "the message that God sowed in his heart" or "the message that he heard"

in his heart

Here "heart" refers to the mind of the hearer.

This is the seed that was sown beside the road

"This is the meaning of the seed that was sown beside the road" or "The road where seed was sown represents this person"

beside the road

See how you translated this in Matthew 13:4.

Matthew 13:20

Connecting Statement:

Jesus continues to explain to his disciples the parable about a person who sows seeds.

What was sown on rocky ground

The phrase "what was sown" refers to seed that fell. Alternate translation: "The seed that fell on rocky ground"

What was sown on rocky ground is

"The rocky ground where seed was sown represents" or "The rocky ground where seed fell represents"

the person who hears the word

In the parable, the seed represents the word.

the word

This represents God's message. Alternate translation: "the message" or "God's teaching"

receives it with joy

Believing the word is spoken of as receiving it. Alternate translation: "joyfully believes it"

Matthew 13:21

yet he has no root in himself and he endures for a while

"yet he has shallow roots and only lasts for a little while." The root represents what makes a person continue to believe God's message. Alternate translation: "But like a plant that does not grow deep roots, he only endures for a little while"

he quickly falls away

Here "falls away" means stops believing. Alternate translation: "immediately he falls away" or "he quickly stops believing the message"

Matthew 13:22

Connecting Statement:

Jesus continues to explain to his disciples the parable about a person who sows seeds.

What was sown

This refers to seed that was sown or that fell. Alternate translation: "The seed that was sown" or "The seed that fell"

What was sown among the thorn plants

"The ground with the thorn plants where seed was sown"

this is the person

"this represents the person"

the word

"the message" or "God's teaching"

the cares of the world and the deceitfulness of riches choke the word

Jesus speaks about the cares of the world and the deceitfulness of riches distracting a person from obeying God's word as if they were weeds that could wind around a plant and keep it from growing. Alternate translation: "as weeds prevent good plants from growing, the cares of the world and the deceitfulness of riches keep this person from listening to God's word"

cares of the world

"the things in this world that people worry about"

the deceitfulness of riches

Jesus describes "riches" as if it were a person who could deceive someone. This means people think having more money will make them happy, but it will not. Alternate translation: "the love of money"

he becomes unfruitful

The person is spoken of as if he were a plant. Being unfruitful represents being unproductive. Alternate translation: "he becomes unproductive" or "he does not do what God wants"

Matthew 13:23

The seed that was sown on the good soil

You may have to consider "the seed" as a metonym for the soil on which the seed was sown. Alternate translation: "The good soil where seeds were sown"

He bears fruit and produces a crop

The person is spoken of as if he were a plant. Alternate translation: "Like a healthy plant that bears a crop of fruit, he is productive"

a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted

See how you translated similar phrases in [Matthew 13:8]

a hundred ... sixty ... thirty
100 ... 60 ... 30

Matthew 13:24

Connecting Statement:

Here Jesus describes the kingdom of heaven by telling a parable about a field with both wheat and weeds growing in it.

Jesus presented another parable

This metaphor speaks of Jesus telling the people the parable as if he were putting a tangible object in front of them so they could examine it. Alternate translation: "Jesus told them another parable"

The kingdom of heaven is like a man

The translation should not equate the kingdom of heaven to a man, but rather the kingdom of heaven is like the situation described in the parable.

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. Alternate translation: "When our God in heaven shows himself to be king, it will be like"

good seed

"good food seeds" or "good grain seeds." The audience probably thought that Jesus was talking about wheat.

Matthew 13:25

his enemy came

"his enemy came to the field"

weeds

These weeds look like food plants when they are young, but their grain is poison. Alternate translation: "bad seed" or "weed seeds"

Matthew 13:26

When the blades sprouted

"When the wheat seeds sprouted" or "When the plants came up"

produced their crop

"produced grain" or "produced the wheat crop"

then the weeds appeared also

"then people could see there were weeds in the field also"

Matthew 13:27

Connecting Statement:

Jesus continues to tell a parable about a field with both wheat and weeds growing in it.

the landowner

This is the same person who sowed good seed in his field.

did you not sow good seed in your field?

The servants used a question to emphasize their surprise. Alternate translation: "you sowed good seed in your field!"

did you not sow

The landowner probably had his servants plant the seeds. Alternate translation: "did we not sow"

Matthew 13:28

He said to them

"The landowner said to the servants"

So do you want us

The word "us" refers to the servants.

Matthew 13:29

Connecting Statement:

Jesus concludes the parable about a field with both wheat and weeds growing in it.

The landowner said

"The landowner said to his servants"

Matthew 13:30

I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."

You can translate this as an indirect quote. Alternate translation: "I will tell the reapers to first gather up the weeds and tie them in bundles to burn them, and then gather the wheat into my barn."

barn

a farm building that can be used for storing grain

Matthew 13:31**Connecting Statement:**

Jesus describes the kingdom of heaven by telling a parable about a very small seed that grows into a very big plant.

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

mustard seed

a very small seed that grows into a large plant

Matthew 13:32**This seed is indeed the smallest of all seeds**

Mustard seeds were the smallest seeds known to the original hearers.

But when it has grown

"But when the plant has grown"

it is greater than

"it is larger than"

becomes a tree

A mustard plant can grow about 2 to 4 meters tall.

birds of the sky

"birds"

Matthew 13:33**Connecting Statement:**

Jesus describes the kingdom of heaven by telling a parable about the effect that yeast has on flour.

The kingdom of heaven is like yeast

The kingdom is not like the yeast, but the spread of the kingdom is like the spreading of the yeast.

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

three measures of flour

Say "a large amount of flour" or use a term that your culture uses for measuring large amounts of flour.

until all the dough had risen

The implied information is that the yeast and the three measures of flour were made into dough for baking.

Matthew 13:34**All these things Jesus said to the crowds in parables; and he said nothing to them without a parable**

Both sentences mean the same thing. They are combined to emphasize that Jesus taught the crowds only with parables.

All these things

This refers to what Jesus taught beginning at Matthew 13:1.

he said nothing to them without a parable

"he taught them nothing except by parables." The double negative can be expressed in a positive way. Alternate translation: "everything he taught them he said in parables"

Matthew 13:35**General Information:**

Here the author quotes from the Psalms to show that Jesus's teaching in parables fulfilled prophecy.

what had been said through the prophet might be fulfilled, when he said

This can be stated in active form. Alternate translation: "what God told one of the prophets to write long ago might come true"

when he said

"when the prophet said"

I will open my mouth

This is an idiom that means to speak. Alternate translation: "I will speak"

things that were hidden

This can be stated in active form. Alternate translation: "things that God has kept hidden"

from the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since the beginning of the world" or "since God created the world"

Matthew 13:36**Connecting Statement:**

Here the scene shifts to the house where Jesus and his disciples were staying. Jesus begins to explain to them the parable of the field that had both wheat and weeds, which he told beginning in Matthew 13:24.

went into the house

"went indoors" or "went into the house where he was staying"

Matthew 13:37

He who sows the good seed

"The one who sows the good seed" or "The sower of the good seed"

the Son of Man

Jesus is referring to himself.

Matthew 13:38

the sons of the kingdom

The idiom "sons of" refers to those who belong to or to have the same character as someone or something. Alternate translation: "the people who belong to the kingdom"

of the kingdom

Here "kingdom" refers to God the king. Alternate translation: "of God"

the sons of the evil one

The idiom "sons of" refers those who belong to or to have the same character as someone or something. Alternate translation: "the people who belong to the evil one"

Matthew 13:39

the enemy who sowed them

"the enemy who sowed the weeds"

Matthew 13:40

Connecting Statement:

Jesus finishes explaining to his disciples the parable of the field with both wheat and weeds.

Therefore, as the weeds are gathered up and consumed by fire

This can be translated in active form. Alternate translation: "Therefore, as people gather up weeds and burn them in the fire"

Matthew 13:41

The Son of Man will send out his angels

Here Jesus is speaking of himself. Alternate translation: "I, the Son of Man, will send out my angels"

all stumbling blocks

everything that causes people to sin

those who commit lawlessness

"those who are lawless" or "evil people"

Matthew 13:42

furnace of fire

This is a metaphor for the fires of hell. If the term "furnace" is not known, "oven" can be used. Alternate translation: "fiery furnace"

weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

Matthew 13:43

shine like the sun

If this simile is not understandable in your language, you can use: "be as easy to see as the sun."

Father

This is an important title for God.

He who has ears, let him hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has ears" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Matthew 11:15]

He who has ... let him hear

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated this in [Matthew 11:15]

Matthew 13:44

General Information:

In this parable, Jesus uses a simile to teach his disciples what the kingdom of heaven is like.

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who sold his possessions to purchase something of great value.

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

like a treasure hidden in a field

This can be stated in active form. Alternate translation: "a treasure that someone had hidden in a field"

treasure

a very valuable and precious thing or collection of things

hid it
"covered it up"

sells everything he possesses, and buys that field
The implied information is that the person buys the field to take possession of the hidden treasure.

Matthew 13:45

General Information:

In this parable, Jesus uses a simile to teach his disciples what the kingdom of heaven is like.

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who sold his possessions to purchase something of great value.

like a man who is a merchant looking for valuable pearls
The implied information is that the man was looking for valuable pearls that he could buy.

a merchant
a trader or wholesale dealer who often obtains merchandise from distant places

valuable pearls
A "pearl" is a smooth, hard, shiny, white or light-colored bead formed inside mollusks in the sea and highly prized as a gem or to make into valuable jewelry. Alternate translation: "fine pearls" or "beautiful pearls"

Matthew 13:46

General Information:

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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.

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"

ULB Translation Questions

Matthew 13:4

In Jesus' parable of the sower, what happened to the seed that fell on the wayside?
The seed that fell on the wayside was devoured by the birds.

Matthew 13:5

In Jesus' parable of the sower, what happened to the seed that fell on rocky ground?
The seed that fell on rocky ground immediately sprang up, but was scorched by the sun and withered away.

Matthew 13:6

In Jesus' parable of the sower, what happened to the seed that fell on rocky ground?
The seed that fell on rocky ground immediately sprang up, but was scorched by the sun and withered away.

Matthew 13:7

In Jesus' parable of the sower, what happened to the seed that fell among the thorn plants?
The seed that fell among the thorn plants was choked by the thorn plants.

Matthew 13:8

In Jesus' parable of the sower, what happened to the seed that fell on good soil?
The seed that fell on good soil produced grain, some one hundred times as much, some sixty, and some thirty.

Matthew 13:14

Isaiah's prophecy said that the people would hear and see, but not what?
Isaiah's prophecy said that the people would hear, but would not understand; they would see, but in no way perceive.

Matthew 13:15

What was wrong with the people who heard Jesus but did not understand?
The people who heard Jesus but did not understand had dull hearts, were heavy of hearing, and had closed their eyes.

Matthew 13:19

In the parable of the sower, what kind of person is the seed sown on the wayside?
The seed sown on the wayside is the person who hears the word of the kingdom but does not understand it, then the evil one comes and snatches away what has been sown in his heart.

Matthew 13:20

In the parable of the sower, what kind of person is the seed sown on the rocky ground?
The seed sown on the rocky ground is the person who hears the word and receives it with joy immediately, but stumbles immediately when persecution arises.

Matthew 13:21

In the parable of the sower, what kind of person is the seed sown on the rocky ground?
The seed sown on the rocky ground is the person who hears the word and receives it with joy immediately, but stumbles immediately when persecution arises.

Matthew 13:22

In the parable of the sower, what kind of person is the seed sown among the thorn plants?
The seed sown among the thorn plants is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word.

Matthew 13:23

In the parable of the sower, what kind of person is the seed sown on the good soil?
The seed sown on the good soil is the person who hears the word and understands it, and then produces fruit.

Matthew 13:28

In the parable of the weeds, who sowed the weeds in the field?

An enemy sowed the weeds in the field.

Matthew 13:30

What instructions did the landowner give the servants about the weeds and the wheat?

The landowner told the servants to let both grow together until the harvest, and then to gather the weeds to be burned, and the wheat into the barn.

Matthew 13:31

In Jesus' parable of the mustard seed, what happens to the tiny mustard seed?

The mustard seed becomes a tree greater than the garden plants so that the birds nest in its branches.

Matthew 13:32

In Jesus' parable of the mustard seed, what happens to the tiny mustard seed?

The mustard seed becomes a tree greater than the garden plants so that the birds nest in its branches.

Matthew 13:33

How did Jesus say the kingdom of heaven was like yeast?
Jesus said that the kingdom of heaven was like yeast which was mixed with three measures of flour until it rose.

Matthew 13:37

In the parable of the weeds, who sows the good seed, what is the field, who is the good seed, who are the weeds, and who sowed the weeds?

The sower of the good seed is the Son of Man, the field is the world, the good seed are the sons of the kingdom, the weeds are the sons of the evil one, and the sower of the weeds is the devil.

Matthew 13:38

In the parable of the weeds, who sows the good seed, what is the field, who is the good seed, who are the weeds, and who sowed the weeds?

The sower of the good seed is the Son of Man, the field is the world, the good seed are the sons of the kingdom, the weeds are the sons of the evil one, and the sower of the weeds is the devil.

Matthew 13:39

In the parable of the weeds, who sows the good seed, what is the field, who is the good seed, who are the weeds, and who sowed the weeds?

The sower of the good seed is the Son of Man, the field is the world, the good seed are the sons of the kingdom, the weeds are the sons of the evil one, and the sower of the weeds is the devil.

In the parable of the weeds, who are the reapers and what does the harvest represent?

The reapers are the angels, and the harvest is the end of the world.

Matthew 13:42

What happens at the end of the world to those who commit iniquity?

At the end of the world, those who commit iniquity are thrown into the furnace of fire.

Matthew 13:43

What happens at the end of the world to those who are righteous?

At the end of the world, the righteous shine forth like the sun.

Matthew 13:44

In Jesus' parable, what does the man do who finds in a field the treasure, which represents the kingdom of heaven?

The man who finds the treasure sells everything he possesses and buys the field.

Matthew 13:45

In Jesus' parable, what does the man do who finds the one pearl of great value, which represents the kingdom of heaven?

The man who finds the one pearl of great value sells everything that he possesses and buys it.

Matthew 13:46

In Jesus' parable, what does the man do who finds the one pearl of great value, which represents the kingdom of heaven?

The man who finds the one pearl of great value sells everything that he possesses and buys it.

Matthew 13:47

How is the parable of the fishing net like what will happen at the end of the world?

Just as the worthless things from the net were separated from the good and thrown away, at the end of the world the wicked will be separated from the righteous and thrown into the furnace.

Matthew 13:48

How is the parable of the fishing net like what will happen at the end of the world?

Just as the worthless things from the net were separated from the good and thrown away, at the end of the world the wicked will be separated from the righteous and thrown into the furnace.

Matthew 13:54

What question did the people from his own region ask about Jesus when they heard Jesus teach?

The people asked, "Where does this man get his wisdom from, and these miracles"?

Matthew 13:57

What did Jesus say happens to a prophet in his own country?

Jesus said that a prophet is without honor in his own country.

Matthew 13:58

What happened in Jesus' own region because of the people's unbelief?

Because of the people's unbelief, Jesus did not do many miracles in his own region.

Chapter 14

¹ About that time, Herod the tetrarch heard the news about Jesus. ² He said to his servants, "This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him."

³ For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. ⁴ For John had said to him, "It is not lawful for you to have her as your wife." ⁵ Herod would have killed him, but he feared the people, because they regarded him as a prophet.

⁶ But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. ⁷ In response, he promised with an oath to give her whatever she should ask. ⁸ After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." ⁹ The king was grieved by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done. ¹⁰ He sent and beheaded John in the prison. ¹¹ Then his head was brought on a platter and given to the girl and she took it to her mother. ¹² Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

¹³ Now when Jesus heard this, he withdrew from there in a boat to a deserted place. When the crowds heard of it, they followed him on foot from the cities. ¹⁴ Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick. ¹⁵ When the evening had come, the disciples came to him and said, "This is a deserted place, and the hour has already passed. Dismiss the crowds, so that they can go into the villages and buy food for themselves."

¹⁶ But Jesus said to them, "They have no need to go away. You give them something to eat."

¹⁷ They said to him, "We have here only five loaves of bread and two fish."

¹⁸ Jesus said, "Bring them to me." ¹⁹ Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd. ²⁰ They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full. ²¹ Those who ate were about five thousand men, besides women and children.

²² Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. ²³ After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. ²⁴ But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them. ²⁵ In the fourth watch of the night Jesus approached them, walking on the sea. ²⁶ When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost," and they cried out in fear.

²⁷ But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

²⁸ Peter answered him and said, "Lord, if it is you, command me to come to you on the water."

²⁹ Jesus said, "Come."

So Peter got out from the boat and walked on the water to go to Jesus. ³⁰ But when Peter saw the strong wind, he became afraid. As he began to sink, he cried out and said, "Lord, save me!"

³¹ Jesus immediately stretched out his hand, took hold of Peter, and said to him, "You of little faith, why did you doubt?"

³² Then when Jesus and Peter went into the boat, the wind ceased blowing. ³³ Then the disciples in the boat worshiped Jesus and said, "Truly you are the Son of God."

³⁴ When they had crossed over, they came to land at Gennesaret. ³⁵ When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. ³⁶ They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

Matthew 14 General Notes

Structure and formatting

Verses 1 and 2 continue the account from chapter 13. Verses 3-12 stop the account and speak of things that happened earlier, possibly soon after Satan tempted Jesus

Possible translation difficulties in this chapter

Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. For example, the writer does not tell who brought John's head to Herodias's daughter

Matthew 14

14:1-12

Who was Herod the tetrarch?

[14:1]

See: [King Herod](#)

What were the powers that were at work with Jesus?

[14:2]

Herod said that certain powers were at work in Jesus. At this time, many Jews thought that someone received great power to do miracles if they were resurrected. Since Herod thought Jesus was John the Baptist resurrected, this is why he thought Jesus received his power to do miracles. Herod did not think God gave Jesus the power to do these things.

See: [King Herod](#) ; [Miracle](#); [King Herod](#)

Why did Herod arrest John the Baptist?

[14:3]

John the Baptist spoke against King Herod. He said the things Herod did were evil. John said it was wrong for Herod to marry Herodias because her husband Philip was still alive. This made Herodias angry. Herodias wanted to kill John. However, Herod worried about what people would do if he killed John because the people knew John to be a prophet. Therefore, he put him into prison.

See: Leviticus 20:21

See: [King Herod](#); [King Herod](#)

Who was Herodias?

[14:3]

Herodias was the wife of King Herod. Before he married her, Herodias was married to Herod's brother Philip.

What was a prophet?

[14:5]

See: [Prophet](#)

What was a “birthday” celebration?

[14:6]

A birthday is a celebration of the day someone was born. Every year on the same day on which a person was born, people celebrated that person.

What did it mean that Herodias’ daughter’s dance pleased Herod?

[14:6]

Scholars think that in ancient times, it was common for a woman to dance in a sensual way. That is, they danced in a way that made the people watching them want to have sex.

What was an oath?

[14:7]

See: [Swear \(Oath\)](#)

Why was Herod upset with his step-daughter’s request?

[14:9]

Herod was upset because he did not want to kill John the Baptist. He knew John was a man who honored God. However, he did not want people to see him break his oath. Therefore, he had John killed.

See: [King Herod](#); [King Herod](#)

Why did John’s disciples take his body and bury it?

[14:12]

John’s disciples took his body away and buried it. This honored John as a prophet. According to the Law of Moses, a person who died needed to be buried immediately.

See: [Law of Moses](#); [Law of Moses](#)

14:13-21

What were the five loaves about which the disciples spoke?

[14:17]

The loaves of bread about which the disciples spoke were round, flat cakes of bread about the size of a man’s hand.

Why did Jesus “bless” the bread?

[14:19]

When Jesus blessed the bread, he was thanking God for giving them the bread.

How much did the people have left over after they ate?

[14:20]

After they ate, the disciples had far more food left than what they began with. Scholars think this was to show how great this miracle was.

See: [Miracle](#)

How many people ate the bread and fish?

[14:21]

Matthew said that 5000 men ate the bread and fish. There were also women and children who needed to eat. Therefore, many more than 5000 people ate.

14:22-33

What was the fourth watch of the night?

[14:25]

When Matthew wrote about the fourth watch, he was writing about a time after midnight, between 3:00 and 6:00 a.m.

What was a ghost?

[14:26]

The disciples saw Jesus walking on the water. They did not think anyone could do this. Therefore, they thought he was a ghost. A "ghost" referred to the spirit of someone who had died. The disciples thought he was not real, even though he could be seen.

See: [Spirit \(Spiritual\)](#); [Spirit \(Spiritual\)](#)

What did Peter doubt?

[14:31]

Matthew wrote that Peter doubted something. That is, he did not trust in Jesus to do the thing he promised to do.

Why did the disciples worship Jesus?

[14:33]

The disciples worshipped Jesus because they believed he was the Son of God. They believed Jesus is God because only God could do the miracles Jesus did.

See: [Jesus is God](#); [Worship](#); [Son of God](#); [Jesus is God](#)

Where was Gennesaret?

[14:34]

See Map: Gennesaret

Matthew 14:1

General Information:

These verses explain Herod's reaction when he heard about Jesus. This event happens some time after the events that follow in the narrative.

About that time

"In those days" or "While Jesus was ministering in Galilee"

heard the news about Jesus

"heard reports about Jesus" or "heard about the fame of Jesus"

Matthew 14:2

He said

"Herod said"

has risen from the dead

The words "the dead" speak of all dead people together in the underworld. To rise from the dead speaks of coming alive again.

Therefore these powers are at work in him

Some Jews at that time believed if a person came back from the dead he would have powers to do mighty things.

Matthew 14:3**General Information:**

Matthew recounts the story of John the Baptist's death in order to show why Herod reacted the way he did when he heard about Jesus.

Connecting Statement:

Here the author begins to tell about how Herod had executed John the Baptist. These events occur some time before the event in the previous verses.

Herod had arrested John, bound him, and put him in prison

It says that Herod did these things although he actually ordered others to do them for him. Alternate translation: "Herod ordered his soldiers to arrest and bind John the Baptist and put him in prison"

Philip's wife

Philip was Herod's brother. Herod had taken Philip's wife to be his own wife.

Matthew 14:4**For John ... as your wife**

If needed, you can present the events of 14:3-4 in the order that they happened, as in the UDB.

For John had said to him, "It is not lawful for you to have her as your wife."

This can be expressed as an indirect quote, if needed. Alternate translation: "For John had said to Herod that it was not lawful for Herod to have Herodias as his wife."

For John had said to him

"For John had kept saying to Herod"

It is not lawful

Philip was still alive when Herod married Herodias.

Matthew 14:5**would have killed him**

"wanted to kill John"

he feared

"Herod feared"

they regarded him

"they regarded John"

Matthew 14:6**in the midst**

You can make explicit the implicit information. Alternate translation: "in the midst of the guests attending the birthday celebration"

Matthew 14:7**General Information:**

This page has intentionally been left blank.

Matthew 14:8**After being instructed by her mother**

This can be stated in active form. Alternate translation: "After her mother instructed her"

instructed

"coached" or "told"

she said

"the daughter of Herodias said to Herod"

platter

a very large plate

Matthew 14:9**The king was grieved by her request**

The abstract noun "request" can be stated as a verb. Alternate translation: "The king was grieved because she had asked him to kill John"

The king

"King Herod"

grieved

sad and upset, as when a friend or family member dies

he ordered that it should be done

This can be stated in active form. Alternate translation: "he ordered his men to do what she said"

Matthew 14:10**Connecting Statement:**

This concludes the account of how Herod executed John the Baptist.

Matthew 14:11**his head was brought on a platter and given to the girl**

This can be stated in active form. Alternate translation: "someone brought his head on a platter and gave it to the girl"

platter

a very large plate

girl

Use the word for a young, unmarried girl.

Matthew 14:12**his disciples**

"the disciples of John"

the corpse
"the dead body"

they went and told Jesus
The full meaning of this statement can be made explicit. Alternate translation: "the disciples of John went and told Jesus what had happened to John the Baptist"

Matthew 14:13

Now
This word is used here to mark a change in the main story. Here Matthew returns to telling about Jesus.

heard this
"heard what happened to John" or "heard the news about John"

he withdrew
"he left" or "he went away"

from there
"from that place"

When the crowds heard of it
"When the crowds heard where Jesus had gone" or "When the crowds heard that he had left"

the crowds
"the crowds of people" or "the huge group of people" or "the people"

on foot
This means that the people in the crowd were walking.

Matthew 14:14

Then Jesus came before them and saw the large crowd
"When Jesus came ashore, he saw a large crowd"

Matthew 14:15

Connecting Statement:
This begins the account of Jesus feeding five thousand people with only five small loaves of bread and two small fish.

the disciples came to him
"Jesus's disciples came to him"

the hour has already passed
Possible meanings of the words "the hour" are 1) they refer to the time for teaching. Alternate translation: "there is no more time for you to teach" Or 2) they refer to the day. Alternate translation: "the day is already over."

Matthew 14:16

They have no need
"The people in the crowd have no need"

You give them
The word "You" is plural, referring to the disciples.

Matthew 14:17

They said to him
"The disciples said to Jesus"

five loaves of bread
Loaves of bread are lumps of dough that have been shaped and baked.

Matthew 14:18

Bring them to me
"Bring the loaves and fish to me"

Matthew 14:19

Connecting Statement:
This concludes the account of Jesus feeding five thousand people.

sit down
"lie down." Use the verb for the position people in your culture usually are in when they eat.

He took
"He held in his hands." He did not steal them.

broke the loaves
"tore the loaves"

loaves
"loaves of bread" or "whole breads"

Looking up
Possible meanings are 1) "While looking up" or 2) "After looking up"

Matthew 14:20

and were filled
This can be translated in active form. Alternate translation: "until they were full" or "until they were no longer hungry"

they took up
"the disciples gathered up" or "some people gathered up"

twelve baskets full
"12 baskets full"

Matthew 14:21

Those who ate
"Those who ate the bread and the fish"

five thousand men
"5,000 men"

Matthew 14:22

Connecting Statement:
The following verses describe events that happened right after Jesus fed the five thousand people.

Immediately he
"As soon as Jesus had finished feeding all the people, he"

Matthew 14:23

When evening came
"Late in the evening" or "When it became dark"

Matthew 14:24

being tossed about by the waves
"and the disciples could not control the boat because of the large waves"

Matthew 14:25

In the fourth watch of the night
The fourth watch is between 3 a.m. and sunrise.
Alternate translation: "Just before dawn"

walking on the sea
"walking on top of the water"

Matthew 14:26

they were troubled
"they were very afraid"

ghost
a spirit that has left the body of a person who has died

Matthew 14:27

General Information:
This page has intentionally been left blank.

Matthew 14:28

Peter answered him
"Peter answered Jesus"

Matthew 14:29

General Information:
This page has intentionally been left blank.

Matthew 14:30

when Peter saw the strong wind
Here "saw the strong wind" means he became aware of the wind. Alternate translation: "when Peter saw that the wind was tossing the waves back and forth" or "when he realized how strong the wind was"

Matthew 14:31

You of little faith, why
"You who have such little faith, why." Jesus addressed Peter this way because Peter became afraid. It can also be translated as an exclamation. Alternate translation: "You have so little faith! Why"

why did you doubt?
Jesus uses a question to tell Peter that he should not have doubted. You can make explicit what Peter should not have doubted. Alternate translation: "you should not have doubted that I could keep you from sinking."

Matthew 14:32

General Information:
This page has intentionally been left blank.

Matthew 14:33

Son of God
This is an important title for Jesus that describes his relationship to God.

Matthew 14:34

Connecting Statement:
Matthew describes in 14:34-36 what happened after Jesus walked on the water. He summarizes how the people were responding to Jesus's ministry.

When they had crossed over
"When Jesus and his disciples had crossed over the lake"

Gennesaret
This is a small town on the northwest shore of the Sea of Galilee.

Matthew 14:35

they sent messages
"the men of that area sent messages"

Matthew 14:36

They begged him
"The sick people begged him"

his garment
"his robe" or "what he was wearing"

were healed

This can be stated in active form. Alternate translation: "became well"

ULB Translation Questions

Matthew 14:2

Who did Herod think Jesus was?

Herod thought Jesus was John the Baptist risen from the dead.

Matthew 14:4

What was Herod doing unlawfully, about which John the Baptist told him?

Herod had married his brother's wife.

Matthew 14:5

Why did Herod not immediately put John the Baptist to death?

Herod did not immediately put John the Baptist to death because he feared the people, who regarded John as a prophet.

Matthew 14:7

What did Herod do after Herodias danced for him on his birthday?

Herod promised with an oath to give Herodias whatever she should ask.

Matthew 14:8

For what did Herodias ask?

Herodias asked for the head of John the Baptist upon a platter.

Matthew 14:9

Why did Herod give Herodias her request?

Herod gave Herodias her request because of his oath and because of all the people at dinner with him.

Matthew 14:14

What was Jesus' reaction when he saw the large crowd following him?

Jesus had compassion on them and healed their sick.

Matthew 14:16

What did Jesus challenge his disciples to do for the crowd?

Jesus challenged his disciples to give the crowd something to eat.

Matthew 14:19

What did Jesus do with the five loaves and the two fish the disciples brought to him?

Jesus looked up to heaven, blessed and broke the loaves and gave them to the disciples to give to the crowd.

Matthew 14:20

How many people ate, and how much food was left over?

About five thousand men ate plus women and children, and there were twelve baskets left over.

Matthew 14:21

How many people ate, and how much food was left over?

About five thousand men ate plus women and children, and there were twelve baskets left over.

Matthew 14:23

What did Jesus do after he sent the crowd away?

Jesus went up on the mountain to pray by himself.

Matthew 14:24

What was happening with the disciples in the midst of the sea?

The disciples' boat was almost uncontrollable because of the wind and waves.

Matthew 14:25

How did Jesus go to the disciples?

Jesus went to the disciples by walking on the water.

Matthew 14:27

What did Jesus tell the disciples when they saw him?

Jesus told his disciples to be brave and to not be afraid.

Matthew 14:29

What did Jesus tell Peter to come and do?

Jesus told Peter to come and walk on the water.

Matthew 14:30

Why did Peter begin to sink into the water?

Peter began to sink into the water when he became afraid.

Matthew 14:32

What happened when Jesus and Peter went into the boat?

When Peter and Jesus went into the boat, the wind ceased blowing.

Matthew 14:33

What did the disciples do when they saw this?

When the disciples saw this, they worshiped Jesus and said that he was the Son of God.

Matthew 14:35

What did the people do when Jesus and the disciples got to the other side of the sea?

When Jesus and the disciples got to the other side of the sea, the people brought to Jesus all who were sick.

Chapter 15

¹ Then some Pharisees and scribes came to Jesus from Jerusalem. They said, ² "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread."

³ He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions? ⁴ For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother will surely die.' ⁵ But you say, 'Whoever says to his father or mother, "Whatever help you would have received from me is now a gift given to God," ⁶ that person does not need to honor his father.' In this way you have made void the word of God ^[1] for the sake of your traditions. ⁷ You hypocrites! Well did Isaiah prophesy about you when he said,

⁸ 'This people honors me with their lips,
but their heart is far from me.

⁹ They worship me in vain
because they teach as their doctrines the commandments of people.'"

¹⁰ Then he called the crowd to himself and said to them, "Listen and understand— ¹¹ Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

¹² Then the disciples came and said to Jesus, "Do you know that the Pharisees were offended when they heard this statement?"

¹³ Jesus answered and said, "Every plant that my heavenly Father has not planted will be rooted up. ¹⁴ Let them alone, they are blind guides. If a blind person guides another blind person, both will fall into a pit."

¹⁵ Peter responded and said to Jesus, "Explain this parable to us."

¹⁶ Jesus said, "Are you also still without understanding? ¹⁷ Do you not understand that whatever goes into the mouth passes into the stomach and then goes out into the latrine? ¹⁸ But the things that come out of the mouth come from the heart. They are the things that defile a person. ¹⁹ For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. ²⁰ These are the things that defile a person. But to eat with unwashed hands does not defile a person."

²¹ Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. ²² Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."

²³ But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

²⁴ But Jesus answered and said, "I was not sent to anyone except to the lost sheep of the house of Israel."

²⁵ But she came and bowed down before him, saying, "Lord, help me."

²⁶ He answered and said, "It is not proper to take the children's bread and throw it to the little dogs."

²⁷ She said, "Yes, Lord, but even the little dogs eat some of the crumbs that fall from their masters' tables."

²⁸ Then Jesus answered and said to her, "Woman, great is your faith; let it be done for you just as you wish." Her daughter was healed from that hour.

²⁹ Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. ³⁰ Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick. They presented them at Jesus' feet, and he healed them. ³¹ So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They glorified the God of Israel.

³² Jesus called his disciples to him and said, "I have compassion on the crowd because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way."

³³ The disciples said to him, "Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?"

³⁴ Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish." ³⁵ Then Jesus commanded the crowd to sit down on the ground.

³⁶ He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. ³⁷ The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. ³⁸ Those who ate were four thousand men, besides women and children. ³⁹ Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

Footnotes

15:6 ^[1]The best ancient copies have

Matthew 15 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 15:8-9, which is from the Old Testament.

Special concepts in this chapter

The "traditions of the elders"

The "traditions of the elders" were oral laws that the Jewish religious leaders developed because they wanted to make sure that everyone obeyed the law of Moses. However, they often worked harder to obey these rules than to obey the law of Moses itself. Jesus rebuked the religious leaders for this, and they became angry as a result. (See: lawofmoses)

Jews and Gentiles

The Jews of Jesus's time thought that only Jews could please God by the way they lived. Jesus healed a Canaanite Gentile woman's daughter to show his followers that he would accept both Jews and Gentiles as his people.

Other possible translation difficulties in this chapter

Sheep

The Bible often speaks of people as if they were sheep because sheep need someone to take care of them. This is because they do not see well and they often go to where other animals can kill them easily.

Matthew 15

15:1-20

Why did the Pharisees and scribes come from Jerusalem?

[15:1]

The Pharisees and scribes came from Jerusalem to see what Jesus and the disciples were doing.

See: [Disciple](#); [Scribe](#); [Disciple](#)

What was the tradition of the elders?

[15:2]

The tradition of the elders were the things the Pharisees and Scribes taught. They taught these things because other teachers before them taught these things. These were not things taught in the Law of Moses.

See: [Law of Moses](#); [Scribe](#); [Law of Moses](#)

Why did people not eat without washing their hands?

[15:2]

In ancient Israel, the Jews did not eat unless they washed their hands in a certain way. Their hands were not dirty, they were just not washed in the way the Pharisees and scribes taught that they needed to be washed. These were certain rules made by the Jewish teachers, which Matthew called the “traditions of the elders.” They taught that Jews needed to wash their hands after they went to the marketplace. They needed to wash because they were Gentiles in the marketplace and Gentiles were unclean. These rules were not in the Law of Moses.

See: [Gentile](#); [Clean and Unclean](#); [Gentile](#)

What did Matthew say about honoring your father and mother?

[15:4]

In the Law of Moses, children were told to honor their father and mother. However, the Jewish teachers in Israel taught something different. They taught that children could promise something to God. If they did this, they did not need to give it to help their parents. Neither did they need to use it in a certain way or to give it to a priest. Jesus said this did not obey the Law of Moses, nor obey the command to honor your father and mother.

See: [Priest \(Priesthood\)](#); [Priest \(Priesthood\)](#)

Why would someone die for speaking evil about his father or mother?

[15:4]

In the Law of Moses, it said that whoever curses or insults his mother or father will die.

See: Exodus 21:17

See: [Law of Moses](#); [Law of Moses](#)

What did Matthew write in verse 6?

[15:6]

Some ancient copies of the Greek New Testament contain the words “word of God.” Other ancient copies of the Greek New Testament contain the word “commandment” instead of “word of God.” Scholars do not know what Matthew wrote.

See: [Differences in the Ancient Copies of the Bible](#)

How did the Pharisees and scribes make void the word of God?

[15:6]

Jesus said that the Pharisees and Scribes made void the word of God. That is, when they made up their own rules, they emptied the Law of Moses in some way. It made people think they were following the laws God made, but they were following rules made by men.

See: [Law of Moses](#); [Scribe](#); [Word of God](#); [Law of Moses](#)

What was a hypocrite?

[15:7]

A hypocrite was someone who said one thing and did something different. The Pharisees and Scribes were hypocrites when they said they lived in a way that honored God when they really lived in a way that dishonored God.

See: [Scribe](#); [Pharisees](#); [Scribe](#)

When did Isaiah write these things?

[15:7]

See: Isaiah 29:13

What defiled someone?

[15:11]

Jesus said that things that entered into a person did not defile them, that is, it did not make them unclean. Instead, it was the things that came out of people that defiled them. That is, it was things a person thought and did that made them unclean.

See: [Clean and Unclean](#)

What did Jesus want to teach when he told this parable?

[15:13]

Jesus told the disciples a parable. He spoke about a plant being taken out of the ground. He wanted the disciples to know that God will stop the things the Pharisees taught. He also told them that the Pharisees were like blind people. This is a metaphor. The Pharisees could not help people know how to live in a way that honored God because they themselves did not know how to live in a way that honored God.

See: [Metaphor](#); [Disciple](#); [Pharisees](#); [Metaphor](#)

What is sexual immorality?

[15:19]

See: [Sexualimmorality](#)

15:21-39

Where were Tyre and Sidon?

[15:21]

Tyre and Sidon were cities outside of Israel.

See Map: Tyre and Sidon

Why did this woman shout at Jesus?

[15:22]

Matthew wrote that a Canaanite woman came shouting at Jesus. This woman was a Gentile. Despite this, she believed that Jesus was the Messiah and could heal her daughter.

See: [Demon Possession \(Casting Out Demons\)](#); [Messiah \(Christ\)](#); [Son of David](#); [Demon Possession \(Casting Out Demons\)](#)

See Map: Canaan

What did Jesus teach through this woman?

[15:24, 15:25, 15:26, 15:27, 15:28]

At this time, Jesus was teaching the Jews and wanted the Jews to believe in him. When Jesus spoke about the "lost sheep of the house of Israel," he was speaking about the Jews who needed the messiah.

The Jews believed that the Gentiles were like dogs. That is, they were less than human in some way. This is a metaphor. Jesus used this to talk about how people cared for their dogs and because of this they can know that God cares for and loves the Gentiles. When Jesus healed this woman, he wanted the disciples to know that he loved the Gentiles, even though the Jews were the people of God.

See: [Disciple](#); [Gentile](#); [Clean and Unclean](#); [Shepherd](#); [People of God](#); [Metaphor](#); [Disciple](#)

Who did Jesus heal?

[15:30]

Jesus healed many people near the Sea of Galilee. Many of these people were Gentiles. The crowds were amazed and they glorified God.

See: [Gentile](#); [Gentile](#)

See Map: Sea of Galilee

What was meant by the words, "such a deserted place"?

[15:33]

When the disciples talked about being in a deserted place, they were in a place where there was nowhere to buy food. Perhaps they were in the wilderness or desert.

See: [Disciple](#)

How many people would be full after eating one loaf of bread?

[15:34]

Bread was made into a loaf. In ancient times, a person needed at least one loaf a day to live. For a meal, seven loaves and a few fish would have only fed a few small families.

How much fish and bread were left over?

[15:37]

When Matthew said there were 7 large baskets of food left over after everyone ate, this showed that this was a great miracle.

See: [Miracle](#)

Matthew 15:1**General Information:**

The scene shifts to events that occur some time after events of the previous chapter. Here Jesus responds to the criticisms of the Pharisees.

Matthew 15:2**Why do your disciples violate the traditions of the elders?**

The Pharisees and scribes use this question to criticize Jesus and his disciples. Alternate

translation: "Your disciples do not respect the rules that our ancestors have given us."

traditions of the elders

This is not the same as the law of Moses. This refers to later teachings and interpretations of the law given by religious leaders after Moses.

they do not wash their hands

This washing is not only to clean hands. This refers to a ceremonial washing according to the tradition of the elders. Alternate translation: "they do not wash their hands properly"

when they eat bread

The word "bread" here is a synecdoche for any kind of food, and the word "when" refers to what people generally do before eating meals. Alternate translation: "before they eat"

Matthew 15:3

Then why do you violate the commandment of God for the sake of your traditions?

Jesus answers with a question to criticize what the religious leaders do. Alternate translation: "And I see that you refuse to obey God's commands just so that you can follow what your ancestors taught you!"

Matthew 15:4

General Information:

Jesus quotes twice from Exodus to show how God expects people to treat their parents.

Connecting Statement:

Jesus continues to respond to the Pharisees.

He who speaks evil of his father or mother will surely die

"The people should execute anyone who speaks evil of his father or mother"

Matthew 15:5

But you say

Here "you" is plural and refers to the Pharisees and scribes.

Matthew 15:6

Connecting Statement:

Jesus continues to rebuke the Pharisees.

that person does not need to honor his father

The words beginning with "But you say"

does not need to honor his father

It is implied that "his father" means "his parents." This means the religious leaders taught that a person does not need to show respect to his parents by taking care of them.

you have made void the word of God

Here "the word of God" refers specifically to God's commands. Alternate translation: "you have treated the word of God as if it were invalid" or "you have ignored God's commands"

for the sake of your traditions

"because you want to follow your traditions"

Matthew 15:7

General Information:

Here Jesus quotes the prophet Isaiah to rebuke the Pharisees and scribes.

Connecting Statement:

Jesus concludes his response to the Pharisees and scribes.

Well did Isaiah prophesy about you

"Isaiah told the truth in this prophecy about you"

when he said

It is implied that Isaiah is speaking what God told him. Alternate translation: "when he told what God said"

Matthew 15:8

General Information:

Jesus continues to quote the prophet Isaiah to rebuke the Pharisees and scribes.

This people honors me with their lips

Here "lips" refers to speaking. Alternate translation: "These people say all the right things to me"

me

All occurrences of this word refer to God.

but their heart is far from me

Here "heart" refers to a person's thoughts or emotions. This phrase is a way of saying the people are not truly devoted to God. Alternate translation: "but they do not really love me"

Matthew 15:9

They worship me in vain

"Their worship means nothing to me" or "They only pretend to worship me"

the commandments of people

"the rules that people make up"

Matthew 15:10

Connecting Statement:

Jesus begins to teach the crowd and his disciples about what defiles a person and why the Pharisees and scribes were wrong to criticize him.

Matthew 15:11

enters into the mouth ... comes out of the mouth

Jesus is contrasting what a person eats to what a person says. Jesus means that God is concerned with what a person says rather than what a person eats.

Matthew 15:12

the Pharisees were offended when they heard this statement

This can be stated in active form. Alternate translation: "this statement made the Pharisees angry" or "this statement offended the Pharisees"

Matthew 15:13

Every plant that my heavenly Father has not planted will be rooted up

This is a metaphor. Jesus means that the Pharisees do not actually belong to God, so God will remove them.

my heavenly Father

This is an important title for God that describes the relationship between God and Jesus.

will be rooted up

This can be stated in active form. Alternate translation: "my Father will uproot" or "he will take out of the ground" or "he will remove"

Matthew 15:14

Let them alone

The word "them" refers to the Pharisees.

blind guides ... both will fall into a pit

Jesus uses another metaphor to describe the Pharisees. Jesus means that the Pharisees do not understand God's commands or how to please him. Therefore, they cannot teach others how to please God.

Matthew 15:15

Connecting Statement:

Peter wants Jesus to explain the parable that Jesus told in [Matthew 15:13-14](#).

to us

"to us disciples"

Matthew 15:16

Connecting Statement:

Jesus explains the parable that he told in [Matthew 15:13-14](#).

Are you also still without understanding?

Jesus uses a question to rebuke the disciples for not understanding the parable. Also, the word "you" is emphasized. Jesus cannot believe his own disciples do not understand. Alternate translation: "I am disappointed that you, my disciples, still do not understand what I teach!"

Matthew 15:17

Do you not understand ... into the latrine?

Jesus uses a question to rebuke the disciples for not understanding the parable. Alternate translation: "Surely you understand ... into the latrine."

passes into the stomach

"goes into the stomach"

latrine

This a polite term for the place where people bury body waste.

Matthew 15:18

Connecting Statement:

Jesus continues to explain the parable that he told in [Matthew 15:13-14](#).

things that come out of the mouth

This refers to what a person says. Alternate translation: "words that a person says"

from the heart

Here "heart" refers to a person's mind or innermost being. Alternate translation: "from inside the person" or "from a person's mind"

Matthew 15:19

murder

the act of killing innocent people

Matthew 15:20

to eat with unwashed hands

This refers to eating without first ceremonially washing one's hands according to the traditions of the elders. Alternate translation: "eating without first washing one's hands"

Matthew 15:21

General Information:

This begins an account of Jesus healing the daughter of a Canaanite woman.

Jesus went away

It is implied that the disciples went with Jesus. Alternate translation: "Jesus and his disciples went away"

Matthew 15:22

Behold, a Canaanite woman came

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. Alternate translation: "There was a Canaanite woman who came"

a Canaanite woman came out from that region

"a woman who was from that region and who belonged to the group of people called Canaanites came." The country of Canaan no longer existed by this time. She was a part of a people group that lived near the cities of Tyre and Sidon.

Have mercy on me

This phrase implies that she is requesting that Jesus heal her daughter. Alternate translation: "Have mercy and heal my daughter"

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the woman may have been calling Jesus by this title.

My daughter is severely demon-possessed

This can be stated in active form. Alternate translation: "A demon is controlling my daughter terribly" or "A demon is tormenting my daughter severely"

Matthew 15:23**answered her not a word**

Here "word" refers to what a person says. Alternate translation: "said nothing to her"

Matthew 15:24**I was not sent to anyone except to the lost sheep ... Israel**

This double negative emphasizes that the lost sheep are the only ones to whom Jesus was sent. Alternate translation: "I was sent only to the lost sheep ... Israel"

I was not sent to anyone

This can be stated in active form. Alternate translation: "God did not send me to anyone"

to the lost sheep of the house of Israel

This is a metaphor comparing the entire nation of Israel to sheep who have gone away from their shepherd. See how you translated this in [Matthew 10:6]

Matthew 15:25**she came**

"the Canaanite woman came"

bowed down before him

This shows that the woman humbled herself before Jesus.

Matthew 15:26**It is not proper to take the children's bread and throw it to the little dogs**

Jesus responds to the woman with a proverb. The basic meaning is that it is not right to take what is supposed to belong to Jews and give it to non-Jews.

the children's bread

Here "bread" refers to food in general. Alternate translation: "the children's food"

the little dogs

The Jews considered dogs to be unclean animals. Here they are used as an image for non-Jews.

Matthew 15:27**even the little dogs eat some of the crumbs that fall from their masters' tables**

The woman responds by using the same imagery as Jesus used in the proverb he just spoke. She means non-Jews should be able to have a small amount of the good things Jews are throwing away.

little dogs

Use words here for dogs of any size that people keep as pets. See how you translated this in Matthew 15:26.

Matthew 15:28**let it be done**

This can be stated in active form. Alternate translation: "I will do"

Her daughter was healed

This can be stated in active form. Alternate translation: "Jesus healed her daughter" or "Her daughter became well"

from that hour

This is an idiom. Alternate translation: "at exactly the same time" or "immediately"

Matthew 15:29**General Information:**

This page has intentionally been left blank.

Matthew 15:30**lame, blind, mute, and crippled people**

"those who could not walk, those who could not see, those who could not talk, and those whose arms or legs did not function"

They presented them at Jesus' feet

Apparently some of these sick or crippled people were unable to stand up, so when their friends brought them to Jesus, they placed them on the ground in front of him. Alternate translation: "The

crowds placed the sick people on the ground in front of Jesus"

Matthew 15:31

the crippled made well

This can be stated in active form. Alternate translation: "the crippled become well"

the crippled ... the lame ... the blind

These nominal adjectives can be stated as adjectives. Alternate translation: "the crippled persons ... the lame persons ... the blind persons"

Matthew 15:32

Connecting Statement:

This begins the account of Jesus feeding four thousand people with seven loaves of bread and a few small fish.

without eating, or they may faint on the way

"without eating because they might faint on the way"

Matthew 15:33

Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?

The disciples use a question to state that there is nowhere to get food for the crowd. Alternate translation: "There is nowhere nearby that we can get enough bread for such a large crowd."

Matthew 15:34

Seven, and a few small fish

The understood information can be made clear. Alternate translation: "We have seven loaves of bread, and we also have a few small fish"

Matthew 15:35

sit down on the ground

Use your language's word for how people customarily eat when there is no table, whether sitting or lying down.

Matthew 15:36

He took the seven loaves and the fish

"Jesus held the seven loaves and the fish in his hands"

he broke the loaves

"he tore the loaves"

gave them

"gave the bread and the fish"

Matthew 15:37

they gathered

"the disciples gathered" or "some people gathered"

Matthew 15:38

Those who ate

"The people who ate"

four thousand men

"4,000 men"

Matthew 15:39

the region

"the area"

Magadan

This region is sometimes called "Magdala."

ULB Translation Questions

Matthew 15:4

What example did Jesus give of how the Pharisees made void the word of God by their traditions?

The Pharisees prevented children from helping their parents by taking the money as a "gift given to God".

Matthew 15:5

What example did Jesus give of how the Pharisees made void the word of God by their traditions?

The Pharisees prevented children from helping their parents by taking the money as a "gift given to God".

Matthew 15:6

What example did Jesus give of how the Pharisees made void the word of God by their traditions?

The Pharisees prevented children from helping their parents by taking the money as a "gift given to God".

Matthew 15:7

What did Isaiah prophesy about the Pharisees' lips and heart?

Isaiah prophesied that the Pharisees would honor God with their lips, but their heart would be far from God.

Matthew 15:8

What did Isaiah prophesy about the Pharisees' lips and heart?

Isaiah prophesied that the Pharisees would honor God with their lips, but their heart would be far from God.

Matthew 15:9

Instead of teaching the word of God, what were the Pharisees teaching?

The Pharisees were teaching things that people had commanded.

Matthew 15:11

What did Jesus say does not defile a person?

Jesus said that what a person eats does not defile a person.

What did Jesus say does defile a person?

Jesus said that what comes out of a person's mouth defiles a person.

Matthew 15:14

What did Jesus call the Pharisees, and what did he say would happen to them?

Jesus called the Pharisees blind guides, and said that they would fall into a pit.

Matthew 15:19

What kinds of things proceed from the heart which defile a person?

From the heart proceeds evil thoughts, murder, adultery, sexual immorality, theft, false witness, and insults.

Matthew 15:23

What did Jesus do at first when the Canaanite woman shouted out to him for mercy?

Jesus answered her not a word.

Matthew 15:24

What was Jesus' explanation of why he was not helping the Canaanite woman?

Jesus explained that he had been sent only to the lost sheep of the house of Israel.

Matthew 15:28

When the Canaanite woman humbled herself, what did Jesus say to her and do for her?

Jesus said that the woman had great faith, and he granted her her wish.

Matthew 15:30

What did Jesus do for the large crowds that came to him in Galilee?

Jesus healed the mute, the crippled, the lame, and the blind.

Matthew 15:31

What did Jesus do for the large crowds that came to him in Galilee?

Jesus healed the mute, the crippled, the lame, and the blind.

Matthew 15:34

How many loaves and fish did the disciples have to feed the crowd?

The disciples had seven loaves, and a few small fish.

Matthew 15:36

What did Jesus do with the loaves and fish?

Jesus took the loaves and the fish, gave thanks, broke the loaves and gave them to his disciples.

Matthew 15:37

How much food was left over after everyone ate?

There were seven baskets full remaining after everyone ate.

Matthew 15:38

How many people ate and were satisfied from the loaves and fish?

Four thousand men, plus women and children, ate and were satisfied.

Chapter 16

- ¹ The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. ² But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' ³ When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. ⁴ An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.
- ⁵ When the disciples reached the other side, they had forgotten to take bread. ⁶ Jesus said to them, "Watch out and beware of the yeast of the Pharisees and Sadducees."
- ⁷ The disciples reasoned among themselves and said, "It is because we took no bread."
- ⁸ Jesus was aware of this and said, "You of little faith, why do you reason among yourselves and say that it is because you have taken no bread? ⁹ Do you not understand? Do you not remember the five loaves for the five thousand, and how many baskets you gathered up? ¹⁰ Or the seven loaves for the four thousand, and how many baskets you took up? ¹¹ How is it that you do not understand that I was not speaking to you about bread? Watch out and beware of the yeast of the Pharisees and Sadducees." ¹² Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees.
- ¹³ Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"
- ¹⁴ They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."
- ¹⁵ He said to them, "But who do you say that I am?"
- ¹⁶ Answering, Simon Peter said, "You are the Christ, the Son of the living God."
- ¹⁷ Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. ¹⁸ I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it. ¹⁹ I will give to you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." ²⁰ Then Jesus commanded the disciples not to tell anyone that he was the Christ.
- ²¹ From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hand of the elders and chief priests and scribes, be killed, and be raised back to life on the third day.
- ²² Then Peter took him aside and rebuked him, saying, "May this be far from you, Lord! May this never happen to you!"
- ²³ But Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you do not think about the things of God, but about the things of people." ²⁴ Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. ²⁵ For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. ²⁶ For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life? ²⁷ For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to his deeds. ²⁸ Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."
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Matthew 16 General Notes

Special concepts in this chapter

Yeast

Jesus spoke of the way people thought about God as if it were bread, and he spoke of what people taught about God as if it were the yeast that makes bread dough become larger and the baked bread taste good. He did not want his followers to listen to what the Pharisees and Sadducees taught. This was because if they did listen, they would not understand who God is and how he wants his people to live.

Important figures of speech in this chapter

Metaphor

Jesus told his people to obey his commands. He did this by telling them to "follow" him. It is as if he were walking on a path and they were walking after him.

Other possible translation difficulties in this chapter

Background information

Matthew continues his account from chapter 15 in verses 1-20. The account stops in verse 21 so Matthew can tell the reader that Jesus told his disciples again and again that people would kill him after he arrived in Jerusalem. Then the account continues in verses 22-27 with what happened the first time Jesus told the disciples that he would die.

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "Whoever wants to save his life will lose it, and whoever loses his life for my sake will find it" ([Matthew 16:25](#)).

Matthew 16

16:1-12

Why did the Pharisees and Sadducees want a sign from heaven?

[16:1]

The Pharisees wanted Jesus to give them a sign from the sky. That is, a sign from heaven. They wanted Jesus to prove to them that God gave Jesus permission to do these miracles. They thought that Satan gave Jesus permission to do these things (see: 9:34; Mark 3:22)

See: [Satan \(The Devil\)](#); [Sadducees](#); [Sign](#); [Heaven](#); [Miracle](#); [Satan \(The Devil\)](#)

Why did Jesus speak about the weather?

[16:2]

In ancient Israel, the Pharisees and Sadducees predicted the weather. It is very difficult to know what will happen with the weather. Jesus said they were able to see certain things and know what the weather would do. However, they saw the things Jesus did, but could not understand the things that were happening around them.

See: [Sadducees](#); [Sadducees](#)

What were the signs of the times?

[16:3]

Jesus spoke about the "signs of the times." He was speaking about certain things that happened so that people would know that Jesus is the messiah.

See: [Messiah \(Christ\)](#); [Messiah \(Christ\)](#)

What was an evil and adulterous generation?

[16:4]

When Jesus spoke about an “adulterous generation,” he used a metaphor. Some scholars think Jesus was speaking directly to the Scribes and Pharisees, and told them they were an “adulterous generation”. That is, the Scribes and Pharisees did not truly obey and follow God completely.

See: [Pharisees](#); [Adultery](#); [Generation](#); [Scribe](#); [Pharisees](#)

What was the sign of Jonah?

[16:4]

Jonah was a prophet in ancient Israel (see: Jonah 1-4). He was swallowed by a fish and was in the fish for three days. After three days, he was released. Something like this was going to happen to Jesus. He would die and after three days, he would come back to life.

See: [Prophet](#) ; [Son of Man](#); [Sign](#); [Prophet](#)

Why did Jesus talk about yeast?

[16:6]

Jesus used the metaphor of yeast. He did this to talk about the Pharisees teaching evil things. This would make other people want to do evil things.

See: [Pharisees](#); [Metaphor](#); [Pharisees](#)

Why did the disciples reason with each other?

[16:7]

The disciples did not understand what Jesus meant when he talked about the yeast. They thought he was concerned because they did not bring bread with them.

See: [Yeast \(Leaven\)](#)

What was little faith?

[16:8]

Jesus said that certain people had little faith. That is, these people did not trust in Jesus very much.

See: [Faith \(Believe in\)](#)

Why did Jesus ask the disciples so many questions?

[16:8, 16:9, 16:10, 16:11]

Jesus asked many different questions because they did not understand what Jesus was saying about who he is and why he did these things. They knew Jesus had already fed more than 5000 people through a miracle, but they forgot he could do this and worried that the people would not eat. Therefore, Jesus rebuked them. That is, he spoke to them in a way that they would know they did something wrong.

16:13-20

Where was Caesarea Philippi?

[16:13]

See Map: Caesarea Philippi

Who is the Son of Man?

[16:13]

Many years before Jesus lived, Daniel prophesied about the “son of man” (see: Daniel 7:13). Jesus asked who people thought fulfilled this prophecy. People did not agree about who fulfilled Daniel’s prophecy. Jesus is the Son of man.

See: [Fulfill \(Fulfillment\)](#); [Prophecy \(Prophecy\)](#) ; [Fulfill \(Fulfillment\)](#)

Who did Peter believe that Jesus was?

[16:16]

See: [Son of God](#), [Son of God](#)

How did Peter know that Jesus was the Messiah and the Son of God?

[16:17]

Peter knew that Jesus was the messiah and the Son of God because God helped him to know this. He needed God to help him know this.

See: [Reveal \(Revelation\)](#), [Son of God](#); [Reveal \(Revelation\)](#)

On what rock will Jesus build his church?

[16:18]

Some scholars think when Jesus spoke about the rock upon which he would build his church, he used a metaphor. They think he was speaking about what Peter said. That is, that Jesus is the Christ, the Son of the Living God. A “rock” is solid and a large rock cannot be changed. Jesus is the messiah and this can never be changed. Fewer scholars think Jesus was speaking about making his church with the things done by Peter and the apostles.

See: Ephesians 2:20

See: [Apostle](#); [Messiah \(Christ\)](#); [Son of God](#); [Apostle](#)

What are the gates of hades?

[16:18]

Jesus spoke about the gates of Hades. Hades is another name for hell. Some scholars think Jesus wanted to say that Satan is not able to stop Jesus from doing the things Jesus wanted to do. Other scholars think this was a metaphor. People who believe in Jesus will not live forever in hell after they die.

See: [Metaphor](#); [Satan \(The Devil\)](#); [Metaphor](#)

What are the keys to the kingdom of heaven?

[16:19]

Jesus said that he will give Peter the keys to the kingdom of heaven. He gave Peter permission to do something. Scholars think Jesus gave Peter and the other apostles permission to teach people how to live in a way that honored God. They would help people understand Jesus and the Law of Moses.

See: [Law of Moses](#); [Apostle](#); [Law of Moses](#)

What did it mean for Peter to bind and loose things on earth?

[16:19]

Jesus gave Peter permission to bind and loose certain things on the earth. Some scholars think Jesus gave Peter, and the apostles, permission to rule over Christians. That is, they could allow Christians to do some things and they could make Christians stop doing other things. Some scholars think Peter will be able to do this when Jesus rules on the earth. Other scholars think God was going to teach people, through the apostles, how to live in a way that honored God after Jesus died. He would do this by revealing himself to the apostles and prophets.

See: [Prophet](#); [Reveal \(Revelation\)](#); [Apostle](#); [Prophet](#)

Why did Jesus not want the disciples to tell people that he is the messiah?

[16:20]

See: [Messiah \(Christ\)](#); [Disciple](#); [Messiah \(Christ\)](#)

16:21-28

Who were the elders, chief priests, and scribes?

[16:21]

When Matthew spoke about the elders, he was speaking about older men in Israel who lead the people in some way. Together these three groups helped to lead Israel to worship and obey God.

See: [Scribe](#); [Scribe](#)

How would Jesus raised back to life on the third day?

[16:21]

When Jesus said that he would be raised back to life after three days, he was talking about his resurrection.

See: [Resurrect \(Resurrection\)](#)

Why did Peter rebuke Jesus?

[16:23]

Peter rebuked Jesus, that is. Peter said that Jesus must not be speaking correctly. Peter thought that the messiah would not suffer and die in the way Jesus said. However, Jesus rebuked Peter. He said Peter did something wrong. The things he said were the things that Satan wanted Peter to say. He wanted the messiah to be the way he wanted the messiah to be, and not to do the things God wanted the messiah to do.

See: [Messiah \(Christ\)](#); [Messiah \(Christ\)](#)

How was Peter a stumbling block to Jesus?

[16:23]

Jesus said that Peter was a stumbling block. This was a metaphor. Even though he did not know it, Peter was tempting Jesus. He was trying to get Jesus to do what Satan wanted, not what God wanted.

See: [Metaphor](#); [Tempt \(Temptation\)](#); [Metaphor](#)

How could a person “take up his cross”?

[16:24]

Jesus died on a cross. He obeyed God even though he suffered for obeying God. He wanted people to do the same thing. He wanted them to obey God, even if they suffered because they obeyed God.

See: [Cross](#)

How does someone save their life?

[16:25]

Jesus talked about "life" in two ways in this passage. He spoke about the life a person has before they die and the life they have after they die. He wanted people to obey God before they die if they wanted to live with God in heaven forever. Those who die on Earth because they obeyed God will live with God in heaven after they die.

See: [Save \(Salvation, Saved from Sins\)](#); [Save \(Salvation, Saved from Sins\)](#)

How will the Son of Man come to the earth?

[16:27]

Jesus said that the Son of Man will come to the earth with great glory (see: Daniel 7:13-14).

See: [Glory \(Glorify\)](#); [Glory \(Glorify\)](#)

How will Jesus reward people?

[16:27]

See: [Reward](#)

How will people not die before they see the Son of man coming in his kingdom?

[16:28]

Jesus said that some of the people with him will not die before they see the Son of man coming in his kingdom. Some scholars think Jesus was speaking about revealing himself to the disciples after his resurrection. Other scholars think Matthew will write about this in Matthew 17.

See: [Resurrect \(Resurrection\)](#); [Kingdom of God](#); [Reveal \(Revelation\)](#); [Disciple](#); [Resurrect \(Resurrection\)](#)

Matthew 16:1**General Information:**

This begins an encounter between Jesus and the Pharisees and Sadducees.

tested him

Here "tested" is used in a negative sense. Alternate translation: "challenged him" or "wanted to trap him"

Matthew 16:2**When it is evening**

The situation can be stated more clearly. Alternate translation: "If the sky is red in the evening" or "If the sky is red when the sun is setting"

When it is evening

"When the sun is setting"

fair weather

This means clear, calm, and pleasant weather.

for the sky is red

As the sun is setting, Jews knew that if the color of the sky changes to red, it is a sign the next day will be clear and calm.

Matthew 16:3**Connecting Statement:**

Jesus continues his response to the Pharisees and Sadducees.

When it is morning

The situation can be stated more clearly. Alternate translation: "If the sky is red in the morning" or "If the sky is red when the sun is rising"

foul weather

"cloudy, stormy weather"

red and overcast

"red and cloudy"

You know how to interpret the appearance of the sky

"You know how to look at the sky and understand what kind of weather you will have"

but you cannot interpret the signs of the times
 "but you do not know how to look at what is happening right now and understand what it means"

Matthew 16:4

An evil and adulterous generation seeks for a sign ... given to it

Jesus is speaking to his present generation.
 Alternate translation: "You are an evil and adulterous generation who demands signs from me ... given to you" See how you translated this in [Matthew 12:39]

An evil and adulterous generation

Here "adulterous" is a metaphor for people who are not faithful to God. See how you translated this in [Matthew 12:39]

no sign will be given to it except the sign of Jonah

This double negative emphasizes that the sign of Jonah is the only sign that will be given. Alternate translation: "The only sign that will be given to it is the sign of Jonah"

no sign will be given to it

This can be stated in active form. Alternate translation: "God will not give it a sign"

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah." See how you translated this in Matthew 12:39.

Matthew 16:5

Connecting Statement:

Here the scene shifts to a later time. Jesus uses an opportunity to warn his disciples about the Pharisees and Sadducees.

the other side

You can make clear the understood information.
 Alternate translation: "the other side of the lake" or "the other side of the Sea of Galilee"

Matthew 16:6

the yeast of the Pharisees and Sadducees

Here "yeast" is a metaphor that refers to evil ideas and wrong teaching. Translate as "yeast" here and do not explain its meaning in your translation. This meaning will be made clear in 16:12.

Matthew 16:7

reasoned among themselves

"discussed this with each other" or "thought about this"

Matthew 16:8

You of little faith

"You who have such little faith." Jesus addresses his disciples this way because their concern about not bringing bread shows they have little faith in Jesus to provide for them. See how you translated this in Matthew 6:30.

why do you reason ... taken no bread?

Jesus uses a question to rebuke his disciples for not understanding what he just said. Alternate translation: "I am disappointed that you think it was because you forgot to bring bread that I talked about the yeast of the Pharisees and Sadducees."

Matthew 16:9

Connecting Statement:

Jesus continues to warn his disciples about the Pharisees and Sadducees.

Do you not understand? Do you not remember ... you gathered up?

Jesus use questions to rebuke the disciples.
 Alternate translation: "Surely you understand and remember ... you gathered up!" or "You should understand. You should remember ... you gathered up."

five thousand

"5,000"

Matthew 16:10

four thousand

"4,000"

Or the seven loaves ... you took up?

"Do you also not remember the seven loaves ... you took up?" Jesus uses a question to rebuke his disciples. Alternate translation: "Surely you also remember the seven loaves ... you took up!"

Matthew 16:11

Connecting Statement:

Jesus continues to warn his disciples about the Pharisees and Sadducees.

How is it that you do not understand that I was not speaking to you about bread?

Jesus uses this question to rebuke the disciples.
 Alternate translation: "You should have understood that I was not really speaking about bread."

the yeast of the Pharisees and Sadducees

Here "yeast" represents evil ideas and wrong teaching. Translate as "yeast" and do not explain the meaning in your translation. In 16:12 the disciples will understand the meaning.

Matthew 16:12

they ... them

These refer to the disciples.

Matthew 16:13

Connecting Statement:

Here the scene shifts to a later time. Jesus asks his disciples if they understand who he is.

Now

This word is used here to mark a new part of the story.

the Son of Man

Jesus is referring to himself.

Matthew 16:14

General Information:

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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]

The gates of Hades will not prevail against it

Here "Hades" is spoken of as if it were a city surrounded by walls with gates that keep dead people in and other people out. Here "Hades" represents death, and its "gates" represent its power. Possible meanings are 1) "the powers of death will not overcome my church" or 2) "my church will break down the power of death the way an army breaks into a city."

Matthew 16:19

I will give to you

Here "you" is singular and refers to Peter.

the keys of the kingdom of heaven

Keys are objects that are used to lock or unlock doors. Here they represent authority.

the kingdom of heaven

This refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, use "heaven" in your translation.

Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven

Here "bind" is a metaphor meaning to forbid something, and "loose" is a metaphor meaning to allow something. Also, "in heaven" is a metonym that represents God himself. Alternate translation: "God in heaven will approve whenever you forbid or allow something on earth"

Matthew 16:20

General Information:

This page has intentionally been left blank.

Matthew 16:21

Connecting Statement:

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

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

Here "hand" represents power. Alternate translation: "suffer many things because of the elders ... scribes"

scribes, be killed, and be raised back to life on the third day

Here to raise back to life is an idiom for causing someone who has died to become alive again. This can be stated in active form. The elders and chief priests would accuse Jesus so that others would kill him. Alternate translation: "scribes. People will then kill him, and on the third day God will make him become alive again"

third day

"Third" is the ordinal form of "three."

Matthew 16:22**Then Peter took him aside**

Jesus tells them for the first time that he will die soon

Peter took him aside

"Peter spoke to Jesus when no one else could hear them"

May this be far from you

This is an idiom that means "may this never happen." Alternate translation: "No" or "Never" or "May God forbid this"

Matthew 16:23

Get behind me, Satan! You are a stumbling block to me
Jesus means that Peter is acting like Satan because Peter is trying to prevent Jesus from accomplishing what God sent him to do. Alternate translation: "Get behind me, because you are acting like Satan! You are a stumbling block to me" or "Get behind me, Satan! I call you Satan because you are a stumbling block to me"

Get behind me

"Get away from me"

you do not think about the things of God, but about the things of people

"you do not think about what God thinks is important; instead, you only think about the things that people think are important"

Matthew 16:24**to follow me**

Following Jesus here represents being one of his disciples. Alternate translation: "to be my disciple" or "to be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross, and follow me

"carry his cross, and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate

translation: "and obey me even to the point of suffering and dying" or "and he must obey me even to the point of suffering and dying"

and follow me

Following Jesus here represents obeying him. Alternate translation: "and obey me"

Matthew 16:25**For whoever wants**

"For anyone who wants"

will lose it

This does not mean the person must necessarily die. It is a metaphor that means the person will consider obeying Jesus as being more important than his own life.

for my sake

"because he trusts me" or "on my account" or "because of me"

will find it

This metaphor means the person will experience spiritual life with God. Alternate translation: "will find true life"

Matthew 16:26**For what does it profit a person ... his life?**

Jesus uses a question to teach his disciples. Alternate translation: "It does not profit a person ... his life."

if he gains the whole world

The words "the whole world" are an exaggeration for great riches. Alternate translation: "if he gains everything he desires"

but forfeits his life

"but he loses his life"

What can a person give in exchange for his life?

Jesus uses a question to teach his disciples. Alternate translation: "There is nothing that a person can give to regain his life."

Matthew 16:27**the Son of Man ... his Father ... Then he**

Here Jesus refers to himself in the third person. Alternate translation: "I, the Son of man ... my Father ... Then I"

will come in the glory of his Father

"will come, having the same glory as his Father." This can be stated in first person. Alternate translation: "will come, having the same glory as my Father"

with his angels

Possible meanings are 1) Alternate translation: "with his Father's angels" or "with my Father's

angels" or 2) Alternate translation: "with the Son of Man's angels" or "with my angels." You do not have to specify in your translations to whom the angels belong. Alternate translation: "and the angels will be with him" or "and the angels will be with me"

his Father

This is an important title for God that describes the relationship between God and the Son of Man, Jesus.

according to his deeds

"according to what that person has done"

Matthew 16:28

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

you

All occurrences of this word are plural and refer to the disciples.

will not taste death

Here "taste" means to experience. Alternate translation: "will not experience death" or "will not die"

until they see the Son of Man coming in his kingdom

Here "his kingdom" represents him being King. Alternate translation: "until they see the Son of Man coming as King" or "until they see the evidence that the Son of Man is King"

ULB Translation Questions

Matthew 16:1

What did the Pharisees and Sadducees want to see from Jesus as a test?

The Pharisees and Sadducees wanted to see a sign from heaven from Jesus.

Matthew 16:4

What did Jesus say he would give the Pharisees and Sadducees?

Jesus said he would give the Pharisees and Sadducees the sign of Jonah.

Matthew 16:6

Of what did Jesus tell his disciples to beware?

Jesus told his disciples to beware the yeast of the Pharisees and Sadducees.

Matthew 16:12

About what was Jesus actually talking when he told his disciples to beware?

Jesus was telling his disciples to beware the teaching of the Pharisees and Sadducees.

Matthew 16:13

What question did Jesus ask his disciples when they came to Caesarea Philippi?

Jesus asked his disciples, "Who do people say that the Son of Man is?"

Matthew 16:14

Who did some people think that Jesus was?

Some people thought that Jesus was John the Baptist, or Elijah, or Jeremiah, or one of the prophets.

Matthew 16:16

What answer did Peter give to Jesus' question?

Peter answered, "You are the Christ, the Son of the Living God".

Matthew 16:17

How did Peter know the answer to Jesus' question?

Peter knew the answer to Jesus' question because the Father had revealed it to him.

Matthew 16:19

What authority did Jesus give to Peter?

Jesus gave Peter authority to bind things on earth and they would be bound in heaven. He also gave him authority to loose things on earth and they would be loosed in heaven.

Matthew 16:21

At this time, what did Jesus begin to tell his disciples plainly?

Jesus began to tell his disciples that he must go to Jerusalem, suffer many things, be killed, and be raised on the third day.

Matthew 16:23

What did Jesus tell Peter when Peter objected to what Jesus was describing would happen to him?
Jesus said to Peter, "Get behind me, Satan"!

Matthew 16:24

What must anyone do who wants to follow Jesus?
Anyone who wants to follow Jesus must deny himself, and take up his cross.

Matthew 16:26

What did Jesus say does not profit a man?
Jesus said that it does not profit a man to gain the whole world, but to forfeit his life.

Matthew 16:27

How did Jesus say the Son of Man will come?
Jesus said the Son of Man would come in the glory of his Father with his angels.

How will the Son of Man pay every person when he comes?
The Son of Man will pay every person according to his deeds when he comes.

Matthew 16:28

Who did Jesus say would see the Son of Man coming in his kingdom?
Jesus said that some standing there with him would see the Son of Man coming in his kingdom.

Chapter 17

¹ Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. ² He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light. ³ Behold, there appeared to them Moses and Elijah talking with him. ⁴ Peter answered and said to Jesus, "Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah."

⁵ While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

⁶ When the disciples heard it, they fell facedown and were very afraid. ⁷ Then Jesus came and touched them and said, "Get up and do not be afraid." ⁸ Then they looked up but saw no one except Jesus only.

⁹ As they were coming down the mountain, Jesus commanded them, saying, "Report this vision to no one until the Son of Man has risen from the dead."

¹⁰ His disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

¹¹ Jesus answered and said, "Elijah will indeed come and restore all things. ¹² But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." ¹³ Then the disciples understood that he was speaking to them about John the Baptist.

¹⁴ When they had come to the crowd, a man came to him, knelt before him, and said, ¹⁵ "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. ¹⁶ I brought him to your disciples, but they could not cure him."

¹⁷ Jesus answered and said, "Unbelieving and perverse generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me." ¹⁸ Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

¹⁹ Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

²⁰ Jesus said to them, "Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." ²¹^[1]

²² While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be given over into the hands of people, ²³ and they will kill him, and the third day he will be raised up." The disciples were deeply grieved.

²⁴ When they had come to Capernaum, the men who collected the two-drachma tax came to Peter and said, "Does not your teacher pay the two-drachma tax?"

²⁵ He said, "Yes."

When Peter came into the house, Jesus spoke to him first and said, "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?"

²⁶ "From others," Peter answered.

"Then the sons are free," Jesus said. ²⁷ But so that we do not cause the tax collectors to stumble, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you."

Footnotes

17:21 ^[1]The best ancient copies do not have v. 21,

Matthew 17 General Notes

Special concepts in this chapter

Elijah

The Old Testament prophet Malachi lived many years before Jesus was born. Malachi had said that before the Messiah came a prophet named Elijah would return. Jesus explained that Malachi had been talking about John the Baptist. Jesus said this because John the Baptist had done what Malachi had said that Elijah would do. (See: prophet and christ)

"transfigured"

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Matthew says in this chapter that Jesus's body shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory and fear)

Matthew 17

17:1-13

How was Jesus transfigured?

[17:2]

When Matthew said that Jesus was transfigured, he wanted to say that Jesus was changed in some way. The disciples did not see Jesus' body as it had been. They saw him as he will be when he returns to the earth in glory.

See: [Glory \(Glorify\)](#); [Jesus' Return to Earth](#); [Glory \(Glorify\)](#)

Why did Peter, James, and John see Elijah and Moses?

[17:3]

Peter, James, and John saw Elijah and Moses. Elijah and Moses were in heaven. Scholars think this was a symbol. Elijah represented the prophets, and Moses represented the Law of Moses. They symbolized that both the Law and the prophets prophesied about Jesus the messiah.

See: [Prophecy \(Prophesy\)](#); [Messiah \(Christ\)](#); [Old Testament \(Law and Prophets\)](#); [Law of Moses](#); [Prophecy \(Prophesy\)](#)

Why did Peter want to make three shelters?

[17:4]

Peter wanted to make three shelters. He wanted to make one for Jesus, one for Elijah, and one for Moses. He did not realize that Jesus was greater than Elijah and Moses. Scholars disagree about why he wanted to do this.

1. Some scholars think Peter wanted to build three tents of meeting. This is because he wanted to build a place where God could talk to men once again. He did not know that God was already talking to people through Jesus. They did not need to meet in a tent to learn what God said to them.
2. Some scholars think Peter wanted to build three shelters (see: Leviticus 23). Perhaps he thought this was for the Feast of Shelters when the messiah came to reign over the world (see: Zechariah 14:16)

See: [Messiah \(Christ\)](#); [Festival of Shelters](#); [Messiah \(Christ\)](#)

Who spoke from the cloud?

[17:5]

God the Father was the one who was speaking from the cloud. In the Bible, heaven is often spoken about as if it is in the clouds.

See: [Heaven](#); [Heaven](#)

Why were the disciples afraid?

[17:6]

The disciples were afraid because they thought the time was coming for God to judge the world. Perhaps the disciples was partly afraid, but partly worshipping God.

See: [Day of Judgment](#); [Judge \(Judgment\)](#); [Day of Judgment](#)

Why did Jesus tell them not to say anything?

[17:9]

See: [Messianic Secret](#)

What did Jesus mean when he said, “until the Son of Man has risen from the dead”?

[17:9]

Jesus spoke about the Son of Man rising from the dead. He was speaking about himself. He would be resurrected. At this time, the disciples did not understand that Jesus would be resurrected. Certain Jewish teachers even taught that no one would rise from the dead. This is why they discussed what Jesus said among themselves.

See: [Disciple](#); [Resurrect \(Resurrection\)](#) ; [Disciple](#)

What did the Scribes teach about Elijah?

[17:10]

The Scribes taught that Elijah would return to the earth before the messiah came. He would tell Israel to repent and to be ready for the messiah. It is not known whether they taught that Elijah would come back to the earth or that there would be a prophet who was like Elijah.

See: [Prophet](#); [Messiah \(Christ\)](#); [Repent \(Repentance\)](#); [Prophet](#)

Who was Jesus talking about when he said that Elijah has come?

[17:12, 17:13]

Jesus told them that the Scribes were right about Elijah. A prophet like Elijah did help Israel to be ready for the messiah and he wanted them to repent of the sins. When Jesus spoke about this Elijah, he was speaking about John the Baptist.

See: Malachi 3:1

See: [Sin](#); [Prophet](#); [Messiah \(Christ\)](#); [Repent \(Repentance\)](#); [Sin](#)

17:14-23

Why did this man kneel before Jesus?

[17:14]

A man knelt before Jesus. He did this to honor Jesus.

What was wrong with this man's son?

[17:15]

This man had a son who was epileptic. The epilepsy was because he had a demon in him that caused him to shake violently. It also caused his son to fall into water and fire.

See: [Demon Possession \(Casting Out Demons\)](#); [Demon Possession \(Casting Out Demons\)](#)

Why could the disciples not cast out this demon?

[17:16]

Jesus said the disciples could not cast out this demon because they did not have enough faith. Scholars think the disciples had doubts about what Jesus had commanded they do earlier (see: 10:8).

See: [Faith \(Believe in\)](#); [Demon](#); [Demon Possession \(Casting Out Demons\)](#); [Faith \(Believe in\)](#)

Why did Jesus rebuke the “unbelieving and corrupt generation”?

[17:17]

Jesus rebuked the “unbelieving and corrupt generation.” That is, he said that many people in Israel were evil for rejecting him. He was not speaking about everyone in Israel. Some people believed in him. Perhaps Jesus said this because he wanted the disciples to know that they acted in the same way the non-Christians acted.

See: [Generation](#); [Generation](#)

Why did Jesus say, “nothing will be impossible for you”?

[17:20]

When Jesus said, “nothing will be impossible for you,” he was not saying that people who believe in him can do anything. Instead, he was saying that when someone obeys God, they can do things they did not think they could do. God can make anything happen and he can use people to make anything happen that he wants to happen.

Jesus said that they did not trust him very much. He said their faith was like a mustard seed. This was a metaphor. The mustard seed was very small seed. It was about 1 millimeter in size. A mustard tree was very large. Jesus wanted to say that if they trusted him, he would help them to do very great things.

See: [Faith \(Believe in\)](#); [Faith \(Believe in\)](#)

Where was Galilee?

[17:22]

See map: Galilee

Who is the Son of Man?

[17:22]

Jesus is the Son of Man.

See: [Son of Man](#)

How will Jesus be raised up?

[17:23]

See: [Resurrect \(Resurrection\)](#)

17:24-27**What was the half-shekel tax?**

[17:24]

Jesus spoke about a half-shekel tax. This was a tax the Jews paid to serve the temple in Jerusalem. A half-shekel was the amount of money a typical person earned in one day. Jews, from the age of twenty-one, were required to pay this tax once every year.

See: [Temple](#); [Temple](#)

Why did Jesus talk about the tax that was paid to the temple?

[17:25]

Jesus spoke about the temple to his disciples. He said that the sons of kings do not pay taxes to the kings. Therefore, he did not need to pay taxes to the temple because he is the Son of God. However, Jesus did not want the people collecting the taxes to reject him because they did not understand that he is the Son of God. He got the money from a fish. This was a miracle.

See: [Temple](#); [Son of God](#); [Miracle](#); [Temple](#)

How much was the shekel?

[17:27]

The shekel was the same amount of money as four drachma. Because of this, Jesus had enough money to pay the tax for him and Peter.

Matthew 17:1**General Information:**

This begins the account of Jesus's transfiguration.

Peter, James, and John his brother

"Peter, James, and James's brother John"

Matthew 17:2**He was transfigured before them**

When they looked at him, his appearance was different from what it had been.

He was transfigured

This can be stated in active form. Alternate translation: "His appearance had changed" or "He appeared very different"

before them

"in front of them" or "so they could clearly him"

His face shone like the sun, and his garments became as brilliant as the light

These are similes that emphasize how bright Jesus's appearance became.

his garments

"what he was wearing"

Matthew 17:3**Behold**

This word alerts us to pay attention to the surprising information that follows.

to them

This refers to Peter, James, and John.

with him

"with Jesus"

Matthew 17:4**answered and said**

"said." Peter is not responding to a question.

it is good for us to be here

It is not clear whether "us" refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so.

Matthew 17:5**behold**

This alerts the reader to pay attention to the surprising information that follows.

overshadowed them

"came over them"

there was a voice out of the cloud

Here "voice" refers to God speaking. Alternate translation: "God spoke to them from out of the cloud"

Matthew 17:6

the disciples heard it

"the disciples heard God speak"

Matthew 17:7

General Information:

This page has intentionally been left blank.

Matthew 17:8

they ... saw no one except Jesus only

This double negative emphasizes that Jesus was the only thing that they saw. Alternate translation: "they ... saw only Jesus"

Matthew 17:9

Connecting Statement:

The following events happen immediately after the three disciples witness Jesus's transfiguration.

As they

"As Jesus and the disciples"

the Son of Man

Jesus is speaking about himself.

Matthew 17:10

Why then do the scribes say that Elijah must come first?

The disciples are referring to the belief that Elijah will come back to life and return to the people of Israel before the Messiah comes.

Matthew 17:11

restore all things

"put things in order" or "get the people ready to receive the Messiah"

Matthew 17:12

But I tell you

This adds emphasis to what Jesus says next.

they ... their

All occurrences of these words may mean either 1) the Jewish leaders or 2) all the Jewish people.

the Son of Man will also suffer at their hands

Here "hands" refers to power. Alternate translation: "they will make the Son of Man suffer"

the Son of Man will

Jesus is referring to himself. Alternate translation: "I, the Son of Man, will"

Matthew 17:13

General Information:

This page has intentionally been left blank.

Matthew 17:14

Connecting Statement:

This begins an account of Jesus healing a boy who had an evil spirit. These events happen immediately after Jesus and his disciples descend from the mountain.

Matthew 17:15

have mercy on my son

It is implied that the man wants Jesus to heal his son. Alternate translation: "have mercy on my son and heal him"

is epileptic

This means that he sometimes had seizures. He would become unconscious and move uncontrollably. Alternate translation: "has seizures"

Matthew 17:16

General Information:

This page has intentionally been left blank.

Matthew 17:17

Unbelieving and perverse generation, how

"This generation does not believe in God and loves to do evil rather than good. How"

how long will I have to stay with you? How long must I bear with you?

These questions show Jesus is unhappy with the people. Alternate translation: "I am tired of being with you! I am tired of your unbelief and corruption!"

Matthew 17:18

the boy was healed

This can be stated in active form. Alternate translation: "the boy became well"

from that hour

This is an idiom. Alternate translation: "immediately" or "at that moment"

Matthew 17:19

we

Here "we" refers to the disciples and does not include Jesus.

Why could we not cast it out?

"Why could we not make the demon come out of the boy?"

Matthew 17:20

For I truly say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

if you have faith even as small as a grain of mustard seed

Jesus compares the size of a mustard seed to the amount of faith needed to do a miracle. A mustard seed is very small, but it grows into a large plant. Jesus means it only takes a small amount of faith to do a great miracle.

nothing will be impossible for you

This can be stated in a positive form. Alternate translation: "you will be able to do anything"

Matthew 17:21

General Information:

This page has intentionally been left blank.

Matthew 17:22

Connecting Statement:

Here the scene shifts momentarily, and Jesus foretells his death and resurrection a second time.

they stayed

"Jesus and his disciples stayed"

The Son of Man will be given over

This can be stated in active form. Alternate translation: "Someone will deliver the Son of Man"

given over into the hands of people

The word "hands" here is a metonym for the power that people use hands to exercise. Alternate translation: "taken and put under the power of people" or "taken and given to people who will control him"

The Son of Man

Jesus is referring to himself in the third person.

into the hands of people

Here "hands" refers to power or control. Alternate translation: "to the control of the people" or "to the people"

Matthew 17:23

him ... he

Jesus is referring to himself in the third person.

third day

"Third" is the ordinal form of "three."

he will be raised up

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "God will raise him up" or "God will cause him to become alive again"

deeply grieved

very sad and upset, as when a friend or family member dies. See how you translated "grieved" in Matthew 14:9.

Matthew 17:24

Connecting Statement:

Here the scene shifts again to a later time when Jesus teaches Peter about paying the temple tax.

When they

"When Jesus and his disciples"

the two-drachma tax

This was a tax that Jewish men paid to support the temple in Jerusalem. Alternate translation: "the temple tax"

Matthew 17:25

the house

"the place where Jesus was staying"

What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?

Jesus asks these questions to teach Simon, not to gain information for himself. Alternate translation: "'Listen, Simon. When kings collect taxes, they collect it from people who are not members of their own family. Do you agree that this is true?'"

their sons

Possible meanings are that this word 1) is a synecdoche that refers to any members of the kings' family or 2) is a metaphor for the people of the kings' own country. Alternate translation: "their own family" or "the people of their own country"

Matthew 17:26

General Information:

This is the end of the part of the story that began in Matthew 13:54, where Matthew tells of continued opposition to Jesus's ministry and teaching about the kingdom of heaven.

Connecting Statement:

Jesus continues to teach Peter about paying the temple tax.

"From others," Peter answered

If you translated Jesus's questions as statements in [Matthew 17:25]

From others

"From people who are not members of their own family." See how you translated these words in [Matthew 17:25](#).

the sons

Possible meanings are that this word 1) is a synecdoche that refers to any members of the kings' family or 2) is a metaphor for the people of the kings' own country. See how you translated these words in [Matthew 17:25]

Matthew 17:27

But so that we do not cause the tax collectors to stumble, go

Causing people to stumble is a metaphor for offending them. Possible meanings are 1) Jesus was concerned that the tax collectors would think he had done something very wrong. Alternate translation: "so that we do not cause the tax collectors to think that we do something that is very

bad" or 2) Jesus was concerned that the tax collectors might think that he was a sinner and so could not be the Messiah. Alternate translation: "so that we do not cause the tax collectors to reject me"

throw in a hook

Fishermen tied hooks to the end of a line, then threw it in the water to catch fish.

its mouth

"the fish's mouth"

a shekel

a silver coin worth four days' wages

Take it

"Take the shekel"

for me and you

Here "you" is singular and refers to Peter. Each man had to pay a half shekel tax. So one shekel would be enough for Jesus and Peter to pay their taxes.

ULB Translation Questions

Matthew 17:1

Who went with Jesus up on a high mountain?

Peter, James, and John went with Jesus up on a high mountain.

Matthew 17:2

What happened to Jesus' appearance on the mountain?

Jesus was transfigured so that his face shone like the sun, and his garments were as brilliant as the light.

Matthew 17:3

Who appeared and talked with Jesus?

Moses and Elijah appeared and talked with Jesus.

Matthew 17:4

What did Peter offer to do?

Peter offered to make three tents for the three men.

Matthew 17:5

What did the voice out of the cloud say?

The voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; listen to him".

Matthew 17:9

What did Jesus command the disciples as they were coming down the mountain?

Jesus commanded the disciples to report their vision to no one until the Son of Man had risen from the dead.

Matthew 17:11

What did Jesus say about the teaching of the scribes that Elijah must come first?

Jesus said that Elijah will indeed come and restore all things.

Matthew 17:12

Who did Jesus say was the Elijah who had already come, and what had been done to him?

Jesus said John the Baptist was the Elijah who had already come, and they had done whatever they wanted to him.

Matthew 17:13

Who did Jesus say was the Elijah who had already come, and what had been done to him?

Jesus said John the Baptist was the Elijah who had already come, and they had done whatever they wanted to him.

Matthew 17:14

What had the disciples been able to do for the epileptic boy?

The disciples had not been able to cure the epileptic boy.

Matthew 17:15

What had the disciples been able to do for the epileptic boy?

The disciples had not been able to cure the epileptic boy.

Matthew 17:16

What had the disciples been able to do for the epileptic boy?

The disciples had not been able to cure the epileptic boy.

Matthew 17:18

What did Jesus do for the epileptic boy?

Jesus rebuked the demon, and the boy was cured from that hour.

Matthew 17:20

Why were the disciples not able to cure the epileptic boy?

Jesus said that because of their small faith they could not cure the epileptic boy.

Matthew 17:22

What did Jesus tell his disciples that made them very sad?

Jesus told his disciples that he would be delivered into the hands of people who would kill him, and that he would be raised up on the third day.

Matthew 17:23

What did Jesus tell his disciples that made them very sad?

Jesus told his disciples that he would be delivered into the hands of people who would kill him, and that he would be raised up on the third day.

Matthew 17:27

How did Peter and Jesus pay the half-shekel tax?

Jesus told Peter to go to the sea, throw in a hook, and draw in the fish that comes up first, which would have a shekel in its mouth for the tax.

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. ¹¹¹² What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? ¹³ If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. ¹⁴ In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

¹⁵ "If your brother sins against you, go and rebuke him, between you and him alone. If he listens to you, you will have gained your brother. ¹⁶ But if he does not listen to you, take one or two others along with you so that by the mouth of two or three witnesses every word might be confirmed. ¹⁷ And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a pagan and a tax collector. ¹⁸ I tell you truly, whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¹⁹ Again I tell you truly, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. ²⁰ For where two or three are gathered together in my name, there I am in their midst."

²¹ Then Peter came and said to Jesus, "Lord, how often will my brother sin against me and I forgive him? Until seven times?"

²² Jesus said to him, "I do not tell you seven times, but until seventy times seven. ²³ Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. ²⁴ As he began the settling, one servant was brought to him who owed him ten thousand talents. ²⁵ But since he did not have the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made. ²⁶ So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' ²⁷ So the master of that servant, since he was moved with compassion, released him and forgave him the debt. ²⁸ But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He took hold of him, began to choke him, and said, 'Pay me what you owe.'

²⁹ "But his fellow servant fell down and pleaded with him, saying, 'Have patience with me, and I will repay you.' ³⁰ But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed. ³¹ When his fellow servants saw what had happened, they were deeply grieved. They came and told their master everything that had happened.

³² "Then that servant's master called him and said to him, 'You wicked servant, I forgave you all that debt because you pleaded with me. ³³ Should you not have had mercy on your fellow servant, even as I had mercy on you?' ³⁴ His master was angry and handed him over to the torturers until he would pay all that was owed. ³⁵ So also my heavenly Father will do to you if you do not forgive your brother from your heart."

Footnotes

18:11 ^[1]The best ancient Greek copies do not have the sentence that some translations include,

Matthew 18 General Notes

Special concepts in this chapter

What should Jesus's followers do when other followers sin against them?

Jesus taught that his followers must treat each other well and not be angry with each other. They should forgive anyone who is sorry for his sin, even if he has committed the same sin before. If he is not sorry for his sin, Jesus's followers should speak with him alone or in a small group. If he is still not sorry after that, then Jesus's followers can treat him as guilty. (See: repent and sin)

Matthew 18

18:1-14

Why did Matthew write about who was the greatest in the kingdom of God?

[18:1]

Some scholars think Matthew wrote about who was the greatest in the kingdom of God because the disciples were thinking about who would have the most power. However, Jesus taught that greatness was about being humble and being a servant.

See: Mark 9:33-37

See: [Disciple](#); [Disciple](#)

Why did Jesus talk about little children?

[18:3]

Jesus helped the disciples to understand what he said by talking about a child. Scholars think Jesus was speaking about how a child is humble and needed a parent to live. They think this was also a metaphor. In the same way, the disciples needed to be humble, knowing they depended on God for everything.

See: [Disciple](#); [Disciple](#)

What was a stumbling block?

[18:6]

See: [Walk](#); [Walk](#)

What was a woe?

[18:7]

See: [Woe](#)

Did Jesus want people to cut off their hands and feet?

[18:8]

Jesus said that people should cut off their hands or feet if it caused other people to sin. This was a metaphor. Some scholars think that Jesus was saying it was better to go to heaven without enjoying the sinning on earth, than to go on sinning in this world and then go to hell.

See: [Sin](#); [Hell](#); [Sin](#)

What is the eternal fire?

[18:8]

Jesus spoke about an eternal fire. He was speaking about hell, where people are punished with fire.

See: [Fire](#); [Punish \(Punishment\)](#); [Fire](#)

Why did Jesus speak about angels?

[18:10]

In ancient Israel, the Jews taught that only certain angels were close to God and could see God. However, Jesus said that all the angels are always looking at God. He wanted to tell them that God cared very much for these "little children."

See: [Angel](#)

What did Matthew write in verse 11?

[18:11]

Some of the ancient copies of the Greek New Testament contain the words, "for the Son of Man came to save that which was lost." Older and more ancient copies of the Greek New Testament do not contain these words. Therefore, scholars think Matthew did not write these words.

See: [Differences in the Ancient Copies of the Bible](#)

What did Jesus teach about when he told people about the sheep?

[18:12]

Jesus told them a parable about sheep. Just as a shepherd rejoices when he finds the one lost sheep, so God rejoices when one sinner repents. Scholars think Jesus told this parable to teach that God's will is that no one would perish, that is, that no one would reject God.

See: [Will of God](#); [Shepherd](#); [Heaven](#); [Repent \(Repentance\)](#); [Will of God](#)

18:15-20

Who are the brothers about which Jesus spoke?

[18:15]

When Jesus spoke about brothers, he was speaking about Christians.

See: [Family of God](#)

What was meant by the words, "gained your brother"?

[18:15]

Jesus said that a Christian who helps another Christian not to sin has gained his brother. That is, his brother has been restored to him in friendship and is at peace with him and with God.

See: [Family of God](#); [Family of God](#)

How was "every word confirmed"?

[18:16]

Sometimes a Christian who sins does not listen to another Christian who is trying to get him to stop sinning. Jesus said when this happens to take one or two other Christians to listen to the words of the Christian who sinned. This is so that every word will be confirmed. That is, there would be evidence to bring about forgiveness and reconciliation between these Christians.

See: [Sin](#)

What did it mean to treat a person “as a Gentile and a tax collector” if they did not repent of their sin?

[18:17]

When a Christian sinned and did not listen to correction from other Christians, Jesus said to treat them the same way they treated a tax collector or a Gentile. That is, they were to be separated from other Christians in some way. Jesus wanted the Christians to treat the sinning Christian in the same way they treat non-Christians who sin. That is, they are to tell them that they need to repent.

See: [Repent \(Repentance\)](#); [Sin](#); [Repent \(Repentance\)](#)

How did the disciples bind and loose things on the earth?

[18:18]

Jesus gave the disciples permission to bind and loose certain things on the earth. Some scholars think Jesus gave the apostles permission to rule other Christians. That is, they could say that doing certain things were good and doing other things is evil. Some scholars think the apostles will be able to do this when Jesus rules on the earth. Other scholars think God was going to teach people, through the apostles, how to live in a way that honored God after Jesus died. He would do this by revealing himself to the apostles and prophets.

See: [Prophet](#); [Reveal \(Revelation\)](#); [Apostle](#); [Prophet](#)

What did Jesus teach the disciples about being in their midst?

[18:20]

Jesus taught the disciples about prayer. Jesus wanted his disciples to know that when two or three of them are gathered together to worship him, he would help them in some way. He also wanted them to know that God would still be with them after Jesus died.

See: [Pray \(Prayer\)](#); [Pray \(Prayer\)](#)

18:21-35

Why did Peter ask Jesus about forgiving other Christians seven times?

[18:21]

Peter asked Jesus how many times he should forgive another Christian. The Jews taught that someone needed to forgive 3 times. Scholars think Peter thought to forgive someone seven times would be the most anyone could forgive.

See: [Forgive \(Forgiveness, Pardon\)](#); [Forgive \(Forgiveness, Pardon\)](#)

How many is seventy times seven?

[18:22]

Seventy times seven is 490.

Why did Jesus tell Peter a parable about the king’s servants?

[18:23]

Jesus told Peter a parable about a certain king's servants. He wanted Peter to know about the kingdom of heaven. He wanted the disciples to remember that Jesus forgave them. They could never have worked hard enough to earn God's favor and be at peace with God. Jesus forgave them freely. When they do not forgive another Christian freely, Jesus said they act in the same way this servant acted. They forgot they were forgiven more by God than this person needed to be forgiven by them. He treated this man worse than God treated him. Because of this, God will punish Christians when they do not forgive other Christians.

See: [Punish \(Punishment\)](#); [Kingdom of God](#); [Serve](#); [Atone \(Atonement\)](#); [Punish \(Punishment\)](#)

How much money is 10,000 talents?

[18:24]

A talent was a very large amount of money. It would have normally taken someone about 20 years to earn one talent. This was an amount of money that no one would ever be able to pay back.

How much money is a denarii?

[18:28]

At this time, a person typically earned a denarii every day they worked.

See: [Denarius](#)

Matthew 18:1

General Information:

This is the beginning of a new part of the story that runs through Matthew 18:35, where Jesus teaches about life in the kingdom of heaven. Here, Jesus uses a little child to teach the disciples.

At that time

Very soon after the events described in the previous verse.

Who is greatest

"Who is the most important" or "Who among us will be the most important"

in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "in God's kingdom" or "when our God in heaven establishes his rule on earth"

Matthew 18:2

General Information:

This page has intentionally been left blank.

Matthew 18:3

Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

unless you turn ... children, you will in no way enter the kingdom of heaven

This can be stated in positive form. Alternate translation: "you will enter the kingdom of heaven only if you turn ... children"

become like little children

Jesus uses a simile to teach the disciples that they should not be concerned with who is most important. They should be concerned with becoming humble like a child.

enter the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "enter God's kingdom" or "belong to our God in heaven when he establishes his rule on earth"

Matthew 18:4

Connecting Statement:

Jesus continues teaching the disciples that they need to be humble like a child if they want to be important in God's kingdom.

is the greatest

"is the most important" or "will be the most important"

in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "in God's

kingdom" or "when our God in heaven establishes his rule on earth"

Matthew 18:5

in my name

Here "my name" refers to the entire person. Alternate translation: "because of me" or "because he is my disciple"

Whoever ... in my name receives me

Jesus means that it is the same as welcoming him. Alternate translation: "When someone ... in my name, it is like he is welcoming me" or "When someone ... in my name, it is as if he were welcoming me"

Matthew 18:6

that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea

This can be stated in active form. Alternate translation: "if someone put a large millstone around his neck and threw him into the deep sea"

millstone

This is a large, heavy, circular stone used for grinding wheat grain into flour. Alternate translation: "a heavy stone"

Matthew 18:7

Connecting Statement:

Jesus continues to use a little child to teach the disciples and warns against the terrible consequences of causing children to sin.

to the world

Here "world" refers to people. Alternate translation: "to the people of the world"

stumbling blocks ... those stumbling blocks come ... the person through whom those stumbling blocks come

Here "stumbling" is a metaphor for sin. Alternate translation: "things that cause people to sin ... things come that cause people to sin ... any person who causes others to sin"

Matthew 18:8

If your hand or your foot causes you to stumble, cut it off and throw it away from you

Jesus exaggerates here to emphasize that people must do anything necessary to remove from their lives what causes them to sin.

your ... you

All occurrences of these words are singular. Jesus is speaking to all people in general. It may be more natural for your language to translate with a plural "you."

into life

"into eternal life"

than to be thrown into the eternal fire having two hands or two feet

This can be stated in active form. Alternate translation: "than to have both hands and feet when God throws you into the eternal fire"

Matthew 18:9

If your eye causes you to stumble, pluck it out and throw it away from you

The command to destroy the eye, perhaps the most important part of the body, is probably an exaggeration for his hearers to do anything necessary to remove from their lives anything that causes them to sin.

causes you to stumble

Here "stumble" is a metaphor for sin. Alternate translation: "causes you to sin"

your ... you

All occurrences of these words are singular. Jesus is speaking to all people in general. It may be more natural for your language to translate with a plural "you."

into life

"into eternal life"

than to be thrown into the fiery hell having both eyes

This can be stated in active form. Alternate translation: "than to have both eyes when God throws you into the fiery hell"

the fiery hell

"hell, which is full of fire" or "the fire of hell"

Matthew 18:10

See that

"Be careful that" or "Be sure that"

you do not despise any of these little ones

"you do not think of these little ones as being unimportant." This can be stated in positive form. Alternate translation: "you show respect to these little ones"

For I say to you

This add emphasis to what Jesus says next.

that in heaven their angels always look on the face of my Father who is in heaven

Jewish teachers taught that only the most important angels could be in God's presence. Jesus means that the most important angels speak to God about these little ones.

always look on the face of my Father

This is an idiom that means they are in God's presence. Alternate translation: "are always close to my Father" or "are always in the presence of my Father"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 18:11

General Information:

This page has intentionally been left blank.

Matthew 18:12

Connecting Statement:

Jesus continues to use a little child to teach the disciples and tells a parable to explain God's care for people.

What do you think?

Jesus uses this question to get people's attention. Alternate translation: "Think about how people act." or "Think about this."

you

This word is plural.

a hundred ... ninety-nine

"100 ... 99"

does he not leave ... astray?

Jesus uses a question to teach his disciples. Alternate translation: "he will always leave ... astray."

Matthew 18:13

If he finds it ... that did not go astray

This is the end of the parable that begins with the words "If anyone" in verse 12.

truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next. The word "you" is plural.

Matthew 18:14

it is not the will of your Father in heaven that one of these little ones should perish

"your Father in heaven does not want any of these little ones to die" or "your Father in heaven does not want even one of these little ones to die"

your

This word is plural.

Father

This is an important title for God.

Matthew 18:15

Connecting Statement:

Jesus begins to teach his disciples about forgiveness and reconciliation.

your brother

This refers to a fellow believer in God, not a physical brother. Alternate translation: "your fellow believer"

you will have gained your brother

"you will have made your relationship with your brother good again"

Matthew 18:16

so that by the mouth of two or three witnesses every word might be confirmed

Here "mouth" and "word" refer to what a person says. This can be stated in active form. Alternate translation: "so that two or three witnesses may say that what you say about your brother is true"

Matthew 18:17

if he refuses to listen to them

"if your fellow believer refuses to listen to the witnesses who came with you"

to the church

"to the whole community of believers"

let him be to you as a pagan and a tax collector

"treat him as you would treat a pagan or tax collector." This implies that they should remove him from the community of believers.

Matthew 18:18

I tell you truly

"I tell you the truth." This adds emphasis to what Jesus says next.

you

All occurrences of this word are plural.

whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven

Here "bind" is a metaphor meaning to forbid something, and "loose" is a metaphor meaning to allow something. Also, "in heaven" is a metonym that represents God himself. See how you translated similar phrases in [Matthew 16:19]

Matthew 18:19

if two of you

It is implied that Jesus means "if at least two of you" or "if two or more of you."

they ... them

These refer to the "two of you." Alternate translation: "you ... you"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 18:20

two or three

It is implied that Jesus means "two or more" or "at least two."

are gathered

"meet"

in my name

Here "name" refers to the entire person. Alternate translation: "because of me" or "because they are my disciples"

Matthew 18:21

seven times

"7 times"

Matthew 18:22

seventy times seven

Possible meanings are 1) "70 times 7" or 2) "77 times." If using a number would be confusing, you can translate it as "more times than you can count" or "you must always forgive him."

Matthew 18:23

Connecting Statement:

Jesus uses a parable to teach about forgiveness and reconciliation.

the kingdom of heaven is similar

This introduces a parable. See how you translated a similar parable introduction in [Matthew 13:24]

to settle accounts with his servants

"his servants to pay him what they owed him" or "to have his servants tell him what they had done with the goods he had entrusted to them"

Matthew 18:24

the settling

This abstract noun can be stated as a verb. Alternate translation: "to settle accounts"

one servant was brought

This can be stated in active form. Alternate translation: "someone brought one of the king's servants"

ten thousand talents

"10,000 talents" or "more money than the servant could ever repay"

Matthew 18:25

his master commanded him to be sold ... and payment to be made

This can be stated in active form. Alternate translation: "the king commanded his servants to sell the man ... and to pay the debt with the money from the sale"

Matthew 18:26

fell down, bowed down

This shows that the servant approached the king in the most humble way possible.

before him

"before the king"

Matthew 18:27

he was moved with compassion

"he felt compassion for the servant"

released him

"let him go"

Matthew 18:28

Connecting Statement:

Jesus continues telling a parable to his disciples.

one hundred denarii

"100 denarii" or "one hundred days' wages"

He took hold of him

"The first servant took hold of his fellow servant"

Matthew 18:29

fell down

This shows that the fellow servant approached the first servant in the most humble way possible. See how you translated this in [Matthew 18:26]

and pleaded with him

"and begged him"

Matthew 18:30

Connecting Statement:

Jesus continues telling a parable to his disciples.

he went and threw him into prison

"the first servant went and threw his fellow servant into prison"

Matthew 18:31

his fellow servants

"other servants"

told their master
"told the king"

deeply grieved
very sad and upset, as when a friend or family member dies. See how you translated this phrase in Matthew 17:23.

from your heart
Here "heart" is a metonym for a person's inner being. The phrase "from your heart" is an idiom that means "sincerely." Alternate translation: "sincerely" or "completely"

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.

ULB Translation Questions

Matthew 18:3

What did Jesus say we must do to enter the kingdom of heaven?

Jesus said we must repent and become like little children to enter the kingdom of heaven.

Matthew 18:4

Who did Jesus say is the greatest in the kingdom of heaven?

Jesus said that whoever humbles himself like a little child is greatest in the kingdom of heaven.

Matthew 18:6

What happens to whoever causes a little one who believes in Jesus to sin?

Whoever causes a little one who believes in Jesus to sin would be better off if a millstone had been hung about his neck and he had been sunk into the sea.

Matthew 18:8

What did Jesus say we must do with anything that causes us to stumble?

Jesus said we must throw away anything that causes us to stumble.

Matthew 18:10

Why did Jesus say we must not despise the little ones?

We must not despise the little ones because their angels always look on the face of the Father.

Matthew 18:12

How is the Father in heaven like a person who has a hundred sheep and looks for one of his sheep that goes astray?

Just as the person does not want his lost sheep to die, the Father in heaven does not want any of his little ones to die.

Matthew 18:13

How is the person who seeks the one lost sheep like the Father in heaven?

It is also not the will of the Father that one of the little ones should perish.

Matthew 18:14

How is the person who seeks the one lost sheep like the Father in heaven?

It is also not the will of the Father that one of the little ones should perish.

Matthew 18:15

If your brother sins against you, what is the first thing you should do?

First, you should go and show him his fault between you and him alone.

Matthew 18:16

If your brother does not listen, what is the second thing you should do?

Second, you should take with you one or two more brothers as witnesses.

Matthew 18:17

If your brother still does not listen, what is the third thing you should do?

Third, you should tell the matter to the church.

If your brother still will not listen, what should be done?

Finally, if he will not listen to the church, he should be treated as a Gentile and a tax collector.

Matthew 18:20

What did Jesus promise where two or three are gathered in his name?

Jesus promised to be in the midst of two or three gathered in his name.

Matthew 18:21

How many times did Jesus say we should forgive our brother?

Jesus said we should forgive our brother seventy times seven times.

Matthew 18:22

How many times did Jesus say we should forgive our brother?

Jesus said we should forgive our brother seventy times seven times.

Matthew 18:24

What did the servant owe his master, and could he repay his master?

The servant owed his master ten thousand talents, which he could not repay.

Matthew 18:25

What did the servant owe his master, and could he repay his master?

The servant owed his master ten thousand talents, which he could not repay.

Matthew 18:27

Why did the master forgive the servant his debt?
The master was moved with compassion and forgave the servant his debt.

Matthew 18:30

What did the servant do with his fellow-servant who owed him one hundred denarii?
The servant refused to be patient and threw the fellow-servant into prison.

Matthew 18:33

What did the master tell the servant he should have done with the fellow-servant?
The master told the servant he should have had mercy on the fellow-servant.

Matthew 18:34

What did the master then do to the servant?
The master handed the servant over to the torturers until he would pay all that was owed.

Matthew 18:35

What did Jesus say the Father will do if we do not forgive our brother from the heart?
Jesus said the Father will do to us like the master did to the servant if we do not forgive our brother from the heart.

Chapter 19

¹ It came about that when Jesus had finished these words, he departed from Galilee and came to the region of Judea that is beyond the Jordan River. ² Great crowds followed him, and he healed them there.

³ Pharisees came to him, testing him, saying to him, "Is it lawful for a man to divorce his wife for any cause?"

⁴ Jesus answered and said, "Have you not read that he who made them from the beginning made them male and female? ⁵ He who made them also said, 'For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.' ⁶ So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart."

⁷ They said to him, "Why then did Moses command us to give a certificate of divorce and then to send her away?"

⁸ He said to them, "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. ⁹ I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." ^[1]

¹⁰ The disciples said to Jesus, "If that is the case of a man with his wife, it is not good to marry."

¹¹ But Jesus said to them, "Not everyone can accept this saying, but only those to whom it is given. ¹² For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this teaching, let him accept it."

¹³ Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. ¹⁴ But Jesus said, "Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones." ¹⁵ He placed his hands on the children, and then he went away from there.

¹⁶ Behold, a man came to Jesus and said, "Teacher, what good thing must I do that I may have eternal life?"

¹⁷ Jesus said to him, "Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments."

¹⁸ The man said to him, "Which commandments?"

Jesus said, "Do not murder, do not commit adultery, do not steal, do not bear false witness, ¹⁹ honor your father and your mother, and love your neighbor as yourself."

²⁰ The young man said to him, "All these things I have obeyed. What do I still need?"

²¹ Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven; and come, follow me." ²² But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

²³ Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.

²⁴ Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

²⁵ When the disciples heard it, they were very astonished and said, "Who then can be saved?"

²⁶ Jesus looked at them and said, "With people this is impossible, but with God all things are possible."

²⁷ Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

²⁸ Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel. ²⁹ Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake will receive one hundred times as much and will inherit eternal life. ³⁰ But many who are first will be last, and the last will be first.

Footnotes

19:9 ^[1]The best ancient copies do not have

Matthew 19 General Notes

Special concepts in this chapter

Divorce

Jesus taught about divorce because the Pharisees wanted people to think Jesus's teachings about divorce were wrong ([Matthew 19:3-12](#)). Jesus talked about what God had first said about marriage when he created it.

Important figures of speech in this chapter

Metonymy

Jesus often says the word "heaven" when he wants his hearers to think of God, who lives in heaven ([Matthew 19:12](#)).

Matthew 19

19:1-12

Where were Galilee and Judea?

[19:1]

See Map: Galilee; Judea

Where was the area beyond the Jordan River?

[19:1]

Jesus left Capernaum to go to Judea. This was a place past the Jordan River. Judea was on the west side of the Jordan River. This was an area where Jews lived. Matthew wrote about the area east of the Jordan river when he wrote the words, beyond the Jordan River. This was a place where Gentiles lived.

See: [Gentile](#)

See Map: Capernaum; Jordan River; Judea

How did the Pharisees test Jesus?

[19:3]

Matthew wrote that the Pharisees tested Jesus. That is, they wanted to get him to say something that made people angry. It would make certain people angry if Jesus said people could not get divorced. It would make certain other people angry if Jesus said that people could get divorced.

See: [Divorce](#); [Divorce](#)

What did Moses teach about divorce?

[19:7, 19:8]

Moses taught about divorce in the Law of Moses. The Pharisees thought that Moses said a man could divorce his wife. However, they did not think that a woman could divorce her husband. Some Pharisees taught that a man could only divorce his wife if she committed adultery or did evil things. Other Pharisees taught that any man could divorce his wife if he wanted to, even if she did not do anything wrong.

When a man wrote his wife a “certificate of divorce,” he sent her away with a certificate saying that she no longer belonged to the man as his wife. This would help her to marry another man.

See: Deuteronomy 24:1-4

See: [Adultery](#); [Pharisees](#); [Law of Moses](#); [Adultery](#)

What did Jesus teach about divorce?

[19:9]

Jesus told the Pharisees what the Law of Moses actually said. Moses did not want people to get divorced because God did not want people to get divorced. Instead, Moses knew that some people had hard hearts. That is, they did not want to listen to God’s will about divorce. Moses allowed people to be divorced because of this. However, a certificate of divorce must be written.

Jesus told them about the marriage between Adam and Eve (see: Genesis 1:27; 2:24). A husband and wife became one flesh. That is, it was never God’s desire or intention for a married couple to divorce. Jesus only allowed for divorce when there was sexual immorality.

See: [Will of God](#); [Pharisees](#); [Law of Moses](#); [Sin](#); [Will of God](#)

What was sexual immorality?

[19:9]

See: [Sexual Immorality](#)

Why did the disciples say to Jesus, “it is not good to marry”?

[19:10]

Jesus said that it was not good to marry. Some scholars think the disciples were asking Jesus about not marrying again after being divorced. Other scholars think the disciples wanted to know from Jesus if it was good to marry at all, because they served Jesus.

See: [Disciple](#)

What did Jesus mean when he said, “not everyone can accept this teaching”?

[19:11]

Jesus said, “not everyone can accept this teaching.” Some scholars think Jesus was talking about his teaching in verses four through nine. Other scholars think he wanted to say that only certain people will understand the things he taught in this verse.

What was a eunuch?

[19:12]

A eunuch was a man who was incapable of producing children. However, Jesus spoke about different types of eunuchs. Some men are born with a damaged penis and they are not able to have sex. Other men were made eunuchs. In ancient times, a king may have cut off a man’s penis if he put this man in charge of caring for his many wives. Other people made themselves eunuchs for the sake of the kingdom of God. This was a metaphor. They chose not to marry so they could better serve Jesus.

See: [Kingdom of God](#); [Kingdom of God](#)

19:13-15

Why did people want their children to have Jesus touch them?

[19:13]

The people brought their children to have Jesus touch them. They thought that if they did this, Jesus would bless the children. He did this by putting his hands on them and saying a blessing.

See: [Bless \(Blessing\)](#)

Why did the disciples rebuke the people for bringing their children to have Jesus touch them?

[19:13]

The disciples rebuked the people for bringing their children to have Jesus touch them. Scholars think the disciples thought Jesus needed to be doing other things. Perhaps they thought that Jesus should be teaching adults instead.

See: [Disciple](#)

What did Jesus teach the disciples about the kingdom of God?

[19:14]

Jesus told the disciples they were wrong for rebuking these people. Jesus wanted the little children to come to him. This was because many adults rejected Jesus. They thought they knew more about the Messiah than they did. However, the children were willing to learn and did not reject Jesus.

After this, Jesus taught the disciples about the kingdom of God. If people wanted to have the kingdom of God, they needed to believe in Jesus the same way children believed in Jesus. Children often trusted someone completely, but adults often only trusted someone who had earned it.

See: [Kingdom of God](#); [Messiah \(Christ\)](#); [Kingdom of God](#)

19:16-30

What was having eternal life?

[19:16]

See: [Eternal Life](#)

How was someone good?

[19:17]

When Jesus spoke about someone who was good, he was speaking about someone who is always does the right thing. Only God is good in this way. Scholars think Jesus said that he is God. The man did not understand what it meant to be "good" and to obey God perfectly.

See: [Jesus is God](#)

What were these commandments about which Jesus spoke?

[19:17]

Jesus talked about some of the ten commandments in the Law of Moses.

See: Exodus 20; Deuteronomy 5

See: [Law of Moses](#); [Law of Moses](#)

What was adultery?

[19:18]

See: [Adultery](#)

What was bearing false witness?

[19:18]

Someone who bore false witness lied about someone. They said someone did something they did not do or did not do something that they did. It also meant to give a false report in a court of law.

See: [Witness \(Martyr\)](#); [Witness \(Martyr\)](#)

Why did Jesus want this man to sell everything he had?

[19:21]

Jesus knew that the man loved money more than anything else. He did not truly trust in God or that Jesus was the messiah. He trusted in the things he had. Because of this, Jesus wanted him to sell all he had in order to follow him.

All people do not need to sell everything they have to be Christians. This was not a command for all people in order for them to follow Jesus. Jesus knew the man's money kept him from completely trusting in him.

See: [Messiah \(Christ\)](#)

What was treasure in heaven?

[19:21]

Jesus spoke about some rewards people will get after they die when he spoke about treasure in heaven.

See: [Heaven](#); [Heaven](#)

Why was it hard for the rich to enter the kingdom of God?

[19:23]

Some scholars think it was hard for the rich to enter the kingdom of God because the people who were rich held onto their money and valuable things too tightly. That is, they trusted in their possession more than they trusted God. Jesus used the metaphor of a camel. A camel would never fit through the eye of a needle, which is less than one millimeter. However, Jesus wanted the disciples to know that though things might seem impossible to men, all things are possible for God.

See: [Metaphor](#); [Kingdom of God](#); [Metaphor](#)

Advice to translators: Someone who has a lot of money is considered rich. They have riches.

What did Jesus want to teach the disciples?

[19:26]

Jesus wanted to teach his disciples that there was only one way to have peace with God and to enter into his kingdom. People need to trust in Jesus. People should not trust in anything or anyone else.

See: [Kingdom of God](#); [Kingdom of God](#)

When will the Son of Man sit on his glorious throne?

[19:28]

Jesus spoke about a time when the Son of Man will sit on his glorious throne. Jesus was speaking about himself ruling his kingdom.

See: [Throne](#); [Glory \(Glorify\)](#); [Kingdom of God](#); [Throne](#)

How will the disciples judge Israel?

[19:28]

Jesus said that the disciples will sit on twelve thrones judging the twelve tribes of Israel. They will judge Israel in some way. However, he did not say when or how they would do this.

See: [Judge \(Judgment\)](#); [Tribes of Israel](#); [Judge \(Judgment\)](#)

How will people be given "a hundred times" as much as they left behind?

[19:29]

Some scholars think Jesus spoke about the many homes that would be opened for the servants of God. The brothers and sisters were those who believed in Jesus and became brothers and sisters in Christ. Other scholars think Jesus spoke about spiritual blessings that replaced the homes and families that were left behind. The blessings might be considered "a hundred times" better than what they left behind.

See: [Reward](#); [Spirit \(Spiritual\)](#); [Bless \(Blessing\)](#); [Reward](#)

Matthew 19:1

General Information:

This is the beginning of a new part of the story that runs through [Matthew 22:46]

It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "When" or "After"

had finished these words

Here "words" refers to what Jesus taught starting in [Matthew 18:1]

departed from

"walked away from" or "left"

Matthew 19:2

General Information:

This page has intentionally been left blank.

Matthew 19:3

Connecting Statement:

Jesus begins to teach about marriage and divorce.

came to him

"came to Jesus"

testing him, saying to him

Here "tested" is used in a negative sense. Alternate translation: "and challenged him by asking him" or "and wanted to trap him by asking him"

Matthew 19:4

Have you not read that he who made them from the beginning made them male and female?

Jesus uses this question to remind the Pharisees of what the scripture says about men, women, and marriage. Alternate translation: "Surely you have read that in the beginning when God created people he made them male and female."

Matthew 19:5

General Information:

Jesus quotes from Genesis to show that a husband and wife should not divorce.

He who made them also said, 'For this reason ... flesh.'

This is part of what Jesus expected the Pharisees to have understood from the scripture. The direct quotation can be expressed as an indirect quotation. Alternate translation: "And surely you know that God also said that for this reason ... flesh."

For this reason

This is a part of the quotation from Genesis story about Adam and Eve. In that context the reason a man will leave his father and mother is because God created a woman to be the man's companion.

join to his wife

"stay close to his wife" or "live with his wife"

the two will become one flesh

This is a metaphor that emphasizes the unity of a husband and a wife. Alternate translation: "they will become like one person"

Matthew 19:6

So they are no longer two, but one flesh

This is a metaphor that emphasizes the unity of a husband and a wife. Alternate translation: "So a husband and wife are no longer like two persons, but they are like one person"

Matthew 19:7

They said to him

"The Pharisees said to Jesus"

command us

"command us Jews"

certificate of divorce

This is a document that legally ends the marriage.

Matthew 19:8

For your hardness of heart

The phrase "hardness of heart" is a metaphor that means "stubbornness." Alternate translation: "Because of your stubbornness" or "Because you are stubborn"

your hardness ... allowed you ... your wives

Here "you" and "your" are plural. Jesus is speaking to the Pharisees, but Moses gave this command many years earlier to their ancestors. Moses's command applied to all Jewish men in general.

from the beginning

Here "beginning" refers to when God first created man and woman.

Matthew 19:9

I say to you

This adds emphasis to what Jesus says next.

marries another

You can make clear the understood information. Alternate translation: "marries another woman"

Matthew 19:10

General Information:

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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"

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"

Matthew 19:20

General Information:

This page has intentionally been left blank.

Matthew 19:21

If you wish

"If you want"

to the poor

This nominal adjective can be stated as an adjective. Alternate translation: "to those who are poor"

you will have treasure in heaven

The phrase "treasure in heaven" is a metaphor that refers to a reward from God. Alternate translation: "God will reward you in heaven"

Matthew 19:22

General Information:

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Matthew 19:23

Connecting Statement:

Jesus explains to his disciples the rewards of giving up material possessions and relationships to follow him.

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

to enter the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "to accept our God in heaven as their king" or "to enter God's kingdom"

Matthew 19:24

it is easier ... kingdom of God

Jesus uses an exaggeration to illustrate how very difficult it is for rich people to enter the kingdom of God.

the eye of a needle

the hole near one end of a needle, through which thread is passed

Matthew 19:25

they were very astonished

"the disciples were amazed." It is implied that they were astonished because they believed having riches was proof that God approved of someone.

Who then can be saved?

The disciples use a question to emphasize their surprise. This can be stated in active form. Alternate translation: "Then there is no one whom God will save!" or "Then there is no one who will receive eternal life!"

Matthew 19:26

General Information:

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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.

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"

ULB Translation Questions

Matthew 19:3

What question did the Pharisees ask Jesus to test him?

The Pharisees asked Jesus, "Is it lawful for a man to divorce his wife for any cause?"

Matthew 19:4

What did Jesus say had been true from the beginning of creation?

Jesus said that from the beginning of creation, God had made them male and female.

Matthew 19:5

Because of the way God had made them male and female, what did Jesus say a man should do?

Jesus said that a man should leave his father and mother and join to his wife.

What did Jesus say happens when the husband joins to his wife?

Jesus said that when a husband joins to his wife, the two become one flesh.

Matthew 19:6

What did Jesus say happens when the husband joins to his wife?

Jesus said that when a husband joins to his wife, the two become one flesh.

What did Jesus say man should not do with what God has joined together?

Jesus said that man should not tear apart what God has joined together.

Matthew 19:7

Why did Jesus say Moses had commanded certificates of divorce?

Jesus said that Moses had commanded certificates of divorce because of the hardness of the Jews' hearts.

Matthew 19:8

Why did Jesus say Moses had commanded certificates of divorce?

Jesus said that Moses had commanded certificates of divorce because of the hardness of the Jews' hearts.

Matthew 19:9

Who did Jesus say commits adultery?

Jesus said that whoever divorces his wife and marries another woman commits adultery, and that a man who marries a divorced woman commits adultery.

Matthew 19:10

After Jesus spoke about divorce and adultery, what did his disciples think about marriage?

His disciples thought that it is not good to marry.

Matthew 19:11

In verse 11, who did Jesus say could accept what the disciples had said?

Jesus said that only those who were given the ability to accept that saying could accept it.

Matthew 19:12

In verse 12, who did Jesus say could accept the teaching that it is good not to marry?

Jesus said that only eunuchs could accept that teaching.

Matthew 19:13

What did the disciples do when some little children were brought to Jesus?

When some little children were brought to Jesus, the disciples rebuked them.

Matthew 19:14

What did Jesus say when he saw the little children?

Jesus said to permit the little children to come, for to such ones belongs the kingdom of heaven.

Matthew 19:16

What did Jesus tell the young man he must do to enter into eternal life?

Jesus told the man to keep the commandments to enter into eternal life.

Matthew 19:17

What did Jesus tell the young man he must do to enter into eternal life?

Jesus told the man to keep the commandments to enter into eternal life.

Matthew 19:20

When the young man said he had kept the commandments, what did Jesus tell him to do?

When the young man said he had kept the commandments, Jesus told him to sell what he had and give it to the poor.

Matthew 19:21

When the young man said he had kept the commandments, what did Jesus tell him to do?

When the young man said he had kept the commandments, Jesus told him to sell what he had and give it to the poor.

Matthew 19:22

How did the young man respond to Jesus' command to sell what he had?

The young man went away sorrowful because he had great possessions.

Matthew 19:26

What did Jesus say about the possibility of a rich man entering the kingdom of heaven?

Jesus said that with people it is impossible, but that with God all things are possible.

Matthew 19:28

What reward did Jesus promise his disciples who had followed him?

Jesus promised his disciples that in the new birth, they would sit upon twelve thrones, judging the twelve tribes of Israel.

Matthew 19:30

What did Jesus say about those who are first now and those who are last now?

Jesus said that those who are first now will be last, and that those who are last now will be first.

Chapter 20

¹ "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ² After he had agreed with the laborers for one denarius a day, he sent them into his vineyard. ³ He went out again about the third hour and saw other laborers standing idle in the marketplace. ⁴ To them he said, 'You also, go into the vineyard, and I will give you what is right.' So they went to work. ⁵ Again he went out about the sixth hour and again the ninth hour, and did the same. ⁶ Once more about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here idle all the day long?'

⁷ "They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard.' ⁸ When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

⁹ "When the laborers who had been hired at the eleventh hour came, each of them received a denarius. ¹⁰ When the first laborers came, they thought that they would receive more, but they also received one denarius each. ¹¹ When they received their wages, they complained about the landowner. ¹² They said, 'These last laborers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

¹³ "But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius? ¹⁴ Take what belongs to you and go your way. I choose to give to these last hired laborers just the same as to you. ¹⁵ Is it not lawful for me to do as I want with what belongs to me? Or are you envious because I am good?' ¹⁶ So the last will be first, and the first last." [\[1\]](#)

¹⁷ As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, ¹⁸ "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and scribes. They will condemn him to death ¹⁹ and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

²⁰ Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him.

²¹ Jesus said to her, "What do you wish?"

She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

²² But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?"

They said to him, "We are able."

²³ He said to them, "My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father." ²⁴ When the other ten disciples heard this, they were very angry with the two brothers. ²⁵ But Jesus called them to himself and said, "You know that the rulers of the Gentiles dominate them, and their important men exercise authority over them. ²⁶ But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, ²⁷ and whoever wishes to be first among you must be your servant, ²⁸ just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

²⁹ As they went out from Jericho, a great crowd followed him. ³⁰ There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, "Lord, Son of David, have mercy on us."

³¹ The crowd rebuked them, telling them to be quiet, but they cried out even more loudly, "Lord, Son of David, have mercy on us."

³² Then Jesus stood still and called to them and said, "What do you wish me to do for you?"

³³ They said to him, "Lord, that our eyes may be opened." ³⁴ Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

Footnotes

20:16 ^[1]The best ancient copies do not have

Matthew 20 General Notes

Special concepts in this chapter

The parable of the landowner and his vineyard

Jesus tells this parable ([Matthew 20:1-16](#)) to teach his disciples that what God says is right is different from what people say is right.

Matthew 20

20:1-16

Why did Jesus speak a parable about a landowner?

[20:1]

Jesus told the disciples a parable about a landowner. The landowner gave each man a denarius,. This was the amount of money he would get for working one day. He gave each man the same amount of money, even though they worked for different lengths of time. He wanted to teach them about how God rewarded people. He did this in a way that was just. He does not reward people who do more things or greater things. He rewards people on how much they obey God.

See: [Reward](#); [Disciple](#); [Kingdom of God](#); [Reward](#)

When did the landowner hire these men?

[20:1]

He hired some men early in the morning, perhaps at 6am. The third hour was at 9am. The sixth hour was at 12pm. The ninth hour was 3pm. The eleventh hour was at 5pm. They worked to about 6pm.

How will the first be last?

[20:16]

Jesus said that the first will be last and the last will be first. This was a metaphor. He wanted people to know that people who are not honored while they live on earth will be rewarded and honored in Jesus' kingdom. However, the people who want to be honored while they live on earth will not be honored in Jesus' kingdom. Jesus wanted Christians to serve other people.

See: [Kingdom of God](#); [Reward](#); [Kingdom of God](#)

What did Matthew write in verse 16?

[20:16]

Some ancient copies of the Greek New Testament contain the words "many are called, but few are chosen." More and older copies of the Greek New Testament do not contain these words. Scholars think that Matthew did not write these words.

See: [Differences in the Ancient Copies of the Bible](#)

20:17-28

What did Jesus tell the disciples would soon happen?

[20:18]

Jesus told the disciples that he was going to die and would be made alive again. That is, he will be resurrected.

See: [Resurrect \(Resurrection\)](#); [Resurrect \(Resurrection\)](#)

Who is the Son of Man?

[20:18]

See: [Son of Man](#)

Why did the chief priests and scribes give Jesus over to the Gentiles?

[20:19]

At this time, the Jews were not able to kill a criminal. Only their Roman leaders could do this. They were Gentiles. Jesus wanted to say that the Jewish leaders would get the Gentile leaders to kill Jesus.

See: [Gentile](#); [Scribe](#); [Gentile](#)

What did it mean to be flogged?

[20:19]

Jesus said that he was going to be flogged. That is, he would be beaten with a whip.

Who will sit at Jesus' right and left side in heaven?

[20:21, 20:23]

Jesus will sit at God the Father's right hand in heaven. Therefore, God is at Jesus' left hand side in heaven. However, God the Father is the one who decides who will sit at the right hand of Jesus (see: Matthew 20:23). The mother wanted her sons to be honored in heaven more than the other disciples.

See: [Disciple](#); [Heaven](#); [Disciple](#)

What was the cup Jesus was about to drink?

[20:22]

Jesus said that he was about to drink from a cup. This was a metaphor. He was about to suffer and die. When they said they could drink from this cup, Jesus prophesied that they would suffer and die.

See: [Prophecy \(Prophecy\)](#); [Prophecy \(Prophecy\)](#)

Why were the disciples angry with James and John?

[20:24]

Some scholars think the other disciples were angry with James and John because they asked Jesus to honor them in a special way. Other scholars think the other disciples were jealous or afraid James and John might be honored over them.

See: [Disciple](#)

Why did Jesus speak about the Gentiles?

[20:25]

Jesus spoke about the Gentiles. The Gentiles ruled over the Jews and were very harsh to them. However, Jesus did not want certain Christians to rule over other Christians in this way. He wanted Christian leaders to serve other Christians. How did Jesus give his life as a ransom for many?

Jesus gave his life as a ransom for many. That is, he died so that people would be at peace with God. Matthew spoke about Jesus dying as a price to be paid for their sin. Jesus was punished for the sins of those who believe in him. By dying, Jesus set them free from being slaves to always wanting to sin.

See: [Son of Man](#); [Sin](#); [Son of Man](#)

Who will be honored in heaven?

[20:26]

Jesus taught the disciples that certain people will be honored in heaven. Just as Jesus came to serve, so Christians who serve other people will be honored in heaven.

See: [Heaven](#); [Heaven](#)

20:29-34

Where was Jericho?

[20:29]

See Map: Jericho

Why did the crowd rebuke these men?

[20:31]

Matthew wrote that the crowd of people rebuked the two blind men. Some scholars think they wanted the blind men to be quiet to respect Jesus. Perhaps they were being very loud. Or perhaps they were rebuked for saying that Jesus is the messiah.

See: [Messiah \(Christ\)](#)

How was Jesus the Son of David?

[20:31]

The blind man called Jesus the "Son of David." David was one of Jesus' ancestors. He called him this because the messiah was prophesied to be one of David's descendants. He was to fulfill the covenant God made with David.

See: [Ancestor and Descendant \(Fathers, Forefathers, Patriarchs\)](#); [Covenant with David](#) ; [Prophecy \(Prophecy\)](#); [Ancestor and Descendant \(Fathers, Forefathers, Patriarchs\)](#)

Matthew 20:1

Connecting Statement:

Jesus tells a parable about a landowner who hires workers, to illustrate how God will reward those who belong to the kingdom of heaven.

For the kingdom of heaven is like

This is the beginning of a parable. See how you translated the introduction to the parable in [Matthew 13:24]

Matthew 20:2

After he had agreed

"After the landowner had agreed"

one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

he sent them into his vineyard

"he sent them to work in his vineyard"

Matthew 20:3

Connecting Statement:

Jesus continues telling a parable.

He went out again

"The landowner went out again"

the third hour

The third hour is around nine in the morning.

standing idle in the marketplace

"standing in the marketplace not doing anything" or
"standing in the marketplace with no work to do"

marketplace

a large, open-air area where people buy and sell
food and other items

Matthew 20:4

General Information:

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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"

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 to do what I want with my own possessions."

Is it not lawful for me

"Do I not have the right" or "Is it not proper." The landowner is reminding the laborers that everyone allows people to do what they wish with their own property. He is not asking if there is a law against what he is doing.

Or are you envious because I am good?

The landowner uses a question to rebuke the workers who were complaining. Alternate translation: "You should not be envious because I am good."

I am good

In the context here, the reader should understand the landowner being "good" as "generous," the opposite of the laborers being "evil," which is "envious."

Matthew 20:16

So the last will be first, and the first last

Here "first" and "last" refer to people's status or importance. Jesus is contrasting people's status now with their status in the kingdom of heaven. See how you translated a similar statement in Matthew 19:30. Alternate translation: "So those who seem to be unimportant now will be the most important, and those who seem to be the most important now will be the least important"

So the last will be first

Here the parable has ended and Jesus is speaking. Alternate translation: "Then Jesus said, 'So the last will be first'"

Matthew 20:17

Connecting Statement:

Jesus foretells his death and resurrection a third time as he and his disciples travel to Jerusalem.

going up to Jerusalem

Jerusalem was on top of a hill, so people had to travel up to get there.

Matthew 20:18

See, we are going

Jesus uses the word "See" to tell the disciples they must pay attention to what he is about to tell them.

we are going

Here "we" refers to Jesus and the disciples.

the Son of Man will be given over

This can be stated in active form. Alternate translation: "someone will give the Son of Man over"

Son of Man ... him

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

They will condemn

The chief priests and scribes will condemn Jesus.

Matthew 20:19

and will deliver him to the Gentiles for them to mock

The chief priests and scribes will deliver Jesus to the Gentiles, and the Gentiles will mock him.

to flog

"to whip him" or "to beat him with whips"

third day

"Third" is the ordinal form of "three."

him ... him ... he

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

he will be raised up

The words "be raised up" are an idiom for "be made alive again." This can be stated in active form. Alternate translation: "God will raise him up" or "God will make him alive again"

Matthew 20:20

Connecting Statement:

In response to the question that the mother of two of the disciples asks, Jesus teaches his disciples about authority and serving others in the kingdom of heaven.

the sons of Zebedee

This refers to James and John.

Matthew 20:21

at your right hand ... at your left hand

These refer to having positions of power, authority, and honor.

in your kingdom

Here "kingdom" refers to Jesus ruling as king.
Alternate translation: "when you are king"

Matthew 20:22

You do not know

Here "you" is plural and refers to the mother and the sons.

Are you able

Here "you" is plural, but Jesus is only talking to the two sons.

drink the cup that I am about to drink

To "drink the cup" or "drink from the cup" is an idiom that means to experience suffering. Alternate translation: "suffer what I am about to suffer"

They said

"The sons of Zebedee said" or "James and John said"

Matthew 20:23

My cup you will indeed drink

To "drink a cup" or "drink from a cup" is an idiom that means to experience suffering. Alternate translation: "You will indeed suffer as I will suffer"

right hand ... left hand

These refer to having positions of power, authority, and honor. See how you translated this in [Matthew 20:21]

but it is for those for whom it has been prepared by my Father

This can be stated in active form. Alternate translation: "for my Father has prepared those places, and he will give them to whom he chooses"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 20:24

heard this

"heard what James and John had asked Jesus"

they were very angry with the two brothers

If necessary, you can make explicit why the ten disciples were angry. Alternate translation: "they were very angry with the two brothers because each of them also wanted to sit in a place of honor next to Jesus"

Matthew 20:25

Connecting Statement:

Jesus finishes teaching his disciples about authority and serving others.

called them

"called the twelve disciples"

the rulers of the Gentiles dominate them

"the Gentile kings forcefully rule over their people"

their important men

"the important men among the Gentiles"

exercise authority over them

"have control over the people"

Matthew 20:26

whoever wishes

"whoever wants" or "whoever desires"

Matthew 20:27

to be first

"to be important"

Matthew 20:28

the Son of Man ... his life

Jesus is speaking about himself in the third person. If necessary, you can translate this in the first person.

did not come to be served

This can be stated in active form. Alternate translation: "did not come so that other people would serve him" or "did not come so that other people would serve me"

but to serve

You can make clear the understood information. Alternate translation: "but to serve other people"

to give his life as a ransom for many

Jesus's life being a "ransom" is a metaphor for his being punished in order to set people free from being punished for their own sins. Alternate translation: "to give his life as a substitute for many" or "to give his life as a substitute to set many free"

to give his life

To give one's life is an idiom meaning to die voluntarily, usually in order to help others. Alternate translation: "to die"

for many

You can make clear the understood information. Alternate translation: "for many people"

Matthew 20:29

Connecting Statement:

This begins an account of Jesus healing two blind men.

As they went

This refers to the disciples and Jesus.

followed him

"followed Jesus"

Matthew 20:30

There were two blind men sitting

This is sometimes translated as "Behold, there were two blind men sitting." Matthew is alerting us to a new people in the story. Your language may have a way of doing this.

When they heard

"When the two blind men heard"

was passing by

"was walking by them"

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of King David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

Matthew 20:31

General Information:

This page has intentionally been left blank.

Matthew 20:32

called to them

"called to the blind men"

do you wish

"do you want"

Matthew 20:33

that our eyes may be opened

The men speak of becoming able to see as if there eyes were to be opened. Because of Jesus's previous question, we understand that they were expressing their desire. Alternate translation: "we want you to open our eyes" or "we want to be able to see"

Matthew 20:34

being moved with compassion

"having compassion" or "feeling compassion for them"

ULB Translation Questions

Matthew 20:1

How much did the landowner agree to pay the workers whom he hired early in the morning?

The landowner agreed to pay the workers hired early in the morning one denarius a day.

Matthew 20:2

How much did the landowner agree to pay the workers whom he hired early in the morning?

The landowner agreed to pay the workers hired early in the morning one denarius a day.

Matthew 20:4

How much did the landowner say he would pay the workers whom he hired the third hour?

The landowner said he would pay them whatever is right.

Matthew 20:9

How much did the workers receive who were hired the eleventh hour?

The workers hired the eleventh hour received one denarius.

Matthew 20:11

What complaint did the workers have who were hired early in the morning?

They complained that they had worked the whole day, but had received the same pay as those who worked one hour.

Matthew 20:12

What complaint did the workers have who were hired early in the morning?

They complained that they had worked the whole day, but had received the same pay as those who worked one hour.

Matthew 20:13

How did the landowner respond to the workers' complaint?

The landowner said he had done the workers no wrong and had paid them what belonged to them.

Matthew 20:14

How did the landowner respond to the workers' complaint?

The landowner said he had done the workers no wrong and had paid them what belonged to them.

Matthew 20:17

What events did Jesus tell his disciples about in advance as they were going up to Jerusalem?

Jesus told his disciples that he would be delivered to the chief priests and scribes, condemned to death, crucified, and on the third day raised up.

Matthew 20:18

What events did Jesus tell his disciples about in advance as they were going up to Jerusalem?

Jesus told his disciples that he would be delivered to the chief priests and scribes, condemned to death, crucified, and on the third day raised up.

Matthew 20:19

What events did Jesus tell his disciples about in advance as they were going up to Jerusalem?

Jesus told his disciples that he would be delivered to the chief priests and scribes, condemned to death, crucified, and on the third day raised up.

Matthew 20:20

What request did the mother of the sons of Zebedee have for Jesus?

She wanted Jesus to command that her two sons sit at his right and left hand in his kingdom.

Matthew 20:21

What request did the mother of the sons of Zebedee have for Jesus?

She wanted Jesus to command that her two sons sit at his right and left hand in his kingdom.

Matthew 20:23

Who did Jesus say determined who it was who would sit at his right and left hand in his kingdom?

Jesus said that the Father prepared those places for whom he chose.

Matthew 20:26

How did Jesus say that one could be great among his disciples?

Jesus said that whoever wishes to become great must be a servant.

Matthew 20:28

Why did Jesus say that he came?

Jesus said that he came to serve and to give his life as a ransom for many.

Matthew 20:30

What did the two blind men do who were sitting by the road when Jesus passed by?

The two blind men shouted out, "Lord, Son of David, have mercy on us".

Matthew 20:34

Why did Jesus heal the two blind men?

Jesus healed the two blind men because he was moved with compassion.

Chapter 21

¹ As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² saying to them, "Go into the next village, and you will immediately find a donkey tied up there, and a colt with her. Untie them and bring them to me. ³ If anyone says anything to you about that, you will say, 'The Lord has need of them,' and that person will immediately send them with you."

⁴ Now all this happened to fulfill what was spoken through the prophet, saying,

⁵ "Tell the daughter of Zion,
 'See, your King is coming to you,
Humble and riding on a donkey—
 on a colt, the foal of a donkey.'"

⁶ Then the disciples went and did just as Jesus had instructed them. ⁷ They brought the donkey and the colt and put their cloaks on them, and Jesus sat upon the cloaks. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road. ⁹ Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest!"

¹⁰ When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?"

¹¹ The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

¹² Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the tables of the money changers and the seats of those who sold doves. ¹³ He said to them, "It is written, 'My house will be called a house of prayer,' but you make it a den of robbers."

¹⁴ Then the blind and the lame came to him in the temple, and he healed them. ¹⁵ But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry.

¹⁶ They said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes! But have you never read,

'Out of the mouths of little children and nursing infants
you have prepared praise'?"

¹⁷ Then Jesus left them and went out of the city to Bethany and spent the night there.

¹⁸ Now in the morning as he returned to the city, he was hungry. ¹⁹ Seeing a fig tree along the roadside, he went to it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and immediately the fig tree withered.

²⁰ When the disciples saw it, they marveled and said, "How did the fig tree immediately wither away?"

²¹ Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to this fig tree, but you will even say to this mountain, 'Be taken up and thrown into the sea,' and it will be done. ²² Whatever you ask for in prayer, believing, you will receive."

²³ When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things, and who gave you this authority?"

²⁴ Jesus answered and said to them, "I also will ask you one question. If you tell me, I will tell you by what authority I do these things. ²⁵ The baptism of John—from where did it come? From heaven or from men?"

They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' ²⁶ But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." ²⁷ Then they answered Jesus and said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things. ²⁸ But what do you think? A man had two sons. He went to the first and said, 'Son, go labor today in the vineyard.'

²⁹ "The son answered and said, 'I will not,' but afterward he changed his mind and went.

³⁰ "Then the man went to the second son and said the same thing. He answered and said, 'I will go, sir,' but he did not go. ³¹ Which of the two sons did his father's will?"

They said, "The first one."

Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do. ³² For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

³³ "Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. ³⁴ When the time of the fruit harvest approached, he sent some servants to the vine growers to collect his fruit. ³⁵ But the vine growers took his servants, beat one, killed another, and stoned still another. ³⁶ Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. ³⁷ After that, the owner sent his own son to them, saying, 'They will respect my son.'

³⁸ "But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' ³⁹ So they took him, threw him out of the vineyard and killed him. ⁴⁰ Now when the owner of the vineyard comes, what will he do to those vine growers?"

⁴¹ They said to him, "He will violently destroy those wicked people, and he will then rent out the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

⁴² Jesus said to them, "Did you never read in the scriptures,

'The stone which the builders rejected
has been made the cornerstone.
This was from the Lord,
and it is marvelous in our eyes'?

⁴³ Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. ⁴⁴ Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed." ⁴⁵ When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. ⁴⁶ Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

Matthew 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:5,16 and 42, which is from the Old Testament.

Special concepts in this chapter

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Hosanna

This is what the people shouted to welcome Jesus into Jerusalem. This word means "save us," but people used it to praise God.

Other possible translation difficulties in this chapter

"The kingdom of God will be taken away from you"

No one knows for sure what this phrase means. No one knows if Jesus meant that God would someday give the kingdom back or not.

Matthew 21

21:1-11

Where were Bethpage, and the Mount of Olives?

[21:1]

See Map: Bethpage; Mount of Olives

How did Jesus enter into Jerusalem?

[21:2]

Jesus entered Jerusalem in the same way a king returned home after a great victory in a war. Often, they rode on horses or in a chariot. Jesus entered Jerusalem on a colt because he told people that he was the messiah and the king of the Jews (see: Zechariah 9:9). He also had a great victory. He lived the perfect life and was about to die so that people could have peace with God.

See: 21:1-11; Luke 19:28-44; John 12:12-19

See: [Chariot](#); [Atone \(Atonement\)](#); [Chariot](#)

See Map: Jerusalem

What was a colt?

[21:2]

A colt was a young donkey. This colt was with its mother, a donkey (see: Matthew 21:2). No one had ever ridden this colt.

Why did Jesus say, "the Lord has need of them"?

[21:3]

Some scholars think that Jesus said, "the Lord has need of them" to say that God needed them for God's purpose. Other scholars think Jesus said this because he was calling himself Lord. That is, he was calling

himself God. Still other scholars think the owner of the colt was traveling with Jesus, and Jesus said the owner had need of the colt.

See: [Jesus is God](#)

What prophet said these things?

[21:4]

When Jesus did these things, he fulfilled the prophecy Zechariah made (see: Zechariah 9:9). Jesus was the king about whom Zechariah wrote.

Why did the disciples put their cloaks on the colt?

[21:7]

The disciples put their cloaks on the colt to make it easier for Jesus to ride on it. A cloak was a thick coat people wore outside of their clothes.

See: [Disciple](#)

Why did the people put things on the road?

The road on which Jesus rode the colt was dirty. The people showed the highest honor to Jesus by putting things on the road so that he would not get dirty. In ancient times, people did this to welcome a new king (see: 2 Kings 9:13).

Why did the people shout “hosanna”?

[21:9]

The people shouted “Hosanna” because they wanted God to save them. They said that Jesus came “in the name of the Lord.” That is, God gave Jesus power and permission to reveal God’s will. They believed Jesus was the messiah who came to begin the kingdom promised to David.

See: [Reveal \(Revelation\)](#); [Heaven](#); [Bless \(Blessing\)](#); [Messiah \(Christ\)](#); [Will of God](#); [Covenant with David](#) ; [Reveal \(Revelation\)](#)

What did the people think about Jesus?

[21:11]

The people thought Jesus was a prophet. However, they did not believe he was the messiah. They did not know that he was their king.

See: [Messiah \(Christ\)](#); [Messiah \(Christ\)](#)

See Map: Nazareth; Galilee

21:12-22

Why did Jesus make people leave the temple?

[21:11, 21:12]

Jesus made people leave the temple. These were people who sold things. He did not want people to try to make money in the temple. He only wanted people to go to the temple to worship God. People from every nation were to go to the temple to pray (see: Isaiah 56:7). However, the Jews did not want other people to go to the temple to worship God. Instead, they used the area made for the Gentiles to worship God as a market to make money.

Jesus said the temple was made into a “den of robbers.” That is, a place where people who robbed other people lived (see: Jeremiah 7:11). Scholars think Jesus said the same thing Jeremiah wrote so everyone would know that the people did not honor God in the temple.

Earlier, Jesus also made people leave the temple (see: John 2:13-22).

See: [Pray \(Prayer\)](#); [Gentile](#); [Worship](#); [Pray \(Prayer\)](#)

Why were the chief priests and scribes angry at Jesus?

[21:15]

The chief priests and scribes wanted to kill Jesus because of what he did. Some scholars think the chief priests and the scribes made money from the things sold in the temple. Jesus stopped them from making money in the temple. Other scholars think they were angry because the children said that Jesus was the messiah.

See: [Messiah \(Christ\)](#); [High Priest](#); [Chief Priest](#); [Scribe](#); [Messiah \(Christ\)](#)

Where did the Jewish leaders read this?

[21:16]

The Jewish leaders read the things Jesus said in Psalms (see: Psalms 8:2).

Where was Bethany?

[21:17]

See Map: Bethany

Why did Jesus curse the fig tree?

[21:19]

Jesus saw a fig tree. It did not have fruit. He cursed it. He did not do this because he was hungry or angry. It was a metaphor. In the same way a fig tree produced figs, so God wanted Israel to produce fruit. That is, he wanted Israel to serve and obey him. However, they did not do this. Therefore, they made themselves useless to God.

See: [Metaphor](#); [Fruit \(Metaphor\)](#); [Metaphor](#)

Why did Jesus speak about a mountain?

[21:21]

Jesus spoke about a mountain to teach his disciples. This was a metaphor. He wanted to say they could do great things if they trusted in God, that is, Jesus wanted the disciples to pray with faith. They were not actually going to move a mountain. This was hyperbole. However, God did many miracles through these disciples after Jesus was made alive again.

See: [Faith \(Believe in\)](#); [Metaphor](#); [Miracle](#); [Hyperbole](#); [Pray \(Prayer\)](#); [Faith \(Believe in\)](#)

21:23-32

Who were the elders?

[21:23]

The elders were the Jewish leaders who were older men.

See: [Chief Priest](#); [Chief Priest](#)

Why did the leaders want to know who gave Jesus permission to do the things he did?

[21:23]

The Jewish leaders asked Jesus who gave him permission to do the things he did. They did not think God gave him permission to do the things he did. They thought Satan gave him permission to do these things. Some scholars think the leaders really wanted to have Jesus say that God sent him. They thought that the Law of Moses said they could kill him if he did this. However, God sent Jesus.

See: [Law of Moses](#); [Law of Moses](#)

Why did Jesus ask the leaders about the baptism of John?

[21:25]

Jesus asked the leaders about who gave John the Baptist permission to do the things he did. The people in Israel loved John the Baptist. They thought God sent him. John the Baptist said that Jesus was the messiah. The leaders were afraid of saying that God sent John because they would also have to say that God sent Jesus. However, the people would be angry with these leaders and reject them if they said that God did not send John.

See: [Messiah \(Christ\)](#); [Messiah \(Christ\)](#)

Why did Jesus speak about two sons?

[21:28]

Jesus spoke about two sons. One son said no, but obeyed his father. The second son said yes to his father but did not obey him. This was a parable. He wanted the Jewish leaders to know that the people who sinned, but came to believe in him were like the first son. The Jewish leaders who said nice things to Jesus but did not believe in him were like the second son. The Jewish leaders rejected Jesus and rejected God who sent Jesus. The tax collectors and prostitutes believed in Jesus, therefore they obeyed God.

See: [Sin](#); [Tax \(Tax Collector, Toll\)](#) ; [Prostitute \(Prostitution\)](#) ; [Repent \(Repentance\)](#); [Will of God](#); [Kingdom of God](#); [Sin](#)

21:33-46

Why did Jesus talk about a vineyard?

[21:33]

Jesus used a parable about a vineyard. He did this to talk about Israel. In the same way a farmer makes and protects a vineyard, so God made and protects the nation of Israel. God gave certain leaders permission to care for Israel. He sent prophets to Israel to help the Israelites obey God. However, they did not do what these prophets said to do. Finally, God sent Jesus. That is, he sent his son. Then the Jewish leaders had him killed.

See: [Son of God](#); [Vine \(Vineyard\)](#); [Prophet](#); [Son of God](#)

Why did the owner of the vineyard send servants?

[21:34]

The owner of the vineyard sent his servants to get what they promised to the owner for using his land. They promised him a certain part of what they grew.

Why did the men beat the servants?

[21:35]

These men did not want to give the servant what they promised to give to the owner of the land. Therefore, they beat the servants. They wanted the owner to know they were not going to give him anything and that he should not send any more servants.

What was an inheritance?

[21:38]

See: [Inherit \(Inheritance, Heir\)](#)

From what scripture did Jesus quote?

[21:42]

See: Psalm 118:22-23

How would the kingdom of God be taken away from the Jewish leaders?

[21:43]

Jesus said the kingdom of God would be taken away from the Jewish leaders. He was rejecting them because they rejected him. They would not be a part of his kingdom. Jesus also said he would give it to another nation that produced fruit. That is, people who obey him and honor him will inherit the kingdom of God. This included Gentile people who obeyed and honored Jesus.

See: [Gentile](#); [Fruit \(Metaphor\)](#); [Inherit \(Inheritance, Heir\)](#); [Gentile](#)

Why did the Jewish leaders want to arrest Jesus?

[21:46]

The Jewish leaders wanted to arrest Jesus after they heard what he said. That is, they wanted to catch him so they could kill him. This is because they knew he was speaking about them. Jesus knew the Jewish leaders wanted to kill him.

Why were the Jewish leaders afraid of the crowd?

[21:46]

Matthew wrote that the Jewish leaders feared all the people there. Many people thought Jesus was a great man. However, Matthew wanted people to know that the Jewish leaders feared the people more than they feared God. They thought they were obeying God by killing Jesus. However, they were not obeying God.

Matthew 21:1

Connecting Statement:

This begins the account of Jesus's entry into Jerusalem. Here he gives his disciples instructions about what they are to do.

Bethphage

This is a village near Jerusalem.

Matthew 21:2

a donkey tied up

You can state this in active form. Alternate translation: "a donkey that someone has tied up"

tied up there

You can make explicit how the donkey is tied. Alternate translation: "tied up there to a post" or "tied up there to a tree"

colt

young male donkey

Matthew 21:3

General Information:

This page has intentionally been left blank.

Matthew 21:4

General Information:

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

Now

This word is used here to mark a pause in the story. Here Matthew explains that Jesus's actions fulfilled scripture.

all this happened to fulfill what was spoken through the prophet

This can be stated in active form. Alternate translation: "this happened so that Jesus would fulfill what God spoke through the prophet long ago"

through the prophet

There were many prophets. Matthew was speaking of Zechariah. Alternate translation: "the prophet Zechariah"

Matthew 21:5

the daughter of Zion

The "daughter" of a city means the people of the city. Alternate translation: "the people of Zion" or "the people who live in Zion"

Zion

This is another name for Jerusalem.

on a donkey—on a colt, the foal of a donkey

The phrase "on a colt, the foal of a donkey" is explaining that the donkey is a young animal. Alternate translation: "on a young, male donkey"

Matthew 21:6

General Information:

This page has intentionally been left blank.

Matthew 21:7

cloaks

These were outer clothing or long coats.

Matthew 21:8

crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road

These are ways to show honor to Jesus as he was entering Jerusalem.

Matthew 21:9

Hosanna

This word means "save us," but it can also mean "praise God!"

the son of David

Jesus was not David's literal son, so this may be translated as "descendant of king David." However, "Son of David" is also a title for the Messiah, and the crowd was probably calling Jesus by this title.

in the name of the Lord

Here "in the name" means "in the power" or "as a representative." Alternate translation: "in the power of the Lord" or "as the representative of the Lord"

Hosanna in the highest

Here "highest" refers to God who rules from the highest heaven. Alternate translation: "Praise God, who is in the highest heaven" or "Praise be to God"

Matthew 21:10

all the city was stirred

Here "city" refers to the people living there. Alternate translation: "many people from all over the city were stirred"

stirred

"excited"

Matthew 21:11

General Information:

This page has intentionally been left blank.

Matthew 21:12

Connecting Statement:

This begins the account of Jesus entering into the temple.

Jesus entered the temple

Jesus did not enter the actual temple. He entered the courtyard around the temple.

who bought and sold

Merchants were selling animals and other items that travelers bought to offer the proper sacrifices at the temple.

Matthew 21:13

General Information:

Jesus quotes the prophet Isaiah to rebuke the vendors and money changers.

He said to them

"Jesus said to those who were changing money and buying and selling things"

It is written

This can be stated in active form. Alternate translation: "The prophets wrote long ago" or "God said long ago"

My house will be called

This can be stated in active form. Alternate translation: "My house will be"

My house

Here "My" refers to God and "house" refers to the temple.

a house of prayer

This is an idiom. Alternate translation: "a place where people pray"

a den of robbers

Jesus uses a metaphor to scold the people for buying and selling items in the temple. Alternate translation: "like a place where robbers hide"

Matthew 21:14

the blind and the lame

These nominal adjectives can be stated as adjectives. Alternate translation: "those who were blind and those who were lame"

lame

those who have an injured foot or leg that makes walking difficult

Matthew 21:15

the marvelous things

"the wonderful things" or "the miracles." This refers to Jesus healing the blind and lame people in Matthew 21:14.

Hosanna

This word means "save us" but can also mean "praise God!" See how you translated this in Matthew 21:9.

the Son of David

Jesus was not David's literal son, so this may be translated as "descendant of king David." However, "Son of David" is also a title for the Messiah, and the children were probably calling Jesus by this title. See how you translated this in Matthew 21:9.

they became very angry

It is implied that they were angry because they did not believe Jesus was the Christ and they did not want other people praising him. Alternate translation: "they became very angry because people were praising him"

Matthew 21:16

General Information:

Jesus quotes from the Psalms to justify how the people had responded to him.

Do you hear what they are saying?

The chief priests and scribes ask this question to rebuke Jesus because they are angry with him. Alternate translation: "You should not allow them to say these things about you!"

But have you never read ... praise'?

Jesus asks this question to remind the chief priests and scribes of what they have studied in the scriptures. Alternate translation: "Yes, I hear them, but you should remember what you read in the scriptures ... praise."

Out of the mouths of little children and nursing infants you have prepared praise

The phrase "out of the mouths" refers to speaking, and "prepared praise" is a metonym for preparing the children and infants to praise. Alternate translation: "You prepared little children and nursing infants to give praise to God"

Matthew 21:17

Jesus left them

"Jesus left the chief priests and scribes"

Matthew 21:18

Connecting Statement:

In verses 18 through 22, Jesus uses a fig tree to teach his disciples about faith and prayer.

Now

This word is used here to mark a pause in the story. Here Matthew explains that Jesus is hungry and that is why he stops at the fig tree.

Matthew 21:19

he ... found nothing on it except leaves

This double negative emphasizes that leaves were the only things that he found. Alternate translation: "he ... found only leaves on it"

withered

died and dried up

Matthew 21:20

How did the fig tree immediately wither away?

The disciples use a question to emphasize how surprised they are. Alternate translation: "We are astonished that the fig tree has dried up so quickly!"

wither away

"dry up and die"

Matthew 21:21

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

if you have faith and do not doubt

Jesus expresses the same idea both positively and negatively to emphasize that this faith must be genuine. Alternate translation: "if you truly believe"

you will even say to this mountain, 'Be taken up and thrown into the sea,'

You can translate this direct quotation as an indirect quotation. This can also be stated in active form. Alternate translation: "you will even be able to tell this mountain to get up and throw itself into the sea,"

it will be done

This can be stated in active form. Alternate translation: "it will happen"

Matthew 21:22

General Information:

This page has intentionally been left blank.

Matthew 21:23

Connecting Statement:

This begins the account of the religious leaders questioning Jesus's authority.

had come into the temple

It is implied that Jesus did not enter the actual temple. He entered the courtyard around the temple.

these things

This refers to Jesus teaching and healing in the temple. It probably also refers to Jesus driving out the buyers and sellers the previous day.

Matthew 21:24

General Information:

This page has intentionally been left blank.

Matthew 21:25

Connecting Statement:

Jesus continues to respond to the religious leaders.

from where did it come?

"where did he get the authority to do that?"

If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'

This has quotes within a quote. You could translate the direct quotations as an indirect quotations. Alternate translation: "If we say that we believe John received his authority from heaven, then Jesus will ask us why we did not believe John."

From heaven

Here "heaven" refers to God. Alternate translation: "from God in heaven"

Why then did you not believe him?

The religious leaders know that Jesus could scold them with this rhetorical question. Alternate translation: "Then you should have believed John the Baptist"

Matthew 21:26

But if we say, 'From men,'

This is a quote within a quote. You could translate the direct quotation as an indirect quotation. Alternate translation: "But if we say that we believe John received his authority from men,"

we fear the crowd

"we fear what the crowd would think or even do to us"

they all view John as a prophet

"they believe John is a prophet"

Matthew 21:27

General Information:

This page has intentionally been left blank.

Matthew 21:28

Connecting Statement:

Jesus tells a parable about two sons to rebuke the religious leaders and to illustrate their unbelief.

But what do you think?

Jesus uses a question to challenge the religious leaders to think deeply about the parable he will tell them. Alternate translation: "Tell me what you think about what I am about to tell you."

Matthew 21:29

he changed his mind

This refers to the son reconsidering his thoughts and deciding to act differently from how he had said he would act.

Matthew 21:30

General Information:

This page has intentionally been left blank.

Matthew 21:31

They said

"The chief priests and elders said"

Jesus said to them

"Jesus said to the chief priests and elders"

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

the tax collectors and the prostitutes will enter the kingdom of God before you do

Here "kingdom of God" refers to God's rule as king. Alternate translation: "when God establishes his rule on earth, he will agree to bless the tax collectors and prostitutes by ruling over them before he agrees to do that for you"

before you do

Possible meanings are 1) God will accept the tax collectors and prostitutes sooner than he will accept the Jewish religious leaders, or 2) God will accept the tax collectors and prostitutes instead of the Jewish religious leaders.

Matthew 21:32

John came to you

Here "you" is plural and refers to all the people of Israel, not just the religious leaders. Alternate translation: "John came to the people of Israel"

in the way of righteousness

This is an idiom that means John showed the people the right way to live. Alternate translation: "and told you the way God wants you to live"

you did not believe him

Here "you" is plural and refers to the religious leaders.

Matthew 21:33

Connecting Statement:

To rebuke the religious leaders and illustrate their unbelief, Jesus tells a parable about rebellious servants.

a landowner

"a person who owned a piece of property"

a hedge

"a wall" or "a fence"

dug a winepress in it

"dug a hole in the vineyard in which to press the grapes"

rented it out to vine growers

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

vine growers

These were people who knew how to take care of vines and grapes.

Matthew 21:34

to collect his fruit

The landowner expected the vine growers pay him for allowing them to use the vineyard by giving him some of the fruit they had grown.

Matthew 21:35

Connecting Statement:

Jesus continues telling a parable.

his servants

"the landowner's servants"

Matthew 21:36

General Information:

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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.

Matthew 21:41

They said to him

Matthew does not make clear who answered Jesus. If you need to specify an audience you can translate as "The people said to Jesus."

He will violently destroy those wicked people

"He will bring those wicked people to a miserable end" or "He will make those evil people die in misery"

Matthew 21:42

General Information:

Jesus quotes the prophet Isaiah to show that God will honor the one whom the religious leaders reject.

Connecting Statement:

Here Jesus begins to explain the parable of the rebellious servants.

Jesus said to them

It is unclear to whom Jesus asks the following question. If you need to make "them" specific, use the same audience as you did in Matthew 21:41.

Did you never read ... eyes'?

Jesus uses a question to make his audience think deeply about what this scripture means. Alternate translation: "Think about what you have read ... eyes."

The stone which the builders rejected has been made the cornerstone

Jesus is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, will reject Jesus, but God will make him

the most important in his kingdom, like the cornerstone in a building.

has been made the cornerstone

This can be stated in active form. Alternate translation: "has become the cornerstone"

This was from the Lord

"The Lord has caused this great change"

it is marvelous in our eyes

Here "in our eyes" refers to seeing. Alternate translation: "it is wonderful to see"

Matthew 21:43

I say to you

This adds emphasis to what Jesus says next.

to you

Here "you" is plural. Jesus was speaking to the religious leaders who had rejected him.

the kingdom of God will be taken away from you and will be given to a nation that produces its fruits

Here "kingdom of God" refers to God's rule as king. This can be stated in active form. Alternate translation: "God will take his kingdom away from you and will give it to a nation that produces the kingdom's fruits" or "God will reject you, and he will be king over people from other nations that produce the kingdom's fruits"

that produces its fruits

"Fruits" here is a metaphor for "results" or outcome." Alternate translation: "that produces good results"

Matthew 21:44

Whoever falls on this stone will be broken to pieces

Here, "this stone" is the same stone as in [Matthew 21:42]

But anyone on whom it falls will be crushed

This means basically the same thing as the previous sentence. It is a metaphor that means the Christ will have the final judgment and will destroy everyone who rebels against him.

Matthew 21:45

Connecting Statement:

The religious leaders react to the parable that Jesus told.

his parables

"Jesus's parables"

Matthew 21:46

General Information:

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ULB Translation Questions

Matthew 21:2

What did Jesus say his two disciples would find in the village opposite them?

Jesus said they would find a donkey tied up, and a colt with her.

Matthew 21:4

What had a prophet predicted about this event?

A prophet predicted that the King would come on a donkey, and on a colt.

Matthew 21:5

What had a prophet said about Zion's King?

A prophet said that Zion's King would come riding on a donkey.

Matthew 21:8

What did most of the crowd do with their cloaks?

They spread their cloaks on the road.

Matthew 21:9

What did the crowd shout as Jesus went?

The crowd shouted, "Hosanna to the son of David, blessed is he who comes in the name of the Lord, hosanna in the highest".

Matthew 21:12

What did Jesus do when he entered the temple of God in Jerusalem?

Jesus cast out all who bought and sold in the temple, and turned over the tables of the money-changers and seats of those who sold pigeons.

Matthew 21:13

What did Jesus say the merchants had made the temple of God?

Jesus said that the merchants had made the temple of God a den of robbers.

Matthew 21:15

When the chief priests and scribes objected to what the children were shouting about Jesus, what did Jesus say to them?

Jesus quoted the prophet who said that out of the mouths of babes and nursing infants God had perfected praise.

Matthew 21:16

When the chief priests and scribes objected to what the children were shouting about Jesus, what did Jesus say to them?

Jesus quoted the prophet who said that out of the mouths of babes and nursing infants God had perfected praise.

Matthew 21:18

What did Jesus do to the fig tree, and why?

Jesus caused the fig tree to dry up because it had no fruit on it.

Matthew 21:19

What did Jesus do to the fig tree, and why?

Jesus caused the fig tree to dry up because it had no fruit on it.

Matthew 21:20

What did Jesus teach his disciples about prayer from the drying up of the fig tree?

Jesus taught his disciples that if they asked in prayer while believing, they would receive.

Matthew 21:21

What did Jesus teach his disciples about prayer from the drying up of the fig tree?

Jesus taught his disciples that if they asked in prayer while believing, they would receive.

Matthew 21:22

What did Jesus teach his disciples about prayer from the drying up of the fig tree?

Jesus taught his disciples that if they asked in prayer while believing, they would receive.

Matthew 21:23

While Jesus was teaching, about what did the chief priests and elders question him?

The chief priests and elders wanted to know by what authority Jesus did these things.

Matthew 21:25

What question did Jesus ask the chief priests and elders in return?

Jesus asked them if they thought John the Baptist's baptism was from heaven or from men.

Why did the chief priests and scribes not want to answer that John's baptism was from heaven?

They knew that Jesus would then ask them why they did not believe John.

Matthew 21:26

Why did the chief priests and scribes not want to answer that John's baptism was from men?

They feared the crowd, who held John to be a prophet.

Matthew 21:28

In Jesus' story of the two sons, what did the first son do when told to work in the vineyard?

The first son said he would not go, but changed his mind and went.

Matthew 21:29

In Jesus' story of the two sons, what did the first son do when told to work in the vineyard?

The first son said he would not go, but changed his mind and went.

Matthew 21:30

What did the second son do when told to work in the vineyard?

The second son said he would go, but then did not go.

Matthew 21:31

Which of the two sons did the father's will?

The first son.

Who would enter the kingdom of God before the chief priests and the elders would enter it?

The tax collectors and the prostitutes would enter the kingdom of God before the chief priests and the elders would enter it.

Matthew 21:32

Why would the tax collectors and prostitutes enter the kingdom of God before the chief priests and the elders?

The tax collectors and the prostitutes believed John, but the chief priests and the elders did not believe John.

Matthew 21:35

What did the vine growers do to the servants that the owner sent to get his grapes?

The vine growers beat, killed, and stoned the servants.

Matthew 21:36

What did the vine growers do to the servants that the owner sent to get his grapes?

The vine growers beat, killed, and stoned the servants.

Matthew 21:37

Who did the owner finally send to the vine growers?

The owner finally sent his own son.

Matthew 21:38

What did the vine growers do to the person that the owner sent last?

The vine growers killed the owner's son.

Matthew 21:39

What did the vine growers do to the person that the owner sent last?

The vine growers killed the owner's son.

Matthew 21:40

What did the people say the owner should then do?

The people said that the owner should destroy the first vine growers and then rent to other vine growers who would pay.

Matthew 21:41

What did the people say the owner should then do?

The people said that the owner should destroy the first vine growers and then rent to other vine growers who would pay.

Matthew 21:42

In the scriptures that Jesus then quoted, what happens to the stone which the builders reject?

The stone which the builders reject is made the cornerstone.

Matthew 21:43

Based on the scripture Jesus quoted, what did he say would happen?

Jesus said that the kingdom of God would be taken away from the chief priests and Pharisees, and would be given to a nation that brings forth its fruits.

Matthew 21:46

Why did the chief priests and Pharisees not immediately lay hands on Jesus?

They were afraid of the crowd, because the people regarded Jesus as a prophet.

Chapter 22

¹ Jesus spoke to them again in parables, saying, ² "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. ³ He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come. ⁴ Again the king sent other servants, saying, 'Tell them who are invited, "See, I have prepared my dinner. My oxen and fattened cattle have been killed, and all things are ready. Come to the marriage feast."' ⁵ But they paid no attention and went away, one to his farm, another to his business. ⁶ The others seized the king's servants, treated them shamefully, and killed them. ⁷ The king was angry, and he sent his soldiers and they destroyed those murderers and burned their city. ⁸ Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. ⁹ Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' ¹⁰ The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests. ¹¹ But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. ¹² The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless. ¹³ Then the king said to the servants, 'Bind this man hand and foot, and throw him out into the outer darkness, where there will be weeping and the grinding of teeth.' ¹⁴ For many people are called, but few are chosen."

¹⁵ Then the Pharisees went and planned how they might entrap Jesus in his own talk. ¹⁶ Then they sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do not show partiality between people. ¹⁷ So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

¹⁸ But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? ¹⁹ Show me the coin for the tax." Then they brought a denarius to him. ²⁰ Jesus said to them, "Whose image and name are these?"

²¹ They said to him, "Caesar's."

Then Jesus said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." ²² When they heard it, they marveled. Then they left him and went away.

²³ On that day some Sadducees, who say there is no resurrection, came to him. They asked him, ²⁴ saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and raise children for his brother.' ²⁵ There were seven brothers. The first married and then died. Having left no children, he left his wife to his brother. ²⁶ Then the second brother did the same thing, then the third, all the way to the seventh brother. ²⁷ After them all, the woman died. ²⁸ Now in the resurrection, whose wife will she be of the seven brothers? For they all had married her."

²⁹ But Jesus answered and said to them, "You are mistaken because you do not know the scriptures or the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven. ³¹ But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ³² 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." ³³ When the crowds heard this, they were astonished at his teaching.

³⁴ But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. ³⁵ One of them, an expert in the law, asked him a question, testing him— ³⁶ "Teacher, which is the greatest commandment in the law?"

³⁷ Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' ³⁸ This is the great and first commandment. ³⁹ And a second commandment is like it—'Love your neighbor as yourself.' ⁴⁰ On these two commandments depend the whole law and the prophets."

⁴¹ Now while the Pharisees were still gathered together, Jesus asked them a question. ⁴² He said, "What do you think about the Christ? Whose son is he?"

They said to him, "The son of David."

⁴³ Jesus said to them, "How then does David in the Spirit call him Lord, saying,

⁴⁴ 'The Lord said to my Lord,
"Sit at my right hand,
until I make your enemies your footstool"'?

⁴⁵ If David then calls the Christ 'Lord,' how is he David's son?" ⁴⁶ No one was able to answer him a word, and no man dared ask him any more questions from that day on.

Matthew 22 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 44, which is from the Old Testament.

Special concepts in this chapter

Wedding Feast

In the parable of the wedding feast ([Matthew 22:1-14](#)), Jesus taught that when God offers to save a person, that person needs to accept the offer. Jesus spoke of life with God as a feast that a king prepares for his son, who has just gotten married. In addition, Jesus emphasized that not everyone whom God invites will properly prepare themselves to come to the feast. God will throw these people out from the feast.

Other possible translation difficulties in this chapter

Implicit information

Speakers usually do not say things that they think their hearers already understand. When the king in the parable said, "My oxen and fattened calves have been killed" ([Matthew 22:4](#)), he assumed that the hearers would understand that those who had killed the animals had also cooked them.

Paradox

A paradox is a true statement that appears to describe something impossible. To the Jews, the ancestors were the masters of the descendants, but in one psalm David calls one of his descendants "Lord." Jesus tells the Jewish leaders that this is a paradox, saying, "If David then calls the Christ 'Lord,' how is he David's son?" ([Matthew 22:45](#)).

Matthew 22

22:1-14

What was a parable?

[22:1]

See: [Parable](#)

Why did Jesus want this man to invite certain types of people to a dinner or a banquet?

[22:3]

Jesus wanted this man to invite certain types of people to a feast because Jesus wanted God to reward them in the kingdom of heaven. Jesus sent his servants to call those who had been invited to this feast. He was talking about the Jews. He wanted the Jews to believe in him, but they rejected him. When he spoke about the king, Jesus was speaking about himself. He also wanted to say that the Jews did evil things to the apostles. When he spoke about those who were not invited, he was speaking about the Gentiles. The Gentiles believed in Jesus and would be rewarded. When Jesus spoke about the man not wearing wedding clothes, he was speaking about someone who wanted to be rewarded by God, but who rejected Jesus. Jesus will punish this man.

See: [Punish \(Punishment\)](#); [Reward](#); [Kingdom of God](#); [Apostle](#); [Gentile](#); [Punish \(Punishment\)](#)

What is the outer darkness?

[22:13]

Jesus spoke about the outer darkness. He was speaking about hell. This is a place where people will be punished for their sins.

See: [Sin](#); [Punish \(Punishment\)](#); [Sin](#)

What did it mean that many people are called but few are chosen?

[22:14]

Jesus said that many people were called but few people were chosen. He wanted everyone to believe in him, but only a few people believed in him. Everyone could believe in him and be rewarded, but most people reject him.

See: [Kingdom of God](#); [Call \(Calling\)](#); [Reward](#); [Kingdom of God](#)

22:15-22

What was a pharisee?

[22:15]

See: [Pharisees](#)

How did the Jewish leaders try to trap Jesus?

[22:15]

The Jewish leaders tried to trap Jesus. That is, they tried to get Jesus to say something that would cause someone to be angry with him. They wanted Jesus to speak against the leader of the Roman Empire. They did this by asking Jesus about paying taxes to the ruler of the Roman Empire. The Jewish leaders asked Jesus about paying taxes. The Romans made the Jews pay taxes to them every year. The Jews had to pay the Romans to rule them. The Jews did not like having to pay this tax. The Jews would have been angry if Jesus said that the Jews should pay this tax to the Romans. The Romans would be angry if Jesus said that the Jews should not pay this tax to the Romans.

See: [Rome \(Roman Empire, Caesar\)](#); [Rome \(Roman Empire, Caesar\)](#)

What was a Herodian?

[22:16]

A Herodian was someone who served King Herod. He was the leader of the Jews and served the Romans.

See: [King Herod](#)

What was a hypocrite?

[22:18]

A hypocrite was a person who said one thing, but they did not believe it. Or they said something and did not do it.

See: [Hypocrisy \(Hypocrite\)](#)

What was a denarius?

[22:19]

See: [Denarius](#)

What were the things that belonged to Caesar?

[22:21]

The things that belonged to Caesar were all things that allowed him to govern Rome. This included taxes that must be paid to his government. The coins, at that time, had the face of Caesar imprinted on them.

See: [Rome \(Roman Empire, Caesar\)](#)

What were the things that belonged to God?

[22:21]

Scholars think Jesus was speaking about people's hearts when he spoke about the things that belonged to God. That is, a person should live according to faith. They should love, worship, and obey God. God is the creator of everything. He rules everything. Therefore, all things belong to God.

See: [Faith \(Believe in\)](#); [Faith \(Believe in\)](#)

22:23-33

What did the Sadducees think happened when people died?

[22:23]

The Sadducees did not think that people would be resurrected. That is, they did not think people would go to heaven or hell when they died. They did not believe in many things taught in the Bible.

See: [Hell](#); [Resurrect \(Resurrection\)](#) ; [Heaven](#); [Hell](#)

Why did the Sadducees ask Jesus this question?

[22:28]

The Sadducees tried to trap Jesus by asking this question. They wanted Jesus to say something that would make people angry. They thought their question proved that no one would be resurrected.

See: [Resurrect \(Resurrection\)](#); [Sadducees](#); [Inherit \(Inheritance, Heir\)](#); [Resurrect \(Resurrection\)](#)

Why did Jesus say to the Sadducees, "you do not know the scriptures or the power of God"?

[22:29]

When Jesus told the Sadducees they did not "know the scriptures or the power of God" he meant they had not understood the scriptures correctly. That is, they did not understand what the Bible taught about resurrection. They also did not understand God's power to raise a person from the dead and give them a new body.

See: [Resurrect \(Resurrection\)](#); [Heaven](#); [Worship](#); [Angel](#); [Resurrect \(Resurrection\)](#)

Why did Jesus speak about Abraham, Isaac, and Jacob?

[22:32]

See: Exodus 3:6

22:34-46

What was meant by the words, "on these two commandments depend the whole law and the prophets"?

[22:40]

Jesus told the lawyer that the two greatest commandments were to love God and to love other people. That is, if a person loved God and people the way the Bible told them to, then they obeyed all of the Law of Moses.

See: [Law of Moses](#); [Command \(Commandment\)](#); [Law of Moses](#)

What are the Law and the prophets?

[22:40]

See: [Old Testament \(Law and Prophets\)](#)

What was meant by the words, "how then does David in the spirit call him Lord"?

[22:43]

Scholars think that Jesus wanted his listeners to know that the Holy Spirit told David what to say when he wrote Psalm 110:1.

See: [Holy Spirit](#)

What did David mean with the words, "the Lord said to my Lord"?

[22:44]

Scholars think that when David said, "the Lord said to my Lord" he was speaking about the messiah whom God sent. In other words, David said, "God (Yahweh) said to my Lord (Messiah)." David said that Jesus is God. God will also make the messiah's enemies his footstool. That is, one day God will defeat all of the messiah's enemies.

See: [Jesus is God](#); [Yahweh \(I am\)](#); [Messiah \(Christ\)](#); [Trinity](#); [Jesus is God](#)

Why did people stop asking Jesus questions?

[22:46]

Matthew wrote that people stopped asking Jesus questions. This was because they knew they could not trap Jesus by asking him questions because of the way Jesus answered them.

Matthew 22:1

Connecting Statement:

To rebuke the religious leaders and to illustrate their unbelief, Jesus tells a parable about a marriage feast.

to them

"to the people"

Matthew 22:2

The kingdom of heaven is like

This is the beginning of a parable. See how you translated this in Matthew 13:24.

Matthew 22:3

those who had been invited

This can be stated in active form. Alternate translation: "the people the king had invited"

Matthew 22:4

Connecting Statement:

Jesus continues telling a parable.

servants, saying, "Tell them who are invited, "See ... feast."

This direct quotation can be stated as an indirect quotation. Also, this can be stated in active form. Alternate translation: "servants, ordering them to tell those whom he invited, 'See ... feast.'"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

My oxen and fattened cattle have been killed

It is implied that the animals are cooked and ready to eat. This can be stated in active form. Alternate translation: "My servants have killed and cooked my oxen and my fattened cattle"

My oxen and fattened cattle
"My best oxen and calves for eating"

Matthew 22:5

Connecting Statement:
Jesus continues telling a parable.

But they paid no attention
"But the guests the king invited ignored the invitation"

Matthew 22:6

General Information:
This page has intentionally been left blank.

Matthew 22:7

they destroyed those murderers
"they killed those murderers." If your language has a strong word for "killed," you might want to use it here.

Matthew 22:8

Connecting Statement:
Jesus continues telling a parable.

those who were invited
This can be stated in active form. Alternate translation: "those whom I invited"

Matthew 22:9

the highway crossings
"where the main roads of the city cross." The king is sending the servants to the place where they are most likely to find people.

Matthew 22:10

both bad and good
"both the good people and the bad people"

So the wedding hall was filled with guests
This can be stated in active form. Alternate translation: "So the guests filled the wedding hall"

hall
a large room

Matthew 22:11

Connecting Statement:
Jesus continues telling a parable.

Matthew 22:12

how did you come in here without wedding clothes?
The king uses a question to scold the guest.
Alternate translation: "you are not wearing proper clothes for a wedding. You should not be here."

the man was speechless
"the man was silent"

Matthew 22:13

Connecting Statement:
Jesus concludes his parable about a marriage feast.

Bind this man hand and foot
"Tie him up so that he cannot move his hands or feet"

the outer darkness
Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. See how you translated this in [Matthew 8:12]

weeping and the grinding of teeth
"Grinding of teeth" is symbolic action, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

Matthew 22:14

For many people are called, but few are chosen
This can be stated in active form. Alternate translation: "For God invites many people, but he only chooses a few"

For
This marks a transition. Jesus has ended the parable and now explains the point of the parable.

Matthew 22:15

Connecting Statement:
This begins an account of the religious leaders trying to trap Jesus with several difficult questions. Here the Pharisees ask him about paying taxes to Caesar.

how they might entrap Jesus in his own talk
"how they could cause Jesus to say something wrong so they could arrest him"

Matthew 22:16

their disciples ... Herodians
The disciples of the Pharisees supported paying taxes only to Jewish authorities. The Herodians supported paying taxes to the Roman authorities. It is implied that the Pharisees believed that no

matter what Jesus said, he would offend one of these groups.

Herodians

These were officials and followers of the Jewish king Herod. He was friends with Roman authorities.

you do not show partiality between people

"you do not show special honor to anyone" or "you do not consider anyone more important than anyone else"

Matthew 22:17

to pay taxes to Caesar

People did not pay taxes directly to Caesar but to one of his tax collectors. Alternate translation: "to pay the taxes that Caesar requires"

Matthew 22:18

Why are you testing me, you hypocrites?

Jesus uses a question to scold those who were trying to trap him. Alternate translation: "Do not test me, you hypocrites!" or "I know that you hypocrites are only trying to test me!"

Matthew 22:19

denarius

This was a Roman coin worth one day's wages.

Matthew 22:20

to them

Here "them" refers to the Herodians and the disciples of the Pharisees.

Whose image and name are these?

Jesus uses a question to get the people to think deeply about what he is saying. Alternate translation: "Tell me whose image and name you see on this coin."

Matthew 22:21

Caesar's

You can make clear the understood information in their response. Alternate translation: "The coin has Caesar's image and name on it"

things that are Caesar's

"things that belong to Caesar"

things that are God's

"things that belong to God"

Matthew 22:22

General Information:

This page has intentionally been left blank.

Matthew 22:23

Connecting Statement:

The Sadducees try to trap Jesus by asking him a difficult question about marriage and the resurrection of the dead.

Matthew 22:24

Teacher, Moses said, 'If a man dies ... brother.'

The religious leaders were asking Jesus about what Moses had written in the scriptures. If your language does not allow quotes within quotes, this could be stated as an indirect quote. Alternate translation: "Teacher, Moses said that if a man dies ...brother."

his brother ... his wife ... his brother

Here "his" refers to the dead man.

Matthew 22:25

Connecting Statement:

The Sadducees continue asking Jesus a question.

The first

"The oldest"

Matthew 22:26

the second ... the third ... the seventh

"the next oldest ... the next oldest ... the youngest" or "his oldest younger brother ... that brother's oldest younger brother ... the youngest"

Matthew 22:27

After them all

"After every brother had died"

Matthew 22:28

Now

Here the Sadducees shift from the story about the seven brothers to their actual question.

in the resurrection

"when dead people come back to life"

Matthew 22:29

You are mistaken

It is implied that Jesus means that they are mistaken about what they think about the resurrection. Alternate translation: "You are mistaken about the resurrection"

the power of God

"what God is able to do"

Matthew 22:30

in the resurrection

"when dead people rise back to life"

they neither marry

"people will not marry"

nor are given in marriage

This can be stated in active form. Alternate translation: "nor will people give their children in marriage"

Matthew 22:31

Connecting Statement:

Jesus begins asking a question to show that people who have died will live again. He is scolding the Sadducees by asking this question. He is not looking for an answer.

have you not read

This is the beginning of a question that end with the words "the God of Jacob" in verse 32. Jesus asks this question to remind the religious leaders of what they know from scripture. If this rhetorical question is translated as a statement, the question mark in verse 32 would be changed to a period. Alternate translation: "you have read"

what was spoken to you by God

This can be stated in active form. Alternate translation: "what God spoke to you"

Matthew 22:32

Connecting Statement:

Jesus finishes asking the question he began in verse 31.

the God of Jacob?

This question begins in verse 31 and ends in verse 32. Jesus uses this question to remind the Sadducees of what is in the scripture and to rebuke them for not understanding it. If you translated the rhetorical question as a statement in verse 31, then the question mark here would be changed to a period. Alternate translation: "the God of Jacob."

'I am the God of ... Jacob'

You can translate the direct quotation as an indirect quotation. Alternate translation: "that he is the God of ... Jacob"

of the dead, but of the living

These nominal adjectives can be stated as adjectives. Alternate translation: "of dead people, but he is the God of living people"

Matthew 22:33

General Information:

This page has intentionally been left blank.

Matthew 22:34

General Information:

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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.

your neighbor

Here "neighbor" means more than just those who live nearby. Jesus means a person must love all people.

Matthew 22:40

On these two commandments depend the whole law and the prophets

Here the phrase "the whole law and the prophets" refers to all of scripture. Alternate translation: "Everything that Moses and the prophets wrote in the scriptures is based on these two commandments"

Matthew 22:41

Connecting Statement:

Jesus asks the Pharisees a difficult question in order to stop their attempts to trap him.

Now

This word is used here to mark a new part of the story in which Jesus asks the religious leaders a question.

Matthew 22:42

son ... son of David

In both of these "son" means "descendant."

Matthew 22:43

General Information:

Jesus quotes from the Psalms to show that the Christ is more than just "the son of David."

How then does David in the Spirit call him Lord

Jesus uses a question to make the religious leaders think deeply about the Psalm he is about to quote. Alternate translation: "Then, tell me why David in the Spirit calls him Lord"

David in the Spirit

"David, whom the Holy Spirit is inspiring." This means the Holy Spirit is influencing what David says.

call him

Here "him" refers to the Christ, who is also the descendant of David.

Matthew 22:44

The Lord said

Here "Lord" refers to God the Father.

to my Lord

Here "Lord" refers to the Christ. Also, "my" refers to David. This means the Christ is superior to David.

Sit at my right hand

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

until I make your enemies your footstool

This is an idiom. Alternate translation: "until I conquer your enemies" or "until I make your enemies bow down before you"

Matthew 22:45

General Information:

This is the end of the part of the story that began in Matthew 19:1, that tells of Jesus ministering in Judea.

Connecting Statement:

This is the end of the account of the religious leaders trying to trap Jesus with several difficult questions.

If David then calls the Christ 'Lord,' how is he David's son?

Jesus uses a question to make the religious leaders think deeply about what he is saying. Alternate translation: "David calls him 'Lord,' so the Christ has to be more than just a descendant of David."

If David then calls the Christ

David referred to Jesus as "Lord" because Jesus was not only a descendant of David, but he was also superior to him.

Matthew 22:46

to answer him a word

Here "word" refers to what people say. Alternate translation: "to answer him anything" or "to answer him"

any more questions

It is implied that no one asked him the kind of questions that were intended to make him say something wrong so the religious leaders could arrest him.

ULB Translation Questions

Matthew 22:5

What did those invited to the marriage feast of the king's son do when the king's servants brought the invitation?

Some did not take the invitation seriously and went about their own business, and others laid hands on the king's servants and killed them.

Matthew 22:6

What did those invited to the marriage feast of the king's son do when the king's servants brought the invitation?

Some did not take the invitation seriously and went about their own business, and others laid hands on the king's servants and killed them.

Matthew 22:7

What did the king do to those first invited to the marriage feast?

The king sent his armies, killed those murderers, and burned their city.

Matthew 22:9

Who did the king then invite to the marriage feast?

The king then invited as many people as his servants could find, both bad and good.

Matthew 22:10

Who did the king then invite to the marriage feast?

The king then invited as many people as his servants could find, both bad and good.

Matthew 22:13

What did the king do to the man who came to the feast without a wedding garment?

The king had him bound and thrown into the outer darkness.

Matthew 22:15

What were the Pharisees trying to do to Jesus?

The Pharisees were trying to entrap Jesus in his own talk.

Matthew 22:17

What question did the disciples of the Pharisees ask Jesus?

The disciples of the Pharisees asked Jesus if it was lawful to pay taxes to Caesar or not.

Matthew 22:21

How did Jesus answer the question from the disciples of the Pharisees?

Jesus said to give to Caesar the things that are Caesar's, and to God the things that are God's.

Matthew 22:23

What belief did the Sadducees have about the resurrection?

The Sadducees believed that there was no resurrection.

Matthew 22:26

In the Sadducees' story, how many husbands did the wife have?

The woman had seven husbands.

Matthew 22:27

In the Sadducees' story, how many husbands did the wife have?

The woman had seven husbands.

Matthew 22:29

What two things did Jesus say the Sadducees did not know?

Jesus said the Sadducees did not know the scriptures nor the power of God.

Matthew 22:30

What did Jesus say about marriage in the resurrection?

Jesus said that in the resurrection, there is no marriage.

Matthew 22:32

How did Jesus show from the scriptures that there is a resurrection?

Jesus quoted the scriptures where God says that he is the God of Abraham, Isaac, and Jacob-the God of the living.

Matthew 22:36

What question did the Pharisee lawyer ask Jesus?

The lawyer asked Jesus which is the greatest commandment in the law.

Matthew 22:37

What did Jesus say was the great and first commandment?

Jesus said that to love the Lord your God with all your heart, soul, and mind was the great and first commandment.

Matthew 22:38

What did Jesus say was the great and first commandment?

Jesus said that to love the Lord your God with all your heart, soul, and mind was the great and first commandment.

Matthew 22:39

What did Jesus say was the second commandment?

Jesus said that to love your neighbor as yourself was the second commandment.

Matthew 22:42

What question did Jesus ask the Pharisees?

Jesus asked them whose son is the Christ.

What answer did the Pharisees give Jesus?

The Pharisees said that the Christ was the son of David.

Matthew 22:45

What second question did Jesus then ask the Pharisees?
Jesus then asked them how David could call his son,
the Christ, Lord.

Matthew 22:46

What answer did the Pharisees give Jesus?
The Pharisees were not able to answer Jesus a
word.

Chapter 23

¹ Then Jesus spoke to the crowds and to his disciples. ² He said, "The scribes and the Pharisees sit in Moses' seat. ³ Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them. ⁴ Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. ⁵ They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments. ⁶ They love the places of honor at feasts and the chief seats in the synagogues, ⁷ and special greetings in the marketplaces, and to be called 'Rabbi' by people. ⁸ But you must not be called 'Rabbi,' for you have only one teacher, and all of you are brothers. ⁹ And call no man on earth your father, for you have only one Father, and he is in heaven. ¹⁰ Neither must you be called 'teacher,' for you have only one teacher, the Christ. ¹¹ But he who is greatest among you will be your servant. ¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³ But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. ¹⁴^[1]¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

¹⁶ "Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' ¹⁷ You blind fools! Which is greater, the gold or the temple that makes the gold holy? ¹⁸ And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' ¹⁹ You blind people! Which is greater, the gift or the altar that makes the gift holy? ²⁰ Therefore, he who swears by the altar swears by it and by everything on it. ²¹ The one who swears by the temple swears by it and by the one who lives in it. ²² And the one who swears by heaven swears by the throne of God and by him who sits on it.

²³ "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faithfulness. But these you ought to have done and not to have left the other undone. ²⁴ You blind guides, you who strain out a gnat but swallow a camel!

²⁵ "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence. ²⁶ You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

²⁷ "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. ²⁸ In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

²⁹ "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. ³⁰ You say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' ³¹ Therefore you testify against yourselves that you are sons of those who murdered the prophets. ³² You also fill up the measure of your fathers. ³³ You serpents, you offspring of vipers, how will you escape the judgment of hell? ³⁴ Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and chase from city to city. ³⁵ The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Berekiah, whom you murdered between the sanctuary and the altar. ³⁶ Truly I say to you, all these things will come upon this generation.

³⁷ "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! ³⁸ See, your house is left to you desolate. ³⁹ For I say to you, You will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

Footnotes

23:14 ^[1]The best ancient copies do not have verse 14 (some copies add the verse after verse 12).

Matthew 23 General Notes

Special concepts in this chapter

Hypocrites

Jesus calls the Pharisees hypocrites many times ([Matthew 23:13](#), [15](#), [23](#), [25](#), [27](#), [29](#)) and carefully tells what he means by doing that. The Pharisees made rules that no one could actually obey, and then they persuaded the ordinary people that they were guilty because they could not obey the rules. Also, the Pharisees obeyed their own rules instead of obeying God's original commands in the law of Moses.

Other possible translation difficulties in this chapter

Name calling

In most cultures, it is wrong to insult people. The Pharisees took many of the words in this chapter as insults. Jesus called them "hypocrites," "blind guides," "fools," and "serpents" ([Matthew 23:16-17](#)). Jesus uses these words to say that God would surely punish them because they were doing wrong.

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "He who is greatest among you will be your servant" ([Matthew 23:11-12](#)).

Matthew 23

23:1-12

How did the scribes and pharisees sit in Moses's seat?

[23:2]

Jesus said that the Scribes and Pharisees sit in Moses' seat. This was a metaphor. He wanted to say they thought God gave them permission to do the things that Moses did. When Moses told people to do something in the Law of Moses, it was as if God told them to do it. The Scribes and Pharisees thought this was true when they taught people.

See: [Law of Moses](#); [Pharisees](#); [Metaphor](#); [Law of Moses](#)

Why should people not imitate the deeds of the Scribes and Pharisees?

[23:3]

Jesus said that the people should not imitate the deeds of the Scribes and Pharisees. That is, they should not do the same types of things the Scribes and Pharisees did. This is because the Scribes and Pharisees did not do the things they taught. They taught good things, but they did not do these good things.

See: [Pharisees](#); [Pharisees](#)

What were phylacteries?

[23:5]

Phylacteries were leather bags or boxes in which pieces of parchment with portions of the Law of Moses written on them were placed. The Jewish leaders wore these on the forearms or fastened in some way onto their foreheads.

See: Deuteronomy 6:8, 11:18

Advice to translators: Parchment were pieces of leather and someone could write on them.

What did it mean for the Pharisees to “enlarge the edges of their garments”?

[23:5]

The Jews wore clothes with tassels on the edges or corners. These were to remind the people of the Law of Moses. The Pharisees purposefully wore the tassels on the edges of their garments extra long, so people would see them and want to honor them. They did not do this to honor God.

See: [Pharisees](#); [Pharisees](#)

See: Numbers 15:38-39

Why did Jesus not want people to be called “rabbi”?

[23:8]

Some scholars think Jesus did not want people to want to be called “rabbi” because people who did this thought they were greater than other people. Fewer scholars think Jesus was saying that there was truly only one “rabbi” or teacher God sent to men, and that was Jesus.

See: [Rabbi](#)

Why did Jesus not want people to be called “father”?

[23:9]

Jesus did not want people to call someone “father” in this way because there is only one who Jesus believed was the father, and that is God. God is the only father in this way and is the only one to be honored as father.

See: [God the Father](#)

What did Jesus want people to do?

[23:11, 23:12]

Jesus wanted people to serve one another. In the kingdom of God, those who are considered the greatest are those who serve others. They serve others because this honors God. If they do not do this, then God will humble them in some way.

See: [Kingdom of God](#)

23:13-22

What was a woe?

[23:13]

See: [Woe](#)

What was a hypocrite?

[23:13]

A hypocrite was someone who said one thing and did something different.

See: [Hypocrisy \(Hypocrite\)](#)

How do the scribes and Pharisees shut the kingdom of heaven?

[23:13]

Jesus said that the Scribes and Pharisees shut the kingdom of heaven. Some scholars think the Pharisees did this by teaching false things about God. They did not want people to enter into the kingdom of heaven. They could not help people to be at peace with God because they were not at peace with God.

See: [Kingdom of God](#); [Pharisees](#); [Kingdom of God](#)

What did Matthew write in verse 14?

[23:14]

Some ancient copies of the Greek New Testament include a verse 14 which says, "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. " Other ancient copies of the Greek New Testament put these words after verse 12. More and older copies of Greek New Testament do not contain these words. Scholars do not think Matthew wrote these words.

See: [Differences in the Ancient Copies of the Bible](#)

What did Jesus mean by telling the Pharisees, "you go over sea and land to make one convert"?

[23:15]

When Jesus said the Scribes and Pharisees went over sea and land to make one convert he was using a figure of speech. That is, they worked very hard to get someone to worship God in the way they thought was right. However, when they do this, they taught them the wrong things. This made it harder for them to know the right things. People would not have peace with God even though the Pharisees promised them peace with God.

See: [Pharisees](#); [Pharisees](#)

What was a blind guide?

[23:16]

Jesus spoke about a blind guide. This was a metaphor. A guide was someone who helped people to know where to go or what to do. When he said they were blind, he wanted to say that they did not understand spiritual things.

See: [Blind \(Metaphor\)](#)

What did it mean for someone to "swear"?

[23:16]

he Pharisees were wrong with their teaching about swearing an oath. Jesus taught them that is was wrong to break any oath.

See: [Swear \(Oath\)](#)

Why did Jesus talk about a cup and a plate?

[23:25, 23:26]

When Jesus taught about the cup and the plate, he used a metaphor. Just as a person cleaned the outside of a cup, so Jesus was telling the Jewish leaders that they were only concerned about how they looked on the outside. That is, they were concerned with what people thought of them. Jesus taught the Jewish leaders that they should be more concerned about the things they thought and wanted to do. If they did that, they would do the right things.

See: [Clean and Unclean](#); [Clean and Unclean](#)

How were the Jewish leaders like whitewashed tombs?

[23:27]

When Jesus said the Jewish leaders were like whitewashed tombs he used a metaphor. Some scholars think Jesus was telling the Pharisees that they tried to make themselves look good on the outside, but on the inside was nothing but unclean thoughts and lives.

See: [Clean and Unclean](#); [Metaphor](#); [Clean and Unclean](#)

23:29-39

Why did Jesus talk about the prophets?

[23:29]

Jesus rebuked the Jewish leaders. These leaders thought they honored the prophets by decorating their tombs. They thought they would not have killed the prophets if they were alive when the prophets were alive. However, Jesus lived among the Pharisees and he was God's greatest prophet. The Pharisees wanted to kill Jesus. They would be punished and live forever in hell because they rejected Jesus.

See: [Hell](#); [Pharisees](#); [Punish \(Punishment\)](#); [Hell](#)

Who did Jesus send?

[23:34]

Jesus talked about sending certain people. These were the prophets and apostles. He sent them to Israel to declare the truth about Jesus. He prophesied that the Jewish leaders would also reject the people Jesus sent. All people who followed the Jewish leaders will also be punished.

See: [Punish \(Punishment\)](#); [Apostle](#); [Prophecy \(Prophecy\)](#) ; [Synagogue](#); [Crucify \(Crucifixion\)](#); [Punish \(Punishment\)](#)

Who were Abel and Zechariah?

[23:35]

Abel and Zechariah were people who were killed because they obeyed God. In the Old Testament, Abel was the first person murdered, and Zechariah was the last person murdered.

See: [Old Testament \(Law and Prophets\)](#)

What did Jesus say to Jerusalem?

[23:37]

Jesus spoke to Jerusalem. He was speaking to the Jews. God sent prophets to the Jews so they would honor and obey God. However, they did not want to do these things. Because of this, God will punish the Jews. They will not see Jesus until he returns.

See: Psalm 118:26

See: [Punish \(Punishment\)](#); [Prophet](#); [Punish \(Punishment\)](#)

Matthew 23:1

General Information:

This is the beginning of a new part of the story, in which Jesus teaches about salvation and the final judgment. Here he begins to warn the people about the scribes and Pharisees.

Matthew 23:2

sit in Moses' seat

Here "seat" represents the authority to rule and make judgments. Alternate translation: "have authority as Moses had" or "have authority to say what the law of Moses means"

Matthew 23:3

whatever ... do these things and observe them
"all the things ... do them and observe them" or
"everything ... do it and observe it"

Matthew 23:4

they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them
Here "bind heavy burdens ... put them on people's shoulders" is a metaphor for the religious leaders making many difficult rules and making the people obey them. And "will not move a finger" is an idiom that means the religious leaders will not help the people. Alternate translation: "they make you obey many rules that are difficult to follow. But they do nothing at all to help you follow the rules"

Matthew 23:5

They do all their deeds to be seen by people
This can be stated in active form. Alternate translation: "They do all their deeds so that people can see what they do"

For they make their phylacteries wide, and they enlarge the edges of their garments
Both of these are things the Pharisees do to appear as if they honor God more than other people.

phylacteries
small leather boxes containing paper with scripture written on it

they enlarge the edges of their garments
The Pharisees made the tassels on the bottom of their robes especially long to show their devotion to God.

Matthew 23:6

Connecting Statement:
Jesus continues speaking to the crowds and disciples about the Pharisees.

places of honor ... chief seats
Both of these are the places where the most important people sit.

Matthew 23:7

marketplaces
large, open-air areas where people buy and sell items

to be called 'Rabbi' by people.
This can be stated in active form. Alternate translation: "for people to call them 'Rabbi.'"

Matthew 23:8

But you must not be called
This can be stated in active form. Alternate translation: "But you must not let anyone call you"

you
All occurrences of "you" are plural and refer to all of Jesus's followers.

all of you are brothers
Here "brothers" means "fellow believers."

Matthew 23:9

call no man on earth your father
Jesus is using hyperbole to tell his hearers that they must not allow even the most important people to be more important to them than God is. Alternate translation: "do not call any man on earth your father" or "do not say that any man on earth is your father"

you have only one Father
"Father" here is an important title for God.

Matthew 23:10

Neither must you be called
This can be stated in active form. Alternate translation: "Also, do not let anyone call you"

you have only one teacher, the Christ
When Jesus said "the Christ," he was speaking about himself in the third person. Alternate translation: "I, the Christ, am your only teacher"

Matthew 23:11

he who is greatest among you
"the person who is most important among you"

among you
Here "you" is plural and refers to Jesus's followers.

Matthew 23:12

exalts himself
"makes himself important"

will be humbled
This can be stated in active form. Alternate translation: "God will humble"

will be exalted
This can be stated in active form. Alternate translation: "God will make important" or "God will honor"

Matthew 23:13**General Information:**

Jesus speaks of the kingdom of heaven as if it were a house, the door into which the Pharisees have shut from the outside so that neither they nor anyone else can enter the house. If you do not keep the metaphor of the house, be sure to change all instances of "shut" and "enter." Also, since the words "kingdom of heaven," which refer to God, who lives in heaven, occur only in Matthew, try to use your language's word for "heaven" in your translation.

Connecting Statement:

Jesus begins to rebuke the religious leaders because of their hypocrisy.

But woe to you

"How terrible it will be for you!" See how you translated this in Matthew 11:21.

You shut the kingdom of heaven against people ... you do not enter it ... neither do you allow those about to enter to do so

Jesus is speaking of the kingdom of heaven, which is God ruling over his people, as if it were a house, the door into which the Pharisees have shut from the outside so that neither they nor anyone else can enter the house. The phrase "kingdom of heaven" is found only in the book of Matthew. If possible, use your language's word for "heaven" in your translation. Alternate translation: "You make it impossible for people to enter the kingdom of heaven ... you do not enter it ... neither do you allow those about to enter to do so" or "You prevent people from accepting God, who lives in heaven, as king ... you do not accept him as king ... and you make it impossible for those about to accept him as king to do so"

Matthew 23:14**General Information:**

This page has intentionally been left blank.

Matthew 23:15**you go over sea and land**

This is an idiom that means they go to distant places. Alternate translation: "you travel great distances"

to make one convert

"to make one person accept your religion"

son of hell

Here "son of" is an idiom that means "one belonging to." Alternate translation: "person who belongs in hell" or "person who should go to hell"

Matthew 23:16**blind guides**

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth. See how you translated "blind guides" in [Matthew 15:14]

by the temple, it is nothing

"by the temple does not have to keep his oath"

is bound to his oath

"is tied to his oath." The phrase "bound to his oath" is a metaphor for being required to do what one has said he would do in an oath. Alternate translation: "must do what he promised to do"

Matthew 23:17**blind fools**

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Which is greater, the gold or the temple that makes the gold holy?

Jesus uses this question to rebuke the Pharisees because they treated the gold as if it were more important than the temple. Alternate translation: "The temple that has dedicated the gold to God is more important than the gold!"

the temple that makes the gold holy

"the temple that makes the gold belong to God alone"

Matthew 23:18**And**

The understood information can be made clear. Alternate translation: "And you also say"

it is nothing

"he does not have to do what he has sworn to do" or "he does not have to keep his oath"

the gift

This is an animal or grain that a person would bring to God by putting it on God's altar.

is bound to his oath

"is tied to his oath." Being required to do what one has said he would do in an oath is spoken of as if he is tied to the oath. Alternate translation: "must do what he promised to do"

Matthew 23:19**blind people**

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Which is greater, the gift or the altar that makes the gift holy?

Jesus uses this question to rebuke the Pharisees for treating the gift as if it were more important than the altar. Alternate translation: "The altar that makes the gift holy is greater than the gift!"

the altar that makes the gift holy

"the altar that makes the gift special to God"

Matthew 23:20

by everything on it

"by all the gifts that people have placed on it"

Matthew 23:21

the one who lives in it

God the Father

Matthew 23:22

him who sits on it

God the Father

Matthew 23:23

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!" See how you translated this in Matthew 11:21.

mint and dill and cumin

These are various leaves and seeds people used to make food taste good.

you have left undone

"you have not obeyed"

the weightier matters

"the more important matters"

But these you ought to have done

"You ought to have obeyed these more important laws"

and not to have left the other undone

This can be stated in positive and active form. Alternate translation: "and to make sure the other is done" or "and to make sure to do the other"

Matthew 23:24

You blind guides

Jesus uses this metaphor to describe the Pharisees. Jesus means that the Pharisees do not understand God's commands or how to please him. Therefore, they cannot teach others how to please God. See how you translated this metaphor in [Matthew 15:14]

you who strain out a gnat but swallow a camel

Being careful to follow the less important laws and ignoring the more important laws is as foolish as being careful not to swallow the smallest unclean animal but eating the meat of the largest unclean animal. Alternate translation: "you are as foolish as a person who strains out a gnat that falls into his drink but swallows a camel"

strain out a gnat

This means to pour a liquid through a cloth to remove a gnat from a drink.

gnat

a small flying insect

Matthew 23:25

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!" See how you translated this in Matthew 11:21.

For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence

This is a metaphor that means the scribes and Pharisees appear pure on the outside to others, but on the inside they are wicked.

they are full of robbery and self-indulgence

"they take what belongs to others, and they do almost everything to benefit themselves"

Matthew 23:26

You blind Pharisee

The Pharisees were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Clean first the inside of the cup and of the plate, so that the outside may become clean also

This is a metaphor that means that if they would become pure in their inner being, then the result is that they would be pure on the outside as well.

Matthew 23:27

you are like whitewashed tombs ... unclean

This is a simile that means the scribes and Pharisees may appear to be pure on the outside, but they are wicked on the inside.

whitewashed tombs

"tombs that someone has painted white." The Jews would paint tombs white so that people would easily see them and avoid touching them. Touching a tomb would make a person ceremonially unclean.

Matthew 23:28

General Information:

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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."

Matthew 23:32

You also fill up the measure of your fathers

Jesus uses this as a metaphor meaning the Pharisees will complete the wicked behavior that their forefathers started when they killed the prophets. Alternate translation: "You also finish the sins your ancestors began"

Matthew 23:33

You serpents, you offspring of vipers

Serpents are snakes, and vipers are poisonous snakes. They are dangerous and often symbols of evil. Alternate translation: "You who are as evil and dangerous as poisonous snakes"

offspring of vipers

Here "offspring" means "having the characteristic of." See how you translated a similar phrase in Matthew 3:7.

how will you escape the judgment of hell?

Jesus uses this question as a rebuke. Alternate translation: "there is no way for you to escape the judgment of hell!"

Matthew 23:34

Connecting Statement:

Jesus continues to rebuke the religious leaders because of their hypocrisy.

I am sending you prophets and wise men and scribes

Sometimes the present tense is used to show that someone will do something very soon. Alternate translation: "I will send prophets, wise men, and scribes to you"

chase from city to city

You may need to make explicit that the purpose of chasing is to persecute. Alternate translation: "chase from city to city and persecute them" or "persecute them in city after city"

Matthew 23:35

upon you will come all the righteous blood that has been shed on the earth ... blood ... blood

The phrase "upon you will come" is an idiom that means to receive punishment. To shed blood is a metonym meaning to kill people, so "righteous blood that has been shed on the earth" represents righteous people who have been killed. Alternate translation: "God will punish you for the murders of all the righteous people ... murder .. murder"

Abel ... Zechariah

Abel was the first righteous victim of murder, and Zechariah, who was murdered by Jews in the temple, was probably thought to be the last. These two men represent all the righteous people who have been murdered.

Zechariah

This Zechariah is unknown. He was not the father of John the Baptist.

whom you murdered

Jesus does not mean the people to whom he is speaking actually murdered Zechariah. He means their ancestors did.

Matthew 23:36

Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

Matthew 23:37

Connecting Statement:

Jesus mourns over the people of Jerusalem because they reject every messenger that God sends to them.

Jerusalem, Jerusalem

Jesus speaks to the people of Jerusalem as though they were the city itself.

those who are sent to you

This can be stated in active form. Alternate translation: "those whom God sends to you"

your children

Jesus is speaking to Jerusalem as if it is a woman and the people are her children. Alternate translation: "your people" or "your inhabitants"

just as a hen gathers her chicks under her wings

This is a simile that emphasizes Jesus's love for the people and how he wanted to take care of them.

hen

a female chicken. You can translate with any bird that protects her children under her wing.

Matthew 23:38

your house is left to you desolate

"God will leave your house, and it will be empty"

your house

Possible meanings are 1) "the city of Jerusalem" or 2) "the temple."

Matthew 23:39

I say to you

This adds emphasis to what Jesus says next.

Blessed is he who comes in the name of the Lord

Here "in the name" means "in the power" or "as a representative." See how you translated this in [Matthew 21:9]

ULB Translation Questions

Matthew 23:2

Since the scribes and Pharisees sat in Moses' seat, what did Jesus tell the people to do with their teaching?

Jesus told the people to do and observe the things the scribes and Pharisees taught from Moses' seat.

Matthew 23:3

Since the scribes and Pharisees sat in Moses' seat, what did Jesus tell the people to do with their teaching?

Jesus told the people to do and observe the things the scribes and Pharisees taught from Moses' seat.

Why did Jesus say the people should not imitate the scribes and Pharisees' deeds?

Jesus said they should not imitate their deeds because they say things but then do not do them.

Matthew 23:5

For what purpose did the scribes and Pharisees do all their deeds?

The scribes and Pharisees did all their deeds to be seen by people.

Matthew 23:8

Who did Jesus say is our one Father, and our one teacher?

Jesus said that our one Father is him who is in heaven, and our one teacher is the Christ.

Matthew 23:9

Who did Jesus say is our one Father, and our one teacher?

Jesus said that our one Father is him who is in heaven, and our one teacher is the Christ.

Matthew 23:10

Who did Jesus say is our one Father, and our one teacher?

Jesus said that our one Father is him who is in heaven, and our one teacher is the Christ.

Matthew 23:12

What will God do to the one who exalts himself, and to the one who humbles himself?

God will humble the one who exalts himself, and will exalt the one who humbles himself.

Matthew 23:13

What name did Jesus repeatedly call the scribes and Pharisees which described their behavior?

Jesus repeatedly called the scribes and Pharisees hypocrites.

Matthew 23:14

What name did Jesus repeatedly call the scribes and Pharisees which described their behavior?

Jesus repeatedly called the scribes and Pharisees hypocrites.

Matthew 23:15

When the scribes and Pharisees made a new convert, whose son was he?

When the scribes and Pharisees made a new convert, he was twice a son of hell as they were.

What name did Jesus repeatedly call the scribes and Pharisees which described their behavior?

Jesus repeatedly called the scribes and Pharisees hypocrites.

Matthew 23:16

Regarding being bound by oaths, what did Jesus say about the teachings of the scribes and Pharisees?

Jesus said that the scribes and Pharisees were blind guides and blind fools.

Matthew 23:17

Regarding being bound by oaths, what did Jesus say about the teachings of the scribes and Pharisees?

Jesus said that the scribes and Pharisees were blind guides and blind fools.

Matthew 23:23

Even though they had tithed their mint, dill, and cumin, what had the scribes and Pharisees failed to do?

The scribes and Pharisees had failed to do the weightier matters of the law—justice, mercy, and faith.

Matthew 23:25

What had the scribes and Pharisees failed to clean?

The scribes and Pharisees had failed to clean the inside of their cup, so the outside could be clean also.

Matthew 23:26

What had the scribes and Pharisees failed to clean?

The scribes and Pharisees had failed to clean the inside of their cup, so the outside could be clean also.

Matthew 23:28

Of what were the scribes and Pharisees full on the inside?

The scribes and Pharisees were full of extortion, excess, hypocrisy, and iniquity.

Matthew 23:29

What had the fathers of the scribes and Pharisees done to God's prophets?

The fathers of the scribes and Pharisees had killed God's prophets.

Matthew 23:30

What had the fathers of the scribes and Pharisees done to God's prophets?

The fathers of the scribes and Pharisees had killed God's prophets.

Matthew 23:31

What had the fathers of the scribes and Pharisees done to God's prophets?

The fathers of the scribes and Pharisees had killed God's prophets.

Matthew 23:33

What judgment were the scribes and Pharisees going to face?

The scribes and Pharisees were going to face the judgment of hell.

Matthew 23:34

What did Jesus say the scribes and Pharisees would do to the prophets, wise men, and scribes he would send them?

Jesus said they would kill and crucify some, whip some, and chase some from city to city.

Matthew 23:35

As a result of their behavior, what guilt would come upon the scribes and Pharisees?

The guilt of all the righteous blood shed on the earth would come upon the scribes and Pharisees.

Matthew 23:36

To which generation did Jesus say all these things would happen?

Jesus said that to this generation all these things would happen.

Matthew 23:37

What desire did Jesus have for the children of Jerusalem, and why was it not fulfilled?

Jesus desired to gather the children of Jerusalem together, but they would not agree.

Matthew 23:38

How would Jerusalem's house now be left?

Jerusalem's house would now be left abandoned.

Chapter 24

¹ Jesus went out from the temple and was going on his way. His disciples came to him to point out to him the buildings of the temple. ² But he answered and said to them, "Do you not see all these things? Truly I say to you, not one stone will be left on another that will not be torn down."

³ As he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us, when will these things happen? What will be the sign of your coming and of the end of the age?"

⁴ Jesus answered and said to them, "Be careful that no one leads you astray. ⁵ For many will come in my name. They will say, 'I am the Christ,' and will lead many astray. ⁶ You will hear of wars and rumors of wars. See that you are not troubled, for these things must happen; but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. ⁸ But all these things are only the beginning of birth pains. ⁹ Then they will deliver you up to tribulation and kill you. You will be hated by all the nations for my name's sake. ¹⁰ Then many will stumble, and betray one another and hate one another. ¹¹ Many false prophets will rise up and lead many astray. ¹² Because lawlessness will increase, the love of many will grow cold. ¹³ But the one who endures to the end will be saved. ¹⁴ This good news of the kingdom will be preached in the whole world as a testimony to all the nations. Then the end will come.

¹⁵ "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place" (let the reader understand), ¹⁶ "let those who are in Judea flee to the mountains, ¹⁷ let him who is on the housetop not go down to take anything out of his house, ¹⁸ and let him who is in the field not return to take his cloak. ¹⁹ But woe to those who are pregnant and to those who are nursing infants in those days! ²⁰ Pray that your flight will not occur in the winter or on a Sabbath. ²¹ For there will be great tribulation, such as has not been from the beginning of the world until now, no, nor ever will be again. ²² Unless those days had been shortened, no flesh would be saved. But for the sake of the elect those days will be shortened. ²³ Then if anyone says to you, 'Look, here is the Christ!' or, 'There is the Christ!' do not believe it. ²⁴ For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. ²⁵ See, I have told you ahead of time. ²⁶ Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the wilderness. Or, 'See, he is in the inner rooms,' do not believe it. ²⁷ For as the lightning shines out from the east and flashes all the way to the west, so will be the coming of the Son of Man. ²⁸ Wherever a dead animal is, there the vultures will gather.

²⁹ "But immediately after the tribulation of those days

the sun will be darkened,
the moon will not give its light,
the stars will fall from the sky,

and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. ³¹ He will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of the sky to the other.

³² "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. ³³ So also, when you see all these things, you should know that he is near, at the very gates. ³⁴ Truly I say to you, this generation will not pass away until all of these things will have happened. ³⁵ Heaven and the earth will pass away, but my words will never pass away. ³⁶ But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father. ³⁷ As the days of Noah were, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, ³⁹ and they knew nothing until the flood came and took them all away—so will be the coming of the Son of Man. ⁴⁰ Then two men will be in a field—one will be taken, and one will be left. ⁴¹ Two women will be grinding with a mill—one will be taken, and one will be left. ⁴² Therefore be on your guard, for you do not know on what day your Lord will come. ⁴³ But know this, that if the master of the house had known in

what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. ⁴⁴ Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

⁴⁵ "So who is the faithful and wise servant whom his master has set over his household in order to give them their food at the right time? ⁴⁶ Blessed is that servant whom his master will find doing that when he comes. ⁴⁷ Truly I say to you that the master will set him over all his possessions. ⁴⁸ But if an evil servant says in his heart, 'My master has been delayed,' ⁴⁹ and begins to beat his fellow servants, and eats and drinks with drunkards, ⁵⁰ then the master of that servant will come on a day that the servant does not expect and at an hour that he does not know. ⁵¹ His master will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and grinding of teeth.

Matthew 24 General Notes

Structure and formatting

In this chapter, Jesus begins to prophesy about the future from that time until he returns as king of everything. (See: prophet)

Special concepts in this chapter

"The end of the age"

In this chapter, Jesus gives an answer to his disciples when they ask how they will know when he will come again.

The example of Noah

In the time of Noah, God sent a great flood to punish people for their sins. He warned them many times about this coming flood, but it actually began suddenly. In this chapter, Jesus draws a comparison between that flood and the last days. (See: sin)

Other possible translation difficulties in this chapter

"Let"

The ULB uses this word to begin several commands of Jesus, such as "let those who are in Judea flee to the mountains" (24:16), "let him who is on the housetop not go down to take anything out of his house" (24:17), and "let him who is in the field not return to take his cloak" (24:18). There are many different ways to form a command. Translators must select the most natural ways in their own languages. Note that this word does not mean "permit."

Matthew 24

24:1-14

What did Jesus say about the temple buildings?

[24:1]

The disciples were amazed by the buildings that made the temple in Jerusalem. However, Jesus prophesied that the temple would be destroyed. The destruction of the temple happened about 40 years after Jesus returned to heaven. However, it was not completely destroyed at that time. There is one wall that still remains from the temple in Jerusalem.

See: [Heaven](#); [Temple](#); [Prophecy \(Prophecy\)](#) ; [Heaven](#)

See Map: Jerusalem; Mount of Olives

What was a sign?

[24:3]

See: [Sign](#)

What was meant by the words, “the end of the age”?

[24:3]

Scholars have different ideas about the end of the age. 1. The end of the age took place about 40 years after Jesus died when the Romans destroyed Jerusalem. 1. The destruction of Jerusalem began the end of the age and it will end in the future. 1. Jesus spoke about actual events that will occur.

See: [Last Days](#)

What did Jesus teach about the signs of the “end of the age”?

[24:4}

Jesus told his disciples about things that would happen at the end of the age. However, the disciples did not know when all these things were going to happen. Jesus did talk about certain things that must happen before he returns to the earth.

1. There will be many false Christs. That is, people who say they are messiah, but are false teachers.
2. There will be wars and rumors of wars. That is, people will worry about wars and there will be many wars.
3. There will be many earthquakes and famines. Jesus said these are “birth pains.” This was a metaphor to say that difficult things that will happen are just the beginning of the difficult things to come.
4. People who worship Jesus will be persecuted.
5. Some people will make it so that certain Christians they know will be persecuted.
6. There will be many false prophets. They will teach people the wrong things and people will obey them.
7. People will do many evil things and because of this people will stop loving one another.

See: [Worship](#); [Disciple](#); [Jesus' Return to Earth](#); [Messiah \(Christ\)](#); [Metaphor](#); [Persecute \(Persecution\)](#) ; [Gospel](#); [False Prophet](#); [Worship](#)

How are these things like the pain of having a child?

[24:8]

Jesus said that these things are like the pains of having a child. This was a metaphor. When a mother brings a child into the world, it hurts. However, something new is made. Jesus was warning the disciples that there would be difficult and painful things in the future. Those things would happen before Jesus returns.

See: [Persecute \(Persecution\)](#); [Disciple](#); [Jesus' Return to Earth](#); [Persecute \(Persecution\)](#)

What did Jesus mean when he said, “for my name’s sake”?

[24:9]

When Jesus said, “for my name’s sake” he meant that people were going to persecute the disciples and even kill them because they were loyal to him, and honored him as the messiah.

See: [Messiah \(Christ\)](#); [Disciple](#); [Persecute \(Persecution\)](#) ; [Messiah \(Christ\)](#)

How will the person who “endures to the end” be saved?

[24:13]

Jesus said that the person who endures to the end when persecuted will be saved. Scholars think Jesus was talking about different things when he said these words.

1. Some scholars think Jesus was talking about a person who remains faithful, even when there is persecution. That is, Jesus will ultimately save them from persecution on earth by taking them to heaven.
2. Other scholars think there will be people who say they are Christians, but reject Jesus when persecution comes. They prove that they were never truly Christians.

See: [Preach \(Preacher\)](#) ; [Save \(Salvation, Saved from Sins\)](#); [Heaven](#); [Gospel](#); [Kingdom of God](#); [Preach \(Preacher\)](#)

24:15-28

What is the abomination of desolation?

[24:15]

Jesus talked about an "abomination of desolation." This was when someone who rejected God did something that greatly dishonored God. Daniel also wrote about this (see: Daniel 7:27; 11:31; 12:11). Some scholars think Daniel wrote about a Gentile leader who sacrificed an unclean animal on the altar in the temple. Some scholars think Jesus talked about a time when the antichrist would sacrifice something in the temple or claim to be God in the temple. Other scholars think Jesus spoke about a time when people would no longer go to the temple. Other scholars think it is some type of idolatry.

Some scholars think Jesus spoke about a time 40 years after he returned to heaven. Other scholars think Jesus spoke about a time near to his return to the earth (see: Revelation 4-19).

See: [Jesus' Return to Earth](#); [Sacrifice](#); [Clean and Unclean](#); [Altar](#); [Temple](#); [Antichrist](#); [Idolatry \(Idol\)](#); [Heaven](#); [Jesus' Return to Earth](#)

What did Jesus want people to do when they saw the abomination of desolation?

[24:16]

Jesus wanted people to flee and go away from Jerusalem when people saw the abomination of desolation. He wanted them to know that he will judge people at this time. He warned people by telling them that there would be great dangers at this time.

See: Daniel 9:27

See: [Judge \(Judgment\)](#); [Tribulation](#); [Judge \(Judgment\)](#)

How did Jesus want the people to pray?

[24:20]

When Jesus told the people to pray, he meant that they should pray continually. This is because it would be very difficult to live during these times. Winter weather made travel much more difficult. The Jewish Christians still followed the Sabbath according to the Law of Moses, so traveling on a Sabbath would also be difficult for them. He wanted them to pray that they would not have more difficult things in their life when they had to live through these difficult times.

See: [Persecute \(Persecution\)](#); [Sabbath](#); [Law of Moses](#); [Persecute \(Persecution\)](#)

What is the great tribulation?

[24:21]

See: [Tribulation](#)

What was meant by the words, “unless those days are shortened”?

[24:22]

Jesus said that if God did not make this period of time short, then no flesh would be saved. That is, no one would live through it. Jesus warned people about a time of great tribulation. Scholars think that God’s judgment will be so complete that all people would die. However, God will shorten the time of his judgment on earth so that his elect will be saved.

See: [Judge \(Judgment\)](#); [Tribulation](#); [Judge \(Judgment\)](#)

Why should people not believe that Jesus returned?

[24:23]

Jesus warned about a time when many people would say they are the messiah or that they are Jesus who returned to earth. However, everyone will know that Jesus has returned to earth when he returns (see: Matthew 24:23-27). Therefore, people should not believe other people who say this even if they do miracles and signs. However, many Christians will believe these false messiahs and false prophets.

See: [Son of Man](#); [Jesus' Return to Earth](#); [False Prophet](#); [Sign](#); [Miracle](#); [Son of Man](#)

Why did Jesus speak about vultures?

[24:28]

Jesus spoke about vultures. They are birds that eat dead animals. They can see these dead animals from far away. When people saw vultures in the sky, they knew that there was a dead animal. This was a metaphor. He was speaking about how everyone will know when Jesus returns to the earth.

See: [Metaphor](#)

24:29-44**When are the days of tribulation?**

[24:29]

Jesus spoke about certain days of tribulation or trouble. Some scholars think he spoke about the difficult times that happened soon after he returned to earth. Other scholars think he spoke about the time near his return to the earth.

See: [Persecute \(Persecution\)](#); [Jesus' Return to Earth](#); [Persecute \(Persecution\)](#)

Why did Jesus talk about things that happen in the sky?

[24:29]

Jesus spoke about certain things people could see in the sky. Some scholars think these things will actually happen just before Jesus returns to the earth. Other scholars think this was a metaphor. Just as the stars will fall from the sky, so the rulers of the world will be destroyed. Jesus said these things to warn people.

See: Joel 2:10; 3:15; Ezekiel 32:7-8

See: [Metaphor](#)

What will people see?

[24:30]

The people will see sign of the Son of Man. That is, the sign itself will be Jesus coming to earth with glory. Scholars think Jesus will return to earth and everyone will know that he is God.

See: [Heaven](#); [Son of Man](#); [Glory \(Glorify\)](#); [Jesus is God](#); [Jesus' Return to Earth](#); [Heaven](#)

What will Jesus do when he returns to the earth?

[24:30, 24:31]

When Jesus returns to the earth, he will bring angels who serve him. He will gather all Christians from all over the world and bring them to himself.

See: [Elect \(Election\)](#); [Angel](#); [Elect \(Election\)](#)

Why did Jesus talk about a fig tree?

[24:32]

Jesus talked about a fig tree to help people understand the things he said. This was a metaphor. When a fig tree does certain things, people know that the seasons are changing. He wanted people to know that he was going to return to the earth soon when the things he spoke about happened.

See: [Hebrew Calendar \(Seasons in Israel\)](#); [Jesus' Return to Earth](#); [Hebrew Calendar \(Seasons in Israel\)](#)

When will all these things happen?

[24:34]

Some scholars think that these things happened 40 years after Jesus prophesied these things. Other scholars think Jesus spoke about people in the future who lived when they saw the things he spoke about in this passage.

Jesus said that heaven and earth will end, but his words will not change. The apostle spoke about heaven and earth ending (see: Revelation 21). However, the things about which Jesus spoke must first happen.

Jesus said that he did not know when these things would happen. Only God the Father knew these things will happen.

See: [Apostle](#) ; [Jesus' Return to Earth](#); [Heaven](#); [God the Father](#); [Apostle](#)

Why did Jesus speak about Noah?

[24:37]

When Noah lived, God punished the whole world with a flood. God warned people that he was going to punish them, but they did not listen to Noah, or repent. When the flood came, the people were not prepared and they could not escape the waters of the flood. This is also how it will be when Jesus returns. People will not believe the things Jesus said. They will be unprepared, that is, they will not repent of their sin. God will punish them and it will be too late for them to repent.

See: [Sin](#); [Son of Man](#); [Punish \(Punishment\)](#); [Sin](#)

How will one person be taken and the other left behind?

[24:40]

Jesus warned that two people will be together. One of them will be taken and the other will be left behind. Some scholars think Jesus was speaking about the rapture. At this time, Christians will be taken from the earth and non-Christians will be left behind to endure the tribulation. Other scholars think Jesus was speaking about non-Christians being taken away to judgment and death.

See: [Judge \(Judgment\)](#); [Kingdom of God](#); [Tribulation](#); [Judge \(Judgment\)](#)

24:45-51**Why did Jesus talk about a master and a servant?**

[24:45]

Jesus talked about a master and a servant. He wanted the Christians to encourage other Christians because they served him. He will reward the Christians who obey him. However, there are some people who do not obey Jesus and Jesus will reject them. Scholars think these are people who say they are Christians but who reject Jesus and do not serve him. Because of this, Jesus will send them to be punished forever in hell.

See: [Hell](#); [Hell](#)**What was a hypocrite?**

[24:51]

A hypocrite was someone who said one thing and did something else.

See: [Hypocrisy \(Hypocrite\)](#)**What is weeping and grinding of teeth?**

[24:51]

Jesus spoke about weeping and grinding teeth. This is what people would do when they were suffering. Scholars think people who are in great pain will grind their teeth and cry loudly. In the Bible, these words are used to talk about the things people do when they are being punished.

See: [Punish \(Punishment\)](#)**Matthew 24:1****Connecting Statement:**

Jesus begins to describe events that will happen before he comes again during the end times.

from the temple

It is implied that Jesus was not in the temple itself. He was in the courtyard around the temple.

Matthew 24:2**Do you not see all these things?**

Jesus uses a question to make the disciples think deeply about what he will tell them. Alternate translation: "Let me tell you something about all these buildings."

Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

not one stone will be left on another that will not be torn down

It is implied that enemy soldiers will tear down the stones. This can be stated in active form. Alternate translation: "when the enemy soldiers come, they will tear down every stone in these buildings"

Matthew 24:3**What will be the sign of your coming and of the end of the age**

Here "your coming" refers to when Jesus will come in power, establishing God's reign on earth and bringing this age to an end. Alternate translation: "What will be the sign that you are about to come and that the world is about to end"

Matthew 24:4**Be careful that no one leads you astray**

Here "leads you astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "Be careful that no one deceives you"

Matthew 24:5**many will come in my name**

The name here is the name of Messiah or Christ, not of Jesus and seems to be a metonym for the authority of the Christ. Alternate translation: "many will claim to have my authority as Christ"

will lead many astray

Here "leads you astray" is a metaphor for persuading someone to believe something that is

not true. Alternate translation: "will deceive many people"

Matthew 24:6

See that you are not troubled

This can be stated in active form. Alternate translation: "Do not let these things trouble you"

Matthew 24:7

For nation will rise against nation, and kingdom against kingdom

Both of these mean the same thing. Jesus is emphasizing that people everywhere will fight each other.

Matthew 24:8

the beginning of birth pains

This refers to the pains a woman feels before giving birth to a child. This metaphor means these wars, famines, and earthquakes are just the beginning of the events that will lead to the end of the age.

Matthew 24:9

they will deliver you up to tribulation and kill you

"people will give you over to the authorities, who will make you suffer and will kill you."

You will be hated by all the nations

Here "nations" is a metonym, referring to the people of nations. This can be stated in active form. Alternate translation: "People from every nation will hate you"

for my name's sake

Here "name" refers to the complete person. Alternate translation: "because you believe in me"

Matthew 24:10

General Information:

This page has intentionally been left blank.

Matthew 24:11

will rise up

"Rise" here is an idiom for "become established." Alternate translation: "will come"

and lead many astray

Here "lead ... astray" is a metaphor for persuading someone to believe something that is not true. Alternate translation: "and deceive many people"

Matthew 24:12

lawlessness will increase

The abstract noun "lawlessness" can be translated with the phrase "disobeying the law." Alternate

translation: "disobeying the law will increase" or "people will disobey God's law more and more"

the love of many will grow cold

Possible meanings are 1) "many people will no longer love other people" or 2) "many people will no longer love God."

Matthew 24:13

the one who endures to the end will be saved

This can be stated in active form. Alternate translation: "God will save the person who endures to the end"

the one who endures

"the person who stays faithful"

to the end

It is not clear whether the word "end" refers to when a person dies or when the persecution ends or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

the end

"the end of the world" or "the end of the age"

Matthew 24:14

This good news of the kingdom will be preached

Here "kingdom" refers to God's rule as king. This can be stated in active form. Alternate translation: "People will tell the good news that God will rule"

all the nations

Here, "nations" stands for people. Alternate translation: "all people in all places"

Matthew 24:15

the abomination of desolation, which was spoken of by Daniel the prophet

This can be stated in active form. Alternate translation: "the shameful one who defiles the things of God, about whom Daniel the prophet wrote"

let the reader understand

This is not Jesus speaking. Matthew added this to alert the reader that Jesus was using words that they would need to think about and interpret.

Matthew 24:16

General Information:

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Matthew 24:17

let him who is on the housetop

Housetops where Jesus lived were flat, and people could stand on them.

Matthew 24:18

General Information:

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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"

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"

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:

This page has intentionally been left blank.

Matthew 24:50

on a day that the servant does not expect and at an hour that he does not know

Both of these statements mean the same thing. They emphasize that the master will come when the servant is not expecting him.

Matthew 24:51

cut him in pieces

This is an idiom that means to make the person suffer terribly.

assign him a place with the hypocrites

"put him with the hypocrites" or "send him to the place where hypocrites are sent"

there will be weeping and grinding of teeth
"Grinding of teeth" here is a symbolic act, representing extreme suffering. See how you translated this in [Matthew 8:12]

ULB Translation Questions

Matthew 24:2

What did Jesus say about the temple in Jerusalem?
Jesus said that all of its stones would be torn down.

Matthew 24:3

After hearing the prophecy about the temple, what did the disciples ask Jesus?
The disciples asked Jesus when these things would happen, and what would be the sign of his coming and the end of the world?

Matthew 24:5

Why did Jesus say to be careful?
Jesus said that many people would say that they are the Christ, and they would lead many people astray.

Matthew 24:6

What did Jesus say would happen?
There would be wars and rumors of wars.

Matthew 24:7

What else did Jesus say would happen?
There would be famines and earthquakes.

Matthew 24:8

Why should people not be afraid when there are wars, famines, and earthquakes?
People should not be afraid, because the wars, famines, and earthquakes are only the beginning of birth pains.

Matthew 24:9

What did Jesus say would happen among the believers at this time?
Jesus said that the believers would suffer tribulation and that some would stumble and betray one another.

Matthew 24:10

What did Jesus say would happen among the believers at this time?
Jesus said that the believers would suffer tribulation and that some would stumble and betray one another.

Matthew 24:13

Who did Jesus say would be saved?
Jesus said that the one who endures to the end will be saved.

Matthew 24:14

What will happen with the gospel before the end comes?
The gospel of the kingdom will be preached in the whole world before the end comes.

Matthew 24:15

What did Jesus say the believers should do when they see the abomination of desolation standing in the holy place?
Jesus said the believers should flee to the mountains.

Matthew 24:16

What did Jesus say the believers should do when they see the abomination of desolation standing in the holy place?
Jesus said the believers should flee to the mountains.

Matthew 24:17

What did Jesus say the believers should do when they see the abomination of desolation standing in the holy place?
Jesus said the believers should flee to the mountains.

Matthew 24:18

What did Jesus say the believers should do when they see the abomination of desolation standing in the holy place?
Jesus said the believers should flee to the mountains.

Matthew 24:21

How great will the tribulation be in those days?
In those days, the tribulation will be great, greater than any from the beginning of the world.

Matthew 24:24

How will the false Christs and false prophets lead many astray?
The false Christs and false prophets will show great signs and wonders to lead many astray.

Matthew 24:27

What will the coming of the Son of Man look like?
The coming of the Son of Man will look like lightning shining from east to west.

Matthew 24:29

What will happen to the sun, moon, and stars after the tribulation of those days?
The sun and moon will be darkened, and the stars will fall from the sky.

Matthew 24:30

What will the tribes of the earth do when they see the Son of Man coming in power and great glory?
The tribes of the earth will beat their breasts.

Matthew 24:31

What sound will be heard as the Son of Man sends his angels to gather the elect?
The great sound of a trumpet will be heard when the angels gather the elect.

Matthew 24:34

What did Jesus say would not pass away until all these things have occurred?
Jesus said that this generation will not pass away until all these things have occurred.

Matthew 24:35

What did Jesus say would pass away, and what would never pass away?
Jesus said that heaven and earth will pass away, but that his words will never pass away.

Matthew 24:36

Who knows when these events will occur?
Only the Father knows when these events will occur.

Matthew 24:37

How will the coming of the Son of Man be like the days of Noah before the Flood?
The people will be eating and drinking, marrying and giving in marriage, knowing nothing of the coming judgment that will take them away.

Matthew 24:38

How will the coming of the Son of Man be like the days of Noah before the Flood?
The people will be eating and drinking, marrying and giving in marriage, knowing nothing of the coming judgment that will take them away.

Matthew 24:39

How will the coming of the Son of Man be like the days of Noah before the Flood?
The people will be eating and drinking, marrying and giving in marriage, knowing nothing of the coming judgment that will take them away.

Matthew 24:42

What attitude did Jesus say his believers must maintain regarding his coming, and why?
Jesus said that his believers must always be ready, because they do not know what day the Lord will come.

Matthew 24:45

What does a faithful and wise servant do while the master is away?
A faithful and wise servant takes care of the master's household while the master is away.

Matthew 24:46

What does a faithful and wise servant do while the master is away?
A faithful and wise servant takes care of the master's household while the master is away.

Matthew 24:47

What does the master do for the faithful and wise servant when he returns?
When he returns, the master sets the faithful and wise servant over everything that he owns.

Matthew 24:48

What does an evil servant do while the master is away?
An evil servant beats his fellow servants and eats and drinks with drunkards while the master is away.

Matthew 24:49

What does an evil servant do while the master is away?
An evil servant beats his fellow servants and eats and drinks with drunkards while the master is away.

Matthew 24:51

What does the master do with the evil servant when he returns?

When he returns, the master cuts the evil servant in two and sends him to where there is weeping and grinding of teeth.

Chapter 25

¹ "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. ² Five of them were foolish and five were wise. ³ For when the foolish virgins took their lamps, they did not take any oil with them. ⁴ But the wise virgins took containers of oil along with their lamps. ⁵ Now while the bridegroom was delayed, they all got sleepy and slept. ⁶ But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

⁷ Then all those virgins rose up and trimmed their lamps. ⁸ The foolish said to the wise, 'Give us some of your oil because our lamps are going out.'

⁹ "But the wise answered and said, 'Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.' ¹⁰ While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut.

¹¹ "Afterward the other virgins also came and said, 'Master, master, open for us.'

¹² "But he answered and said, 'Truly I say to you, I do not know you.' ¹³ Watch therefore, for you do not know the day or the hour.

¹⁴ "For it is like when a man was about to go into another country. He called his own servants and entrusted his possessions to them. ¹⁵ To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. ¹⁶ The one who received the five talents went at once and worked with them and gained another five talents. ¹⁷ In the same way, the one who had received two talents gained another two. ¹⁸ But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money. ¹⁹ Now after a long time the master of those servants came back and settled accounts with them. ²⁰ The servant who had received the five talents came and brought another five talents. He said, 'Master, you entrusted me with five talents. See, I have gained five talents more.'

²¹ "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

²² "The servant who had received two talents came and said, 'Master, you gave me two talents. See, I have gained two more talents.'

²³ "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

²⁴ "Then the servant who had received one talent came and said, 'Master, I know that you are a hard man. You reap where you did not sow, and you harvest where you did not scatter. ²⁵ I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

²⁶ "But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. ²⁷ Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest. ²⁸ Therefore take away the talent from him and give it to the servant who has ten talents. ²⁹ For to everyone who possesses more will be given, and he will have an abundance. But from anyone who does not possess anything, even what he does have will be taken away. ³⁰ Throw the worthless servant out into the outer darkness, where there will be weeping and grinding of teeth.'

³¹ "When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. ³² Before him will be gathered all the nations, and he will separate the people one from another, as a shepherd separates the sheep from the goats. ³³ He will place the sheep on his right hand, but the goats on his left. ³⁴ Then the King will say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food; I was thirsty and you gave me a drink; I was a stranger and you took me in; ³⁶ I was naked and you clothed me; I was sick and you cared for me; I was in prison and you came to me.'

³⁷ "Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a drink?' ³⁸ When did we see you a stranger and take you in? Or naked and clothe you?' ³⁹ When did we see you sick or in prison and come to you?"

⁴⁰ "Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.' ⁴¹ Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels, ⁴² because I was hungry, but you did not give me food; I was thirsty, but you did not give me a drink; ⁴³ I was a stranger, but you did not take me in; naked, but you did not clothe me; sick and in prison, but you did not care for me.'

⁴⁴ "Then they will also answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?"

⁴⁵ "Then he will answer them and say, 'Truly I say to you, what you did not do for one of the least of these, you did not do for me.' ⁴⁶ These will go away into eternal punishment, but the righteous into eternal life."

Matthew 25 General Notes

Structure and formatting

This chapter continues the teaching of the previous chapter.

Special concepts in this chapter

The parable of the ten virgins

Jesus told the parable of the ten virgins ([Matthew 25:1-13](#)) to tell his followers to be ready for him to return. His hearers could understand the parable because they knew Jewish wedding customs.

When the Jews arranged marriages, they would plan for the wedding to take place weeks or months later. At the proper time, the young man would go to his bride's house, where she would be waiting for him. The wedding ceremony would take place, and then the man and his bride would travel to his home, where there would be a feast.

Matthew 25

25:1-13

Why did Jesus talk about ten virgins?

[25:1]

Jesus spoke about ten virgins and the kingdom of heaven. This was a parable. In ancient Israel, a groom would go to the house of his bride's parents to get married. Then he would bring her to his house at night. There would be a feast at his house.

Jesus wanted people to be ready for him to return, even if it took longer for Jesus to return than they expected. Some scholars think Jesus was speaking about Jews who lived during the tribulation. Other scholars think Jesus was speaking about Christians.

The virgins who were not prepared for the groom to come were not allowed to be part of the wedding feast. Some scholars think this is because they rejected Jesus. They will be punished and live forever in hell. Other scholars think Jesus was speaking about Christians who would not be rewarded because they did not obey Jesus.

Advice to translators: A virgin was someone who has never had sex. A groom or bridegroom was what people called a man who was getting married. A bride was what people called a woman who was getting married.

See: [Reward](#); [Parable](#); [Bride of Christ](#); [Wedding](#); [Tribulation](#); [Jesus' Return to Earth](#); [Punish \(Punishment\)](#); [Reward](#)

25:14-30**Why did Jesus talk about the parable of the five talents?**

[25:15]

Jesus told these people a parable about servants. Jesus is the master. He gave each of his servants talents. A talent was a very large sum of money. It would normally take a person 20 years to earn this much money. He wanted to say that Jesus gave people different abilities and trusted them to serve him in different ways. Two of the servants used their money. He wanted people to know that it pleased God when people used their abilities to serve God. The other man did not use the abilities God gave him. Overall, he wanted people to know that God would reward people who served and obeyed him. He would also entrust more to people who had been faithful to him.

When Jesus spoke about the evil servant, some scholars think he was speaking about the Jews. God had trusted them and told them about the messiah. However, they rejected the messiah and would be punished for it. Other scholars think that the evil servants were people who said they served God, but who were not at peace with God. They would be punished and sent to hell.

See: [Messiah \(Christ\)](#); [Reward](#); [Punish \(Punishment\)](#); [Hell](#); [Messiah \(Christ\)](#)

What is the outer darkness?

[25:30]

When Jesus spoke about the outer darkness, he was speaking about hell.

See: [Hell](#); [Hell](#)

What is weeping and grinding of teeth?

[25:30]

Jesus spoke about weeping and grinding teeth. This is what people would do when they were suffering. Scholars think people who are in great pain will grind their teeth and cry loudly. In the Bible, these words are used to talk about the things people do when they are being punished.

See: [Punish \(Punishment\)](#)

25:31-46**What will Jesus do when he returns to the earth?**

[25:31]

When Jesus, the Son of man, returns to the earth, he will bring angels who serve him. He will gather all Christians from all over the world and bring them to himself. He will sit on his glorious throne. That is, he will rule the world.

Jesus will also separate the sheep from the goats. This is a metaphor. He will separate Christians from non-Christians. Christians will inherit the kingdom of God. This is something that God prepared for them when he created the world. He rewards them because they served other people and when they served other people, they served God. He will punish those who did believe and obey God. They will be sent to hell to be punished.

See: [Eternal Life](#); [Jesus' Return to Earth](#); [Angel](#); [Throne](#); [Glory \(Glorify\)](#); [Metaphor](#); [Inherit \(Inheritance, Heir\)](#); [Kingdom of God](#); [Reward](#); [Hell](#); [Punish \(Punishment\)](#); [Righteous \(Righteousness\)](#); [Eternal Life](#)

Matthew 25:1

Connecting Statement:

Jesus tells a parable about wise and foolish virgins to illustrate that his disciples should be prepared for his return.

the kingdom of heaven will be like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in [Matthew 13:24]

lamps

These could have been 1) lamps or 2) torches made by putting cloth around the end of a stick and wetting the cloth with oil.

Matthew 25:2

Five of them

"Five of the virgins"

Matthew 25:3

did not take any oil with them

"had with them only the oil in their lamps"

Matthew 25:4

General Information:

This page has intentionally been left blank.

Matthew 25:5

Now

This word is used here to mark a new part of the story.

while the bridegroom was delayed

This can be stated in active form. Alternate translation: "while the bridegroom was taking a long time to arrive"

they all got sleepy

"all ten virgins got sleepy"

Matthew 25:6

there was a cry

"someone shouted"

Matthew 25:7

Connecting Statement:

Jesus continues telling a parable.

trimmed their lamps

"adjusted their lamps so they would burn brightly"

Matthew 25:8

The foolish said to the wise

These nominal adjectives can be stated as adjectives. Alternate translation: "The foolish virgins said to the wise virgins"

our lamps are going out

This is an idiom. Alternate translation: "the fire in our lamps is about to burn out"

Matthew 25:9

General Information:

This page has intentionally been left blank.

Matthew 25:10

they went away

"the five foolish virgins went away"

to buy

The understood information can be stated clearly. Alternate translation: "to buy more oil"

those who were ready

These are the virgins who had extra oil.

the door was shut

This can be stated in active form. Alternate translation: "the servants shut the door"

Matthew 25:11

open for us

This implicit information can be stated explicitly. Alternate translation: "open the door for us so we can come inside"

Matthew 25:12

Connecting Statement:

Jesus concludes the parable about the ten virgins.

Truly I say to you

"I tell you the truth." This adds emphasis to what the master says next.

I do not know you

"I do not know who you are." This is the end of the parable.

Matthew 25:13

you do not know the day or the hour

Here "day" and "hour" refer to an exact time. The implied information can be stated explicitly. Alternate translation: "you do not know the exact time when the Son of Man will return"

Matthew 25:14**Connecting Statement:**

Jesus tells a parable about faithful and unfaithful servants to illustrate that his disciples should remain faithful during his absence and be prepared for his return.

it is like

The word "it" here refers to the kingdom of heaven (Matthew 13:24).

was about to go

"was ready to go" or "was to go soon"

entrusted his possessions to them

"put them in charge of his possessions"

his possessions

"what he owned"

Matthew 25:15**five talents**

"five talents of gold." Avoid translating this into modern money. A "talent" of gold was worth twenty years' wages. The parable is contrasting the relative amounts of five, two, and one, as well as the large amount of wealth involved. Alternate translation: "five bags of gold" or "five bags of gold, each worth 20 years' wages"

to another he gave two ... gave one talent

The word "talents" is understood from the previous phrase. Alternate translation: "to another he gave two talents of gold ... gave one talent of gold" or "to another he gave two bags of gold ... gave one bag of gold"

according to his own ability

The implicit information can be stated explicitly. Alternate translation: "according to each servant's skill in managing wealth"

Matthew 25:16**worked with them**

"invested the talents" or "used them in business" or "traded with them"

gained another five talents

"out of his investments he earned another five talents"

Matthew 25:17**Connecting Statement:**

Jesus continues telling a parable about the servants and the talents.

gained another two

"earned another two talents"

Matthew 25:18**General Information:**

This page has intentionally been left blank.

Matthew 25:19**Connecting Statement:**

Jesus continues telling the parable about the servants and the talents.

Now

This word is used here to mark a new part of the story.

Matthew 25:20**I have gained five talents more**

"I have earned five more talents"

talents

A "talent" was worth twenty years' wages. Avoid translating this into modern money. See how you translated this in [Matthew 25:15]

Matthew 25:21**Well done**

"You have done well" or "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done.

Enter into the joy of your master

The phrase "Enter into the joy" is an idiom. Also, the master is speaking about himself in the third person. Alternate translation: "Come and be happy with me"

Matthew 25:22**Connecting Statement:**

Jesus continues telling the parable about the servants and the talents.

I have gained two more talents

"I have earned two more talents"

Matthew 25:23**Well done**

"You have done well" or "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done. See how you translated this in Matthew 25:21.

Enter into the joy of your master

The phrase "Enter into the joy" is an idiom. Also, the master is speaking about himself in the third

person. Alternate translation: "Come and be happy with me" See how you translated this in [Matthew 25:21]

Matthew 25:24

Connecting Statement:

Jesus continues telling the parable about the servants and the talents.

a hard man

Possible meanings are 1) a man who demands much from other people or 2) a man who does not treat others well.

You reap where you did not sow, and you harvest where you did not scatter

The words "reap where you did not sow" and "harvest where you did not scatter" mean the same thing. They refer to a farmer who gathers crops that other people have planted. The servant uses this metaphor to accuse the master of taking what rightfully belongs to others.

scatter

"scatter seed." This refers to sowing seed by gently throwing handfuls of it onto the soil.

Matthew 25:25

See, you have here what belongs to you

"Look, here is what is yours"

Matthew 25:26

Connecting Statement:

Jesus continues telling a parable about the servants and the talents.

You wicked and lazy servant, you knew

"You are a wicked servant who does not want to work. You knew"

I reap where I have not sowed and harvest where I have not scattered

The words "reap where I have not sowed" and "harvest where I have not scattered" mean the same thing. They refer to a farmer who gathers crops that people who work for him have planted. See how you translated this in [Matthew 25:24]

Matthew 25:27

received back my own

The understood information can be stated clearly. Alternate translation: "received back my own money"

interest

payment from the banker for the temporary use of the master's money

Matthew 25:28

Connecting Statement:

Jesus concludes the parable about the servants and the talents.

take away the talent

The master is speaking to other servants.

talent

A "talent" was worth twenty years' wages. Avoid translating this into modern money. See how you translated this in [Matthew 25:15]

Matthew 25:29

who possesses

It is implied that the person who possesses something also uses it wisely. Alternate translation: "who uses well what he has"

he will have an abundance

"he will have much more"

from anyone who does not possess anything

It is implied that the person does possess something but he does not use it wisely. Alternate translation: "from anyone does not use well what he has"

will be taken away

This can be stated in active form. Alternate translation: "God will take away" or "I will take away"

Matthew 25:30

the outer darkness

Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. See how you translated this in [Matthew 8:12]

weeping and grinding of teeth

"Grinding of teeth" is symbolic action, representing extreme sadness and suffering. See how you translated this in [Matthew 8:12]

Matthew 25:31

Connecting Statement:

Jesus begins to tell his disciples how he will judge people when he returns at the end time.

the Son of Man

Jesus is speaking about himself in the third person.

Matthew 25:32

Before him will be gathered all the nations

This can be stated in active form. Alternate translation: "He will gather all the nations before him"

Before him

"In front of him"

all the nations

Here "nations" refers to people. Alternate translation: "all people from every country"

as a shepherd separates the sheep from the goats

Jesus uses a simile to describe how he will separate the people.

Matthew 25:33

He will place the sheep on his right hand, but the goats on his left

This is a metaphor that means the Son of Man will separate all people. He will put the righteous people at his right side, and he will put the sinners at his left side.

Matthew 25:34

the King ... his right hand

Here, "the King" is another title for the Son of Man. Jesus was referring to himself in the third person. Alternate translation: "I, the King, ... my right hand"

Come, you who have been blessed by my Father

This can be stated in active form. Alternate translation: "Come, you whom my Father has blessed"

my Father

This is an important title for God that describes the relationship between God and Jesus.

inherit the kingdom prepared for you

This can be stated in active form. Alternate translation: "inherit the kingdom that God has made ready for you"

inherit the kingdom prepared for you

Here "kingdom" refers to God's rule as king. Alternate translation: "receive the blessings of God's rule that he has planned to give you"

from the foundation of the world

The author speaks of the world as if it were a building set on a foundation. Alternate translation: "since he first created the world"

Matthew 25:35

General Information:

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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"

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"

ULB Translation Questions

Matthew 25:3

What did the foolish virgins not do when they went to meet the bridegroom?

The foolish virgins did not take any oil with them along with their lamps.

Matthew 25:4

What did the wise virgins do when they went to meet the bridegroom?

The wise virgins took containers of oil along with their lamps.

Matthew 25:5

When did the bridegroom come, and was this the expected time?

The bridegroom came at midnight, which was later than the expected time.

Matthew 25:6

When did the bridegroom come, and was this the expected time?

The bridegroom came at midnight, which was later than the expected time.

Matthew 25:10

What happened to the wise virgins when the bridegroom came?

The wise virgins went with the bridegroom to the marriage feast.

What happened to the foolish virgins when the bridegroom came?

The foolish virgins had to go buy oil, and when they returned the door to the feast was shut for them.

Matthew 25:11

What happened to the foolish virgins when the bridegroom came?

The foolish virgins had to go buy oil, and when they returned the door to the feast was shut for them.

Matthew 25:12

What happened to the foolish virgins when the bridegroom came?

The foolish virgins had to go buy oil, and when they returned the door to the feast was shut for them.

Matthew 25:13

What did Jesus say he wanted the believers to learn from the parable of the virgins?

Jesus said that the believers should watch, for they do not know the day or the hour.

Matthew 25:16

What did the servants with five and two talents do with their talents when their master went on his journey?

The servant with five talents made another five talents, and the one with two talents made another two.

Matthew 25:18

What did the servant with one talent do with the talent when his master went on his journey?

The servant with one talent dug a hole in the ground and hid his master's money.

Matthew 25:19

How long was the master away on his journey?

The master was away for a long time.

Matthew 25:20

When he returned, what did the master do for the servants who had been given five and two talents?

The master said, "Well done, good and faithful servant!" and put them in charge of many things.

Matthew 25:21

When he returned, what did the master do for the servants who had been given five and two talents?

The master said, "Well done, good and faithful servant!" and put them in charge of many things.

Matthew 25:26

When he returned, what did the master do to the servant who had been given one talent?

The master said, "You wicked and lazy servant," took the one talent away from him, and threw him into the outer darkness.

Matthew 25:31

What will the Son of Man do when he comes and sits on his glorious throne?

The Son of Man will gather all the nations and separate the people one from another.

Matthew 25:32

What will the Son of Man do when he comes and sits on his glorious throne?

The Son of Man will gather all the nations and separate the people one from another.

Matthew 25:34

What will those on the King's right hand receive?

Those on the King's right hand will receive the kingdom that was prepared for them from the foundation of the world.

Matthew 25:35

What did those on the King's right hand do in their lives?

Those on the King's right hand gave food to the hungry, gave something to drink to the thirsty, took in strangers, clothed the naked, cared for the sick, and visited the prisoners.

Matthew 25:36

What did those on the King's right hand do in their lives?

Those on the King's right hand gave food to the hungry, gave something to drink to the thirsty, took in strangers, clothed the naked, cared for the sick, and visited the prisoners.

Matthew 25:41

What will those on the King's left hand receive?

Those on the King's left hand receive the eternal fire prepared for the devil and his angels.

Matthew 25:42

What did those on the King's left hand not do in their lives?

Those on the King's left hand did not give food to the hungry, drink to the thirsty, take in strangers, clothe the naked, care for the sick, or visit the prisoners.

Matthew 25:43

What did those on the King's left hand not do in their lives?

Those on the King's left hand did not give food to the hungry, drink to the thirsty, take in strangers, clothe the naked, care for the sick, or visit the prisoners.

Chapter 26

¹ It came about that when Jesus had finished all these words, he said to his disciples, ² "You know that after two days the Passover is coming, and the Son of Man will be given over to be crucified."

³ Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who was named Caiaphas. ⁴ They plotted together to arrest Jesus stealthily and kill him. ⁵ For they were saying, "Not during the festival, so that a riot does not arise among the people."

⁶ Now while Jesus was in Bethany in the house of Simon the leper, ⁷ as he was reclining at table, a woman came to him having an alabaster jar of very expensive ointment, and she poured it upon his head. ⁸ But when his disciples saw it, they became angry and said, "What is the reason for this waste? ⁹ This could have been sold for a large amount and given to the poor."

¹⁰ But Jesus, knowing this, said to them, "Why are you causing trouble for this woman? For she has done a beautiful thing for me. ¹¹ You always have the poor with you, but you will not always have me. ¹² For when she poured this ointment on my body, she did it for my burial. ¹³ Truly I say to you, wherever this good news is preached in the whole world, what this woman has done will also be spoken of in memory of her."

¹⁴ Then one of the twelve, who was named Judas Iscariot, went to the chief priests ¹⁵ and said, "What are you willing to give me to turn him over to you?" They weighed out thirty pieces of silver for him. ¹⁶ From that moment he sought an opportunity to turn him over to them.

¹⁷ Now on the first day of unleavened bread the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

¹⁸ He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'" ¹⁹ The disciples did as Jesus directed them, and they prepared the Passover meal.

²⁰ When evening came, he sat down to eat with the twelve disciples. ²¹ As they were eating, he said, "Truly I say to you that one of you will betray me."

²² They were very sorrowful, and each one began to ask him, "Surely not I, Lord?"

²³ He answered, "The one who dips his hand with me in the dish is the one who will betray me. ²⁴ The Son of Man will go, just as it is written about him. But woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

²⁵ Judas, who would betray him said, "Is it I, Rabbi?"

He said to him, "You have said it yourself."

²⁶ As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, "Take, eat. This is my body." ²⁷ He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. ²⁸ For this is my blood of the covenant that is poured out for many for the forgiveness of sins. ²⁹ But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

³⁰ When they had sung a hymn, they went out to the Mount of Olives. ³¹ Then Jesus said to them, "All of you will fall away tonight because of me, for it is written,

'I will strike the shepherd
and the sheep of the flock will be scattered.'

³² But after I am raised up, I will go ahead of you into Galilee."

³³ But Peter said to him, "Even if all fall away because of you, I will never fall away."

³⁴ Jesus said to him, "Truly I say to you, this very night, before the rooster crows, you will deny me three times."

³⁵ Peter said to him, "Even if I must die with you, I will not deny you." All the other disciples said the same thing.

³⁶ Then Jesus went with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." ³⁷ He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. ³⁸ Then he said to them, "My soul is deeply sorrowful, even to death. Remain here and watch with me." ³⁹ He went a little farther, fell on his face, and prayed. He said, "My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will." ⁴⁰ He came to the disciples and found them sleeping, and he said to Peter, "What, could you not watch with me for one hour? ⁴¹ Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." ⁴² He went away a second time and prayed. He said, "My Father, if this cannot pass away unless I drink it, your will be done." ⁴³ He came again and found them sleeping, for their eyes were heavy. ⁴⁴ So leaving them again, he went away and prayed a third time, saying the same words. ⁴⁵ Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. ⁴⁶ Arise, let us go. Look, the one who is betraying me is near."

⁴⁷ While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. ⁴⁸ Now the man who was going to betray Jesus had given them a signal, saying, "The one I kiss is the man. Seize him." ⁴⁹ Immediately he came up to Jesus and said, "Greetings, Rabbi!" and he kissed him.

⁵⁰ Jesus said to him, "Friend, do what you have come to do." Then they came, laid hands on Jesus, and seized him. ⁵¹ Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. ⁵² Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. ⁵³ Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? ⁵⁴ But how then would the scriptures be fulfilled, that this must happen?" ⁵⁵ At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. ⁵⁶ But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples abandoned him and fled.

⁵⁷ Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. ⁵⁸ But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the officers to see the outcome. ⁵⁹ Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. ⁶⁰ They did not find any, even though many false witnesses came forward. But later two came forward ⁶¹ and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.'"

⁶² The high priest stood up and said to him, "Do you have no answer? What is it that they are testifying against you?" ⁶³ But Jesus was silent. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

⁶⁴ Jesus replied to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

⁶⁵ Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. ⁶⁶ What do you think?"

They answered and said, "He is deserving of death." ⁶⁷ Then they spit in his face and beat him with their fists, while some slapped him ⁶⁸ and said, "Prophecy to us, you Christ. Who is it that struck you?"

⁶⁹ Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, "You were also with Jesus of Galilee."

⁷⁰ But he denied it in front of them all, saying, "I do not know what you are talking about."

⁷¹ When he went out to the gateway, another servant girl saw him and said to those there, "This man was also with Jesus of Nazareth."

⁷² He again denied it with an oath, "I do not know the man!"

⁷³ After a little while those who were standing by came and said to Peter, "Surely you are also one of them, for the way you speak gives you away."

⁷⁴ Then he began to curse and swear, "I do not know the man," and immediately a rooster crowed.

⁷⁵ Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times." Then he went outside and wept bitterly.

Matthew 26 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 26:31, which is from the Old Testament.

Special concepts in this chapter

Sheep

Sheep are a common image used in Scripture to refer to the people of Israel. In [Matthew 26:31](#), however, Jesus used the words "the sheep" to refer to his disciples and to say that they would run away when he was arrested.

Passover

The Passover festival was when the Jews would celebrate the day God killed the firstborn sons of the Egyptians but "passed over" the Israelites and let them live.

The eating of the body and blood

[Matthew 26:26-28](#) describes Jesus's last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist", or "Holy Communion" to remember this meal.

Other possible translation difficulties in this chapter

Judas's kiss for Jesus

[Matthew 26:49](#) describes how Judas kissed Jesus so the soldiers would know whom to arrest. The Jews would kiss each other when they greeted each other.

"I am able to destroy the temple of God"

Two men accused Jesus of saying that he could destroy the temple in Jerusalem and then rebuild it "in three days" ([Matthew 26:61](#)). They were accusing him of insulting God by claiming that God had given him the authority to destroy the temple and the power to rebuild it. What Jesus actually said was that if the Jewish authorities were to destroy this temple, he would certainly raise it up in three days ([John 2:19](#)).

Matthew 26

26:1-5

What was Passover?

[26:2]

See: [Passover](#)

How will the Son of Man be crucified?

[26:2]

Jesus prophesied that the Son of Man will be crucified. He told people that he was about to die by crucifixion. Jesus told his disciples that someone would help others to arrest Jesus. He was thinking about Judas helping the Jewish leaders to arrest and crucify Jesus.

See: [Disciple](#) ; [Son of Man](#); [Crucify \(Crucifixion\)](#); [Disciple](#)

Who were the chief priests and elders?

[26:3]

When Jesus spoke about elders, he was speaking about certain Jewish leaders who were older men.

See: [Elder](#); [Elder](#)

What was the palace of the high priest?

[26:3]

The palace of the high priest was the place where the high priest lived. He also worked in this place.

See: [High Priest](#)

Why did the Jewish leaders plot to kill Jesus?

[26:4]

The Jewish leaders plotted to kill Jesus. That is, they made plans to arrest and kill Jesus. They believed that he broke the Law of Moses and should be killed. However, he did not break the Law of Moses. They had to plan to do this in secret, because many people loved Jesus and thought he was a prophet. They did not want people to see them arrest Jesus. They feared what people would be angry if they arrested Jesus.

See: [Prophet](#); [Prophet](#)

26:6-16

Where was Bethany?

[26:6]

See Map: Bethany

What was a leper?

[26:6]

See: [Leprosy \(Leper\)](#)

Why was Jesus reclining at the table?

[26:7]

In ancient Israel, people ate by reclining at a table. Jesus reclined at a table because he had just eaten.

What did this woman have?

[26:7]

The woman had a jar with certain oil that smelled very good. Some people call this perfume. She opened this jar and poured it on Jesus head and feet to honor him. Jesus also said when she did this it was an

anointing that prepared his body to be buried. In ancient Israel, people poured various ointments or oils on a dead person before they buried them.

See: John 12:3-7

See: [Anoint \(Anointing\)](#)

Why did the disciples not want this woman to do this?

[26:8, 26:9]

The disciples did not want this woman to pour this expensive oil on Jesus. This is because it would only smell good for a short time. However, if it was sold, it was worth about the same amount of money as someone would make in one year. This could be used to help many poor people. Jesus said they were wrong. This is because what she did was a symbol. She helped Jesus prepare to die so people could be at peace with God. This was greater than helping poor people.

See: [Disciple](#); [Disciple](#)

What is the good news?

[26:13]

See: [Preach \(Preacher\)](#); [Preach \(Preacher\)](#)

Why did Judas go to the chief priests?

[26:14]

Judas went to the chief priests to help them arrest Jesus. Scholars do not agree why he did this. The priests gave Judas a large amount of money to help them.

See: Zechariah 11:12-13

See: [Chief Priest](#)

26:17-35

What was the first day of unleavened bread?

[26:17]

The first of unleavened bread was the first day of the Festival of Unleavened Bread. This was the day they sacrificed a lamb for the passover.

See: Exodus 12:14-20

See: [Passover](#); [Offer \(Offering\)](#); [Sacrifice](#); [Passover](#)

What did it mean that the disciples needed to prepare for the passover meal?

[26:17]

The disciples needed to prepare for the passover meal. That is, they needed to become clean so they could eat this meal. They also needed to get certain foods ready to eat for this meal.

See: [Clean and Unclean](#); [Passover](#); [Clean and Unclean](#)

Why did Jesus say “my time is at hand”?

[26:18]

When Jesus said “my time is at hand,” he used a metaphor. He was saying that it was about time for him to die.

See: [Metaphor](#)

How did Jesus know that one of his disciples was going to betray him?

[26:21]

After travelling with these twelve disciples for three years, Jesus had one last meal with them. During this meal, he told them that one of the disciples would betray him. Scholars think that the Holy Spirit helped Jesus to know which disciple was going to betray him.

This man would be punished for what he did. He would live forever in hell and be punished there forever. This is why it would be better for him to have not been born than to be punished forever in hell.

See: [Punish \(Punishment\)](#); [Holy Spirit](#); [Hell](#); [Son of Man](#); [Woe](#); [Punish \(Punishment\)](#)

Why did Jesus say the things he did to the disciples?

[26:23, 26:24]

During this last meal, Jesus told the disciples certain things. Christians now celebrate the Lord's Supper to remember Jesus (see: 1 Corinthians 11:23-25). Scholars disagree about why Jesus wanted Christians to do this.

See: [Kingdom of God](#); [New Covenant](#); [Kingdom of God](#)

What was a hymn?

[26:30]

A hymn was a song that was sung to worship God.

See: [Worship](#)

Where was the Mount of Olives?

[26:30]

See Map: Mount of Olives

Why did Jesus say that "all of you will fall away"?

[26:31]

Jesus said that the disciples would fall away. He said this would fulfill what Zechariah prophesied (see: Zechariah 13:7). This was a metaphor. Jesus was the shepherd and the disciples were the sheep. When Jesus died, the disciples would not want people to know they followed Jesus. However, this did not last for very long.

Peter said that he would never deny Jesus, that is, fall away. However, Peter denied Jesus three times that night.

See: [Shepherd](#); [Prophecy \(Prophesy\)](#) ; [Metaphor](#); [Fulfill \(Fulfillment\)](#); [Shepherd](#)

Where were these things written?

[26:31]

See: Zechariah 13:7

Where was Galilee?

[26:32]

See Map: Galilee

How will Peter deny Jesus?

[26:34]

Jesus said that Peter would deny him. That is, Peter would say that he did not know Jesus. Peter would deny knowing Jesus and being one of Jesus's disciples.

See: [Disciple](#)

26:36-46

Where was Gethsemane?

[26:36]

See Map: Gethsemane

What is a soul?

[26:38]

See: [Soul](#)

Why was Jesus sorrowful?

[26:38]

Jesus was sorrowful when he prayed. He knew he was about to die. He was not afraid to die because he knew why he had to die. However, he was overwhelmed because he knew that he was about to be separated from God the Father in some way. He was also punished by God for the sins of all people.

See: [Pray \(Prayer\)](#); [Sin](#); [Pray \(Prayer\)](#)

Why did Jesus want the cup to pass?

[26:39]

Jesus asked God the Father if it was possible for the cup to pass. That is, he asked God the Father if he really had to die. This is a metaphor. He wanted to not have to be punished for all people. However, he was willing to die to obey God.

See: [Will of God](#); [Metaphor](#); [Punish \(Punishment\)](#); [Will of God](#)

Why did Jesus want Peter to pray not to enter into temptation?

[26:41]

Jesus wanted Peter to pray. However, Peter could not pray for one hour without falling asleep. Jesus told Peter to pray and ask not to enter into temptation. That is, that he would not be tempted. Peter was about to be tempted to deny Jesus and he, in fact, did deny Jesus (see: 26:69-75).

See: [Tempt \(Temptation\)](#); [Tempt \(Temptation\)](#)

What did Jesus mean when he said, the spirit is willing, but the flesh is weak?

[26:41]

Jesus said that the spirit was willing but the flesh was weak. People are weak, that is, they give up easily when they are suffering. They cannot do things that honor God without the help of the Holy Spirit. The Holy Spirit wanted to help Peter. He just needed to ask for help.

See: [Holy Spirit](#); [Flesh](#); [Holy Spirit](#)

How has the hour at hand?

[26:45]

Jesus said the hour is at hand. That is, the things he talked about were about to happen.

Who were the sinners?

[26:45]

Jesus said that he was betrayed to sinners. These sinners were the Jewish leaders. They were supposed to help people worship God. Instead, they did evil. He knew Judas was coming to help them arrest Jesus, even before he could see or hear Judas. Jesus did not wait for Judas but went out to meet him.

See: [Worship](#); [Sin](#); [Worship](#)

26:47-56

Who were the chief priests and elders?

[26:47]

When Matthew wrote about the elders, he was speaking about certain Jewish leaders who were older men.

See: [Elder](#); [Scribe](#); [Elder](#)

How did Judas kiss Jesus?

[26:48, 26:49]

Judas kissed Jesus on the cheek. In ancient Israel, people often greeted each other in this way. What was a rabbi?

See: [Rabbi](#)

Why did someone cut off this man's ear?

[26:51]

Someone who was with Jesus fought trying to defend Jesus. He did not want the Jewish leaders to arrest Jesus. When he did this, he cut off someone's ear in his fighting.

See: [High Priest](#)

How many angels were twelve legions?

[26:53]

Twelve legions of angels were 60,000 angels.

See: [Angel](#)

What scriptures does this fulfill?

[26:54]

Jesus said that when the Jewish leaders arrested him, this fulfilled certain prophecies. These were prophecies said by Isaiah (see: Isaiah 53) and Zechariah (see: Zechariah 13:7). The disciples forsook Jesus. That is, they rejected him in some way and ran away.

See: [Fulfill \(Fulfillment\)](#) ; [Fulfill \(Fulfillment\)](#)

26:57-68**What was the courtyard of the high priest?**

[26:58]

The courtyard was an open space around the palace of the high priest. The Jewish leaders took Jesus to the courtyard of the high priest. This was where Peter went and sat down and watched the trial of Jesus.

See: [Jewish Council \(Sanhedrin\)](#); [Scribe](#); [Elder](#); [Chief Priest](#); [Jewish Council \(Sanhedrin\)](#)

What was testimony against Jesus?

[26:59]

The Jewish leaders wanted testimony against Jesus. That is, they wanted people to speak against Jesus. They wanted them to say that he broke the Law of Moses in a way that meant he needed to be put to death. However, Jesus never broke the Law of Moses.

See: [Law of Moses](#)

What was meant by the words, "I am able to destroy the temple of God and rebuild it in three days"?

[26:61]

Jesus' accusers claimed that he made the statement, "I am able to destroy the temple of God and rebuild it in three days"? This was a false accusation. When Jesus spoke about the destroying of a temple, this was a metaphor. He was speaking about the temple of his own body, which was to be put to death, and then raised to life in three days (see: John 2:18-22).

See: [Resurrect \(Resurrection\)](#); [Metaphor](#); [Resurrect \(Resurrection\)](#)

Why did the high priest ask Jesus if he was the Messiah, the Son of God?

[26:63]

The high priest asked Jesus if he was the Messiah, the Son of the blessed one because he wanted to accuse Jesus of blasphemy. When he asked Jesus this, he wanted to see if Jesus would plainly say that he is the Messiah and God.

See: [Jesus is God](#); [Son of God](#); [High Priest](#); [BlaspHEME \(Blasphemy\)](#); [Jesus is God](#)

How did Jesus answer the high priest?

[26:64]

Jesus answered in a way that said he was equal to God. The high priest will see Jesus again when he is next to God in heaven in a place of honor and power and when he comes to judge the world. He will also return to the earth on clouds and will rule the world (see: Daniel 7:13-14).

The high priest tore his clothes because he thought Jesus blasphemed God. This is what the high priest did when someone blasphemed. According to the Law of Moses, blasphemy was punished by killing the person who blasphemed. However, Jesus did not blaspheme God because he is God.

See: [Law of Moses](#); [Right Hand](#); [BlaspHEME \(Blasphemy\)](#); [Jesus is God](#); [Heaven](#); [Judge \(Judgment\)](#); [Jesus' Return to Earth](#); [Law of Moses](#)

How did the people ask Jesus to prophesy?

[26:68]

Many people beat Jesus at the same time. Scholars think his eyes were covered and he could not see. They mocked Jesus by asking him to prophesy and tell them which of the people hit him.

See: [Prophecy \(Prophecy\)](#)

26:69-75

Why did Peter deny Jesus?

[26:70, 26:72]

When Jesus was arrested, Peter followed near to Jesus. However, he stayed far away so people would not know he was one of the people who followed Jesus. He feared getting arrested. Therefore, he did not want anyone to know that he was one of the disciples. This is why he denied knowing Jesus.

See: [Disciple](#)

See: Map: Galilee; Nazareth

Why did the people talk about the way Peter spoke?

[26:73]

The people in Jerusalem spoke in a different way than the people in Galilee. Because of this, the girl knew Peter was from Galilee, the same place where Jesus and his disciples lived.

See: [Disciple](#)

See Map: Galilee

Why did Peter begin to curse and swear?

[26:74]

Peter wanted this girl to think he was not a disciple of Jesus. After he told her that he was not a disciple, he put himself under curses and swore. That is, he said if he was lying, God should curse him. He swore to her in the same way someone would speak in front of a judge.

See: [Judge \(Judgment\)](#); [Swear \(Oath\)](#); [Curse](#); [Judge \(Judgment\)](#)

Matthew 26:1

General Information:

This is the beginning of a new part of the story that tells of Jesus's crucifixion, death, and resurrection. Here he tells his disciples how he will suffer and die.

It came about that when

"After" or "Then, after." This phrase shifts the story from Jesus's teachings to what happened next.

all these words

This refers to all that Jesus taught starting in Matthew 24:3.

Matthew 26:2

the Son of Man will be given over to be crucified

This can be stated in active form. Alternate translation: "some men will give the Son of Man to other people who will crucify him"

the Son of Man

Jesus is speaking about himself in the third person.

Matthew 26:3

Connecting Statement:

These verses give background information about the Jewish leaders' plot to arrest and kill Jesus.

were gathered together

This can be stated in active form. Alternate translation: "came together" or "met together"

Matthew 26:4

Jesus stealthily

"Jesus secretly"

Matthew 26:5

Not during the festival

What the leaders did not want to do during the festival can be made clearer. Alternate translation: "We should not kill Jesus during the festival"

the festival

This is the yearly Passover festival.

Matthew 26:6

Connecting Statement:

This begins the account of a woman pouring expensive oil on Jesus before his death.

Now

This word is used here to mark a new part of the story.

Simon the leper

It is implied that this is a man whom Jesus had healed from leprosy.

Matthew 26:7

he was reclining

"Jesus was lying on his side." You can use your language's word for the position people usually are in when they eat.

a woman came to him

"a woman came to Jesus"

alabaster jar

This is a costly container made of soft stone.

ointment

oil that has a pleasing smell

she poured it upon his head

The woman did this to honor Jesus.

Matthew 26:8

What is the reason for this waste?

The disciples ask this question out of their anger over the woman's actions. Alternate translation: "This woman has done a bad thing by wasting this ointment!"

Matthew 26:9

This could have been sold for a large amount and given

This can be stated in active form. Alternate translation: "She could have sold this for a large amount of money and given the money"

to the poor

Here "the poor" can be stated as an adjective. Alternate translation: "to poor people"

Matthew 26:10

Why are you causing trouble for this woman?

Jesus asks this question as a rebuke of his disciples. Alternate translation: "You should not be causing trouble for this woman!"

Why are you

All occurrences of "you" are plural and refer to the disciples.

Matthew 26:11

the poor

This can be stated as an adjective. Alternate translation: "poor people"

Matthew 26:12

ointment

This is oil that has a pleasing smell. See how you translated this in Matthew 26:7.

Matthew 26:13

Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

wherever this good news is preached

This can be stated in active form. Alternate translation: "wherever people preach this good news"

what this woman has done will also be spoken of in memory of her

This can be stated in active form. Alternate translation: "they will remember what this woman has done and will tell others about her" or "people will remember what this woman has done and will tell others about her"

Matthew 26:14

Connecting Statement:

Judas Iscariot agrees to help the Jewish leaders arrest and kill Jesus.

Matthew 26:15

to turn him over to you

"to bring Jesus to you"

thirty pieces of silver

Since these words are the same as those in an Old Testament prophecy, keep this form instead of changing it to modern money.

thirty pieces

"30 pieces"

Matthew 26:16

to turn him over to them

"to enable them to seize him"

Matthew 26:17

Connecting Statement:

This begins the account of Jesus celebrating the Passover with his disciples.

Now

This word is used here to mark a new part of the story.

Matthew 26:18

He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'"

This has quotations within quotations. You can state some of the direct quotations as indirect quotations. Alternate translation: "He told his disciples to go into the city to a certain man and tell him that the Teacher says to him, 'My time is at hand. I will keep the Passover at your house with my disciples.'" or "He told his disciples to go into the city to a certain man and say to him that the Teacher's time is at hand and he will keep the Passover with his disciples at that man's house."

My time

Possible meanings are 1) "The time that I told you about" or 2) "The time God has set for me."

is at hand

Possible meanings are 1) "is near" or 2) "has come."

keep the Passover

"eat the Passover meal" or "celebrate the Passover by eating the special meal"

Matthew 26:19

General Information:

This page has intentionally been left blank.

Matthew 26:20

he sat down to eat

Use the word for the position people in your culture usually are in when they eat.

Matthew 26:21

Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

Matthew 26:22

Surely not I, Lord?

"I am surely not the one, am I, Lord?" Possible meanings are 1) this is a rhetorical question since the apostles were sure they would not betray Jesus. Alternate translation: "Lord, I would never betray you!" or 2) this was a sincere question since Jesus's statement probably troubled and confused them.

Matthew 26:23

General Information:

This page has intentionally been left blank.

Matthew 26:24

The Son of Man

Jesus is speaking about himself in the third person.

will go

Here "go" is a polite way to refer to dying.

Alternate translation: "will go to his death" or "will die"

just as it is written about him

This can be stated in active form. Alternate translation: "just as the prophets wrote about him in the scriptures"

that man by whom the Son of Man is betrayed

This can be stated in active form. Alternate translation: "the man who betrays the Son of Man"

Matthew 26:25

Is it I, Rabbi?

"Rabbi, am I the one who will betray you?" Judas may be using a rhetorical question to deny that he is the one who will betray Jesus. Alternate translation: "Rabbi, surely I am not the one who will betray you."

You have said it yourself

This is an idiom that Jesus uses to mean "yes" without being completely clear about what he means. Alternate translation: "You are saying it" or "You are admitting it"

Matthew 26:26

Connecting Statement:

Jesus institutes the Lord's Supper as he celebrates the Passover with his disciples.

took ... blessed ... broke

See how you translated these words in Matthew 14:19.

Matthew 26:27

He took

Translate "took" as you did in Matthew 14:19.

a cup

Here "cup" refers to the cup and the wine in it.

gave it to them

"gave it to the disciples"

Drink it

"Drink the wine from this cup"

Matthew 26:28

For this is my blood

"For this wine is my blood"

blood of the covenant

"blood that shows that the covenant is in effect" or "blood that makes the covenant possible"

is poured out

This can be stated in active form. Alternate translation: "will soon flow out of my body" or "will flow out of my wounds when I die"

Matthew 26:29

I say to you

This adds emphasis to what Jesus says next.

fruit of the vine

This is an idiom. Alternate translation: "wine"

in my Father's kingdom

Here "kingdom" refers to God's rule as king. Alternate translation: "when my Father establishes his rule on earth"

my Father's

Father is an important title for God that describes the relationship between God and Jesus.

Matthew 26:30

Connecting Statement:

Jesus continues to teach his disciples as they walk to the Mount of Olives.

hymn

a song of praise to God

Matthew 26:31

General Information:

Jesus quotes the prophet Zechariah to show that in order to fulfill prophecy, all of his disciples will leave him.

fall away

"leave me"

for it is written

This can be stated in active form. Alternate translation: "for the prophet Zechariah wrote long ago in the scriptures"

I will strike

Here "I" refers to God. It is implied that God will cause or allow people to harm and kill Jesus.

the shepherd ... sheep of the flock

These are metaphors that refer to Jesus and the disciples.

the sheep of the flock will be scattered

This can be stated in active form. Alternate translation: "they will scatter all the sheep of the flock" or "the sheep of the flock will run off in all directions"

Matthew 26:32

after I am raised up

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "after God raises me up" or "after God brings me back to life"

Matthew 26:33

fall away

See how you translated this in Matthew 26:31.

Matthew 26:34

Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says next.

before the rooster crows

Roosters often crow about the time the sun comes up, so the hearers might have understood these words as a metonym for the sun coming up. However, the actual crowing of a rooster is an important part of the story later on, so keep the word "rooster" in the translation.

rooster

a male chicken, a bird that calls out loudly around the time the sun comes up

crows

This is the common English word for what a rooster does to make his loud call.

you will deny me three times

"you will say three times that you are not my follower"

Matthew 26:35

General Information:

This page has intentionally been left blank.

Matthew 26:36

Connecting Statement:

This begins the account of Jesus praying in Gethsemane.

Matthew 26:37

began to become sorrowful

"he became very sad"

Matthew 26:38

My soul is deeply sorrowful

Here "soul" refers to the whole person. Alternate translation: "I am very sad"

even to death

This is an idiom. Alternate translation: "and I feel as if I could even die"

Matthew 26:39**fell on his face**

He purposely lay face down on the ground to pray.

My Father

This is an important title for God that shows the relationship between God and Jesus.

let this cup pass from me

Jesus speaks of the work that he must do, including dying on the cross, as if it were a bitter liquid that God has commanded him to drink from a cup. The word "cup" is an important word in the New Testament, so try to use an equivalent for that in your translation.

this cup

Here "cup" is a metonym that stands for the cup and the contents within it. The contents in the cup are a metaphor for the suffering that Jesus will have to endure. Jesus is asking the Father if it is possible for him not to have to experience the death and suffering that Jesus knows will soon happen.

Yet, not as I will, but as you will

This can be expressed as a full sentence. Alternate translation: "But do not do what I want; instead, do what you want"

Matthew 26:40**he said to Peter, "What, could you not watch**

Jesus is speaking to Peter, but the "you" is plural, referring to Peter, James, and John.

What, could you not watch with me for one hour?

Jesus uses a question to scold Peter, James, and John. Alternate translation: "I am disappointed that you could not stay awake with me for one hour!"

Matthew 26:41**you do not enter into temptation**

Here the abstract noun "temptation" can be stated as a verb. Alternate translation: "no one tempts you to sin"

The spirit indeed is willing, but the flesh is weak

Here "spirit" is a metonym that stands for a person's desires to do good. "Flesh" stands for the needs and desires of a person's body. Jesus means that the disciples may have the desire to do what God wants, but as humans they are weak and often fail.

Matthew 26:42**He went away**

"Jesus went away"

a second time

The first time is described in [Matthew 26:39]

My Father

This is an important title for God that describes the relationship between God and Jesus.

if this cannot pass away unless I drink it

"if the only way this can pass away is if I drink it." Jesus speaks of the work that he must do as if it were a bitter liquid that God has commanded him to drink.

if this

Here "this" refers to the cup and the contents within it, a metaphor for suffering, as in Matthew 26:39).

unless I drink it

"unless I drink from it" or "unless I drink from this cup of suffering." Here "it" refers to the cup and the contents within it, a metaphor for suffering, as in Matthew 26:39).

your will be done

This can be stated in active form. Alternate translation: "may what you want happen" or "do what you want to do"

Matthew 26:43**their eyes were heavy**

This is an idiom. Alternate translation: "they were very sleepy"

Matthew 26:44**third time**

The first time is described in [Matthew 26:39]

Matthew 26:45**Are you still sleeping and taking your rest?**

Jesus uses a question to scold the disciples for going to sleep. Alternate translation: "I am disappointed that you are still sleeping and resting!"

the hour is at hand

This is an idiom. Alternate translation: "the time has come"

the Son of Man is being betrayed

This can be stated in active form. Alternate translation: "someone is betraying the Son of Man"

the Son of Man

Jesus is speaking about himself in the third person.

betrayed into the hands of sinners

Here "hands" refers to power or control. Alternate translation: "betrayed into the power of sinners" or "betrayed so that sinners will have power over him"

Look

"Pay attention to what I am about to tell you"

Matthew 26:46**General Information:**

This page has intentionally been left blank.

Matthew 26:47**Connecting Statement:**

This begins the account of when Judas betrayed Jesus and the religious leaders arrested him.

While he was still speaking

"While Jesus was still speaking"

clubs

large pieces of hard wood for hitting people

Matthew 26:48**Now ... Seize him**

Here "Now" is used to mark a pause in the main story. Here Matthew tells background information about Judas and the signal he planned to use to betray Jesus.

saying, "The one I kiss is the man. Seize him."

This direct quotation can be stated as an indirect quotation. Alternate translation: "saying that the one he kissed was the one they should seize."

kiss

This was a respectful way to greet one's teacher.

Matthew 26:49**he came up to Jesus**

"Judas came up to Jesus"

kissed him

"met him with a kiss." Good friends would kiss each other on the cheek, but a disciple would probably kiss his master on the hand to show respect. No one knows for sure how Judas kissed Jesus.

Matthew 26:50**Then they came**

Here "they" refers to the people with clubs and swords that came with Judas and the religious leaders.

laid hands on Jesus, and seized him

"grabbed Jesus, and arrested him"

Matthew 26:51**Behold**

The word "behold" here alerts us to pay attention to the surprising information that follows.

Matthew 26:52**who take up the sword**

The word "sword" is a metonym for the act of killing someone with a sword. The implied information can be stated explicitly. Alternate translation: "who pick up a sword to kill others" or "who want to kill other people"

sword will perish by the sword

"sword will die by means of the sword" or "sword—it is with the sword that someone will kill them"

Matthew 26:53**Do you think that I could not call ... angels?**

Jesus uses a question to remind the person with the sword that Jesus could stop those who are arresting him. Alternate translation: "Surely you know that I could call ... angels."

Do you think

Here "you" is singular and refers to the person with the sword.

my Father

This is an important title for God that describes the relationship between God and Jesus.

more than twelve legions of angels

The word "legion" is a military term that refers to a group of about 6,000 soldiers. Jesus means God would send enough angels to easily stop those who are arresting Jesus. The exact number of angels is not important. Alternate translation: "more than 12 really large groups of angels"

Matthew 26:54**But how then would the scriptures be fulfilled, that this must happen?**

Jesus uses a question to explain why he is letting these people arrest him. This can be stated in active form. Alternate translation: "But if I did that, I would not be able to fulfill what God said in the scriptures must happen"

Matthew 26:55**Have you come out with swords and clubs to seize me like a robber?**

Jesus is using this question to point out the wrong actions of those arresting him. Alternate translation: "You know that I am not a robber, so it

is wrong for you to come out to me bringing swords and clubs"

clubs

large pieces of hard wood for hitting people

in the temple

It is implied that Jesus was not in the actual temple. He was in the courtyard around the temple.

Matthew 26:56

the writings of the prophets might be fulfilled

This can be stated in active form. Alternate translation: "I would fulfill all that the prophets wrote in the scriptures"

abandoned him

"left him." If your language has a word that means they left him when they should have stayed with him, use it here.

Matthew 26:57

Connecting Statement:

This begins the account of Jesus's trial before the council of Jewish religious leaders.

Matthew 26:58

Peter followed him

"Peter followed Jesus"

courtyard of the high priest

an open area near the high priest's house

He went inside

"Peter went inside"

the officers

These were probably the servants of the "scribes and elders" (Matthew 26:57).

Matthew 26:59

Now

This word is used here to mark a new part of the story.

so that they

Here "they" refers to the chief priests and the members of the council.

might put him to death

"might have a reason to execute him"

Matthew 26:60

two came forward

"two men came forward" or "two witnesses came forward"

Matthew 26:61

This man said, 'I am able to destroy ... days.'

If your language does not allow quotes within quotes you can rewrite it as a single quote.

Alternate translation: "This man said that he is able to destroy ... days."

This man said

"This man Jesus said"

in three days

"within three days," before the sun goes down three times, not "after three days," after the sun has gone down the third time

Matthew 26:62

What is it that they are testifying against you?

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: "What is your response to what the witnesses are testifying against you?"

Matthew 26:63

Son of God

This is an important title that describes the relationship between the Christ and God.

the living God

Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act. See how you translated this in Matthew 16:16.

Matthew 26:64

You have said it yourself

This is an idiom that Jesus uses to mean "yes" without being completely clear about what he means. Alternate translation: "You are saying it" or "You are admitting it"

But I tell you, from now on you

Here "you" is plural. Jesus is speaking to the high priest and to the other persons there.

from now on you will see the Son of Man

Possible meanings are 1) the phrase "from now on" is an idiom that means they will see the Son of Man in his power at some time in the future or 2) the phrase "from now on" means that from the time of Jesus's trial and onward, Jesus is showing himself to be the Messiah who is powerful and victorious.

the Son of Man

Jesus is speaking about himself in third person.

sitting at the right hand of Power

Here "Power" is metonym that represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God.
Alternate translation: "sitting in the place of honor beside the all-powerful God"

coming on the clouds of heaven

"riding to earth on the clouds of heaven"

Matthew 26:65

the high priest tore his clothes

Tearing clothing was a sign of anger and sadness.

He has spoken blasphemy

The reason the high priest called Jesus's statement blasphemy is probably that he understood Jesus's words in [Matthew 26:64]

Why do we still need witnesses?

The high priest uses this question to emphasize that he and the members of the council do not need to hear from any more witnesses. Alternate translation: "We do not need to hear from any more witnesses!"

now you have heard

Here "you" is plural and refers to the members of the council.

Matthew 26:66

General Information:

This page has intentionally been left blank.

Matthew 26:67

Then they

Possible meanings are 1) "Then some of the men" or 2) "Then the soldiers."

spit in his face

This was done as an insult.

slapped him

hit him in the face with the palms of their hands

Matthew 26:68

Prophecy to us

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

you Christ

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

Matthew 26:69

General Information:

These events happen at the same time as Jesus's trial before the religious leaders.

Connecting Statement:

This begins the account of how Peter denies three times that he knows Jesus, as Jesus said he would do.

Now

This word is used here to mark a new part of the story.

Matthew 26:70

I do not know what you are talking about

Peter was able to understand what the servant girl was saying. He used these words to deny that he had been with Jesus.

Matthew 26:71

When he went out

"When Peter went out"

gateway

opening in the wall around a courtyard

said to those there

"said to the people who were sitting there"

Matthew 26:72

He again denied it with an oath

"He denied it again by swearing"

Matthew 26:73

one of them

"one of those who were with Jesus"

one of them, for the way you speak gives you away

This can be translated with a new sentence. "one of them. We can tell you are from Galilee because you speak like a Galilean"

Matthew 26:74

to curse

"to call down a curse on himself"

rooster crowed

A rooster is a bird that calls out loudly around the time the sun comes up. A rooster that has called out is said to have "crowed." See how you translated this in Matthew 26:34.

Matthew 26:75

Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times."
This direct quotation can be stated as an indirect quotation. Alternate translation: "Peter

remembered that Jesus told him that before the rooster crowed, he would deny Jesus three times."

ULB Translation Questions

Matthew 26:2

What Jewish feast did Jesus say was coming in two days?
Jesus said that the Passover was coming in two days.

Matthew 26:4

What were the chief priests and elders plotting at the palace of the chief priest?
They were plotting to arrest Jesus stealthily and to kill him.

Matthew 26:5

Of what were the chief priests and elders afraid?
They were afraid that if they killed Jesus during the feast, the people might riot.

Matthew 26:6

What was the disciples' reaction when the woman poured the expensive ointment on Jesus' head?
The disciples were angry and wanted to know why the ointment was not sold and the money given to the poor.

Matthew 26:7

What was the disciples' reaction when the woman poured the expensive ointment on Jesus' head?
The disciples were angry and wanted to know why the ointment was not sold and the money given to the poor.

Matthew 26:8

What was the disciples' reaction when the woman poured the expensive ointment on Jesus' head?
The disciples were angry and wanted to know why the ointment was not sold and the money given to the poor.

Matthew 26:9

What was the disciples' reaction when the woman poured the expensive ointment on Jesus' head?
The disciples were angry and wanted to know why the ointment was not sold and the money given to the poor.

Matthew 26:12

Why did Jesus say the woman had poured the ointment on him?
Jesus said the woman had poured the ointment on him for his burial.

Matthew 26:14

What was Judas Iscariot paid to deliver Jesus into the hands of the chief priests?
Judas was paid thirty pieces of silver to deliver Jesus into the hands of the chief priests.

Matthew 26:15

What was Judas Iscariot paid to deliver Jesus into the hands of the chief priests?
Judas was paid thirty pieces of silver to deliver Jesus into the hands of the chief priests.

Matthew 26:21

What did Jesus say at the evening meal about one of his disciples?
Jesus said that one of his disciples would betray him.

Matthew 26:24

What did Jesus say about the future of the one who would betray him?
Jesus said that it would be better for the man who betrays him if he had never been born.

Matthew 26:25

How did Jesus answer when Judas asked if he was the one who would betray Jesus?
Jesus answered, "You have said it yourself".

Matthew 26:26

What did Jesus say when he took the bread, blessed it, broke it, and gave it to the disciples?
Jesus said, "Take, eat. This is my body".

Matthew 26:28

What did Jesus say about the cup he then gave to the disciples?

Jesus said that the cup was his blood of the covenant that is poured out for many for the forgiveness of sins.

Matthew 26:30

At the Mount of Olives, what did Jesus tell his disciples they would all do that night?

Jesus told his disciples that they would all fall away that night because of him.

Matthew 26:31

At the Mount of Olives, what did Jesus tell his disciples they would all do that night?

Jesus told his disciples that they would all fall away that night because of him.

Matthew 26:33

When Peter said he would never fall away, what did Jesus tell him he would do that night?

Jesus said that Peter would deny Jesus three times that night before the rooster crows.

Matthew 26:34

When Peter said he would never fall away, what did Jesus tell him he would do that night?

Jesus said that Peter would deny Jesus three times that night before the rooster crows.

Matthew 26:37

What did Jesus ask Peter and the two sons of Zebedee to do while he prayed?

Jesus asked them to remain there and watch with him.

Matthew 26:38

What did Jesus ask Peter and the two sons of Zebedee to do while he prayed?

Jesus asked them to remain there and watch with him.

Matthew 26:39

What request did Jesus make to the Father in his prayer?

Jesus requested that if it were possible, to let this cup pass from him.

Matthew 26:40

What were the disciples doing when Jesus returned from praying?

The disciples were sleeping when Jesus returned from praying.

Matthew 26:42

What did Jesus pray be done, no matter Jesus' own will?

Jesus prayed that the Father's will be done, no matter Jesus' own will.

How many times did Jesus leave the disciples to go and pray?

Jesus left the disciples three times to go and pray.

Matthew 26:43

How many times did Jesus leave the disciples to go and pray?

Jesus left the disciples three times to go and pray.

Matthew 26:44

How many times did Jesus leave the disciples to go and pray?

Jesus left the disciples three times to go and pray.

Matthew 26:47

What sign did Judas give the crowd to identify Jesus as the one to seize?

Judas kissed Jesus as the sign to the crowd that Jesus was the one to seize.

Matthew 26:48

What sign did Judas give the crowd to identify Jesus as the one to seize?

Judas kissed Jesus as the sign to the crowd that Jesus was the one to seize.

Matthew 26:51

What did one of Jesus' disciples do when Jesus was seized?

One of Jesus' disciples drew his sword and cut off the ear of the servant of the high priest.

Matthew 26:53

What did Jesus say he could do if he wished to defend himself?

Jesus said that he could call upon the Father, who would send twelve legions of angels.

Matthew 26:54

What did Jesus say was being fulfilled by these events?

Jesus said that the scriptures were being fulfilled by these events.

Matthew 26:56

What did all the disciples then do?

All the disciples then left him and fled.

Matthew 26:59

For what were the chief priests and the whole Council looking in order to put Jesus to death?

They were looking for false testimony against Jesus in order to put Jesus to death.

Matthew 26:63

What command did the high priest give Jesus?

The high priest commanded Jesus tell them whether or not he was the Christ, the Son of God.

Matthew 26:64

What was Jesus' response to the high priest's command?

Jesus said, "You have said it yourself".

What did Jesus say the high priest would see?

Jesus said the high priest would see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.

Matthew 26:65

What accusation did the high priest then make against Jesus?

The high priest accused Jesus of blasphemy.

Matthew 26:67

What did they do to Jesus after they accused him?

They spat in Jesus' face, beat him, and struck him with the palms of their hands.

Matthew 26:73

What did Peter answer the three times that someone asked him if he was with Jesus?

Peter answered that he did not know Jesus.

Matthew 26:74

What did Peter answer the three times that someone asked him if he was with Jesus?

Peter answered that he did not know Jesus.

What happened as soon as Peter answered the third time?

As soon as Peter answered the third time, a rooster crowed.

Matthew 26:75

What did Peter answer the three times that someone asked him if he was with Jesus?

Peter answered that he did not know Jesus.

What did Peter remember after his third answer?

Peter remembered that Jesus had said that before the rooster crows, he would deny Jesus three times.

Chapter 27

¹ Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. ² They bound him, led him away, and delivered him to Pilate the governor.

³ Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, ⁴ and said, "I have sinned by betraying innocent blood."

But they said, "What is that to us? See to that yourself." ⁵ Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself. ⁶ The chief priests took the pieces of silver and said, "It is not lawful to put this into the treasury because it is the price of blood." ⁷ They discussed the matter together, and they bought with the money the potter's field in which to bury strangers. ⁸ For this reason that field has been called, "The Field of Blood" to this day. ⁹ Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the sons of Israel, ¹⁰ and they gave it for the potter's field, as the Lord had directed me."

¹¹ Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?" Jesus answered him, "You say so."

¹² But when he was accused by the chief priests and elders, he answered nothing. ¹³ Then Pilate said to him, "Do you not hear how many things they accuse you of?" ¹⁴ But he did not answer even one word, so that the governor was greatly amazed. ¹⁵ Now at the festival it was the custom of the governor to set free one prisoner chosen by the crowd. ¹⁶ At that time they had a notorious prisoner named Jesus Barabbas. ¹⁷ So when they were gathered together, Pilate said to them, "Who do you want me to set free for you? Barabbas, or Jesus who is called Christ?" ¹⁸ He knew that they had handed Jesus over to him because of envy.

¹⁹ While he was sitting on the judgment seat, his wife sent word to him and said, "Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him."

²⁰ Now the chief priests and the elders persuaded the crowd that they should ask for Barabbas and destroy Jesus. ²¹ The governor asked them, "Which of the two do you want me to set free for you?"

They said, "Barabbas."

²² Pilate said to them, "What should I do with Jesus who is called Christ?"

They all answered, "Crucify him."

²³ Then he said, "Why, what evil has he done?"

But they cried out even louder, "Crucify him."

²⁴ So when Pilate saw that he was gaining nothing, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, "I am innocent of the blood of this man. You see to it."

²⁵ All the people said, "May his blood be on us and our children." ²⁶ Then he set Barabbas free for them, but he scourged Jesus and handed him over to be crucified.

²⁷ Then the soldiers of the governor took Jesus into the government headquarters and they gathered the whole company of soldiers. ²⁸ They stripped him and put a scarlet robe on him. ²⁹ They made a crown of thorns and put it on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!" ³⁰ They spat on him, and they took the staff and struck him on the head again and again. ³¹ When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

³² As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. ³³ They came to a place called Golgotha, which means "The Place of a

Skull." ³⁴ They gave him wine to drink mixed with gall. But when he tasted it, he would not drink. ³⁵ When they had crucified him, they divided up his garments by casting lots, ³⁶ and they sat and kept guard over him. ³⁷ Above his head they put the charge against him, which read, "This is Jesus, the king of the Jews." ³⁸ Two robbers were crucified with him, one on the right of him and one on the left. ³⁹ Those who passed by insulted him, shaking their heads ⁴⁰ and saying, "You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!"

⁴¹ In the same way the chief priests were mocking him, along with the scribes and elders, and said, ⁴² "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him." ⁴³ He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am the Son of God.'" ⁴⁴ In the same way the robbers who were crucified with him also insulted him.

⁴⁵ Now from the sixth hour darkness came over the whole land until the ninth hour. ⁴⁶ About the ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why have you abandoned me?"

⁴⁷ When some of those who were standing there heard it, they said, "He is calling for Elijah."

⁴⁸ Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. ⁴⁹ The rest of them said, "Leave him alone. Let us see whether Elijah comes to save him." ⁵⁰ Then Jesus cried out again with a loud voice and gave up his spirit.

⁵¹ Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. ⁵² The tombs were opened, and the bodies of the holy people who had fallen asleep were raised. ⁵³ They came out of the tombs after his resurrection, entered the holy city, and appeared to many. ⁵⁴ Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, "Truly this was the Son of God." ⁵⁵ Many women who had followed Jesus from Galilee to attend to his needs were there watching from a distance. ⁵⁶ Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

⁵⁷ When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. ⁵⁸ He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. ⁵⁹ Joseph took the body, wrapped it in a clean linen cloth, ⁶⁰ and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. ⁶¹ Mary Magdalene and the other Mary were there, sitting opposite the tomb.

⁶² The next day, which was the day after the Preparation, the chief priests and the Pharisees were gathered together with Pilate. ⁶³ They said, "Sir, we remember that when that deceiver was alive, he said, 'After three days will I rise again.' ⁶⁴ Therefore command that the tomb be made secure until the third day, otherwise his disciples may come and steal him and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

⁶⁵ Pilate said to them, "Take a guard. Go and make it as secure as you know how." ⁶⁶ So they went and made the tomb secure, sealing the stone and placing the guard.

Footnotes

27:16 ^[1] Many ancient copies do not have

Matthew 27 General Notes

Special concepts in this chapter

"Delivered him to Pilate the governor"

The Jewish leaders needed to get permission from Pontius Pilate, the Roman governor, before they could kill Jesus. This was because Roman law did not allow them to kill Jesus themselves. Pilate was going to set one prisoner free, and he wanted to set Jesus free, but they wanted him to free a very bad prisoner named Barabbas instead.

The tomb

The tomb in which Jesus was buried ([Matthew 27:60](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Important figures of speech in this chapter

Sarcasm

The soldiers said, "Hail, King of the Jews!"

Matthew 27

27:1-10

Why did the Jewish leaders plot to kill Jesus?

[27:1]

The Jewish leaders plotted to kill Jesus because they believed that he broke the Law of Moses and should be killed. However, he did not break the Law of Moses.

See: [Elder](#); [Chief Priest](#); [Elder](#)

Why did the Jewish leaders take Jesus to Pilate?

[27:2]

Pilate was the Roman governor in charge of the Jews. The Jews took Jesus to Pilate because they could not kill anyone without the Pilate giving them permission to do it. The Jews who were there wanted to kill Jesus.

See: [Crucify \(Crucifixion\)](#); [Crucify \(Crucifixion\)](#)

How was someone condemned?

[27:3]

See: [Condemn \(Condemnation\)](#)

Why did Judas repent?

[27:3, 27:4]

Judas saw that the Jewish leaders were trying to kill Jesus. Because of this, he repented of what he did. That is, he wished that he had not helped the Jewish leaders to capture Jesus. He tried to give them the money back that these leaders gave to him. He knew that he did something wrong and that Jesus would be killed even though Jesus did not do anything wrong.

See: [Blood](#); [Blood](#)

Why did the chief priest buy the field with the money?

[27:7]

The chief priests did not want the money back they gave to Judas. This is because the money had been used to help to kill Jesus. This was irony. That was because they had used the money, which was considered blood money that was given to Judas, to purchase a field that was known as the “field of blood.”

See: Jeremiah 19:1-11; Zechariah 11:12-13

See: [Chief Priest](#); [Chief Priest](#)

Advice to translators: Blood money is money that someone made for killing someone else or helping to kill another person.

27:11-31

What was meant by Jesus’ answer to Pilate, saying, “You say so”?

[27:11]

Jesus said, “You say so.” Some scholars think this was a way of saying, “what you are saying is true.” Other scholars think Jesus was saying that Pilate was correct in what he said, but that he did not truly understand the meaning of what he said. Why did Jesus not say anything to Pilate about the charges against him?

Jesus did not say anything to Pilate because Jesus did not do anything wrong. Jesus also knew that Jesus needed to die for people’s sins. This also fulfilled a prophecy of Isaiah (see: Isaiah 53:7). This made Pilate think that Jesus was not guilty of the things the Jewish leaders accused him.

See: [Prophecy \(Prophecy\)](#); [Atonement \(Atonement\)](#); [Fulfillment \(Fulfillment\)](#); [Prophecy \(Prophecy\)](#)

What was the feast about which Matthew spoke?

[27:15]

Matthew spoke about a feast known as the feast of the Passover.

See: [Passover](#)

Who did Pilate want the people to release from prison?

Pilate did not think Jesus was guilty. However, he did not want to anger the Jewish leaders. Therefore, he tried to get the people to set Jesus free. However, they did not want Jesus to live. Instead, they wanted Pilate to release a murderer. They told Pilate to kill Jesus.

What was the name of the prisoner?

[27:16]

In some ancient copies of the Greek New Testament, Matthew said the prisoner was named “Jesus Barabbas.” In other ancient copies of the Greek New Testament, Matthew said the prisoner was named “Barabbas.” Scholars think Matthew wrote “Jesus Barabbas.”

See: [Differences in the Ancient Copies of the Bible](#)

Why were the Jewish leaders envious of Jesus?

Some scholars think the Jewish leaders were envious of Jesus because they wanted to be honored and loved by the people the way the people loved Jesus. Or perhaps they wanted to know as much about the Law of Moses as Jesus knew.

See: [Law of Moses](#)

Why was Jesus called the Christ?

[27:17]

Jesus was called the Christ because he was the Messiah.

See: [Messiah \(Christ\)](#)

What was a judgment seat?

[27:19]

Pilate's judgment seat was a seat on a raised platform from which he decided certain things. He could punish people or set them free.

See: [Punish \(Punishment\)](#); [Punish \(Punishment\)](#)

Why did Pilate release a prisoner?

[27:22, 27:23]

In ancient Israel, the Roman leader would release a prisoner during the Jewish passover festival. This helped there to be peace between the Romans and the Jews.

See: [Passover](#)

How was someone crucified?

[27:23]

See: [Crucify \(Crucifixion\)](#)

Why did Pilate wash his hands?

[27:24]

Pilate washed his hands. This was a symbol. He wanted them to know that they were the reason that Jesus was going to die. He wanted to tell them that he was not guilty of Jesus' death. The people were willing to be punished if they were wrong about Jesus because they wanted to see Jesus killed.

See: [Punish \(Punishment\)](#); [Clean and Unclean](#); [Blood](#); [Punish \(Punishment\)](#)

How many soldiers were in a company?

[27:27]

In a company, there were 600 soldiers.

Why did the soldiers dress Jesus the way they did?

[27:28]

The soldiers put a scarlet robe on Jesus. This is what a king would have worn. They put a crown on him. A king wore a crown. However, this crown was made of branches with thorns. It would have been painful to wear. Kings also had a staff. The soldiers did not think Jesus was a king. Instead, they insulted him and pretended that he was a king. They removed these pieces of clothes before they took him to be crucified.

See: [Crucify \(Crucifixion\)](#)

27:32-45

Where was Cyrene?

[27:32]

See Map: Cyrene

Why did Simon carry Jesus' cross?

[27:32]

The soldiers made a man named Simon carry Jesus' cross. This is because Jesus was not strong enough to carry it after he was beaten.

See: [Cross](#)

Where was Golgotha?

[27:33]

Golgotha was a place outside of the wall of the city of Jerusalem. In English, this place is often called "calvary." It was a mound that looked like a person's skull.

Why did the soldiers offer Jesus wine mixed with myrrh?

[27:34]

The soldiers offered Jesus something to drink. People thought that this would stop pain. However, he did not want to do this.

What was casting lots?

[27:35]

See: [Cast Lots](#)

Why did the soldiers make a sign?

[27:37]

The soldiers made a sign. This sign told people that he was killed for saying that he was the king of the Jews. When they did this, they mocked Jesus. However, they did not know that Jesus was the king of the Jews.

How did the people mock Jesus?

[29:39, 29:40]

People saw Jesus on the cross and they mocked him. Jesus prophesied that he would rebuild the temple in three days. They thought he was speaking about the temple in Jerusalem. This was a metaphor. He was speaking about dying and being resurrected. They told him to save himself. This was irony. He was dying to save them.

See: [Metaphor](#); [Prophecy \(Prophecy\)](#) ; [Temple](#); [Resurrect \(Resurrection\)](#) ; [Save \(Salvation, Saved from Sins\)](#); [Irony](#); [Atone \(Atonement\)](#); [Son of God](#); [Metaphor](#)

How did the Jewish leaders mock Jesus?

[27:41, 27:42]

The Jewish leaders mocked Jesus in the same way the people did. They wanted Jesus to do something to prove he was the Messiah. However, he did not do this. Perhaps this is because they would not have believed in Jesus even if he did this. This was also an irony. They say he saved others, but he could not save himself. Jesus did save other people by dying for them. He saved those who believe in him by dying for their sins. They said God would save him if God sent him, but they did not know that God sent him to die. Jesus died obeying God.

See: [Atone \(Atonement\)](#); [Irony](#); [Save \(Salvation, Saved from Sins\)](#); [Atone \(Atonement\)](#)

27:45-56

When was the sixth hour?

[27:45]

The sixth hour was about noon.

When was the ninth hour?

[27:46]

The ninth hour was about 3pm.

Why did Jesus say the things he did?

[27:46]

As Jesus died, people's sins were put on him in some way. He was separated from God for the first time. This is why he said that God forsook him.

See: [Atone \(Atonement\)](#); [Atone \(Atonement\)](#)

Why did people think Jesus was calling for Elijah?

[27:47]

When Jesus said, "Eli," the people thought they heard Jesus calling to Elijah.

Why did someone try to give Jesus sour wine?

[27:48]

One soldier tried to give Jesus sour wine. Perhaps he thought this would help to Jesus not be in as much pain. He tried to help Jesus. However, the other soldiers wanted to make Jesus live longer so they could see if Elijah came to help him. He did this to mock Jesus.

How did Jesus give up his spirit?

[27:50]

When Matthew said Jesus gave up his spirit, he was saying that Jesus died.

See: [Spirit \(Spiritual\)](#)

Why was the curtain in the temple split into two pieces?

[27:52]

In the temple, there was a curtain that separated the holiest place from everything else. It was the place where the high priest went once a year offer a sacrifice to God. God was in this place in a certain way. The curtain was so big and thick that it could not be torn. When Jesus died, it tore. This was a metaphor. When the curtain tore, it showed there was no longer anything that separated people from God.

See: [Presence of God](#); [High Priest](#); [Offer \(Offering\)](#); [Sacrifice](#); [Metaphor](#); [Temple](#); [Presence of God](#)

How were people resurrected?

[27:52]

Matthew wrote that there was an earthquake in Jerusalem. At this time, many dead people were resurrected. These were Jews who believed in God and were at peace with God. Some scholars think this happened to show that the death of Jesus broke the power of death itself.

See: [Holy Ones](#) ; [Holy Ones](#)

Why did the Roman soldier think that Jesus was the Son of God?

[27:54]

From the events that happened at Jesus' death, the Roman soldier believed Jesus was the Son of God. Some scholars think that the soldier declaring Jesus to be the Son of God showed Jesus' innocence and the guilt of the people. Other scholars think that he said that Jesus was a very great man whom God blessed. Matthew wanted people to think about how the Roman soldier believed the truth about Jesus and the Jewish leaders did not.

See: [Bless \(Blessing\)](#); [Bless \(Blessing\)](#)

Where was Galilee?

[27:55]

See Map: Galilee

Who were the sons of Zebedee?

[27:56]

See: Matthew 4:21

27:57-66

Where was Arimathea?

[27:57]

See Map: Arimathea

How was Joseph a disciple of Jesus?

[27:57]

Joseph was a pharisee and also a disciple of Jesus. That is, he believed in Jesus.

See: [Pharisees](#); [Pharisees](#)

Why did Joseph of Arimathea ask for Jesus' body?

[27:58]

Joseph of Arimathea asked Pilate for Jesus' body. He was a Jew. According to the Law of Moses, a dead body needed to be buried before the sun set, especially if the Sabbath was the next day.

See: Deuteronomy 21:23

See: [Sabbath](#); [Sabbath](#)

Why did Joseph wrap the body in clean linen cloth?

[27:59]

Joseph wrapped Jesus' body in clean linen cloth. He did this to prepare Jesus' body to be buried.

Why did Joseph put the body of Jesus in a new tomb?

[27:60]

Joseph put the body of Jesus in a new tomb because it honored Jesus. There was no odor of death or decay. Usually a tomb held several bodies. After a year, the bones were placed in a box.

See: [Tomb](#)

Who was the other Mary?

[27:61]

See: Matthew 27:56

What was the Day of Preparation?

[27:62]

The Day of Preparation was the time to prepare for the Sabbath. It was the day before the Sabbath. It began on Thursday evening and lasted until Friday evening. People cleaned houses, bought supplies, and cooked food so that they did no work on the Sabbath.

See: [Sabbath](#)

Who were the chief priests and pharisees?

[27:63]

See: [Pharisees](#); [Pharisees](#)

Who was the deceiver?

[27:63]

The Jewish leaders spoke about a deceiver. They were speaking about Jesus. They thought that Jesus deceived people. That is, he lied to people. The Jewish leaders thought the disciples would also try to steal Jesus' body so they could deceive people.

How was someone raised from the dead?

[27:64]

See: [Resurrect \(Resurrection\)](#)

Matthew 27:1

Connecting Statement:

This begins the account of Jesus's trial before Pilate.

Now

This word is used here to mark a new part of the story.

plotted against Jesus to put him to death

The Jewish leaders were planning how they could convince the Roman leaders to kill Jesus.

Matthew 27:2

General Information:

This page has intentionally been left blank.

Matthew 27:3

General Information:

This event happened after Jesus's trial in front of the council of Jewish religious leaders, but we do not know if it happened before or during Jesus's trial before Pilate.

Connecting Statement:

The author has stopped telling the story of Jesus's trial so he can tell the story of how Judas killed himself.

Then when Judas

If your language has a way of showing that a new story is starting, you may want to use that here.

that Jesus had been condemned

This can be stated in active form. Alternate translation: "that the Jewish leaders had condemned Jesus"

the thirty pieces of silver

This was the money that the chief priests had given Judas to betray Jesus. See how you translated it in Matthew 26:15.

Matthew 27:4**innocent blood**

This is an idiom that refers to the death of an innocent person. Alternate translation: "a person who does not deserve to die"

What is that to us?

The Jewish leaders use this question to emphasize that they do not care about what Judas said. Alternate translation: "That is not our problem!" or "That is your problem!"

Matthew 27:5**threw down the pieces of silver in the temple**

Possible meanings are 1) he threw the pieces of silver while in the temple courtyard, or 2) he was standing in the temple courtyard, and he threw the pieces of silver into the temple.

Matthew 27:6**It is not lawful to put this**

"Our laws do not allow us to put this"

put this

"put this silver"

the treasury

This is the place they kept the money they used to provide for things needed for the temple and the priests.

price of blood

This is an idiom that means money paid to a person who helped kill someone. Alternate translation: "money paid for a man to die"

Matthew 27:7**potter's field**

This was a field that was bought to bury strangers who died in Jerusalem.

Matthew 27:8**that field has been called**

This can be stated in active form. Alternate translation: "people call that field"

to this day

This means to the time that Matthew is writing this book.

Matthew 27:9**General Information:**

The author quotes Old Testament scripture to show that Judas's suicide was a fulfillment of prophecy.

Then that which had been spoken by Jeremiah the prophet was fulfilled

This can be stated in active form. Alternate translation: "This fulfilled what the prophet Jeremiah spoke"

the price set on him by the sons of Israel

This can be stated in active form. Alternate translation: "the price the sons of Israel set on him"

the sons of Israel

This refers to those among the people of Israel who paid to kill Jesus and speaks of them as though they were doing what all the people of Israel wanted them to do. Alternate translation: "some of the descendants of Israel" or "the leaders of Israel"

Matthew 27:10**directed me**

Here "me" refers to Jeremiah.

Matthew 27:11**Connecting Statement:**

This continues the story of Jesus's trial before Pilate, which began in Matthew 27:2.

Now

The word "Now" is used here to mark a return to the main events of the story.

the governor

"Pilate"

You say so

Possible meanings are 1) by saying this, Jesus implied that he is the King of the Jews. Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said" or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so"

Matthew 27:12**But when he was accused by the chief priests and elders**

This can be stated in active form. Alternate translation: "But when the chief priests and elders accused him"

Matthew 27:13**Do you not hear how many things they accuse you of?**

Pilate asks this question because he is surprised that Jesus remains silent. Alternate translation: "I

am surprised that you do not answer these people who accuse you of doing so many bad things!"

how many things they accuse you of
"how many things they testify against you about"

Matthew 27:14

did not answer even one word, so that the governor was greatly amazed
"did not say even one word; this greatly amazed the governor." This is an emphatic way of saying that Jesus was completely silent.

Matthew 27:15

Now
This word is used here to mark a pause in the story so Matthew can give information to help the reader understand what happens beginning in [Matthew 27:17]

the festival
This is the Passover celebration.

prisoner chosen by the crowd
This can be stated in active form. Alternate translation: "prisoner whom the crowd would choose"

Matthew 27:16

they had a notorious prisoner
"there was a notorious prisoner"

notorious
well known for doing something bad

Matthew 27:17

they were gathered
This can be stated in active form. Alternate translation: "the crowd gathered"

Jesus who is called Christ
This can be stated in active form. Alternate translation: "whom some people call the Christ"

Matthew 27:18

they had handed Jesus over to him
"the Jewish leaders had brought Jesus to him." They had done this so that Pilate would judge Jesus.

Matthew 27:19

While he was sitting
"While Pilate was sitting"

sitting on the judgment seat
"sitting on the judge's seat." This is where a judge would sit while making a decision.

sent word
"sent a message"

I have suffered much today
"I have been very upset today"

Matthew 27:20

Now ... destroy Jesus
Here "Now" is used to mark a pause in the story. Matthew tells background information about why the crowd chose Barabbas.

they should ask for Barabbas and destroy Jesus
The phrase "ask for Barabbas" is an ellipsis for "ask Pilate to release Barabbas." The phrase "destroy Jesus" here is a euphemism for "kill Jesus," and because the people in the crowd would not kill Jesus themselves, it is a metonym or ellipsis for the crowd telling Pilate to have his soldiers kill Jesus. Alternate translation: "they should ask Pilate to release Jesus and tell him to have his soldiers kill Jesus"

Matthew 27:21

asked them
"asked the crowd"

Matthew 27:22

who is called Christ
This can be stated in active form. Alternate translation: "whom some people call the Christ"

Matthew 27:23

has he done
"has Jesus done"

they cried out
"the crowd cried out"

Matthew 27:24

he was gaining nothing
"he was doing no good" or "he was unable to convince the people"

washed his hands in front of the crowd
Pilate does this as a sign that he is not responsible for Jesus's death.

the blood
Here "blood" refers to a person's death. Alternate translation: "the death"

You see to it
This is an idiom that means "This is your responsibility."

Matthew 27:25**May his blood be on us and our children**

Here "blood" is a metonym that stands for a person's death. The phrase "be on us and our children" is an idiom that means they accept the responsibility of what is happening. Alternate translation: "Yes! We and our descendants will be responsible for executing him"

Matthew 27:26**Then he set Barabbas free for them**

Possible meanings are 1) Pilate set Barabbas free because the crowd had asked him to or 2) Pilate released Barabbas and put him under the control of the crowd.

he scourged Jesus and handed him over to be crucified

It is implied that Pilate ordered his soldiers to scourge Jesus. Handing Jesus over to be crucified is a metaphor for ordering his soldiers to crucify Jesus. Alternate translation: "he ordered his soldiers to scourge Jesus and to crucify him" (See: and)

scourged Jesus

"beat Jesus with a whip" or "whipped Jesus"

Matthew 27:27**Connecting Statement:**

This begins the account of Jesus's crucifixion and death.

company of soldiers

"group of soldiers"

Matthew 27:28**stripped him**

"pulled off his clothes"

scarlet

bright red

Matthew 27:29**a crown of thorns**

"a crown from thorny branches" or "a crown from branches with thorns on them"

a staff in his right hand

They gave Jesus a stick to hold to represent a scepter that a king holds. They did this to mock Jesus.

Hail, King of the Jews

They were saying this to mock Jesus. They were calling Jesus "King of the Jews," but they did not really believe he was a king. And yet what they were saying was true.

Hail

"We honor you" or "May you live a long time"

Matthew 27:30**They spat on him**

The past tense of the verb "spit" can be either "spit" or "spat."

Matthew 27:31**General Information:**

This page has intentionally been left blank.

Matthew 27:32**As they came out**

This means Jesus and the soldiers came out of the city. Alternate translation: "As they came out of Jerusalem"

they found a man

"the soldiers saw a man"

whom they forced to go with them so that he might carry his cross

"whom the soldiers forced to go with them so that he could carry Jesus's cross"

Matthew 27:33**place called Golgotha**

This can be stated in active form. Alternate translation: "place that people called Golgotha"

Matthew 27:34**him wine to drink mixed with gall**

Wine alone might have reduced the pain of crucifixion. This can be stated in active form. Alternate translation: "him wine, which they had mixed with gall"

gall

Gall is the bitter yellow liquid that bodies use in digestion. The people were mocking Jesus by mixing it with the wine and so making the wine undrinkable.

Matthew 27:35**his garments**

These were the clothes Jesus had been wearing.

Matthew 27:36**General Information:**

This page has intentionally been left blank.

Matthew 27:37

the charge against him

"a written explanation of why he was being crucified"

Matthew 27:38

Two robbers were crucified with him

This can be stated in active form. Alternate translation: "The soldiers crucified two robbers with Jesus"

Matthew 27:39

shaking their heads

They did this to make fun of Jesus.

Matthew 27:40

If you are the Son of God, come down from the cross

They did not believe that Jesus is the Son of God, so they wanted him to prove it if it was true. Alternate translation: "If you are the Son of God, prove it by coming down from the cross"

the Son of God

This is an important title for the Christ that describes his relationship to God.

Matthew 27:41

General Information:

This page has intentionally been left blank.

Matthew 27:42

He saved others, but he cannot save himself

Possible meanings are 1) the Jewish leaders do not believe that Jesus saved others or that he can save himself, or 2) they believe he did save others but are laughing at him because now he cannot save himself.

He is the King of Israel

The leaders are mocking Jesus. They call him "King of Israel," but they do not really believe he is king. Alternate translation: "He says that he is the King of Israel"

Matthew 27:43

Connecting Statement:

The Jewish leaders continue mocking Jesus.

For he even said, 'I am the Son of God.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "For Jesus even said that he is the Son of God."

Son of God

This is an important title for Jesus that describes his relationship to God.

Matthew 27:44

the robbers who were crucified with him

This can be stated in active form. Alternate translation: "the robbers that the soldiers crucified with Jesus"

Matthew 27:45

Now

This word is used here to mark a new part of the story.

from the sixth hour ... until the ninth hour

"from about noon ... for three hours" or "from about twelve o'clock midday ... until about three o'clock in the afternoon"

darkness came over the whole land

The word "darkness" is an abstract noun. Alternate translation: "it became dark over the whole land"

Matthew 27:46

Jesus cried

"Jesus called out" or "Jesus shouted"

Eli, Eli, lama sabachthani

These words are what Jesus cried out in his own language. Translators usually leave these words as they are.

Matthew 27:47

General Information:

This page has intentionally been left blank.

Matthew 27:48

one of them

Possible meanings are 1) one of the soldiers or 2) one of those who stood by and watched.

sponge

This is a sea animal that is harvested and used to take up and hold liquids. These liquids can later be pushed out.

gave it to him

"gave it to Jesus"

Matthew 27:49

General Information:

This page has intentionally been left blank.

Matthew 27:50

gave up his spirit

Here "spirit" refers to that which gives life to a person. This phrase is a way of saying that Jesus died. Alternate translation: "he died, giving his spirit over to God" or "he breathed his last breath"

Matthew 27:51

Connecting Statement:

This begins the account of the events that happened when Jesus died.

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

the curtain of the temple was split in two

This can be stated in active form. Alternate translation: "the curtain of the temple tore in two" or "God caused the curtain of the temple to tear in two"

Matthew 27:52

The tombs were opened, and the bodies of the holy people who had fallen asleep were raised

This can be stated in active form. Alternate translation: "God opened the tombs and made many godly people who had died become alive again"

the bodies of the holy people who had fallen asleep were raised

Here to raise is an idiom for causing someone who has died to become alive again. This can be translated in active form. Alternate translation: "God put life back into to the dead bodies of many godly people who had fallen asleep"

fallen asleep

This is a polite way of referring to dying. Alternate translation: "died"

Matthew 27:53

They came out ... appeared to many

The order of the events that Matthew describes (beginning with the words "The tombs were opened" in verse 52) is unclear. After the earthquake when Jesus died and the tombs were opened 1) the holy people came back to life, and then, after Jesus came back to life, the holy people entered Jerusalem, where many people saw them, or 2) Jesus came back to life, and then the holy ones came back to life and entered the city, where many people saw them.

Matthew 27:54

Now

This word is used here to mark a new part of the story.

those who were watching Jesus

"those who were guarding Jesus." This refers to the other soldiers who were guarding Jesus with the centurion. Alternate translation: "the other soldiers with him who were guarding Jesus"

Son of God

This is an important title for Jesus that describes his relationship to God.

Matthew 27:55

General Information:

This page has intentionally been left blank.

Matthew 27:56

the mother of the sons of Zebedee

"the mother of James and John" or "the wife of Zebedee"

Matthew 27:57

Connecting Statement:

This begins the account of Jesus's burial.

Arimathea

This is the name of a city in Israel.

Matthew 27:58

Then Pilate ordered it to be given to him

This can be stated in active form. Alternate translation: "Then Pilate ordered the soldiers to give the body of Jesus to Joseph"

Matthew 27:59

linen

a fine, costly cloth

Matthew 27:60

that he had cut into the rock

It is implied that Joseph had workers who cut the tomb into the rock.

Then he rolled a large stone

Most likely Joseph had other people there to help him roll the stone.

Matthew 27:61

opposite the tomb

"across from the tomb"

Matthew 27:62

the Preparation

This is the day that people got everything ready for the Sabbath.

were gathered together with Pilate
"met with Pilate"

Matthew 27:63

when that deceiver was alive
"when Jesus, the deceiver, was alive"

he said, 'After three days will I rise again.'
This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "he said that after three days he will rise again." or "he said that after three day he would rise again."

Matthew 27:64

command that the tomb be made secure
This can be stated in active form. Alternate translation: "command your soldiers to guard the tomb"

the third day
"day number three." This refers to the day after two nights have passed.

his disciples may come and steal him
"his disciples may come and steal his body"

his disciples may ... say to the people, 'He has risen from the dead,' and
This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate

translation: "his disciples may ... tell the people that he has risen from the dead, and"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

and the last deception will be worse than the first

The understood information can be stated clearly. Alternate translation: "and if they deceive people by saying that, it will be worse than the way he deceived people before when he said that he was the Christ"

Matthew 27:65

a guard

This consisted of four to sixteen Roman soldiers.

Matthew 27:66

sealing the stone

Possible meanings are 1) they put a cord around the stone and attached it with seals to the rock wall on either side of the entrance to the tomb or 2) they put seals between the stone and the wall.

placing the guard

"telling the soldiers to stand where they could keep people from tampering with the tomb"

ULB Translation Questions

Matthew 27:2

In the morning, where did the chief priests and elders take Jesus?
In the morning, they took him to Pilate the governor.

Matthew 27:3

What did Judas Iscariot do when he saw that Jesus was condemned?
Judas repented of betraying innocent blood, returned the silver, went out, and hanged himself.

Matthew 27:4

What did Judas Iscariot do when he saw that Jesus was condemned?
Judas repented of betraying innocent blood, returned the silver, went out, and hanged himself.

Matthew 27:5

What did Judas Iscariot do when he saw that Jesus was condemned?
Judas repented of betraying innocent blood, returned the silver, went out, and hanged himself.

Matthew 27:6

What did the chief priests do with the thirty pieces of silver?
They bought the Potter's Field in which to bury strangers.

Matthew 27:7

What did the chief priests do with the thirty pieces of silver?
They bought the Potter's Field in which to bury strangers.

Matthew 27:9

Whose prophecy did these events fulfill?
These events fulfilled the prophecy of Jeremiah.

Matthew 27:10

Whose prophecy did these events fulfill?
These events fulfilled the prophecy of Jeremiah.

Matthew 27:11

What question did Pilate ask Jesus, and what was Jesus' answer?
Pilate asked Jesus if he was the King of the Jews, and Jesus answered, "You say so".

Matthew 27:12

What did Jesus answer to all the accusations of the chief priests and elders?
Jesus did not answer even one word.

Matthew 27:13

What did Jesus answer to all the accusations of the chief priests and elders?
Jesus did not answer even one word.

Matthew 27:14

What did Jesus answer to all the accusations of the chief priests and elders?
Jesus did not answer even one word.

Matthew 27:15

What did Pilate wish to do for Jesus, following the custom of the feast of Passover?
Pilate wished to have Jesus released, following the custom of the feast.

Matthew 27:16

What did Pilate wish to do for Jesus, following the custom of the feast of Passover?
Pilate wished to have Jesus released, following the custom of the feast.

Matthew 27:19

What message did Pilate's wife send to him as he was sitting on the judgment-seat?
She told Pilate to have nothing to do with that innocent man.

Matthew 27:20

Why was Barabbas, and not Jesus released according to the custom of the feast?
The chief priests and elders persuaded the crowd to ask for Barabbas to be released instead of Jesus.

Matthew 27:22

What did the crowd cry out that they wanted done with Jesus?
The crowd cried out that they wanted Jesus to be crucified.

Matthew 27:24

When Pilate saw a riot was starting, what did he do?
Pilate washed his hands, said he was innocent of this innocent man's blood, and gave Jesus over to the crowd.

Matthew 27:25

What did the people say when Pilate handed Jesus to them?
The people said, "May his blood be on us and our children".

Matthew 27:27

What did the soldiers of the governor put on Jesus?
The soldiers put a scarlet robe on him and a crown of thorns on his head.

Matthew 27:28

What did the soldiers of the governor put on Jesus?
The soldiers put a scarlet robe on him and a crown of thorns on his head.

Matthew 27:29

What did the soldiers of the governor put on Jesus?
The soldiers put a scarlet robe on him and a crown of thorns on his head.

Matthew 27:32

What was Simon of Cyrene forced to do?
Simon was forced to carry Jesus' cross.

Matthew 27:33

Where did they go to crucify Jesus?
They went to Golgotha, which means "The Place of a Skull".

Matthew 27:35

What did the soldiers do after they crucified Jesus?
The soldiers cast lots to divide up Jesus' garments and then sat and watched him.

Matthew 27:36

What did the soldiers do after they crucified Jesus?
The soldiers cast lots to divide up Jesus' garments and then sat and watched him.

Matthew 27:37

What writing did they put above Jesus' head?
They wrote, "THIS IS JESUS THE KING OF THE JEWS".

Matthew 27:38

Who was crucified with Jesus?
Two robbers were crucified with Jesus, one on his right and one on his left.

Matthew 27:42

What did the people, the chief priests, the scribes, and the elders challenge Jesus to do?
They all challenged Jesus to save himself and come down from the cross.

Matthew 27:45

What happened from the sixth to the ninth hour?
Darkness came over the whole land from the sixth to the ninth hour.

Matthew 27:46

What did Jesus cry out at the ninth hour?
Jesus cried out, "My God, my God, why have you forsaken me?"

Matthew 27:50

What happened after Jesus cried out again with a loud voice?
Jesus gave up his spirit.

Matthew 27:51

What happened in the temple after Jesus died?
The curtain of the temple was split in two from the top to the bottom after Jesus died.

Matthew 27:52

What happened at the tombs after Jesus died?
Many saints that had fallen asleep were raised and appeared to many after Jesus died.

Matthew 27:53

What happened at the tombs after Jesus died?
Many saints that had fallen asleep were raised and appeared to many after Jesus died.

Matthew 27:54

Seeing all these events, what was the testimony of the centurion?
The centurion testified, "Truly this was the Son of God".

Matthew 27:57

After he was crucified, what happened to the body of Jesus?
A rich disciple of Jesus, Joseph, asked Pilate for the body, wrapped it in linen, and laid it in his own new tomb.

Matthew 27:58

After he was crucified, what happened to the body of Jesus?
A rich disciple of Jesus, Joseph, asked Pilate for the body, wrapped it in linen, and laid it in his own new tomb.

Matthew 27:60

What was placed across the door of the tomb where Jesus' body was laid?
A large stone was placed across the door of the tomb where Jesus' body was laid.

Matthew 27:62

Why did the chief priests and the Pharisees gather with Pilate the next day?
The chief priests and the Pharisees wanted to make sure that Jesus' tomb was secure so that no one could steal the body.

Matthew 27:63

Why did the chief priests and the Pharisees gather with Pilate the next day?
The chief priests and the Pharisees wanted to make sure that Jesus' tomb was secure so that no one could steal the body.

Matthew 27:64

Why did the chief priests and the Pharisees gather with Pilate the next day?
The chief priests and the Pharisees wanted to make sure that Jesus' tomb was secure so that no one could steal the body.

Matthew 27:65

What did Pilate permit them to do at the tomb?
Pilate permitted them to seal the stone and place a guard at the tomb.

Matthew 27:66

What did Pilate permit them to do at the tomb?
Pilate permitted them to seal the stone and place a guard at the tomb.

Chapter 28

¹ Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. ² Behold, there was a great earthquake, for an angel of the Lord descended from heaven, came and rolled away the stone, and sat on it. ³ His appearance was like lightning, and his clothing as white as snow. ⁴ The guards shook with fear and became like dead men. ⁵ The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has been crucified. ⁶ He is not here, but is risen, just as he said. Come see the place where the Lord was lying. ⁷ Go quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.' See, I have told you."

⁸ The women quickly left the tomb with fear and great joy, and ran to tell his disciples. ⁹ Behold, Jesus met them and said, "Greetings!" The women came, took hold of his feet and worshiped him. ¹⁰ Then Jesus said to them, "Do not be afraid. Go tell my brothers to leave for Galilee. There they will see me."

¹¹ Now while the women were going, behold, some of the guards went into the city and told the chief priests all the things that had happened. ¹² When the priests had met with the elders and discussed the matter with them, they gave a large amount of money to the soldiers ¹³ and told them, "Say to others, 'The disciples of Jesus came by night and stole his body while we were sleeping.' ¹⁴ If this report reaches the governor, we will persuade him and take any worries away from you." ¹⁵ So the soldiers took the money and did as they had been instructed. This report spread widely among the Jews and continues even today.

¹⁶ But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw him, they worshiped him, but some doubted. ¹⁸ Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit. ²⁰ Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the age."

Matthew 28 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried ([Matthew 28:1](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

"Make disciples"

The last two verses ([Matthew 28:19-20](#)) are commonly known as "The Great Commission" because they contain a very important command given to all Christians. Christians are to "make disciples" by going to people, sharing the gospel with them and training them to live as Christians.

Other possible translation difficulties in this chapter

An angel of the Lord

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels looked human. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

Matthew 28

28:1-10

What was the Sabbath?

[28:1]

See: [Sabbath](#)

What day was the first day of the week?

[28:1]

The Sabbath began on Friday at sunset and ended Saturday at sunset. The day after the Sabbath was the first day of the week. This day began on Saturday at sunset and ended on Sunday at sunset.

See: [Sabbath](#)

Why did the angel roll away the stone?

[28:2]

The angel rolled away the stone because it was very large.

See: [Heaven](#); [Heaven](#)

Why did the angel look the way he did?

[28:3]

The angel looked the way he did because he was holy. White was a symbol of someone or something being holy.

See: [White \(symbol\)](#); [Holy \(Holiness, Set Apart\)](#); [White \(symbol\)](#)

How was Jesus crucified?

[28:5]

See: [Crucify \(Crucifixion\)](#)

How was Jesus resurrected?

[28:5, 28:6]

The man in the tomb said that Jesus was risen. That is, Jesus was resurrected.

See: [Resurrect \(Resurrection\)](#)

Where was Galilee?

[28:7]

See Map: Galilee

What was worship?

[28:9]

See: [Worship](#)

28:11-20

Who were the chief priests and elders?

[28:11]

The chief priests and elders were Jewish leaders.

See: [Elder](#); [Elder](#)

Why did the Jewish leaders give money to the Roman soldiers?

[28:12]

The Jewish leaders gave money to the Roman soldiers to lie about what happened. They did not want people to know about what happened at the tomb.

Who were the eleven disciples?

[28:16]

Normally, there were twelve disciples. At this time, Judas was not a disciple anymore.

See: [Disciple](#)

What did God give to Jesus?

[28:18]

Jesus said that God gave him permission to do something. He gave him power to do things in heaven and on earth.

See: [Heaven](#)

How were the disciples to make disciples?

[28:19]

Jesus wanted the disciples to make other disciples. That is, he wanted them to tell people about Jesus and help them to believe in Jesus and to do things that honored God. They did this by going to different places, baptizing people who believed in Jesus, and teaching them how to live in a way that honored God.

See: [Baptize \(Baptism\)](#); [Baptize \(Baptism\)](#)

How was Jesus with the disciples until the end of the age?

[28:20]

Jesus said that he would be with the disciples until the end of the age. Some scholars think Jesus would remain with them for a time on the earth after he was resurrected. He will help them to do the things he wanted them to do. Other scholars think Jesus wanted to say that he would be with every generation of Christians to help them do the things he wanted them to do.

See: [Generation](#); [Resurrect \(Resurrection\)](#) ; [Generation](#)

Matthew 28:1

Connecting Statement:

This begins the account of the resurrection of Jesus from the dead.

Now after the Sabbath, as it began to dawn toward the first day of the week

"After the Sabbath, as the sun began to come up Sunday morning"

Now

This word is used here to mark a new part of the story.

the other Mary

"the other woman named Mary." This is Mary the mother of James and Joseph (Matthew 27:56).

Matthew 28:2**Behold**

The word "behold" here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

there was a great earthquake, for an angel of the Lord descended ... and rolled away the stone

Possible meanings are 1) the earthquake happened because the angel came down and rolled away the stone or 2) all these events happened at the same time .

earthquake

a sudden and violent shaking of the ground

Matthew 28:3**His appearance**

"The angel's appearance"

was like lightning

This is a simile that emphasizes how bright in appearance the angel was. Alternate translation: "was bright like lightning"

his clothing as white as snow

This is a simile that emphasizes how bright and white the angel's clothes were. The verb "was" from the previous phrase can be repeated. Alternate translation: "his clothing was very white, like snow"

Matthew 28:4**became like dead men**

This is a simile that means the soldiers fell down and did not move. Alternate translation: "fell to the ground and lay there like dead men"

Matthew 28:5**the women**

"Mary Magdalene and the other woman named Mary"

who has been crucified

This can be stated in active form. Alternate translation: "whom the people and the soldiers crucified" or "whom they crucified"

Matthew 28:6**was lying**

This means that Jesus's body was lying on the flat surface inside the tomb, not that Jesus was saying things that were not true.

Matthew 28:7**tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.'**

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "tell his disciples that he has risen from the dead and that Jesus has gone ahead of you to Galilee, where you will see him."

He has risen

"He has come back to life"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

going ahead of you ... you will see him

Here "you" is plural. It refers to the women and the disciples.

I have told you

Here "you" is plural and refers to the women.

Matthew 28:8**The women**

"Mary Magdalene and the other woman named Mary"

Matthew 28:9**Behold**

The word "behold" here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

Greetings

This is an ordinary greeting, much like "Hello" in English.

took hold of his feet

"got down on their knees and held onto his feet"

Matthew 28:10**my brothers**

This refers to Jesus's disciples.

Matthew 28:11

Connecting Statement:

This begins the account of the reaction of the Jewish religious leaders when they heard of Jesus's resurrection.

Now

This word is used here to mark a new part of the story.

the women

Here this refers to Mary Magdalene and the other Mary.

behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

Matthew 28:12

discussed the matter with them

"decided on a plan among themselves." The priests and elders decided to give the money to the soldiers.

Matthew 28:13

Say to others, 'The disciples of Jesus came ... while we were sleeping.'

If your language does not allow quotations within quotations you may translate this as a single quote. Alternate translation: "Tell others that Jesus' disciples came ... while you were sleeping."

Matthew 28:14

If this report reaches the governor

"If the governor hears that you were asleep when Jesus's disciples took his body"

the governor

"Pilate" (Matthew 27:2)

we will persuade him and take any worries away from you

"do not worry. We will talk to him so that he does not punish you."

Matthew 28:15

did as they had been instructed

This can be translated in active form. Alternate translation: "did what the priests had told them to do"

This report spread widely among the Jews and continues even today

"Many Jews heard this report and continue to tell others about it even today"

even today

This refers to the time Matthew wrote the book.

Matthew 28:16

Connecting Statement:

This begins the account of Jesus meeting with his disciples after his resurrection.

Matthew 28:17

they worshiped him, but some doubted

Possible meanings are 1) they all worshiped Jesus even though some of them doubted, or 2) some of them worshiped Jesus, but others did not worship him because they doubted.

but some doubted

It can be stated explicitly what the disciples doubted. Alternate translation: "some doubted that he was really Jesus and that he had become alive again"

Matthew 28:18

All authority has been given to me

This can be stated in active form. Alternate translation: "My Father has given me all authority"

in heaven and on earth

Here "heaven" and "earth" are used together to mean everyone and everything in heaven and earth. The words "in heaven and on earth" can be translated as "over everyone and everything in heaven and on earth."

Matthew 28:19

of all the nations

Here "nations" refers to the people, and the saying is probably a hyperbole. Alternate translation: "of the people in every nation"

into the name

Here "name" refers to authority. Alternate translation: "by the authority"

Father ... Son

These are important titles that describe the relationship between God and Jesus.

Matthew 28:20

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

even to the end of the age

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

ULB Translation Questions

Matthew 28:1

What day and time did Mary Magdalene and the other Mary go to Jesus' tomb?

As it began to dawn toward the first day of the week, they went to Jesus' tomb.

Matthew 28:2

How was the stone rolled away from Jesus' tomb?

An angel of the Lord descended and rolled away the stone.

Matthew 28:4

What did the guards do when they saw the angel?

The guards shook with fear and became like dead men when they saw the angel.

Matthew 28:5

What did the angel say to the two women about Jesus?

The angel said that Jesus had risen and was going ahead of them to Galilee.

Matthew 28:6

What did the angel say to the two women about Jesus?

The angel said that Jesus had risen and was going ahead of them to Galilee.

Matthew 28:7

What did the angel say to the two women about Jesus?

The angel said that Jesus had risen and was going ahead of them to Galilee.

Matthew 28:8

What happened to the two women on their way to tell the disciples?

The women met Jesus, and they took hold of his feet and worshiped him.

Matthew 28:9

What happened to the two women on their way to tell the disciples?

The women met Jesus, and they took hold of his feet and worshiped him.

Matthew 28:11

When the guards told the chief priests what had happened at the tomb, what did the chief priests do?

The chief priests paid the soldiers a large amount of money and told them to say that Jesus' disciples had stolen the body.

Matthew 28:12

When the guards told the chief priests what had happened at the tomb, what did the chief priests do?

The chief priests paid the soldiers a large amount of money and told them to say that Jesus' disciples had stolen the body.

Matthew 28:13

When the guards told the chief priests what had happened at the tomb, what did the chief priests do?

The chief priests paid the soldiers a large amount of money and told them to say that Jesus' disciples had stolen the body.

Matthew 28:17

What did the disciples do when they saw Jesus in Galilee?

The disciples worshiped Jesus, but some doubted.

Matthew 28:18

What authority did Jesus say had been given to him?

Jesus said that all authority in heaven and on earth had been given to him.

Matthew 28:19

What did Jesus command his disciples to do?

Jesus commanded his disciples to go and make disciples, and to baptize them.

Into what name did Jesus tell his disciples to baptize?

Jesus told his disciples to baptize in the name of the Father, of the Son, and of the Holy Spirit.

Matthew 28:20

What did Jesus command his disciples to teach?

Jesus commanded his disciples to teach the nations to obey all the things he had commanded.

What final promise did Jesus give his disciples?

Jesus promised to be with them, even to the end of the world.

Language: français (French)

Book: Matthew

Matthew

Chapter 1

¹ Généalogie|strong="G976" |strong="G1078" de Jésus|strong="G2424" Christ|strong="G5547" fils|strong="G5207" de David|strong="G1138" fils|strong="G5207" d' Abraham|strong="G11" ² Abraham|strong="G11" engendra|strong="G1080" x-morph="strongMorph:TG5656" Isaac|strong="G2464" |strong="G1161" Isaac|strong="G2464" engendra|strong="G1080" x-morph="strongMorph:TG5656" Jacob|strong="G2384" |strong="G1161" Jacob|strong="G2384" engendra|strong="G1080" x-morph="strongMorph:TG5656" Juda|strong="G2455" et|strong="G2532" ses|strong="G846" frères|strong="G80" ³ |strong="G1161" Juda|strong="G2455" engendra|strong="G1080" x-morph="strongMorph:TG5656" de|strong="G1537" Thamar|strong="G2283" Pharès|strong="G5329" et|strong="G2532" Zara|strong="G2196" |strong="G1161" Pharès|strong="G5329" engendra|strong="G1080" x-morph="strongMorph:TG5656" Esrom|strong="G2074" |strong="G1161" Esrom|strong="G2074" engendra|strong="G1080" x-morph="strongMorph:TG5656" Aram|strong="G689" ⁴ |strong="G1161" Aram|strong="G689" engendra|strong="G1080" x-morph="strongMorph:TG5656" Aminadab|strong="G284" |strong="G1161" Aminadab|strong="G284" engendra|strong="G1080" x-morph="strongMorph:TG5656" Naasson|strong="G3476" |strong="G1161" Naasson|strong="G3476" engendra|strong="G1080" x-morph="strongMorph:TG5656" Salmon|strong="G4533" ⁵ |strong="G1161" Salmon|strong="G4533" engendra|strong="G1080" x-morph="strongMorph:TG5656" Boaz|strong="G1003" de|strong="G1537" Rahab|strong="G4477" |strong="G1161" Boaz|strong="G1003" engendra|strong="G1080" x-morph="strongMorph:TG5656" Obed|strong="G5601" de|strong="G1537" Ruth|strong="G4503" |strong="G1161" Obed|strong="G5601" engendra|strong="G1080" x-morph="strongMorph:TG5656" Isaï|strong="G2421" ⁶ |strong="G1161" Isaï|strong="G2421" engendra|strong="G1080" x-morph="strongMorph:TG5656" David|strong="G1138" |strong="G1161" Le roi|strong="G935" David|strong="G1138" engendra|strong="G1080" x-morph="strongMorph:TG5656" Salomon|strong="G4672" de|strong="G1537" la femme|strong="G3588" d' Urie|strong="G3774" ⁷ |strong="G1161" Salomon|strong="G4672" engendra|strong="G1080" x-morph="strongMorph:TG5656" Roboam|strong="G4497" |strong="G1161" Roboam|strong="G4497" engendra|strong="G1080" x-morph="strongMorph:TG5656" Abia|strong="G7" |strong="G1161" Abia|strong="G7" engendra|strong="G1080" x-morph="strongMorph:TG5656" Asa|strong="G760" ⁸ |strong="G1161" Asa|strong="G760" engendra|strong="G1080" x-morph="strongMorph:TG5656" Josaphat|strong="G2498" |strong="G1161" Josaphat|strong="G2498" engendra|strong="G1080" x-morph="strongMorph:TG5656" Joram|strong="G2496" |strong="G1161" Joram|strong="G2496" engendra|strong="G1080" x-morph="strongMorph:TG5656" Ozias|strong="G3604" ⁹ |strong="G1161" Ozias|strong="G3604" engendra|strong="G1080" x-morph="strongMorph:TG5656" Joatham|strong="G2488" |strong="G1161" Joatham|strong="G2488" engendra|strong="G1080" x-morph="strongMorph:TG5656" Achaz|strong="G881" |strong="G1161" Achaz|strong="G881" engendra|strong="G1080" x-morph="strongMorph:TG5656" Ézéchias|strong="G1478" ¹⁰ |strong="G1161" Ézéchias|strong="G1478" engendra|strong="G1080" x-morph="strongMorph:TG5656" Manassé|strong="G3128" |strong="G1161" Manassé|strong="G3128" engendra|strong="G1080" x-morph="strongMorph:TG5656" Amon|strong="G300" |strong="G1161" Amon|strong="G300" engendra|strong="G1080" x-morph="strongMorph:TG5656" Josias|strong="G2502" ¹¹ |strong="G1161" Josias|strong="G2502" engendra|strong="G1080" x-morph="strongMorph:TG5656" Jéchonias|strong="G2423" et|strong="G2532" ses|strong="G846" frères|strong="G80" au temps|strong="G1909" de la déportation|strong="G3350" à Babylone|strong="G897" ¹² |strong="G1161" Après|strong="G3326" la déportation|strong="G3350" à Babylone|strong="G897" Jéchonias|strong="G2423" engendra|strong="G1080" x-morph="strongMorph:TG5656" Salathiel|strong="G4528" |strong="G1161" Salathiel|strong="G4528" engendra|strong="G1080" x-morph="strongMorph:TG5656" Zorobabel|strong="G2216" ¹³ |strong="G1161" Zorobabel|strong="G2216" engendra|strong="G1080" x-morph="strongMorph:TG5656" Abiud|strong="G10" |strong="G1161" Abiud|strong="G10" engendra|strong="G1080" x-morph="strongMorph:TG5656" Éliakim|strong="G1662" |strong="G1161" Éliakim|strong="G1662" engendra|strong="G1080" x-morph="strongMorph:TG5656" Azor|strong="G107" ¹⁴ |strong="G1161" Azor|strong="G107" engendra|strong="G1080" x-morph="strongMorph:TG5656" Sadok|strong="G4524"

|strong="G1161" Sadok|strong="G4524" engendra|strong="G1080" x-morph="strongMorph: TG5656" Achim|strong="G885" |strong="G1161" Achim|strong="G885" engendra|strong="G1080" x-morph="strongMorph: TG5656" Éliud|strong="G1664" ¹⁵ |strong="G1161" Éliud|strong="G1664" engendra|strong="G1080" x-morph="strongMorph: TG5656" Éléazar|strong="G1648" |strong="G1161" Éléazar|strong="G1648" engendra|strong="G1080" x-morph="strongMorph: TG5656" Matthan|strong="G3157" |strong="G1161" Matthan|strong="G3157" engendra|strong="G1080" x-morph="strongMorph: TG5656" Jacob|strong="G2384" ¹⁶ |strong="G1161" Jacob|strong="G2384" engendra|strong="G1080" x-morph="strongMorph: TG5656" Joseph|strong="G2501" l' époux|strong="G435" de Marie|strong="G3137" de|strong="G1537" laquelle|strong="G3739" est né|strong="G1080" x-morph="strongMorph: TG5681" Jésus|strong="G2424" qui|strong="G3588" est appelé|strong="G3004" x-morph="strongMorph: TG5746" Christ|strong="G5547" ¹⁷ Il y a donc|strong="G3767" en tout|strong="G3956" quatorze|strong="G1180" générations|strong="G1074" |strong="G1074" depuis|strong="G575" Abraham|strong="G11" jusqu' à|strong="G2193" David|strong="G1138" |strong="G2532" quatorze|strong="G1180" générations|strong="G1074" depuis|strong="G575" David|strong="G1138" jusqu' à|strong="G2193" la déportation|strong="G3350" à Babylone|strong="G897" et|strong="G2532" quatorze|strong="G1180" générations|strong="G1074" depuis|strong="G575" la déportation|strong="G3350" à Babylone|strong="G897" jusqu' au|strong="G2193" Christ|strong="G5547" ¹⁸ Voici|strong="G1161" de quelle manière|strong="G3779" arriva|strong="G2258" x-morph="strongMorph: TG5713" la naissance|strong="G1083" de Jésus|strong="G2424" Christ|strong="G5547" |strong="G1063" Marie|strong="G3137" sa|strong="G846" mère|strong="G3384" ayant été fiancée|strong="G3423" x-morph="strongMorph: TG5685" à Joseph|strong="G2501" se trouva|strong="G2147" x-morph="strongMorph: TG5681" enceinte|strong="G1064" |strong="G1722" |strong="G2192" x-morph="strongMorph: TG5723" par la vertu|strong="G1537" du Saint|strong="G40" Esprit|strong="G4151" avant|strong="G4250" |strong="G2228" qu' ils|strong="G846" eussent habité ensemble|strong="G4905" x-morph="strongMorph: TG5629" ¹⁹ |strong="G1161" Joseph|strong="G2501" son|strong="G846" époux|strong="G435" qui était|strong="G5607" x-morph="strongMorph: TG5752" un homme de bien|strong="G1342" et|strong="G2532" qui ne voulait|strong="G2309" x-morph="strongMorph: TG5723" pas|strong="G3361" la|strong="G846" diffamer|strong="G3856" x-morph="strongMorph: TG5658" se proposa|strong="G1014" x-morph="strongMorph: TG5675" de rompre|strong="G630" x-morph="strongMorph: TG5658" secrètement|strong="G2977" avec elle|strong="G846" ²⁰ Comme|strong="G1161" il|strong="G846" y|strong="G5023" pensait|strong="G1760" x-morph="strongMorph: TG5679" voici|strong="G2400" x-morph="strongMorph: TG5628" un ange|strong="G32" du Seigneur|strong="G2962" lui|strong="G846" apparut|strong="G5316" x-morph="strongMorph: TG5648" en|strong="G2596" songe|strong="G3677" et dit|strong="G3004" x-morph="strongMorph: TG5723" Joseph|strong="G2501" fils|strong="G5207" de David|strong="G1138" ne crains|strong="G5399" x-morph="strongMorph: TG5680" pas|strong="G3361" de prendre|strong="G3880" x-morph="strongMorph: TG5629" avec toi|strong="G4675" Marie|strong="G3137" ta femme|strong="G1135" car|strong="G1063" l'enfant qu' elle|strong="G1722" |strong="G846" a conçu|strong="G1080" x-morph="strongMorph: TG5685" vient|strong="G2076" x-morph="strongMorph: TG5748" du|strong="G1537" Saint|strong="G40" Esprit|strong="G4151" ²¹ elle|strong="G1161" enfantera|strong="G5088" x-morph="strongMorph: TG5695" un fils|strong="G5207" et|strong="G2532" tu lui|strong="G846" donneras|strong="G2564" x-morph="strongMorph: TG5692" le nom|strong="G3686" de Jésus|strong="G2424" |strong="G1063" c'est lui qui sauvera|strong="G4982" x-morph="strongMorph: TG5692" son|strong="G846" peuple|strong="G2992" de|strong="G575" ses|strong="G846" péchés|strong="G266" ²² |strong="G1161" Tout|strong="G3650" cela|strong="G5124" arriva|strong="G1096" x-morph="strongMorph: TG5754" afin que|strong="G2443" s' accomplit|strong="G4137" x-morph="strongMorph: TG5686" ce que|strong="G3588" le Seigneur|strong="G5259" |strong="G2962" avait annoncé|strong="G4483" x-morph="strongMorph: TG5685" |strong="G3004" x-morph="strongMorph: TG5723" par|strong="G1223" le prophète|strong="G4396" ²³ Voici|strong="G2400" x-morph="strongMorph: TG5628" la vierge|strong="G3933" sera enceinte|strong="G1064" |strong="G1722" |strong="G2192" x-morph="strongMorph: TG5692" |strong="G2532" elle enfantera|strong="G5088" x-morph="strongMorph: TG5695" un fils|strong="G5207" et|strong="G2532" on lui|strong="G846" donnera|strong="G2564" x-morph="strongMorph: TG5692" le nom|strong="G3686" d' Emmanuel|strong="G1694" ce qui|strong="G3739" signifie|strong="G3177" x-morph="strongMorph: TG5746" |strong="G2076" x-morph="strongMorph: TG5748" Dieu|strong="G2316" avec|strong="G3326" nous|strong="G2257" ²⁴ |strong="G1161" Joseph|strong="G2501" s'étant réveillé|strong="G1326" x-morph="strongMorph: TG5685" |strong="G575" |strong="G5258" fit|strong="G4160" x-morph="strongMorph: TG5656" ce|strong="G5613" que l' ange|strong="G32" du Seigneur|strong="G2962" lui|strong="G846" avait ordonné|strong="G4367" x-morph="strongMorph: TG5656" et|strong="G2532" il prit|strong="G3880" x-morph="strongMorph: TG5627" sa femme|strong="G1135" avec lui|strong="G846" ²⁵ Mais|strong="G2532" il ne la|strong="G846" connut|strong="G1097" x-morph="strongMorph: TG5707" point|strong="G3756" jusqu' à|strong="G2193" |strong="G3739" ce qu'

elle|strong="G846" eût enfanté|strong="G5088" x-morph="strongMorph:TG5627" un fils|strong="G5207" |strong="G2532" auquel|strong="G846" il donna|strong="G2564" x-morph="strongMorph:TG5656" le nom|strong="G3686" de Jésus|strong="G2424"

Matthew 1:1

Informations générales:

L'auteur commence par la généalogie de Jésus afin de montrer qu'il est un descendant du roi David et d'Abraham. La généalogie se poursuit à travers Matthieu 1:17 .

Le livre de la généalogie de Jésus Christ

Vous pourriez traduire cela comme une phrase complète. AT: "Voici la liste des ancêtres de Jésus-Christ"

Jésus Christ, fils de David, fils d'Abraham

Il y avait beaucoup de générations entre Jésus, David et Abraham. Ici, «fils» signifie «descendant». AT: "Jésus Christ, descendant de David, descendant de Abraham "

fils de David

Parfois, l'expression «fils de David» est utilisée comme titre, mais il semble qu'elle ne soit utilisée que pour identifier l'ascendance de Jésus.

Abraham était le père d'Isaac

"Abraham est devenu le père d'Isaac" ou "Abraham avait un fils Isaac" ou "Abraham avait un fils nommé Isaac. "Vous pouvez traduire ceci de différentes manières. Quelle que soit la manière dont vous le traduisez ici, il serait préférable de le traduire de la même manière dans la liste des ancêtres de Jésus.

Isaac le père... Jacob le père

Ici, le mot "était" est compris. AT: "Isaac était le père... Jacob était le père" (voir: Ellipsis)

Perez... Zerah... Hezron... Ram

Ce sont des noms d'hommes. (Voir: Comment traduire des noms)

Perez le père... Hezron le père

Ici, le mot «était» est compris. AT: "Perez était le père... Hezron était le père" (Voir: Ellipsis)

Matthew 1:4

Amminadab le père... Nahshon le père

Ici, le mot "était" est compris. AT: "Amminadab était le père... Nahshon était le père" (Voir: Ellipsis)

Salmon était le père de Boaz par Rahab

"Salmon était le père de Boaz, et la mère de Boaz était Rahab" ou "Salmon et Rahab étaient les parents de Boaz »

Boaz le père... Obéd le père

Ici, le mot "était" est compris. AT: "Boaz était le père... Obéd était le père" (Voir: Ellipsis)

Boaz le père d'Obéd par Ruth

"Boaz était le père d'Obéd, et la mère d'Obéd était Ruth" ou "Boaz et Ruth étaient les parents d'Obéd "

David, père de Salomon, par la femme d'Urie

Ici, le mot "était" est compris. «David était le père de Salomon et la mère de Salomon était La femme d'Urie ou David et la femme d'Urie furent les parents de Salomon (voir: Ellipsis).

la femme d'Urie

«La veuve d'Urie». Salomon est né après la mort d'Urie.

Matthew 1:7

Roboam, père d'Abija, Abija, père d'Asa

Le mot «était» est compris dans ces deux phrases. AT: «Roboam était le père d'Abija, et Abija était le père d'Asa "(Voir: Ellipsis)

Matthew 1:9

Amon

Parfois, ceci est traduit par «Amos».

Josiah était un ancêtre de Jechoniah

Un terme plus spécifique pour «ancêtre» peut également être utilisé, en particulier si le mot «ancêtre» ne soit utilisé que pour une personne qui a vécu avant ses grands-parents. AT: "Josi ah était un grand-père de Jechoniah"

au moment de la déportation à Babylone

"Quand ils ont été forcés de déménager à Babylone" ou "quand les Babyloniens les ont conquis et ont fait ils vont vivre à Babylone. »Si votre langue doit spécifier qui est allé à Babylone, vous pourriez dire "Les Israélites" ou "les Israélites qui vivaient en Juda."

Babylone

Ici, cela signifie le pays de Babylone, pas seulement la ville de Babylone.

Matthew 1:12

Après la déportation à Babylone

Utilisez le même libellé que vous avez utilisé dans Matthieu 1:11 .

Shealtiel était un ancêtre de Zerubbabel

Shealtiel était le grand-père de Zerubbabel.
traductionWords

Matthew 1:15**Déclaration de connexion:**

L'auteur conclut la généalogie de Jésus, qui a commencé dans Matthieu 1: 1 .

Marie, par qui Jésus est né

Cela peut être indiqué sous forme active. AT: "Marie, qui a donné naissance à Jésus" (Voir: Actif ou Passif)

qui s'appelle Christ

Cela peut être indiqué sous forme active. AT: "que les gens appellent le Christ" (voir: actif ou passif)

Quatorze

"14" (voir: numéros)

déportation à Babylone

Utilisez le même libellé que vous avez utilisé dans Matthieu 1:11 .

Matthew 1:18**Informations générales:**

Cela commence une nouvelle partie de l'histoire dans laquelle l'auteur décrit les événements qui ont mené à la naissance de Jésus.

Sa mère, Mary, a été fiancée pour épouser Joseph

"Sa mère, Mary, allait épouser Joseph." Les parents organisaient normalement les mariages de leur les enfants AT: «Les parents de Marie, la mère de Jésus, l'avaient promise en mariage à Joseph» (Voir: Connaissance supposée et information implicite)

Sa mère, Mary, était fiancée

Traduire d'une manière qui montre clairement que Jésus n'était pas déjà né quand Mary a été fiancée à Joseph. AT: «Marie, qui serait la mère de Jésus, était fiancée» (Voir: Connaissance supposée et informations implicites)

avant qu'ils se soient réunis

«Avant de se marier». Cela peut se référer à Marie et Joseph qui dorment ensemble. AT: «avant qu'ils avait dormi ensemble »(Voir: Euphémisme)

elle a été trouvée enceinte

Cela peut être indiqué sous forme active. AT: "ils ont réalisé qu'elle allait avoir un bébé" ou "ça est arrivé qu'elle était enceinte »(voir: actif ou passif)

par le Saint-Esprit

La puissance du Saint-Esprit avait permis à Marie d'avoir un bébé avant de coucher avec un homme.

Son mari, Joseph

Joseph n'avait pas encore épousé Mary, mais quand un homme et une femme ont promis de se marier, Les Juifs les considéraient comme mari et femme mais ils ne vivaient pas ensemble. AT: "Joseph, qui était censé épouser Marie »ou« Joseph »(voir: Connaissance supposée et information implicite)

mettre fin à son engagement avec elle

«Annuler leurs plans pour se marier»

Matthew 1:20**Comme il pensait**

"Comme Joseph pensait"

lui est apparu dans un rêve

"Est venu à lui pendant que Joseph rêvait"

fil de David

Ici, «fils» signifie «descendant».

celui qui est conçu en elle est conçu par le Saint-Esprit

Cela peut être indiqué sous forme active. AT: «le Saint-Esprit a provoqué la grossesse de Marie enfant "(voir: actif ou passif)

Elle donnera naissance à un fils

Parce que Dieu a envoyé l'ange, l'ange savait que le bébé était un garçon.

tu appelleras son nom

"Vous devez le nommer" ou "vous devez lui donner le nom". Ceci est une commande.

car il sauvera

Le traducteur peut ajouter une note de bas de page qui dit: «Le nom« Jésus »signifie« le Seigneur sauve ».

son peuple

Cela se réfère aux Juifs.

Matthew 1:22**Informations générales:**

L'auteur cite le prophète Isaïe pour montrer que la naissance de Jésus était conforme aux Écritures. (Voir: Informations de base)

Tout cela s'est passé

L'ange ne parle plus. Matthew explique maintenant l'importance de ce que l'ange a dit.

ce qui a été dit par le Seigneur par le prophète

Cela peut être indiqué sous forme active. AT: "ce que le Seigneur a dit au prophète d'écrire il y a longtemps" (voir: Active ou passif)

le prophète

Il y avait beaucoup de prophètes. Matthieu parlait d'Esaïe. AT: "le prophète Isaïe" (Voir: Assume Connaissance et information implicite)

Voici... Emmanuel

Ici, Matthieu cite le prophète Isaïe.

Voici la vierge

"Faites attention, car ce que je vais dire est à la fois vrai et important: la vierge"

Emmanuel

C'est un prénom masculin. (Voir: Comment traduire des noms)

ce qui signifie «Dieu avec nous».

Ce n'est pas dans le livre d'Isaïe. Matthew explique la signification du nom "Emmanuel". Vous pourrait le traduire comme une phrase séparée. AT: «Ce nom signifie" Dieu avec nous ". "

Matthew 1:24

Déclaration de connexion:

L'auteur conclut sa description des événements qui ont conduit à la naissance de Jésus.

comme l'ange du Seigneur le commandait

L'ange avait dit à Joseph de prendre Marie comme épouse et de nommer l'enfant Jésus.

il l'a prise comme sa femme

"Il a épousé Mary"

à un fils

"À un bébé de sexe masculin" ou "à son fils."

Assurez-vous qu'il est clair que Joseph n'est pas dépeint comme l'actuel père.

Puis il appela son nom Jésus

"Joseph a nommé l'enfant Jésus"

Translation Questions

Matthew 1:1

Dans la généalogie de Jésus, qui sont les deux ancêtres mentionnés en premier?

Les deux ancêtres mentionnés en premier sont David et Abraham.

Matthew 1:16

En fin de généalogie, qui est la femme mentionnée, et pourquoi?

Marie, la femme de Joseph est mentionnée, car elle est la mère de Jésus.

Matthew 1:18

Qu'est-il arrivé à Marie avant qu'elle et Joseph soient ensemble? Quelle sorte d'homme était Joseph? Qu'est-ce que Joseph décida de faire quand il apprit que Marie était enceinte?

Marie devint enceinte par le Saint Esprit avant qu'ils ne soient ensemble. Joseph était un homme juste. Joseph décida de rompre en secret ses fiançailles avec Marie.

Matthew 1:19

Qu'est-il arrivé à Marie avant qu'elle et Joseph soient ensemble? Quelle sorte d'homme était Joseph? Qu'est-ce que Joseph décida de faire quand il apprit que Marie était enceinte?

Marie devint enceinte par le Saint Esprit avant qu'ils ne soient ensemble. Joseph était un homme juste. Joseph décida de rompre en secret ses fiançailles avec Marie.

Qu'est-il arrivé à Marie avant qu'elle et Joseph soient ensemble? Quelle sorte d'homme était Joseph? Qu'est-ce

que Joseph décida de faire quand il apprit que Marie était enceinte?

Marie devint enceinte par le Saint Esprit avant qu'ils ne soient ensemble. Joseph était un homme juste. Joseph décida de rompre en secret ses fiançailles avec Marie.

Matthew 1:20

Pourquoi Joseph décida t-il de garder Marie comme sa fiancée? Pourquoi a t-on dit à Joseph de donner le nom de Jésus au bébé?

Un ange dit à Joseph dans un songe de prendre Marie comme épouse parce que le bébé était conçu par le Saint Esprit. Parce qu'il sauverait son peuple de ses péchés?

Matthew 1:22

Qu'a dit la prophétie de l'Ancien Testament en ce qui concerne l'accomplissement de ces événements?

La prophétie de l'Ancien Testament avait annoncé qu'une vierge donnerait naissance à un fils, et qu'on l'appellerait Emmanuel, ce qui signifie \"Dieu est avec nous.\""

Matthew 1:23

Qu'a dit la prophétie de l'Ancien Testament en ce qui concerne l'accomplissement de ces événements?

La prophétie de l'Ancien Testament avait annoncé qu'une vierge donnerait naissance à un fils, et qu'on l'appellerait Emmanuel, ce qui signifie \"Dieu est avec nous.\""

Matthew 1:25

Qu'est-ce que Joseph prit soin de ne pas faire jusqu'à ce que Marie eut enfanté Jésus?

Joseph décida de ne pas coucher avec Marie jusqu'à ce qu'elle eut enfanté Jésus.

Chapter 1

¹ Le livre de la généalogie de Jésus-Christ, fils de David, et fils d'Abraham. ² Abraham était le père d'Isaac, et Isaac le père de Jacob, et Jacob le père de Juda et de ses frères. ³ Juda était le père de Pharès et de Zara, et leur mère était Tamar. Pharès était le père de Esrom. Esrom était le père de Aram. ⁴ Aram était le père d'Aminadab. Aminadab était le père de Naasson. Naasson était le père de Salmon. ⁵ Salmon et Rahab étaient les parents de Boaz. Boaz était le père d'Obed. La mère d'Obed était Ruth. Obed était le père de Jessé. ⁶ Jessé était le père du roi David, et David le père de Salomon par la femme d'Urie. ⁷ Salomon était le père de Roboam. Roboam était le père de Abia, Abia le père de Asa, ⁸ Asa le père de Josaphat; Josaphat était le père de Joram. Joram était l'ancêtre de Ozias. ⁹ Ozias était le père de Joatham. Joatham était le père de Achaz, Achaz était le père de Ezéchias, ¹⁰ Ezéchias était le père de Manassé, Manassé le père de Amon, et Amon le père de Josias. ¹¹ Josias était le père de Jéchonias et de ses frères, au temps de la déportation à Babylone. ¹² Après la déportation à Babylone, Jéchonias était le père de Salathiel, Salathiel l'ancêtre de Zorobabel, ¹³ Zorobabel le père d'Abiud, Abiud le père de Eliakim, et Eliakim le père de Azor, ¹⁴ Azor était le père de Sadok, Sadok le père de Achim, et Achim le père de Eliud. ¹⁵ Eliud était le père d'Eléazar. Eléazar était le père de Matthan, Matthan était le père de Jacob. ¹⁶ Jacob était le père de Joseph l'époux de Marie par qui naquit Jésus. Jésus est celui qui s'appelle le Christ. ¹⁷ Toutes les générations de Abraham à David étaient au nombre de quatorze, de David à la déportation à Babylone quatorze générations, et de la déportation à Babylone à Christ quatorze générations. ¹⁸ La naissance de Jésus-Christ arriva de la façon suivante: sa mère Marie était fiancée à Joseph, mais avant qu'ils ne soient ensemble, il arriva qu'elle fut enceinte par la puissance du Saint-Esprit. ¹⁹ Son mari Joseph était un homme juste, mais il ne voulut pas lui faire honte en public. Alors, il décida de rompre en secret ses fiançailles avec elle. ²⁰ Comme il réfléchissait à ces choses, un ange du Seigneur lui apparut dans un songe et dit: «Joseph, fils de David, ne crains pas de prendre Marie comme épouse, car celui qu'elle porte en elle est conçu par le Saint-Esprit. ²¹ Elle enfantera un fils, et vous l'appellerez Jésus, car il sauvera son peuple de ses péchés.» ²² Tout ceci arriva afin que s'accomplisse ce qui avait été annoncé par le Seigneur à travers le prophète, disant: ²³ «Voici, une vierge tombera enceinte et enfantera un fils. Ils l'appelleront Emmanuel (ce qui signifie "Dieu est avec nous.")» ²⁴ Joseph se réveilla de son sommeil et fit ce que l'ange du Seigneur lui avait commandé de faire. Il la prit pour femme. ²⁵ Mais il ne coucha pas avec elle jusqu'à ce qu'elle eut enfanté un fils. Et il le nomma Jésus.

Chapter 2

¹ |strong="G1161" Jésus|strong="G2424" étant né|strong="G1080" x-morph="strongMorph:TG5685" à|strong="G1722" Bethléhem|strong="G965" en Judée|strong="G2449" au|strong="G1722" temps|strong="G2250" du roi|strong="G935" Hérode|strong="G2264" voici|strong="G2400" x-morph="strongMorph:TG5628" des mages|strong="G3097" d|strong="G575" Orient|strong="G395" arrivèrent|strong="G3854" x-morph="strongMorph:TG5633" à|strong="G1519" Jérusalem|strong="G2414" ² et dirent|strong="G3004" x-morph="strongMorph:TG5723" Où|strong="G4226" est|strong="G2076" x-morph="strongMorph:TG5748" le roi|strong="G935" des Juifs|strong="G2453" qui vient de naître|strong="G5088" x-morph="strongMorph:TG5685" car|strong="G1063" nous avons vu|strong="G1492" x-morph="strongMorph:TG5627" son|strong="G846" étoile|strong="G792" en|strong="G1722" Orient|strong="G395" et|strong="G2532" nous sommes venus|strong="G2064" x-morph="strongMorph:TG5627" pour l|strong="G846" adorer|strong="G4352" x-morph="strongMorph:TG5658" ³ Le|strong="G1161" roi|strong="G935" Hérode|strong="G2264" ayant appris|strong="G191" x-morph="strongMorph:TG5660" cela, fut troublé|strong="G5015" x-morph="strongMorph:TG5681" et|strong="G2532" tout|strong="G3956" Jérusalem|strong="G2414" avec|strong="G3326" lui|strong="G846" ⁴ Il|strong="G2532" assembla|strong="G4863" x-morph="strongMorph:TG5631" tous|strong="G3956" les principaux sacrificateurs|strong="G749" et|strong="G2532" les scribes|strong="G1122" du peuple|strong="G2992" et il s' informa|strong="G4441" x-morph="strongMorph:TG5711" auprès|strong="G3844" d' eux|strong="G846" où|strong="G4226" devait naître|strong="G1080" x-morph="strongMorph:TG5743" le Christ|strong="G5547" ⁵ Ils|strong="G1161" lui|strong="G846" dirent|strong="G2036" x-morph="strongMorph:TG5627" À|strong="G1722" Bethléhem|strong="G965" en Judée|strong="G2449" car|strong="G1063" voici ce qui|strong="G3779" a été écrit|strong="G1125" x-morph="strongMorph:TG5769" par|strong="G1223" le prophète|strong="G4396" ⁶ Et|strong="G2532" toi|strong="G4771" Bethléhem|strong="G965" terre|strong="G1093" de Juda|strong="G2455" Tu n' es|strong="G1488" x-morph="strongMorph:TG5748" certes pas|strong="G3760" la moindre|strong="G1646" entre|strong="G1722" les principales|strong="G2232" villes de Juda|strong="G2455" Car|strong="G1063" de|strong="G1537" toi|strong="G4675" sortira|strong="G1831" x-morph="strongMorph:TG5695" un chef|strong="G2233" x-morph="strongMorph:TG5740" Qui|strong="G3748" paîtra|strong="G4165" x-morph="strongMorph:TG5692" Israël|strong="G2474" mon|strong="G3450" peuple|strong="G2992" ⁷ Alors|strong="G5119" Hérode|strong="G2264" fit appeler|strong="G2564" x-morph="strongMorph:TG5660" en secret|strong="G2977" les mages|strong="G3097" et s'enquit soigneusement|strong="G198" x-morph="strongMorph:TG5656" auprès|strong="G3844" d' eux|strong="G846" depuis combien de temps|strong="G5550" l' étoile|strong="G792" brillait|strong="G5316" x-morph="strongMorph:TG5730" ⁸ Puis|strong="G2532" il les|strong="G846" envoya|strong="G3992" x-morph="strongMorph:TG5660" à|strong="G1519" Bethléhem|strong="G965" en disant|strong="G2036" x-morph="strongMorph:TG5627" Allez|strong="G4198" x-morph="strongMorph:TG5679" et prenez des informations|strong="G1833" x-morph="strongMorph:TG5657" exactes|strong="G199" sur|strong="G4012" le petit enfant|strong="G3813" |strong="G1161" quand|strong="G1875" vous l'aurez trouvé|strong="G2147" x-morph="strongMorph:TG5632" faites-le- moi|strong="G3427" savoir|strong="G518" x-morph="strongMorph:TG5657" afin que|strong="G3704" j' aille|strong="G2064" x-morph="strongMorph:TG5631" aussi|strong="G2504" moi- même|strong="G846" l' adorer|strong="G4352" x-morph="strongMorph:TG5661" ⁹ Après avoir|strong="G1161" entendu|strong="G191" x-morph="strongMorph:TG5660" le roi|strong="G935" ils partirent|strong="G4198" x-morph="strongMorph:TG5675" Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" l' étoile|strong="G792" qu|strong="G3739" avaient vue|strong="G1492" x-morph="strongMorph:TG5627" en|strong="G1722" Orient|strong="G395" marchait devant|strong="G4254" x-morph="strongMorph:TG5707" eux|strong="G846" jusqu' à|strong="G2193" ce qu'étant arrivée|strong="G2064" x-morph="strongMorph:TG5631" au- dessus|strong="G1883" du lieu où|strong="G3757" était|strong="G2258" x-morph="strongMorph:TG5713" le petit enfant|strong="G3813" elle s' arrêta|strong="G2476" x-morph="strongMorph:TG5627" ¹⁰ Quand|strong="G1161" ils aperçurent|strong="G1492" x-morph="strongMorph:TG5631" l' étoile|strong="G792" ils furent saisis|strong="G5463" x-morph="strongMorph:TG5644" d'une très|strong="G4970" grande|strong="G3173" joie|strong="G5479" ¹¹ Ils|strong="G2532" entrèrent|strong="G2064" x-morph="strongMorph:TG5631" dans|strong="G1519" la maison|strong="G3614" virent|strong="G2147" x-morph="strongMorph:TG5627" |x-morph="strongMorph:TG5625" |strong="G1492" x-morph="strongMorph:TG5627" le petit enfant|strong="G3813" avec|strong="G3326" Marie|strong="G3137" sa|strong="G846" mère|strong="G3384" |strong="G2532" se prosternèrent|strong="G4098" x-morph="strongMorph:TG5631" et l|strong="G846" adorèrent|strong="G4352" x-

morph="strongMorph:TG5656" ils ouvrirent|strong="G455" x-morph="strongMorph:TG5660" ensuite|
 strong="G2532" leurs|strong="G846" trésors|strong="G2344" et lui|strong="G846" offrirent|
 strong="G4374" x-morph="strongMorph:TG5656" en présent|strong="G1435" de l' or|strong="G5557" |
 strong="G2532" de l' encens|strong="G3030" et|strong="G2532" de la myrrhe|strong="G4666" ¹² Puis|
 strong="G2532" divinement avertis|strong="G5537" x-morph="strongMorph:TG5685" en|
 strong="G2596" songe|strong="G3677" de ne pas|strong="G3361" retourner|strong="G344" x-
 morph="strongMorph:TG5658" vers|strong="G4314" Hérode|strong="G2264" ils regagnèrent|
 strong="G402" x-morph="strongMorph:TG5656" |strong="G1519" leur|strong="G846" pays|
 strong="G5561" par|strong="G1223" un autre|strong="G243" chemin|strong="G3598" ¹³ Lorsqu|
 strong="G1161" ils|strong="G846" furent partis|strong="G402" x-morph="strongMorph:TG5660" voici|
 strong="G2400" x-morph="strongMorph:TG5628" un ange|strong="G32" du Seigneur|strong="G2962"
 apparut|strong="G5316" x-morph="strongMorph:TG5727" en|strong="G2596" songe|strong="G3677" à
 Joseph|strong="G2501" et dit|strong="G3004" x-morph="strongMorph:TG5723" Lève- toi|
 strong="G1453" x-morph="strongMorph:TG5685" prends|strong="G3880" x-
 morph="strongMorph:TG5628" le petit enfant|strong="G3813" et|strong="G2532" sa|strong="G846"
 mère|strong="G3384" |strong="G2532" fuis|strong="G5343" x-morph="strongMorph:TG5720" en|
 strong="G1519" Égypte|strong="G125" et|strong="G2532" restes|strong="G2468" x-
 morph="strongMorph:TG5749" y|strong="G1563" jusqu' à|strong="G2193" ce que je|strong="G302" te|
 strong="G4671" parle|strong="G2036" x-morph="strongMorph:TG5632" car|strong="G1063" Hérode|
 strong="G2264" cherchera|strong="G3195" x-morph="strongMorph:TG5719" |strong="G2212" x-
 morph="strongMorph:TG5721" le petit enfant|strong="G3813" pour le|strong="G846" faire périr|
 strong="G622" x-morph="strongMorph:TG5658" ¹⁴ Joseph|strong="G1161" se leva|strong="G1453" x-
 morph="strongMorph:TG5685" prit|strong="G3880" x-morph="strongMorph:TG5627" de nuit|
 strong="G3571" le petit enfant|strong="G3813" et|strong="G2532" sa|strong="G846" mère|
 strong="G3384" et|strong="G2532" se retira|strong="G402" x-morph="strongMorph:TG5656" en|
 strong="G1519" Égypte|strong="G125" ¹⁵ Il|strong="G2532" y|strong="G1563" resta|strong="G2258" x-
 morph="strongMorph:TG5713" jusqu' à|strong="G2193" la mort|strong="G5054" d' Hérode|
 strong="G2264" afin que|strong="G2443" s' accomplît|strong="G4137" x-morph="strongMorph:TG5686"
 ce|strong="G3588" que le Seigneur|strong="G5259" |strong="G2962" avait annoncé|strong="G4483" x-
 morph="strongMorph:TG5685" |strong="G3004" x-morph="strongMorph:TG5723" par|strong="G1223"
 le prophète|strong="G4396" J'ai appelé|strong="G2564" x-morph="strongMorph:TG5656" mon|
 strong="G3450" fils|strong="G5207" hors|strong="G1537" d' Égypte|strong="G125" ¹⁶ Alors|
 strong="G5119" Hérode|strong="G2264" voyant|strong="G1492" x-morph="strongMorph:TG5631" qu|
 strong="G3754" avait été joué|strong="G1702" x-morph="strongMorph:TG5681" par|strong="G5259" les
 mages|strong="G3097" se mit dans une grande|strong="G3029" colère|strong="G2373" x-
 morph="strongMorph:TG5681" et|strong="G2532" il envoya|strong="G649" x-
 morph="strongMorph:TG5660" tuer|strong="G337" x-morph="strongMorph:TG5627" tous|
 strong="G3956" les enfants|strong="G3816" de|strong="G575" deux ans|strong="G1332" et|
 strong="G2532" au- dessous|strong="G2736" qui étaient à|strong="G1722" Bethléhem|strong="G965"
 et|strong="G2532" dans|strong="G1722" tout|strong="G3956" son|strong="G846" territoire|
 strong="G3725" selon|strong="G2596" la date|strong="G5550" dont|strong="G3739" il s'était
 soigneusement enquîs|strong="G198" x-morph="strongMorph:TG5656" auprès|strong="G3844" des
 mages|strong="G3097" ¹⁷ Alors|strong="G5119" s' accomplit|strong="G4137" x-
 morph="strongMorph:TG5681" ce qui|strong="G3588" avait été annoncé|strong="G4483" x-
 morph="strongMorph:TG5685" |strong="G3004" x-morph="strongMorph:TG5723" par|strong="G5259"
 Jérémie|strong="G2408" le prophète|strong="G4396" ¹⁸ On a entendu|strong="G191" x-
 morph="strongMorph:TG5681" des cris|strong="G5456" à|strong="G1722" Rama|strong="G4471" Des
 pleurs|strong="G2805" et|strong="G2532" de grandes|strong="G4183" lamentations|strong="G3602"
 Rachel|strong="G4478" pleure|strong="G2799" x-morph="strongMorph:TG5723" ses|strong="G846"
 enfants|strong="G5043" Et|strong="G2532" n'a pas|strong="G3756" voulu|strong="G2309" x-
 morph="strongMorph:TG5707" être consolée|strong="G3870" x-morph="strongMorph:TG5683" Parce
 qu|strong="G3754" ne sont|strong="G1526" x-morph="strongMorph:TG5748" plus|strong="G3756" ¹⁹
 Quand|strong="G1161" Hérode|strong="G2264" fut mort|strong="G5053" x-
 morph="strongMorph:TG5660" voici|strong="G2400" x-morph="strongMorph:TG5628" un ange|
 strong="G32" du Seigneur|strong="G2962" apparut|strong="G5316" x-morph="strongMorph:TG5727"
 en|strong="G2596" songe|strong="G3677" à Joseph|strong="G2501" en|strong="G1722" Égypte|
 strong="G125" ²⁰ et dit|strong="G3004" x-morph="strongMorph:TG5723" Lève- toi|strong="G1453" x-
 morph="strongMorph:TG5685" prends|strong="G3880" x-morph="strongMorph:TG5628" le petit enfant|
 strong="G3813" et|strong="G2532" sa|strong="G846" mère|strong="G3384" et|strong="G2532" va|
 strong="G4198" x-morph="strongMorph:TG5737" dans|strong="G1519" le pays|strong="G1093" d'
 Israël|strong="G2474" car|strong="G1063" ceux qui|strong="G3588" en voulaient|strong="G2212" x-
 morph="strongMorph:TG5723" à la vie|strong="G5590" du petit enfant|strong="G3813" sont morts|

strong="G2348" x-morph="strongMorph: TG5758" ²¹ Joseph|strong="G1161" se leva|strong="G1453" x-morph="strongMorph: TG5685" prit|strong="G3880" x-morph="strongMorph: TG5627" le petit enfant|strong="G3813" et|strong="G2532" sa|strong="G846" mère|strong="G3384" et|strong="G2532" alla|strong="G2064" x-morph="strongMorph: TG5627" dans|strong="G1519" le pays|strong="G1093" d'Israël|strong="G2474" ²² Mais|strong="G1161" ayant appris|strong="G191" x-morph="strongMorph: TG5660" qu|strong="G3754" Archélaüs|strong="G745" régnait|strong="G936" x-morph="strongMorph: TG5719" sur|strong="G1909" la Judée|strong="G2449" à la place|strong="G473" d' Hérode|strong="G2264" son|strong="G846" père|strong="G3962" il craignit|strong="G5399" x-morph="strongMorph: TG5675" de s' y|strong="G1563" rendre|strong="G565" x-morph="strongMorph: TG5629" et|strong="G1161" divinement averti|strong="G5537" x-morph="strongMorph: TG5685" en|strong="G2596" songe|strong="G3677" il se retira|strong="G402" x-morph="strongMorph: TG5656" dans|strong="G1519" le territoire|strong="G3313" de la Galilée|strong="G1056" ²³ et|strong="G2532" vint|strong="G2064" x-morph="strongMorph: TG5631" demeurer|strong="G2730" x-morph="strongMorph: TG5656" dans|strong="G1519" une ville|strong="G4172" appelée|strong="G3004" x-morph="strongMorph: TG5746" Nazareth|strong="G3478" afin que|strong="G3704" s' accomplît|strong="G4137" x-morph="strongMorph: TG5686" ce qui|strong="G3588" avait été annoncé|strong="G4483" x-morph="strongMorph: TG5685" par|strong="G1223" les prophètes|strong="G4396" |strong="G3754" Il sera appelé|strong="G2564" x-morph="strongMorph: TG5701" Nazaréen|strong="G3480"

Matthew 2:1

Informations générales:

Une nouvelle partie de l'histoire commence ici et se poursuit jusqu'à la fin du chapitre. Matthew raconte sur la tentative d'Hérode de tuer le nouveau roi des Juifs.

Bethléem de Judée

"La ville de Bethléem dans la province de Judée"

aux jours d'Hérode le roi

"Quand Hérode était roi là-bas"

Hérode

Cela fait référence à Hérode le Grand.

hommes instruits de l'est

«Des hommes de l'est qui ont étudié les étoiles» 49

de l'est

"D'un pays extrême-oriental de Judée"

Où est-il celui qui est né Roi des Juifs?

Les hommes ont appris en étudiant les étoiles que celui qui deviendrait roi était né. Ils essayaient d'apprendre où il était. AT: "Un bébé qui deviendra le roi des Juifs a été née. Où est-il?"

son étoile

Ils ne disaient pas que le bébé était le propriétaire légitime de la star. AT: "la star qui raconte lui "ou" l'étoile associée à sa naissance "

dans l'est

"Comme il est apparu dans l'est" ou "pendant que nous étions dans notre pays"

culte

Les significations possibles sont 1) ils avaient l'intention d'adorer le bébé comme divin, ou 2) ils voulaient honorer lui en tant que roi humain. Si votre langue a un mot qui inclut des significations, vous devriez envisager de l' utiliser ici.

il était troublé

«Il était inquiet.» Hérode craignait que ce bébé le remplace en tant que roi.

tout Jérusalem

Ici, «Jérusalem» fait référence aux personnes. En outre, «tout» signifie «beaucoup». Matthew exagère à souligner combien de personnes étaient inquiètes. AT: «beaucoup de gens à Jérusalem» (voir: métonymie et hyperbole et généralisation)

Matthew 2:4

Informations générales:

Au verset 6, les principaux sacrificateurs et scribes du peuple citent le prophète Michée pour montrer que le Christ serait né à Bethléem.

À Bethléem de Judée

"Dans la ville de Bethléem dans la province de Judée"

c'est ce qui a été écrit par le prophète

Cela peut être indiqué sous forme active. AT: "c'est ce que le prophète a écrit il y a longtemps" (voir: Actif ou Passif)

toi, Bethléem,... ne sont pas le moindre parmi les dirigeants de Juda

Micah parlait aux gens de Bethléem comme s'ils étaient avec lui mais ils ne l'étaient pas. Aussi, «Ne sont pas les moindres» peuvent être traduits par une phrase positive. AT: «vous, peuple de Bethléem,... votre ville compte parmi les villes les

plus importantes de Juda» (voir: apostrophe et litotes) 52

qui guidera mon peuple Israël

Michée parle de ce souverain comme un berger. Cela signifie qu'il dirigera et prendra soin des gens. AT: "qui conduira mon peuple Israël comme un berger conduit ses brebis »(Voir: Métaphore)

Matthew 2:7

Hérode appela secrètement les savants

Cela signifie que Hérode a parlé aux hommes instruits sans que d'autres personnes le sachent.

des hommes pour leur demander à quelle heure l'étoile était apparue. Il

Cela peut être traduit comme une citation directe. AT: "les hommes, et il leur a demandé," Quand exactement star apparaît? Il "(voir: Direct et indirect Citations)

à quelle heure l'étoile était apparue

Il est sous-entendu que les savants lui ont dit quand l'étoile est apparue. AT: «quelle heure avait la star apparu. Le savant m a dit à Hérode quand l' étoile est apparue pour la première fois »(Voir: Connaissance supposée et informations implicites)

jeune enfant

Cela fait référence à Jésus.

apporte moi le mot

«Faites-moi savoir» ou «dites-le moi» ou «rapportez-moi»

l'adorer

Voyez comment vous avez traduit ceci dans Matthieu 2: 2 . 54 traductionNotes Matthieu 2: 7-8

Matthew 2:9

Après ils

"Après les savants"

ils avaient vu à l'est

"Ils avaient vu venir dans l'est" ou "ils avaient vu dans leur pays"

est allé devant eux

"Les a guidés" ou "les a menés"

restait immobile

"Arrêté"

où le jeune enfant était

«L'endroit où le jeune enfant séjournait»

Matthew 2:11

Déclaration de connexion:

Ici, la scène se déplace vers la maison où vivaient Marie, Joseph et le jeune Jésus.

Ils sont allés

"Les savants sont partis"

Ils sont tombés et l'ont adoré

«Ils se sont agenouillés et ont mis leurs visages près du sol.» Ils ont fait cela pour honorer Jésus. (Voir: Action symbolique)

leurs trésors

Ici, les «trésors» font référence aux boîtes ou aux sacs utilisés pour transporter leurs trésors. AT: "les conteneurs qui contenaient leurs trésors" (voir: métonymie)

Dieu les a prévenus

"Après, Dieu a averti les hommes instruits." Dieu savait que Hérode voulait nuire à l'enfant.

rêve de ne pas retourner à Hérode, alors

Cela peut être traduit comme une citation directe. AT: «Rêve en disant: Ne retourne pas au Roi Hérode, alors» (Voir: Citations directes et indirectes) 58 traductionNotes Matthieu 2: 11-12

Matthew 2:13

Informations générales:

Au verset 15, Matthieu cite le prophète Osée pour montrer que le Christ passerait du temps en Egypte.

ils étaient partis

"Les savants étaient partis"

apparu à Joseph dans un rêve

"Est venu à Joseph pendant qu'il rêvait"

Lève-toi, prends... fuis... Reste... toi

Dieu parle à Joseph, alors ceux-ci devraient tous être des formes singulières. (Voir: formes de vous)

jusqu'à ce que je vous dis

Le sens complet de cette déclaration peut être explicite. AT: "jusqu'à ce que je vous dise que c'est sûr de revenir" (Voir: Connaissance supposée et information implicite) 60

je vous le dit

Ici, «je» fait référence à Dieu. L'ange parle pour Dieu.

Il est resté

Il est sous-entendu que Joseph, Marie et Jésus sont restés en Egypte. AT: «Ils sont restés» (voir: Connaissances supposées et informations implicites)

jusqu'à la mort d'Hérode

Hérode ne meurt pas avant Matthieu 2:19 . Cette déclaration décrit la durée de leur séjour en Égypte et ne dit pas que Hérode est mort à cette époque.

Hors d'Egypte j'ai appelé mon fils
 "J'ai appelé mon fils hors d'Egypte"

mon fils

À Osée, cela concerne le peuple d'Israël. Matthieu l'a cité pour dire que c'était vrai pour le Fils de Dieu, Jésus. Traduire en utilisant un mot pour fils qui pourrait se référer au fils unique ou le premier fils.

Matthew 2:16

Déclaration de connexion:

Ici, la scène revient sur Hérode et raconte ce qu'il a fait quand il a appris que les hommes savants l'avaient trompé.

Informations générales:

Ces événements se produisent avant la mort d'Hérode, que Matthieu a mentionné dans Matthieu 2:15 . (Voir: Commande des événements)

il avait été raillé par les savants

Cela peut être indiqué sous forme active. AT: "les savants l'avaient embarqué en le trompant" (voir: actif ou passif)

Il a envoyé et tué tous les enfants mâles

Hérode n'a pas tué les enfants lui-même. AT: "Il a donné l'ordre à ses soldats de tuer tous les garçons" ou "Il a envoyé des soldats là-bas pour tuer tous les bébés" (Voir: Connaissances présumées et informations implicites)

deux ans et moins

"2 ans et moins" (voir: chiffres)

selon le temps

"Basé sur le temps" 62 traductionNotes Matthieu 2:16

Matthew 2:17

Informations générales:

Matthieu cite le prophète Jérémie pour montrer que la mort de tous les garçons de la région de Bethléem était conforme aux Écritures.

Alors s'est accompli

Cela peut être indiqué sous forme active. AT: "Ceci accompli" ou "Les actions d'Hérode accomplies" (Voir: Actif ou Passif)

ce qui avait été dit par Jérémie, le prophète

Cela peut être indiqué sous forme active. AT: «ce que le Seigneur a dit il y a longtemps par le prophète Jérémie» (Voir: actif ou passif)

Une voix a été entendue... ils n'étaient plus

Matthieu cite le prophète Jérémie. 64 traductionNotes Matthieu 2: 17-18

Une voix a été entendue

Cela peut être indiqué sous forme active. AT: "Les gens ont entendu une voix" ou "Il y avait un son fort" (Voir: Actif ou Passif)

Rachel pleure ses enfants

Rachel a vécu plusieurs années avant cela . Cette prophétie montre Rachel, qui est morte, pleurant ses descendants.

elle a refusé d'être réconfortée

Cela peut être indiqué sous forme active. AT: "personne ne pourrait la réconforter" (voir: actif ou passif)

parce qu'ils n'étaient plus

«Parce que les enfants étaient partis et ne reviendraient jamais.» Ici, «ne sont plus» est une manière douce de dire qu'ils sont morts. AT: "parce qu'ils étaient morts" (Voir: Euphémisme)

Matthew 2:19

Déclaration de connexion:

Ici, la scène se déplace en Egypte, où vivent Joseph, Marie et le jeune Jésus.

voir

Cela marque le début d'un autre événement dans la grande histoire. Il peut s'agir de personnes différentes des événements précédents. Votre langue peut avoir un moyen de le faire.

ceux qui ont cherché la vie de l'enfant

Ici, «chercher la vie de l'enfant» est une façon de dire qu'ils voulaient tuer l'enfant. "AT:" ceux qui cherchaient l'enfant pour le tuer "(Voir: Euphémisme)

ceux qui ont cherché

Cela fait référence au roi Hérode et à ses conseillers.

Matthew 2:22

Déclaration de connexion:

Ceci est la fin de la partie de l'histoire qui a commencé dans Matthieu 2: 1 à propos de la tentative d'Hérode de tuer le nouveau roi des Juifs.

Mais quand il a entendu

"Mais quand Joseph a entendu"

Archelaus

C'est le nom du fils d'Hérode. (Voir: Comment traduire des noms)

il avait peur

"Joseph avait peur"

ce qui avait été dit par les prophètes

Cela peut être indiqué sous forme active. AT: «ce que le Seigneur a dit il y a longtemps à travers les

prophètes» (voir: actif ou passif) 68
traductionNotes Matthieu 2: 22-23

Christ. AT: "les gens diraient que le Christ est un
Nazaréen" (Voir: Comment traduire les noms)

il serait appelé un Nazaréen

Ici, il se réfère à Jésus. Les prophètes avant
l'époque de Jésus l'auraient appelé le Messie ou le

Translation Questions

Matthew 2:1

Où est né Jésus? Quel titre les mages venant de l'Est ont-ils donné à Jésus? Comment les mages savaient-ils que le roi des Juifs était né? Comment Hérode réagit-il en entendant les informations des mages?
A Bethléem en Judée. Roi des Juifs.\" Les mages venant de l'Est avaient vu l'étoile du roi des Juifs. Quand Hérode entendit les informations des mages, il fut troublé.

Matthew 2:2

Où est né Jésus? Quel titre les mages venant de l'Est ont-ils donné à Jésus? Comment les mages savaient-ils que le roi des Juifs était né? Comment Hérode réagit-il en entendant les informations des mages?
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Matthew 2:3

Où est né Jésus? Quel titre les mages venant de l'Est ont-ils donné à Jésus? Comment les mages savaient-ils que le roi des Juifs était né? Comment Hérode réagit-il en entendant les informations des mages?
A Bethléem en Judée. Roi des Juifs.\" Les mages venant de l'Est avaient vu l'étoile du roi des Juifs. Quand Hérode entendit les informations des mages, il fut troublé.

Matthew 2:5

Comment les principaux sacrificateurs et les scribes savaient-ils que le Christ allait naître à Bethléem?
Ils connaissaient la prophétie qui disait que le Christ naîtrait à Bethléem.

Matthew 2:9

Comment les mages savaient-ils exactement où était Jésus?
L'étoile à l'Est avançait devant d'eux jusqu'à son arrêt au-dessus de l'endroit où se trouvait Jésus.

Matthew 2:11

Quel âge avait Jésus quand les mages sont venus le voir? Quels dons les mages ont-ils donné à Jésus? Comment les mages sont-ils retournés dans leur pays et pourquoi?
Jésus venait de naître quand les mages sont venus le voir.[2:11 Les mages ont donné à Jésus des dons d'or, d'encens, et de myrrhe. Les mages ont donné à Jésus des dons d'or, d'encens, et de myrrhe.

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Matthew 2:13

Quelles instructions Joseph a t-il reçu dans un songe après la naissance de Jésus? Quelle prophétie a été accomplie lorsque Jésus est revenu plus tard d'Egypte?
Joseph a été averti de prendre Jésus et Marie et de fuir en Egypte, parce qu'Hérode allait tenter de tuer Jésus.
La prophétie \" j'ai appelé mon fils hors d'Egypte\" a été accomplie quand Jésus est revenu plus tard d'Egypte.

Matthew 2:15

Quelles instructions Joseph a t-il reçu dans un songe après la naissance de Jésus? Quelle prophétie a été accomplie lorsque Jésus est revenu plus tard d'Egypte?
Joseph a été averti de prendre Jésus et Marie et de fuir en Egypte, parce qu'Hérode allait tenter de tuer Jésus.
La prophétie \" j'ai appelé mon fils hors d'Egypte\" a été accomplie quand Jésus est revenu plus tard d'Egypte.

Matthew 2:16

Qu'a fait Hérode quand il se rendit compte que les mages n'étaient pas revenus?
Hérode a tué tous les garçons âgés de deux ans ou moins dans la région de Bethléem.

Matthew 2:19

Quelles instructions Joseph a-t-il reçu dans un songe après la mort d'Hérode?
Joseph a été averti dans un songe de retourner dans le pays d'Israël.

Matthew 2:20

Quelles instructions Joseph a-t-il reçu dans un songe après la mort d'Hérode?
Joseph a été averti dans un songe de retourner dans le pays d'Israël.

Matthew 2:22

Où Joseph s'est-il installé pour vivre avec Marie et Jésus? Quelle prophétie s'accomplit quand Joseph partit pour un autre endroit?
Joseph alla vivre avec Marie et Jésus à Nazareth en Galilée. La prophétie était que Jésus serait appelé Nazaréen.

Matthew 2:23

Où Joseph s'est-il installé pour vivre avec Marie et Jésus? Quelle prophétie s'accomplit quand Joseph partit pour un autre endroit?
Joseph alla vivre avec Marie et Jésus à Nazareth en Galilée. La prophétie était que Jésus serait appelé Nazaréen.

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Chapter 2

¹ Après que Jésus soit né à Bethléem en Judée pendant les jours du roi Hérode, les mages venant de l'Est arrivèrent à Jérusalem disant: ² «Où est celui qui est né, le roi des Juifs? Nous avons vu son étoile à l'Est et sommes venus l'adorer.» ³ Quand le roi Hérode apprit ceci, il fut troublé, et tout Jérusalem avec lui. ⁴ Hérode rassembla tous les principaux sacrificateurs et les scribes du peuple et il leur demanda: «Où est censé naître le Christ?» ⁵ Ils lui dirent: «A Bethléhem de Judée, car voici ce qui a été écrit par le prophète: ⁶ "Et toi, Bethléhem, situé dans le pays de Juda, tu n'es pas le moindre parmi les dirigeants de Juda, car de toi viendra un dirigeant qui paîtra mon peuple Israël."» ⁷ Ensuite, Hérode convoqua secrètement les mages pour leur demander à quel moment exact l'étoile était apparue. ⁸ Il les envoya à Bethléhem en disant: «Allez et recherchez soigneusement le petit enfant. Quand vous l'aurez trouvé, informez-moi afin que moi aussi je puisse aller et l'adorer.» ⁹ Après qu'ils aient écouté le roi, ils continuèrent leur chemin et l'étoile qu'ils avaient vu à l'Est avançait devant eux jusqu'à ce qu'il s'arrêta au dessus de l'endroit où se trouvait le petit enfant. ¹⁰ Quand ils virent l'étoile, ils furent remplis d'une grande joie. ¹¹ Ils entrèrent dans la maison et virent le petit enfant avec Marie sa mère. Ils se prosternèrent et l'adorèrent. Ils ouvrirent leurs trésors et lui offrirent des dons constitués d'or, d'encens, et de myrrhe. ¹² Dieu les avertit dans un songe de ne pas retourner chez Hérode; c'est ainsi qu'ils retournèrent dans leur pays par un autre chemin. ¹³ Après qu'ils soient partis, un ange du Seigneur apparut à Joseph dans un songe et dit: «Lève-toi, prends le petit enfant et sa mère, et fuis en Egypte. Restes-y jusqu'à ce que je te parle car Hérode cherchera le petit enfant pour le tuer.» ¹⁴ Cette nuit-là, Joseph se leva et prit le petit enfant et sa mère et alla en Egypte. ¹⁵ Il y demeura jusqu'à la mort d'Hérode. Ceci accomplit ce que le Seigneur avait dit par le prophète: «Hors d'Egypte j'ai appelé mon fils.» ¹⁶ Ensuite, Lorsque Hérode se rendit compte que les mages s'étaient moqués de lui, il fut très en colère. Il envoya et fit tuer tous les garçons âgés de deux ans et moins qui se trouvaient à Bethléhem et dans toute cette région, suivant le moment qu'il s'était fixé avec exactitude d'après les mages. ¹⁷ Ainsi s'accomplit ce qui avait été annoncé par Jérémie le prophète: ¹⁸ «On a entendu une voix à Rama, des pleurs et des grandes lamentations, Rachel pleurant pour ses enfants, et elle refusa d'être consolée parce qu'ils ne sont plus.» ¹⁹ Quand Hérode mourut, voici, un ange du Seigneur apparut dans un songe à Joseph en Egypte et dit: ²⁰ «Lève-toi et prends l'enfant et sa mère et va dans le pays d'Israël car ceux qui en voulaient à la vie de l'enfant sont morts.» ²¹ Joseph se leva, prit l'enfant et sa mère et alla dans le pays d'Israël. ²² Mais quand il apprit qu'Archélaüs régnait sur la Judée à la place de son père Hérode, il eut peur d'y aller. Après que Dieu l'ait averti dans un songe, il partit pour la région de la Galilée ²³ et alla et

vécut dans une ville appelée Nazareth. Ceci accomplit ce qui avait été annoncé par les prophètes, selon lequel il serait appelé Nazaréen.

Chapter 3

¹ |strong="G1161" En|strong="G1722" ce|strong="G1565" temps|strong="G2250" parut|strong="G3854" x-morph="strongMorph: TG5736" Jean|strong="G2491" Baptiste|strong="G910" prêchant|strong="G2784" x-morph="strongMorph: TG5723" dans|strong="G1722" le désert|strong="G2048" de Judée|strong="G2449" ² Il|strong="G2532" disait|strong="G3004" x-morph="strongMorph: TG5723" Repentez- vous|strong="G3340" x-morph="strongMorph: TG5720" car|strong="G1063" le royaume|strong="G932" des cieux|strong="G3772" est proche|strong="G1448" x-morph="strongMorph: TG5758" ³ |strong="G1063" Jean|strong="G3778" est|strong="G2076" x-morph="strongMorph: TG5748" celui qui avait été annoncé|strong="G4483" x-morph="strongMorph: TG5685" par|strong="G5259" Ésaïe|strong="G2268" le prophète|strong="G4396" lorsqu'il dit|strong="G3004" x-morph="strongMorph: TG5723" C'est ici la voix|strong="G5456" de celui qui crie|strong="G994" x-morph="strongMorph: TG5723" dans|strong="G1722" le désert|strong="G2048" Préparez|strong="G2090" x-morph="strongMorph: TG5657" le chemin|strong="G3598" du Seigneur|strong="G2962" Aplaissez|strong="G4160" x-morph="strongMorph: TG5720" |strong="G2117" ses|strong="G846" sentiers|strong="G5147" ⁴ |strong="G1161" Jean|strong="G2491" |strong="G846" avait|strong="G2192" x-morph="strongMorph: TG5707" |strong="G846" un vêtement|strong="G1742" de|strong="G575" poils|strong="G2359" de chameau|strong="G2574" et|strong="G2532" une ceinture|strong="G2223" de cuir|strong="G1193" autour|strong="G4012" des|strong="G846" reins|strong="G3751" |strong="G1161" Il|strong="G846" se nourrissait|strong="G5160" de|strong="G2258" x-morph="strongMorph: TG5713" sauterelles|strong="G200" et|strong="G2532" de miel|strong="G3192" sauvage|strong="G66" ⁵ Les habitants de Jérusalem|strong="G2414" |strong="G2532" de toute|strong="G3956" la Judée|strong="G2449" et|strong="G2532" de tout|strong="G3956" le pays des environs|strong="G4066" du Jourdain|strong="G2446" |strong="G5119" se rendaient|strong="G1607" x-morph="strongMorph: TG5711" auprès|strong="G4314" de lui|strong="G846" ⁶ et|strong="G2532" confessant|strong="G1843" x-morph="strongMorph: TG5734" leurs|strong="G846" péchés|strong="G266" ils se faisaient baptiser|strong="G907" x-morph="strongMorph: TG5712" par|strong="G5259" lui|strong="G846" dans|strong="G1722" le fleuve du Jourdain|strong="G2446" ⁷ Mais|strong="G1161" voyant|strong="G1492" x-morph="strongMorph: TG5631" venir|strong="G2064" x-morph="strongMorph: TG5740" à|strong="G1909" son|strong="G846" baptême|strong="G908" beaucoup|strong="G4183" de pharisiens|strong="G5330" et|strong="G2532" de sadducéens|strong="G4523" il leur|strong="G846" dit|strong="G2036" x-morph="strongMorph: TG5627" Races|strong="G1081" de vipères|strong="G2191" qui|strong="G5101" vous|strong="G5213" a appris|strong="G5263" x-morph="strongMorph: TG5656" à fuir|strong="G5343" x-morph="strongMorph: TG5629" |strong="G575" la colère|strong="G3709" à venir|strong="G3195" x-morph="strongMorph: TG5723" ⁸ Produisez|strong="G4160" x-morph="strongMorph: TG5657" donc|strong="G3767" du fruit|strong="G2590" digne|strong="G514" de la repentance|strong="G3341" ⁹ et|strong="G2532" ne prétendez|strong="G1380" x-morph="strongMorph: TG5661" pas|strong="G3361" dire|strong="G3004" x-morph="strongMorph: TG5721" en|strong="G1722" vous- mêmes|strong="G1438" Nous avons|strong="G2192" x-morph="strongMorph: TG5719" Abraham|strong="G11" pour père|strong="G3962" Car|strong="G1063" je vous|strong="G5213" déclare|strong="G3004" x-morph="strongMorph: TG5719" que|strong="G3754" de|strong="G1537" ces|strong="G5130" pierres- ci|strong="G3037" Dieu|strong="G2316" peut|strong="G1410" x-morph="strongMorph: TG5736" susciter|strong="G1453" x-morph="strongMorph: TG5658" des enfants|strong="G5043" à Abraham|strong="G11" ¹⁰ |strong="G1161" Déjà|strong="G2235" |strong="G2532" la cognée|strong="G513" est mise|strong="G2749" x-morph="strongMorph: TG5736" à|strong="G4314" la racine|strong="G4491" des arbres|strong="G1186" tout|strong="G3956" arbre|strong="G1186" donc|strong="G3767" qui ne produit|strong="G4160" x-morph="strongMorph: TG5723" pas|strong="G3361" de bons|strong="G2570" fruits|strong="G2590" sera coupé|strong="G1581" x-morph="strongMorph: TG5743" et|strong="G2532" jeté|strong="G906" x-morph="strongMorph: TG5743" au|strong="G1519" feu|strong="G4442" ¹¹ Moi|strong="G1473" |strong="G3303" je vous|strong="G5209" baptise|strong="G907" x-morph="strongMorph: TG5719" d|strong="G1722" eau|strong="G5204" pour vous amener|strong="G1519" à la repentance|strong="G3341" mais|strong="G1161" celui qui vient|strong="G2064" x-morph="strongMorph: TG5740" après|strong="G3694" moi|strong="G3450" est|strong="G2076" x-morph="strongMorph: TG5748" plus puissant|strong="G2478" que moi|strong="G3450" et je ne suis|strong="G1510" x-morph="strongMorph: TG5748" pas|strong="G3756" digne|strong="G2425" de porter|strong="G941" x-morph="strongMorph: TG5658" ses|strong="G3739" souliers|strong="G5266" Lui, il vous|strong="G5209" baptisera|strong="G907" x-morph="strongMorph: TG5692" du|strong="G1722" Saint|strong="G40" Esprit|strong="G4151" et|strong="G2532" de feu|strong="G4442" ¹² Il a son|strong="G3739" van|strong="G4425" à|strong="G1722" la|strong="G846" main|strong="G5495" |strong="G2532" il nettoiera|strong="G1245" x-morph="strongMorph: TG5692" son|strong="G846" aire|

strong="G257" et|strong="G2532" il amassera|strong="G4863" x-morph="strongMorph: TG5692" son|strong="G846" blé|strong="G4621" dans|strong="G1519" le grenier|strong="G596" mais|strong="G1161" il brûlera|strong="G2618" x-morph="strongMorph: TG5692" la paille|strong="G892" dans un feu|strong="G4442" qui ne s'éteint point|strong="G762" ¹³ Alors|strong="G5119" Jésus|strong="G2424" vint|strong="G3854" x-morph="strongMorph: TG5736" de|strong="G575" la Galilée|strong="G1056" au|strong="G1909" Jourdain|strong="G2446" vers|strong="G4314" Jean|strong="G2491" pour être baptisé|strong="G907" x-morph="strongMorph: TG5683" par|strong="G5259" lui|strong="G846" ¹⁴ Mais|strong="G1161" Jean|strong="G2491" s'y opposait|strong="G1254" x-morph="strongMorph: TG5707" en disant|strong="G3004" x-morph="strongMorph: TG5723" C'est moi|strong="G1473" qui ai|strong="G2192" x-morph="strongMorph: TG5719" besoin|strong="G5532" d'être baptisé|strong="G907" x-morph="strongMorph: TG5683" par|strong="G5259" toi|strong="G4675" et|strong="G2532" tu|strong="G4771" viens|strong="G2064" x-morph="strongMorph: TG5736" à|strong="G4314" moi|strong="G3165" ¹⁵ |strong="G1161" Jésus|strong="G2424" lui|strong="G4314" |strong="G846" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Laisse faire|strong="G863" x-morph="strongMorph: TG5628" maintenant|strong="G737" car|strong="G1063" il est|strong="G2076" x-morph="strongMorph: TG5748" convenable|strong="G4241" x-morph="strongMorph: TG5723" que nous|strong="G2254" accomplissions|strong="G4137" x-morph="strongMorph: TG5658" ainsi|strong="G3779" tout|strong="G3956" ce qui est juste|strong="G1343" Et|strong="G5119" Jean ne lui|strong="G846" résista plus|strong="G863" x-morph="strongMorph: TG5719" ¹⁶ Dès|strong="G2532" que Jésus|strong="G2424" eut été baptisé|strong="G907" x-morph="strongMorph: TG5685" il sortit|strong="G305" x-morph="strongMorph: TG5627" |strong="G2117" de|strong="G575" l' eau|strong="G5204" Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph: TG5628" les cieux|strong="G3772" s'ouvrirent|strong="G455" x-morph="strongMorph: TG5681" |strong="G846" et|strong="G2532" il vit|strong="G1492" x-morph="strongMorph: TG5627" l' Esprit|strong="G4151" de Dieu|strong="G2316" descendre|strong="G2597" x-morph="strongMorph: TG5723" comme|strong="G5616" une colombe|strong="G4058" et|strong="G2532" venir|strong="G2064" x-morph="strongMorph: TG5740" sur|strong="G1909" lui|strong="G846" ¹⁷ Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph: TG5628" une voix|strong="G5456" fit entendre|strong="G3004" x-morph="strongMorph: TG5723" des|strong="G1537" cieux|strong="G3772" ces paroles: Celui- ci|strong="G3778" est|strong="G2076" x-morph="strongMorph: TG5748" mon|strong="G3450" Fils|strong="G5207" bien- aimé|strong="G27" en|strong="G1722" qui|strong="G3739" j'ai mis toute mon affection|strong="G2106" x-morph="strongMorph: TG5656"

Matthew 3:1

Informations générales:

C'est le début d'une nouvelle partie de l'histoire où Matthieu parle du ministère de Jean- Baptiste. Au verset 3, Matthieu cite le prophète Isaïe pour montrer que Jean-Baptiste était le messager désigné par Dieu pour préparer le ministère de Jésus.

En ces jours

Cela fait de nombreuses années que Joseph et sa famille ont quitté l'Égypte et sont allés à Nazareth. C'est probablement à peu près le moment où Jésus commence son ministère. AT: "Quelque temps après" ou "Quelques années plus tard"

Se repentir

Ceci est pluriel dans la forme. John parle à la foule. (Voir: formes de vous)

le royaume des cieux est proche

L'expression «royaume des cieux» fait référence à Dieu en tant que roi. Cette phrase est seulement dans le livre de Matthieu. Si possible, utilisez le mot «paradis» dans votre traduction. AT: «notre Dieu

dans le ciel se montrera bientôt roi» (voir: métonymie) 71 Matthieu 3: 1-3 TraductionNotes

Car c'est celui dont le prophète Isaïe a parlé:

Cela peut être indiqué sous forme active. AT: "Pour Isaïe, le prophète parlait de Jean-Baptiste quand il a dit" (Voir: Actif ou Passif)

La voix de quelqu'un qui appelle dans le désert

Cela peut être exprimé comme une phrase. AT: "La voix de celui qui appelle dans le désert est entendue" ou "Ils entendent le son de quelqu'un qui appelle dans le désert"

Préparez le chemin du Seigneur... faites ses chemins droits

Ces deux phrases signifient la même chose. (Voir: Parallélisme)

Préparez le chemin du Seigneur

«Préparez le chemin pour le Seigneur». Faire cela signifie être prêt à entendre le message du Seigneur quand il viendra. Les gens le font en se repentant de leurs péchés. AT: «Préparez-vous à entendre le message du Seigneur quand il viendra» ou «Repentez-vous et soyez prêt pour que le Seigneur vienne» (Voir: Métaphore et Assumé Connaissance et information implicite)

Matthew 3:4**Maintenant... le miel sauvage**

Le mot «Now» est utilisé ici pour marquer une pause dans le scénario principal. Ici, Matthew raconte des informations de base sur John the Baptist. (Voir: Informations générales)

portait des vêtements de cheveux de chameau et une ceinture en cuir autour de la taille

Ce vêtement symbolise que Jean est un prophète comme les prophètes d'il ya longtemps, en particulier le prophète Elie. (Voir: Action symbolique et connaissance supposée et information implicite)

Alors Jérusalem, toute la Judée et toute la région

Les mots «Jérusalem», «Judée» et «la région» sont des métonymies pour les habitants de ces régions. Le mot «tous» est une exagération pour souligner que beaucoup de gens sont sortis. AT: Alors très peut-être des gens de Jérusalem, de Judée et de cette région »(Voir: Métonymie et Hyperbole et Généralisation)

Ils ont été baptisés par lui

Cela peut être indiqué sous forme active. AT: «Jean les a baptisés» (Voir: Actif ou Passif)

Ils

Cela fait référence aux personnes venant de Jérusalem, de Judée et de la région autour du Jourdain. 73 Matthieu 3: 4-6 traductionNotes

Matthew 3:7**Informations générales:**

Jean-Baptiste commence à réprimander les pharisiens et les sadducéens.

Vous les enfants de vipères, qui

Ceci est une métaphore. Ici, «progéniture» signifie «avoir la caractéristique de». Les vipères sont une sorte de serpents dangereux et représentent le mal. Cela peut être indiqué comme une phrase séparée. AT: "Tu es méchant Serpent venimeux! Qui »ou« Vous êtes méchant comme des serpents venimeux! Who "(Voir: Métaphore)

qui t'a averti de fuir la colère qui vient?

John utilise une question pour réprimander les pharisiens et les sadducéens parce qu'ils lui demandaient de les baptiser pour que Dieu ne les punisse pas, mais ils ne voulaient pas arrêter de pécher. AT: "tu ne peux pas fuir la colère de Dieu comme ça" ou "ne pense pas que tu peux fuir la colère de Dieu juste parce que je vous baptise. »(Voir: question rhétorique)

fuir la colère qui arrive

Le mot «colère» est utilisé pour désigner la punition de Dieu parce que sa colère la précède. AT: «fuis la peine qui vient» ou «échappe-toi parce

que Dieu est sur le point de te punir» (Voir: métonymie) 75 Matthieu 3: 7-9 TraductionNotes

Porter des fruits dignes du repentir

L'expression «porter des fruits» est une métaphore faisant référence aux actions d'une personne. AT: «Laissez vos actions montrer que vous vous êtes vraiment repenti» (Voir: Métaphore)

Nous avons Abraham pour notre père

"Abraham est notre ancêtre" ou "Nous sommes des descendants d'Abraham". Les dirigeants juifs pensaient que Dieu ne les punirait pas puisqu'ils étaient les descendants d'Abraham. (Voir: Connaissance supposée et informations implicites)

Car je te dis

Cela met l'accent sur ce que John va dire.

Dieu est capable d'élever des enfants pour Abraham même hors de ces pierres

"Dieu est capable de faire des descendants physiques à partir de ces pierres et de les donner à Abraham"

Matthew 3:10**Déclaration de connexion:**

Jean-Baptiste continue de réprimander les pharisiens et les sadducéens.

Déjà la hache a été placée contre la racine des arbres. Donc, chaque arbre qui ne produit pas bon fruit est coupé et jeté dans le feu

Cette métaphore signifie que Dieu est prêt à punir les pécheurs. Cela peut être indiqué sous forme active. AT: "Dieu a sa hache et il est prêt à abattre et à brûler tout arbre qui pousse de mauvais fruits" ou "Quand une personne obtient sa hache pour abattre et brûler un arbre qui pousse de mauvais fruits, Dieu est prêt à te punir pour vos péchés »(Voir: Métaphore et Actif ou Passif)

pour la repentance

«Montrer que vous vous êtes repenti» 77 Matthieu 3: 10-12 traductionNotes

Mais celui qui vient après moi

Jésus est la personne qui vient après Jean.

est plus puissant que moi

"Est plus important que moi"

Il vous baptisera du Saint-Esprit et de feu

Cette métaphore compare le baptême d'eau de Jean au futur baptême de feu. Cela signifie que le baptême de John nettoie symboliquement les gens de leurs péchés. Le baptême du Saint-Esprit et le feu nettoieront vraiment les gens de leurs péchés. Si possible, utilisez le mot «baptiser» dans votre traduction pour garder la comparaison avec le baptême de Jean. (Voir: métaphore)

Sa fourche de vannage est à la main pour dégager complètement son aire de battage

Cette métaphore compare la façon dont le Christ séparera les justes des injustes à la manière dont un homme sépare les grains de blé des paillettes. AT: "Le Christ est comme un homme dont la fourchette de vannage est à la main" (voir: Métaphore)

Sa fourchette de vannage est dans sa main

Ici, «dans sa main» signifie que la personne est prête à agir. AT: "Le Christ tient une fourchette de vannage parce qu'il est prêt" (voir: idiome)

fourche de vannage

Ceci est un outil pour lancer du blé dans l'air pour séparer le grain de blé de la balle. le le grain plus lourd retombe et la paille indésirable est emportée par le vent. Il a une forme similaire à une fourche, mais avec de larges dents en bois. (Voir: Traduire les inconnus)

dégager complètement son aire de battage

Christ est comme un homme avec une fourchette de vannage qui est prête à vider son aire de battage.

son aire de battage

"Sa terre" ou "la terre où il sépare le grain de l'ivraie"

ramasser son blé dans le magasin... brûler la balle avec le feu qui ne peut jamais être mis

Ceci est une métaphore montrant comment Dieu séparera les justes des méchants. Les justes iront au ciel comme du blé dans un entrepôt de fermiers, et Dieu brûlera les gens qui sont comme des pailles avec un feu qui ne sera jamais éteint. (Voir: métaphore) 78 traductionNotes Matthieu 3: 10-12

ne peut jamais être éteint

Cela peut être indiqué sous forme active. AT: "ne sera jamais épuisé" (voir: actif ou passif)

Matthew 3:13

Déclaration de connexion:

Ici, la scène change plus tard quand Jean-Baptiste baptise Jésus

être baptisé par John

Cela peut être indiqué sous forme active. AT: "afin que Jean puisse le baptiser" (voir: actif ou passif)

J'ai besoin d'être baptisé par toi et tu viens à moi?

John utilise une question pour montrer sa surprise à la demande de Jésus. AT: «Vous êtes plus important que moi. Je ne devrais pas vous baptiser. Tu devrais me baptiser. »(Voir: Question rhétorique)

pour nous

Ici «nous» fait référence à Jésus et à Jean. (Voir: "Nous" inclus)

Matthew 3:16

Déclaration de connexion:

C'est la fin de l'histoire de Jean-Baptiste. Il décrit ce qui s'est passé après avoir baptisé Jésus.

Après avoir été baptisé

Cela peut être indiqué sous forme active. AT: "Après Jean baptisé Jésus" (Voir: Actif ou Passif)

voir

Le mot «voici» nous avertit de l'information surprenante qui suit.

les cieux lui furent ouverts

Cela peut être indiqué sous forme active. AT: "Jésus a vu le ciel ouvert" ou "Dieu a ouvert les cieux à Jésus" (Voir: Actif ou Passif)

descendre comme une colombe

Les significations possibles sont 1) il s'agit simplement d'une déclaration selon laquelle l'Esprit était sous la forme d'une colombe ou 2) il s'agit d'une comparaison qui compare l'Esprit descendant doucement sur Jésus, comme le ferait une colombe. (Voir: Simile)

une voix sortit du ciel en disant

"Jésus a entendu une voix venant du ciel". Ici, "voix" se réfère à Dieu qui parle. AT: "Dieu a parlé du ciel" (voir: métonymie) 82 traductionNotes Matthieu 3: 16-17

Fils

C'est un titre important pour Jésus qui décrit sa relation avec Dieu. (Voir: Traduire Fils et Père)

Translation Questions

Matthew 3:2

Quel était le message que Jean Baptiste prêcha dans le désert? Que ferait Jean Baptiste selon la prophétie d'Esaïe?

Jean prêcha, \"Repentez-vous car le royaume des cieux est proche.\"

La prophétie dit que Jean Baptiste préparerait le chemin du Seigneur.

Matthew 3:3

Quel était le message que Jean Baptiste prêcha dans le désert? Que ferait Jean Baptiste selon la prophétie d'Esaïe?

Jean prêcha, \"Repentez-vous car le royaume des cieux est proche.\"
La prophétie dit que Jean Baptiste préparerait le chemin du Seigneur.

Matthew 3:6

"Qu'est-ce que les gens faisaient alors que Jean les baptisait?",

"Ils confessaient leurs péchés. "

Matthew 3:8

"Qu'est- ce-que Jean le Baptiste a dit aux pharisiens et aux sadducéens de faire?" "Quel était l'avertissement de Jean pour les pharisiens et les sadducéens quant à leurs propres opinions?",

Il leur a dit de produire des fruits dignes de repentance. " Jean a averti les pharisiens et les sadducéens de ne pas penser qu'ils avaient Abraham pour père. "

Matthew 3:9

"Qu'est- ce-que Jean le Baptiste a dit aux pharisiens et aux sadducéens de faire?" "Quel était l'avertissement de Jean pour les pharisiens et les sadducéens quant à leurs propres opinions?",

Il leur a dit de produire des fruits dignes de repentance. " Jean a averti les pharisiens et les sadducéens de ne pas penser qu'ils avaient Abraham pour père. "

Matthew 3:10

Selon Jean qu'arrive t-il à tout arbre qui ne produit pas de bon fruit?" Comment celui qui vient après Jean baptiserait-il?",

"Tout arbre qui ne produit pas de bon fruit est coupé et jeté au feu. " Celui qui vient après Jean les baptiserait du Saint Esprit et de feu. " }

Matthew 3:11

Selon Jean qu'arrive t-il à tout arbre qui ne produit pas de bon fruit?" Comment celui qui vient après Jean baptiserait-il?",

"Tout arbre qui ne produit pas de bon fruit est coupé et jeté au feu. " Celui qui vient après Jean les baptiserait du Saint Esprit et de feu. " }

Matthew 3:15

"Qu'a dit Jésus pour convaincre Jean de le baptiser?",

"Jésus dit qu'il était correct pour Jean de le baptiser afin d'accomplir toute justice. "

Matthew 3:16

" Quest-ce-que Jésus a vu lorsqu'il est sorti de l'eau?"

"Qu'a dit la voix sortie du ciel après le baptême de Jésus?"

"Quand il est sorti de l'eau, Jésus vit l'Esprit de Dieu descendre comme une colombe et se poser sur lui. " \"Voici mon Fils bien aimé . Il fait toute ma joie.\" "

Matthew 3:17

" Quest-ce-que Jésus a vu lorsqu'il est sorti de l'eau?"

"Qu'a dit la voix sortie du ciel après le baptême de Jésus?"

"Quand il est sorti de l'eau, Jésus vit l'Esprit de Dieu descendre comme une colombe et se poser sur lui. " \"Voici mon Fils bien aimé . Il fait toute ma joie.\" "

Chapter 3

¹ En ces jours-là, Jean Baptiste arriva prêchant dans le désert de Judée disant: ² «Repentez-vous, car le royaume des cieux est proche.» ³ Car, voici celui dont a parlé le prophète Esaïe, disant: «La voix de celui qui crie dans le désert: "préparez le chemin du Seigneur, rendez ses sentiers droits."» ⁴ Voici, Jean portait un manteau de poils de chameau et une ceinture de cuir autour de sa taille. Sa nourriture était des sauterelles et du miel sauvage. ⁵ Puis Jérusalem, toute la Judée et toute la région autour du fleuve Jourdain se rendirent vers lui. ⁶ Ils furent baptisés par lui dans le fleuve Jourdain, comme ils confessaient leurs péchés. ⁷ Mais quand il vit plusieurs des pharisiens et des sadducéens venir à lui pour le baptême, il leur dit: «Vous descendants de serpents venimeux, qui vous a averti de fuir la colère qui vient? ⁸ Produisez du fruit digne de repentance. ⁹ Et ne pensez pas à dire de vous-mêmes: "Nous avons Abraham pour père." Car je vous dis que Dieu est capable de susciter pour Abraham des enfants même de ces pierres-ci. ¹⁰ Déjà la hache est placée contre la racine des arbres. Ainsi tout arbre qui ne produit pas du bon fruit est coupé et jeté dans le feu. ¹¹ Je vous baptise d'eau pour la repentance. Mais celui qui vient après moi est plus puissant que moi, et je ne suis même pas digne de porter ses sandales. Il vous baptisera du Saint Esprit et de feu. ¹² Son van est dans sa main prête à nettoyer complètement son aire

de vannage et à amasser son blé dans le grenier. Mais il brûlera la paille dans un feu qui ne peut jamais être éteint.» ¹³ Puis Jésus arriva de Galilée au fleuve Jourdain pour être baptisé par Jean. ¹⁴ Mais Jean essayait continuellement de l'en empêcher, disant: «J'ai besoin d'être baptisé par toi, et tu viens à moi?» ¹⁵ Jésus répondit et lui dit: «Permits le maintenant, car il est correct pour nous d'accomplir toute justice.» Alors Jean lui permit. ¹⁶ Après qu'il fût baptisé, Jésus sortit immédiatement de l'eau, et voici, les cieux lui furent ouverts. Il vit l' Esprit de Dieu descendre comme une colombe et se poser sur lui. ¹⁷ Voici, une voix sortit des cieux disant: «Voici mon Fils bien-aimé. Il fait toute ma joie.»

Chapter 4

¹ Alors|strong="G5119" Jésus|strong="G2424" fut emmené|strong="G321" x-morph="strongMorph:TG5681" par|strong="G5259" l' Esprit|strong="G4151" dans|strong="G1519" le désert|strong="G2048" pour être tenté|strong="G3985" x-morph="strongMorph:TG5683" par|strong="G5259" le diable|strong="G1228" ² Après|strong="G2532" avoir jeûné|strong="G3522" x-morph="strongMorph:TG5660" quarante|strong="G5062" jours|strong="G2250" et|strong="G2532" quarante|strong="G5062" nuits|strong="G3571" il eut|strong="G5305" faim|strong="G3983" x-morph="strongMorph:TG5656" ³ Le|strong="G2532" tentateur|strong="G3985" x-morph="strongMorph:TG5723" s'étant approché|strong="G4334" x-morph="strongMorph:TG5631" lui|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Si|strong="G1487" tu es|strong="G1488" x-morph="strongMorph:TG5748" Fils|strong="G5207" de Dieu|strong="G2316" ordonne|strong="G2036" x-morph="strongMorph:TG5628" que|strong="G2443" ces|strong="G3778" pierres|strong="G3037" deviennent|strong="G1096" x-morph="strongMorph:TG5638" des pains|strong="G740" ⁴ Jésus|strong="G1161" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Il est écrit|strong="G1125" x-morph="strongMorph:TG5769" L' homme|strong="G444" ne vivra|strong="G2198" x-morph="strongMorph:TG5695" pas|strong="G3756" de|strong="G1909" pain|strong="G740" seulement|strong="G3441" mais|strong="G235" de|strong="G1909" toute|strong="G3956" parole|strong="G4487" qui sort|strong="G1607" x-morph="strongMorph:TG5740" |strong="G1223" de la bouche|strong="G4750" de Dieu|strong="G2316" ⁵ Le|strong="G5119" diable|strong="G1228" le|strong="G846" transporta|strong="G3880" x-morph="strongMorph:TG5719" dans|strong="G1519" la ville|strong="G4172" sainte|strong="G40" |strong="G2532" le|strong="G846" plaça|strong="G2476" x-morph="strongMorph:TG5719" sur|strong="G1909" le haut|strong="G4419" du temple|strong="G2411" ⁶ et|strong="G2532" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Si|strong="G1487" tu es|strong="G1488" x-morph="strongMorph:TG5748" Fils|strong="G5207" de Dieu|strong="G2316" jette|strong="G906" x-morph="strongMorph:TG5628" toi|strong="G4572" en bas|strong="G2736" car|strong="G1063" il est écrit|strong="G1125" x-morph="strongMorph:TG5769" |strong="G3754" Il donnera des ordres|strong="G1781" x-morph="strongMorph:TG5699" à ses|strong="G846" anges|strong="G32" à|strong="G4012" ton sujet|strong="G4675" Et|strong="G2532" ils te|strong="G4571" porteront|strong="G142" x-morph="strongMorph:TG5692" sur|strong="G1909" les mains|strong="G5495" De peur que|strong="G3379" ton|strong="G4675" pied|strong="G4228" ne heurte|strong="G4350" x-morph="strongMorph:TG5661" contre|strong="G4314" une pierre|strong="G3037" ⁷ Jésus|strong="G2424" lui|strong="G846" dit|strong="G5346" x-morph="strongMorph:TG5713" Il est aussi|strong="G3825" écrit|strong="G1125" x-morph="strongMorph:TG5769" Tu ne tenteras|strong="G1598" x-morph="strongMorph:TG5692" point|strong="G3756" le Seigneur|strong="G2962" ton|strong="G4675" Dieu|strong="G2316" ⁸ Le diable|strong="G1228" le|strong="G846" transporta|strong="G3880" x-morph="strongMorph:TG5719" encore|strong="G3825" sur|strong="G1519" une montagne|strong="G3735" très|strong="G3029" élevée|strong="G5308" |strong="G2532" lui|strong="G846" montra|strong="G1166" x-morph="strongMorph:TG5719" tous|strong="G3956" les royaumes|strong="G932" du monde|strong="G2889" et|strong="G2532" leur|strong="G846" gloire|strong="G1391" ⁹ et|strong="G2532" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Je te|strong="G4671" donnerai|strong="G1325" x-morph="strongMorph:TG5692" toutes|strong="G3956" ces choses|strong="G5023" si|strong="G1437" tu te prosternes|strong="G4098" x-morph="strongMorph:TG5631" et m|strong="G3427" adores|strong="G4352" x-morph="strongMorph:TG5661" ¹⁰ |strong="G5119" Jésus|strong="G2424" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Retire- toi|strong="G5217" x-morph="strongMorph:TG5720" Satan|strong="G4567" Car|strong="G1063" il est écrit|strong="G1125" x-morph="strongMorph:TG5769" Tu adoreras|strong="G4352" x-morph="strongMorph:TG5692" le Seigneur|strong="G2962" ton|strong="G4675" Dieu|strong="G2316" et|strong="G2532" tu le|strong="G846" serviras|strong="G3000" x-morph="strongMorph:TG5692" lui seul|strong="G3441" ¹¹ Alors|strong="G5119" le diable|strong="G1228" le|strong="G846" laissa|strong="G863" x-morph="strongMorph:TG5719" Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" des anges|strong="G32" vinrent|strong="G4334" x-morph="strongMorph:TG5656" auprès de Jésus|strong="G846" et|strong="G2532" le servaient|strong="G1247" x-morph="strongMorph:TG5707" ¹² |strong="G1161" Jésus|strong="G2424" ayant appris|strong="G191" x-morph="strongMorph:TG5660" que|strong="G3754" Jean|strong="G2491" avait été livré|strong="G3860" x-morph="strongMorph:TG5681" se retira|strong="G402" x-morph="strongMorph:TG5656" dans|strong="G1519" la Galilée|strong="G1056" ¹³ Il|strong="G2532" quitta|strong="G2641" x-morph="strongMorph:TG5631" Nazareth|strong="G3478" et vint|strong="G2064" x-morph="strongMorph:TG5631" demeurer|strong="G2730" x-

morph="strongMorph: TG5656" à|strong="G1519" Capernaüm|strong="G2584" |strong="G3588" située près de la mer|strong="G3864" dans|strong="G1722" le territoire|strong="G3725" de Zabulon|strong="G2194" et|strong="G2532" de Nephthali|strong="G3508" ¹⁴ afin que|strong="G2443" s'accomplît|strong="G4137" x-morph="strongMorph: TG5686" ce qui|strong="G3588" avait été annoncé|strong="G4483" x-morph="strongMorph: TG5685" |strong="G3004" x-morph="strongMorph: TG5723" par|strong="G1223" Ésaïe|strong="G2268" le prophète|strong="G4396" ¹⁵ Le peuple|strong="G1093" de Zabulon|strong="G2194" et|strong="G2532" |strong="G1093" de Nephthali|strong="G3508" De la contrée voisine|strong="G3598" de la mer|strong="G2281" du pays au delà|strong="G4008" du Jourdain|strong="G2446" Et de la Galilée|strong="G1056" des Gentils|strong="G1484" ¹⁶ Ce peuple|strong="G2992" |strong="G3588" assis|strong="G2521" x-morph="strongMorph: TG5740" dans|strong="G1722" les ténèbres|strong="G4655" À vu|strong="G1492" x-morph="strongMorph: TG5627" une grande|strong="G3173" lumière|strong="G5457" Et|strong="G2532" sur ceux qui|strong="G3588" étaient assis|strong="G2521" x-morph="strongMorph: TG5740" dans|strong="G1722" la région|strong="G5561" et|strong="G2532" l'ombre|strong="G4639" de la mort|strong="G2288" La lumière|strong="G5457" s|strong="G846" levée|strong="G393" x-morph="strongMorph: TG5656" ¹⁷ Dès|strong="G575" ce moment|strong="G5119" Jésus|strong="G2424" commença|strong="G756" x-morph="strongMorph: TG5662" à prêcher|strong="G2784" x-morph="strongMorph: TG5721" et|strong="G2532" à dire|strong="G3004" x-morph="strongMorph: TG5721" Repentez- vous|strong="G3340" x-morph="strongMorph: TG5720" car|strong="G1063" le royaume|strong="G932" des cieux|strong="G3772" est proche|strong="G1448" x-morph="strongMorph: TG5758" ¹⁸ Comme|strong="G1161" il marchait|strong="G4043" x-morph="strongMorph: TG5723" le long de|strong="G3844" la mer|strong="G2281" de Galilée|strong="G1056" il vit|strong="G1492" x-morph="strongMorph: TG5627" deux|strong="G1417" frères|strong="G80" Simon|strong="G4613" appelé|strong="G3004" x-morph="strongMorph: TG5746" Pierre|strong="G4074" et|strong="G2532" André|strong="G406" son|strong="G846" frère|strong="G80" qui jetaient|strong="G906" x-morph="strongMorph: TG5723" un filet|strong="G293" dans|strong="G1519" la mer|strong="G2281" car|strong="G1063" ils étaient|strong="G2258" x-morph="strongMorph: TG5713" pêcheurs|strong="G231" ¹⁹ Il|strong="G2532" leur|strong="G846" dit|strong="G3004" x-morph="strongMorph: TG5719" Suivez|strong="G1205" x-morph="strongMorph: TG5773" |strong="G3694" moi|strong="G3450" et|strong="G2532" je vous|strong="G5209" ferai|strong="G4160" x-morph="strongMorph: TG5692" pêcheurs|strong="G231" d'hommes|strong="G444" ²⁰ Aussitôt|strong="G1161" |strong="G2112" ils laissèrent|strong="G863" x-morph="strongMorph: TG5631" les filets|strong="G1350" et|strong="G2532" le|strong="G846" suivirent|strong="G190" x-morph="strongMorph: TG5656" ²¹ De|strong="G2532" là|strong="G1564" étant allé|strong="G4260" x-morph="strongMorph: TG5631" plus loin, il vit|strong="G1492" x-morph="strongMorph: TG5627" deux|strong="G1417" autres|strong="G243" frères|strong="G80" Jacques|strong="G2385" fils|strong="G3588" de Zébédée|strong="G2199" et|strong="G2532" Jean|strong="G2491" son|strong="G846" frère|strong="G80" qui étaient dans|strong="G1722" une barque|strong="G4143" avec|strong="G3326" Zébédée|strong="G2199" leur|strong="G846" père|strong="G3962" et qui réparaient|strong="G2675" x-morph="strongMorph: TG5723" leurs|strong="G846" filets|strong="G1350" |strong="G2532" Il les|strong="G846" appela|strong="G2564" x-morph="strongMorph: TG5656" ²² et|strong="G1161" aussitôt|strong="G2112" ils laissèrent|strong="G863" x-morph="strongMorph: TG5631" la barque|strong="G4143" et|strong="G2532" leur|strong="G846" père|strong="G3962" et le|strong="G846" suivirent|strong="G190" x-morph="strongMorph: TG5656" ²³ |strong="G2532" Jésus|strong="G2424" parcourait|strong="G4013" x-morph="strongMorph: TG5707" toute|strong="G3650" la Galilée|strong="G1056" enseignant|strong="G1321" x-morph="strongMorph: TG5723" dans|strong="G1722" les|strong="G846" synagogues|strong="G4864" |strong="G2532" prêchant|strong="G2784" x-morph="strongMorph: TG5723" la bonne nouvelle|strong="G2098" du royaume|strong="G932" et|strong="G2532" guérissant|strong="G2323" x-morph="strongMorph: TG5723" toute|strong="G3956" maladie|strong="G3554" et|strong="G2532" toute|strong="G3956" infirmité|strong="G3119" parmi|strong="G1722" le peuple|strong="G2992" ²⁴ |strong="G2532" Sa|strong="G846" renommée|strong="G189" se répandit|strong="G565" x-morph="strongMorph: TG5627" dans|strong="G1519" toute|strong="G3650" la Syrie|strong="G4947" et|strong="G2532" on lui|strong="G846" amenait|strong="G4374" x-morph="strongMorph: TG5656" tous|strong="G3956" ceux qui|strong="G2192" x-morph="strongMorph: TG5723" souffraient|strong="G4912" x-morph="strongMorph: TG5746" de maladies|strong="G2560" et|strong="G2532" de douleurs|strong="G3554" de divers|strong="G4164" genres|strong="G931" |strong="G2532" des démoniaques|strong="G1139" x-morph="strongMorph: TG5740" |strong="G2532" des lunatiques|strong="G4583" x-morph="strongMorph: TG5740" |strong="G2532" des paralytiques|strong="G3885" et|strong="G2532" il les|strong="G846" guérissait|strong="G2323" x-morph="strongMorph: TG5656" ²⁵ Une|strong="G2532" grande|strong="G4183" foule|strong="G3793" le|strong="G846" suivit|strong="G190" x-morph="strongMorph: TG5656" de|strong="G575" la Galilée|strong="G1056" |strong="G2532" de la

Décapole|strong="G1179" |strong="G2532" de Jérusalem|strong="G2414" |strong="G2532" de la Judée|strong="G2449" et|strong="G2532" d'au delà|strong="G4008" du Jourdain|strong="G2446"

Matthew 4:1

Informations générales:

Ici, Matthew commence une nouvelle partie de l'histoire dans laquelle Jésus passe 40 jours dans le désert, où Satan le tente. Au verset 4, Jésus réprimande Satan avec une citation du Deutéronome.

Jésus a été conduit par l'Esprit

Cela peut être indiqué sous forme active. AT: "L'Esprit a conduit Jésus" (Voir: Actif ou Passif)

être tenté par le diable

Cela peut être indiqué sous forme active. AT: "afin que le diable puisse tenter Jésus" (voir: actif ou passif)

le diable... le tentateur

Celles-ci se rapportent au même être. Vous devrez peut-être utiliser le même mot pour traduire les deux.

il avait jeûné... il avait faim

Celles-ci se réfèrent à Jésus.

quarante jours et quarante nuits

«40 jours et 40 nuits». Il s'agit de périodes de 24 heures. AT: «40 jours» (Voir: Numéros) 85 Matthieu 4: 1-4 traductionNotes

Si vous êtes le Fils de Dieu, commandez

Il est préférable de supposer que Satan savait que Jésus est le Fils de Dieu. Les significations possibles sont 1) c'est une tentation de faire des miracles pour le propre bénéfice de Jésus. AT: "Vous êtes le Fils de Dieu, vous pouvez donc commander" ou 2) il s'agit d'un défi ou d'une accusation. AT: «Prouvez que vous êtes le Fils de Dieu en commandant»

le fils de Dieu

C'est un titre important pour Jésus qui décrit sa relation avec Dieu. (Voir: Traduire Fils et Père)

commande ces pierres pour qu'elles deviennent du pain.

Vous pouvez traduire ceci avec une citation directe. AT: «dis à ces pierres:« Deviens du pain ». "(Voir: Offres directes et indirectes)

pain

Ici, le «pain» fait référence à la nourriture en général. AT: "food" (Voir: Synecdoche)

Il est écrit

Cela peut être indiqué sous forme active. AT: "Il y a longtemps que Moïse a écrit ceci dans les Écritures" (Voir: Actif ou Passif)

L'homme ne doit pas vivre du pain seul

Cela implique qu'il y a quelque chose de plus important dans la vie que la nourriture.

mais par chaque mot qui sort de la bouche de Dieu

Ici, «parole» et «bouche» se réfèrent à ce que Dieu dit. AT: «mais en écoutant tout ce que Dieu dit» (Voir: métonymie)

Matthew 4:5

Informations générales:

Au verset 6, Satan cite les Psaumes pour tenter Jésus.

Si tu es le Fils de Dieu, jette-toi en bas

Il est préférable de supposer que Satan savait que Jésus est le Fils de Dieu. Les significations possibles sont 1) c'est une tentation de faire un miracle pour le bénéfice de Jésus. AT: «Puisque tu es vraiment le Fils de Dieu, tu peux jeter-vous vers le bas »ou 2) c'est un défi ou une accusation. AT: «Prouvez que vous êtes vraiment le Fils de Dieu en vous jetant à terre»

le fils de Dieu

C'est un titre important pour Jésus qui décrit sa relation avec Dieu. (Voir: Traduire Fils et Père)

se jeter

«Laisse-toi tomber» ou «saute» 88 traductionNotes Matthieu 4: 5-6

car il est écrit

Cela peut être indiqué sous forme active. AT: «car l'écrivain a écrit dans les Écritures» ou «car il est dit dans les Écritures» (voir: actif ou passif)

"Il ordonnera à ses anges de prendre soin de vous", et

"Dieu ordonnera à ses anges de prendre soin de vous, et" Cela peut être traduit par une citation directe. AT: "Dieu dira à ses anges:" Prenez soin de lui "et" (Voir: Citations directes et indirectes)

Ils vont vous soulever

"Les anges vous tiendront"

Matthew 4:7

Informations générales:

Au verset 7, Jésus réprimande Saan avec une autre citation du Deutéronome.

Encore une fois, il est écrit

Il est entendu que Jésus cite à nouveau les Écritures. Cela peut être activé sous forme active. AT: "Encore une fois, je vais vous dire ce que Moïse

a écrit dans les Écritures" (Voir: Actif ou Passif et Ellipsis)

Vous ne devez pas tester

Ici, «vous» fait référence à n'importe qui. AT: "Il ne faut pas tester" ou "Personne ne doit tester"

Encore une fois, le diable

"Ensuite, le diable"

Il lui a dit

"Le diable a dit à Jésus"

Toutes ces choses que je vais vous donner

«Je vais vous donner toutes ces choses.» Le tentateur insiste ici sur le fait qu'il donnera «toutes ces choses», pas seulement certaines d'entre elles. 90 traductionNotes Matthieu 4: 7-9

tomber

«Mettez votre visage près du sol.» C'était une action commune pour montrer qu'une personne était en train de vénérer. (Voir: Action symbolique)

Matthew 4:10

Déclaration de connexion:

C'est la fin de la partie de l'histoire sur la façon dont Satan a tenté Jésus.

Informations générales:

Au verset 10, Jésus reproche à Satan une autre citation du Deutéronome.

Car il est écrit

Cela peut être indiqué sous forme active. AT: "Car Moïse a également écrit dans les Écritures" (Voir: Actif ou Passif)

Vous adorerez... vous servirez

Les deux instances de «vous» sont singulières, une commande à tout le monde qui l'entend. (Voir: formes de vous)

voir

Le mot «voici» nous avertit de l'importante nouvelle information qui suit.

Matthew 4:12

Informations générales:

C'est le début d'une nouvelle partie de l'histoire dans laquelle Matthieu décrit le début du ministère de Jésus en Galilée. Ces versets expliquent comment Jésus est venu en Galilée. (Voir: Informations générales)

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

John avait été arrêté

Cela peut être indiqué sous forme active. AT: "le roi avait arrêté John" (voir: actif ou passif)

dans les territoires de Zebulun et Naphtali

«Zebulun» et «Naphtali» sont les noms des tribus qui ont vécu dans ces territoires bien des années avant que les étrangers ne prennent le contrôle de la terre d'Israël. (Voir: Connaissance supposée et information implicite)

Matthew 4:14

Informations générales:

Aux versets 15 et 16, Matthieu cite le prophète Isaïe pour montrer que le ministère de Jésus en Galilée était un accomplissement de la prophétie.

C'est arrivé

Cela fait référence à Jésus qui va vivre à Capharnaüm.

Ce qui a été dit

Cela peut être indiqué sous forme active. AT: «ce que Dieu a dit» (voir: actif ou passif) 96 traductionNotes Matthieu 4: 14-16

Le pays de Zebulun et le pays de Naphtali... Galilée des Gentils! Les gens qui étaient assis

Ces territoires décrivent la même zone. La liste des territoires peut être incluse dans la phrase suivante . AT: «Sur le territoire de Zabulon et de Naphtali... sur le territoire de Galilée, où vivent de nombreux païens, le peuple qui était assis»

vers la mer

C'est la mer de Galilée.

Les personnes assises dans l'obscurité ont vu une grande lumière

Ici, «l'obscurité» est une métaphore de ne pas connaître la vérité sur Dieu. Et la «lumière» est une métaphore du vrai message de Dieu qui sauve les gens de leurs péchés. (Voir: métaphore)

à ceux qui étaient assis dans la région et à l'ombre de la mort, une lumière surgit sur eux

Cela a essentiellement le même sens que la première partie de la phrase. Ici «ceux qui étaient assis dans la région et l'ombre de la mort» est une métaphore. Il représente ceux qui ne connaissaient pas Dieu. Ces gens étaient en danger de mourir et d'être séparés de Dieu pour toujours. (Voir: Parallélisme et Métaphore)

Matthew 4:17

le royaume des cieux s'est approché

L'expression «le royaume des cieux» fait référence à Dieu qui règne en tant que roi. Cette phrase est seulement dans le livre de Matthieu. Si possible, incluez un mot qui signifie «paradis» dans votre traduction. Voyez comment yo u traduit cela dans

Matthieu 3: 2 . AT: «notre Dieu dans le ciel se montrera bientôt roi» (voir: métonymie)

Matthew 4:18

Informations générales:

Cela commence une nouvelle scène dans la partie de l'histoire sur le ministère de Jésus en Galilée. Ici, il commence à rassembler des hommes pour être ses disciples.

jeter un filet dans la mer

Le sens complet de cette déclaration peut être explicite. AT: «jeter un filet dans l'eau pour attraper du poisson» (Voir: Connaissance supposée et information implicite)

Viens me suivre

Jésus invite Simon et Andrew à le suivre, à vivre avec lui et à devenir ses disciples. AT: "Soyez mes disciples"

Je vais vous faire pêcheurs d'hommes

Cette métaphore signifie que Simon et Andrew enseigneront aux gens le vrai message de Dieu, alors les autres suivront aussi Jésus. AT: «Je vais vous apprendre à rassembler des hommes comme vous aviez l'habitude de ramasser des poissons» (Voir: Métaphore)

Matthew 4:21

Déclaration de connexion:

Jésus appelle plus d'hommes à être ses disciples.

Il les a appelés

"Jésus a appelé John et James." Cette phrase signifie aussi que Jésus les a invités à le suivre, à vivre avec lui et à devenir ses disciples.

ils ont immédiatement quitté

"À ce moment ils sont partis"

a quitté le bateau... et l'a suivi

Il devrait être clair que ceci est un changement de vie. Ces hommes ne vont plus être pêcheurs et quittent l'entreprise familiale pour suivre Jésus pour le restant de leurs jours.

Matthew 4:23

Déclaration de connexion:

Ceci est la fin de la partie de l'histoire du début du ministère de Jésus en Galilée. Ces versets résument ce qu'il a fait et comment les gens ont répondu. (Voir: Fin de l'histoire)

enseigner dans leurs synagogues

«Enseigner dans les synagogues des Galiléens» ou «enseigner dans les synagogues de ces personnes»

prêcher l'évangile du royaume

Ici, le «royaume» fait référence au règne de Dieu en tant que roi. AT: «prêcher la bonne nouvelle de la façon dont Dieu se montrera roi» (voir: métonymie)

toutes sortes de maladies et de maladies

Les mots «maladie» et «maladie» sont étroitement liés mais doivent être traduits, si possible, en deux mots différents . La maladie est la cause de la maladie. 103 Matthieu 4: 23-25 traduction

maladie

est la faiblesse physique ou l'affliction résultant d'une maladie.

ceux possédés par les démons

Cela peut être indiqué sous forme active. AT: "ceux que les démons contrôlaient" (voir: actif ou passif)

l'épileptique

Cela se réfère à toute personne qui a eu l'épilepsie, pas à un épileptique en particulier. AT: «ceux qui ont parfois des crises» ou «ceux qui sont parfois devenus inconscients et ont évolué de manière incontrôlable» (voir: Phrases nominales génériques)

et paralytique

Cela se réfère à toute personne qui était paralysée, pas à un paralytique particulier. AT: "et tous ceux qui étaient paralysés" ou "et ceux qui ne pouvaient pas marcher" (Voir: Phrases nominales génériques)

la décapole

Ce nom signifie «les dix villes». C'est le nom d'une région située au sud-est de la mer de Galilée. (Voir: Comment traduire des noms)

Translation Questions

Matthew 4:1

"Qui a conduit Jésus dans le désert pour être tenté par le diable?", "Pendant combien de temps Jésus jeûna dans le désert?", Quelle était la première tentation que

le diable présenta à Jésus?", Quelle fut la réponse de Jésus à la première tentation?"

Le Saint Esprit. " Jésus jeûna pendant 40 jours et 40 nuits dans le désert. " Le diable tenta Jésus de changer une pierre en pain. Jésus dit que l'homme ne vivra pas de pain seulement mais de toute parole qui sort de la bouche de Dieu. " }]

Matthew 4:2

"Qui a conduit Jésus dans le désert pour être tenté par le diable?", "Pendant combien de temps Jésus jeûna dans le désert?", Quelle était la première tentation que le diable présenta à Jésus?", Quelle fut la réponse de Jésus à la première tentation?"

Le Saint Esprit. " Jésus jeûna pendant 40 jours et 40 nuits dans le désert. " Le diable tenta Jésus de changer une pierre en pain. Jésus dit que l'homme ne vivra pas de pain seulement mais de toute parole qui sort de la bouche de Dieu. " }]

Matthew 4:3

"Qui a conduit Jésus dans le désert pour être tenté par le diable?", "Pendant combien de temps Jésus jeûna dans le désert?", Quelle était la première tentation que le diable présenta à Jésus?", Quelle fut la réponse de Jésus à la première tentation?"

Le Saint Esprit. " Jésus jeûna pendant 40 jours et 40 nuits dans le désert. " Le diable tenta Jésus de changer une pierre en pain. Jésus dit que l'homme ne vivra pas de pain seulement mais de toute parole qui sort de la bouche de Dieu. " }]

Matthew 4:4

"Qui a conduit Jésus dans le désert pour être tenté par le diable?", "Pendant combien de temps Jésus jeûna dans le désert?", Quelle était la première tentation que le diable présenta à Jésus?", Quelle fut la réponse de Jésus à la première tentation?"

Le Saint Esprit. " Jésus jeûna pendant 40 jours et 40 nuits dans le désert. " Le diable tenta Jésus de changer une pierre en pain. Jésus dit que l'homme ne vivra pas de pain seulement mais de toute parole qui sort de la bouche de Dieu. " }]

Matthew 4:6

Quelle était la deuxième tentation que le diable présenta à Jésus?

Le diable dit à Jésus de se jeter du haut du temple.

Matthew 4:7

Quelle fut la réponse de Jésus à la deuxième tentation? Quelle était la troisième tentation que le diable présenta à Jésus?

Jésus dit : " tu ne tenteras point le Seigneur ton Dieu." Le diable dit à Jésus de l'adorer afin de recevoir tous les royaumes du monde.

Matthew 4:8

Quelle fut la réponse de Jésus à la deuxième tentation? Quelle était la troisième tentation que le diable présenta à Jésus?

Jésus dit : " tu ne tenteras point le Seigneur ton Dieu." Le diable dit à Jésus de l'adorer afin de recevoir tous les royaumes du monde.

Matthew 4:9

Quelle fut la réponse de Jésus à la deuxième tentation? Quelle était la troisième tentation que le diable présenta à Jésus?

Jésus dit : " tu ne tenteras point le Seigneur ton Dieu." Le diable dit à Jésus de l'adorer afin de recevoir tous les royaumes du monde.

Matthew 4:10

Quelle était la réponse de Jésus à la troisième tentation?

Jésus reprimanda Satan et lui dit ensuite : "Tu adoreras le Seigneur ton Dieu et tu le serviras lui seul."

Matthew 4:14

Qu'est-ce que Jésus a accompli lorsqu'il alla de Capernaüm en Galilée?

La prophétie d'Esaïe qui dit que le peuple de la Galilée verrait une grande lumière, s'est accomplie.

Matthew 4:15

Qu'est-ce que Jésus a accompli lorsqu'il alla de Capernaüm en Galilée?

La prophétie d'Esaïe qui dit que le peuple de la Galilée verrait une grande lumière, s'est accomplie.

Matthew 4:16

Qu'est-ce que Jésus a accompli lorsqu'il alla de Capernaüm en Galilée?

La prophétie d'Esaïe qui dit que le peuple de la Galilée verrait une grande lumière, s'est accomplie.

Matthew 4:17

Quel message Jésus commença t-il à prêcher?

Jésus prêcha en disant "Repentez-vous, car le royaume des cieux est proche".

Matthew 4:18

Avant d'être disciple de Jésus, comment Pierre et André gagnaient-ils leur vie? Qu'est-ce que Jésus dit qu'il ferait de Pierre et André?

Pierre et André étaient des pêcheurs. Jésus leur dit qu'il ferait de Pierre et André des pêcheurs d'hommes.

Matthew 4:19

Avant d'être disciple de Jésus, comment Pierre et André gagnaient-ils leur vie? Qu'est-ce que Jésus dit qu'il ferait de Pierre et André?

Pierre et André étaient des pêcheurs. Jésus leur dit qu'il ferait de Pierre et André des pêcheurs d'hommes.

Matthew 4:21

Avant d'être disciple de Jésus, comment Jacques et Jean gagnaient-ils leur vie?

Jacques et Jean étaient des pêcheurs.

Matthew 4:23

Au moment où il appelait Jacques et Jean, Pierre et André à être ses disciples, où Jésus enseignait-il généralement? Quelles sortes de gens on amena à Jésus, et que fit-il pour eux? Combien de gens suivaient alors Jésus?

Jésus enseignait dans les synagogues de la Galilée. "On amena à Jésus ceux qui étaient malades et possédés par des démons, et Jésus les guérit. " "De grandes foules suivaient Jésus. "

Matthew 4:24

Au moment où il appelait Jacques et Jean, Pierre et André à être ses disciples, où Jésus enseignait-il

généralement? Quelles sortes de gens on amena à Jésus, et que fit-il pour eux? Combien de gens suivaient alors Jésus?

Jésus enseignait dans les synagogues de la Galilée. "On amena à Jésus ceux qui étaient malades et possédés par des démons, et Jésus les guérit. " "De grandes foules suivaient Jésus. "

Matthew 4:25

Au moment où il appelait Jacques et Jean, Pierre et André à être ses disciples, où Jésus enseignait-il généralement? Quelles sortes de gens on amena à Jésus, et que fit-il pour eux? Combien de gens suivaient alors Jésus?

Jésus enseignait dans les synagogues de la Galilée. "On amena à Jésus ceux qui étaient malades et possédés par des démons, et Jésus les guérit. " "De grandes foules suivaient Jésus. "

Chapter 4

¹ Alors Jésus fut emmené dans le désert par l'Esprit pour être tenté par le diable. ² Après qu'il eut jeûné quarante jours et quarante nuits, il eut faim. ³ Le tentateur s'approcha et lui dit: « Si tu es le Fils de Dieu, ordonne que ces pierres deviennent du pain. » ⁴ Mais Jésus lui répondit et dit: « il est écrit, "L'homme ne vivra pas de pain seulement, mais de toute parole qui sort de la bouche de Dieu." » ⁵ Alors le diable le transporta dans la ville sainte et le plaça à l'endroit le plus élevé du temple ⁶ et lui dit: « Si tu es le Fils de Dieu, jette-toi vers le bas; car il est écrit: "Il ordonnera à ses anges de veiller sur toi" et "Ils te porteront dans leurs mains de peur que tu ne heurtes ton pied contre une pierre." » ⁷ Mais Jésus lui répondit: « il est encore écrit: "tu ne dois pas tenter le Seigneur ton Dieu." » ⁸ Le diable le transporta encore sur un lieu élevé et lui montra tous les royaumes du monde avec toute leur splendeur. ⁹ Il lui dit: « Je te donnerai toutes ces choses si tu te prosternes et m'adores. » ¹⁰ Alors Jésus lui dit: « va-t-en, Satan! Car il est écrit: "Tu adoreras le Seigneur ton Dieu et tu le serviras lui seul." » ¹¹ Alors le diable le laissa et, voici, des anges vinrent et ils le servirent. ¹² Quand Jésus entendit qu'on avait arrêté Jean, il se retira en Galilée. ¹³ Il partit de Nazareth et alla vivre à Capernaüm qui se trouve à coté de la mer de Galilée dans les territoires de Zabulon et Nephthali. ¹⁴ Ceci arriva afin que s'accomplisse ce que le prophète Esaïe avait dit: ¹⁵ « Les terres de Zabulon et de Nephtali, vers la mer, au-delà du Jourdain, Galilée des nations païennes! ¹⁶ Le peuple qui s'assit dans les ténèbres a vu une grande lumière; et sur ceux qui s'assirent dans la région et dans l'ombre de la mort, une lumière s'est levée. » ¹⁷ A partir de ce moment là, Jésus commença à prêcher et il dit: « Repentez-vous; car le royaume des cieux est proche. » ¹⁸ Comme Il marchait le long de la mer de Galilée, il vit deux frères, Simon appelé Pierre et André son frère. Ils jetaient un filet dans la mer; car ils étaient pêcheurs. ¹⁹ Jésus leur dit: « Venez, suivez- moi et je ferai de vous des pêcheurs d'hommes. » ²⁰ Immédiatement, ils laissèrent leurs filets et le suivirent. ²¹ Pendant que Jésus poursuivait son chemin, il vit deux autres frères, Jacques, le fils de Zébédée, et Jean son frère. Ils étaient dans la barque avec Zébédée leur père; raccommodant leurs filets. Il les appela ²² et aussitôt, ils quittèrent la barque et leur père et le suivirent. ²³ Jésus parcourut toute la Galilée, enseignant dans leurs synagogues, proclamant l'évangile du royaume et guérissant toutes sortes de maladies et infirmités parmi le peuple. ²⁴ Sa renommée se répandit dans toute la Syrie et les gens lui amenèrent tous ceux qui étaient malades, ceux qui étaient affligés de diverses maladies et de divers tourments, ceux qui étaient possédés par des démons, les épileptiques et des paralysés; et Jésus les guérit. ²⁵ De grandes foules le suivirent de la Galilée, de la Décapole, de Jérusalem, de la Judée et d'au-delà du Jourdain.

Chapter 5

¹ |strong="G1161" Voyant|strong="G1492" x-morph="strongMorph: TG5631" la foule|strong="G3793" Jésus monta|strong="G305" x-morph="strongMorph: TG5627" sur|strong="G1519" la montagne|strong="G3735" et|strong="G2532" après qu'il se fut assis|strong="G2523" x-morph="strongMorph: TG5660" ses|strong="G846" disciples|strong="G3101" s'approchèrent|strong="G4334" x-morph="strongMorph: TG5656" de lui|strong="G846" ² Puis|strong="G2532" ayant ouvert|strong="G455" x-morph="strongMorph: TG5660" la|strong="G846" bouche|strong="G4750" il les|strong="G846" enseigna|strong="G1321" x-morph="strongMorph: TG5707" et dit|strong="G3004" x-morph="strongMorph: TG5723" ³ Heureux|strong="G3107" les pauvres|strong="G4434" en esprit|strong="G4151" car|strong="G3754" le royaume|strong="G932" des cieux|strong="G3772" est|strong="G2076" x-morph="strongMorph: TG5748" à eux|strong="G846" ⁴ Heureux|strong="G3107" les affligés|strong="G3996" x-morph="strongMorph: TG5723" car|strong="G3754" ils|strong="G846" seront consolés|strong="G3870" x-morph="strongMorph: TG5701" ⁵ Heureux|strong="G3107" les débonnaires|strong="G4239" car|strong="G3754" ils|strong="G846" hériteront|strong="G2816" x-morph="strongMorph: TG5692" la terre|strong="G1093" ⁶ Heureux|strong="G3107" ceux qui|strong="G3588" ont faim|strong="G3983" x-morph="strongMorph: TG5723" et|strong="G2532" soif|strong="G1372" x-morph="strongMorph: TG5723" de la justice|strong="G1343" car|strong="G3754" ils|strong="G846" seront rassasiés|strong="G5526" x-morph="strongMorph: TG5701" ⁷ Heureux|strong="G3107" les miséricordieux|strong="G1655" car|strong="G3754" ils|strong="G846" obtiendront miséricorde|strong="G1653" x-morph="strongMorph: TG5701" ⁸ Heureux|strong="G3107" ceux qui ont le coeur|strong="G2588" pur|strong="G2513" car|strong="G3754" ils|strong="G846" verront|strong="G3700" x-morph="strongMorph: TG5695" Dieu|strong="G2316" ⁹ Heureux|strong="G3107" ceux qui procurent la paix|strong="G1518" car|strong="G3754" ils|strong="G846" seront appelés|strong="G2564" x-morph="strongMorph: TG5701" fils|strong="G5207" de Dieu|strong="G2316" ¹⁰ Heureux|strong="G3107" ceux qui sont persécutés|strong="G1377" x-morph="strongMorph: TG5772" pour|strong="G1752" la justice|strong="G1343" car|strong="G3754" le royaume|strong="G932" des cieux|strong="G3772" est|strong="G2076" x-morph="strongMorph: TG5748" à eux|strong="G846" ¹¹ Heureux|strong="G3107" serez- vous|strong="G2075" x-morph="strongMorph: TG5748" lorsqu|strong="G3752" vous|strong="G5209" outragera|strong="G3679" x-morph="strongMorph: TG5661" |strong="G2532" qu'on vous persécutera|strong="G1377" x-morph="strongMorph: TG5661" et|strong="G2532" qu'on dira|strong="G2036" x-morph="strongMorph: TG5632" faussement|strong="G5574" x-morph="strongMorph: TG5730" de|strong="G2596" vous|strong="G5216" toute sorte|strong="G3956" de mal|strong="G4190" |strong="G4487" à cause de|strong="G1752" moi|strong="G1700" ¹² Réjouissez- vous|strong="G5463" x-morph="strongMorph: TG5720" et|strong="G2532" soyez dans l' allégresse|strong="G21" x-morph="strongMorph: TG5737" parce que|strong="G3754" votre|strong="G5216" récompense|strong="G3408" sera grande|strong="G4183" dans|strong="G1722" les cieux|strong="G3772" car|strong="G1063" c'est ainsi|strong="G3779" qu'on a persécuté|strong="G1377" x-morph="strongMorph: TG5656" les prophètes|strong="G4396" qui|strong="G3588" ont été avant|strong="G4253" vous|strong="G5216" ¹³ Vous|strong="G5210" êtes|strong="G2075" x-morph="strongMorph: TG5748" le sel|strong="G217" de la terre|strong="G1093" Mais|strong="G1161" si|strong="G1437" le sel|strong="G217" perd sa saveur|strong="G3471" x-morph="strongMorph: TG5686" avec|strong="G1722" quoi|strong="G5101" la lui rendra-t- on|strong="G233" x-morph="strongMorph: TG5701" Il ne sert plus|strong="G2089" |strong="G2480" x-morph="strongMorph: TG5719" |strong="G1519" |strong="G3762" |strong="G1508" qu'à être jeté|strong="G906" x-morph="strongMorph: TG5683" dehors|strong="G1854" et|strong="G2532" foulé aux pieds|strong="G2662" x-morph="strongMorph: TG5745" par|strong="G5259" les hommes|strong="G444" ¹⁴ Vous|strong="G5210" êtes|strong="G2075" x-morph="strongMorph: TG5748" la lumière|strong="G5457" du monde|strong="G2889" Une ville|strong="G4172" située|strong="G2749" x-morph="strongMorph: TG5740" sur|strong="G1883" une montagne|strong="G3735" ne peut être|strong="G3756" |strong="G1410" x-morph="strongMorph: TG5736" cachée|strong="G2928" x-morph="strongMorph: TG5650" ¹⁵ et on n' allume|strong="G2545" x-morph="strongMorph: TG5719" pas|strong="G3761" une lampe|strong="G3088" |strong="G2532" pour la|strong="G846" mettre|strong="G5087" x-morph="strongMorph: TG5719" sous|strong="G5259" le boisseau|strong="G3426" mais|strong="G235" on la met sur|strong="G1909" le chandelier|strong="G3087" et|strong="G2532" elle éclaire|strong="G2989" x-morph="strongMorph: TG5719" tous|strong="G3956" ceux qui sont dans|strong="G1722" la maison|strong="G3614" ¹⁶ Que votre|strong="G5216" lumière|strong="G5457" luise|strong="G2989" x-morph="strongMorph: TG5657" ainsi|strong="G3779" devant|strong="G1715" les hommes|strong="G444" afin qu|strong="G3704" voient|strong="G1492" x-morph="strongMorph: TG5632" vos|strong="G5216" bonnes|strong="G2570" oeuvres|strong="G2041" et|

strong="G2532" qu'ils glorifient|strong="G1392" x-morph="strongMorph: TG5661" votre|strong="G5216" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" ¹⁷ Ne croyez|strong="G3543" x-morph="strongMorph: TG5661" pas|strong="G3361" que|strong="G3754" je sois venu|strong="G2064" x-morph="strongMorph: TG5627" pour abolir|strong="G2647" x-morph="strongMorph: TG5658" la loi|strong="G3551" ou|strong="G2228" les prophètes|strong="G4396" je suis venu|strong="G2064" x-morph="strongMorph: TG5627" non|strong="G3756" pour abolir|strong="G2647" x-morph="strongMorph: TG5658" mais|strong="G235" pour accomplir|strong="G4137" x-morph="strongMorph: TG5658" ¹⁸ Car|strong="G1063" je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph: TG5719" en vérité|strong="G281" tant|strong="G2193" |strong="G302" que le ciel|strong="G3772" et|strong="G2532" la terre|strong="G1093" ne passeront|strong="G3928" x-morph="strongMorph: TG5632" point, il ne disparaîtra|strong="G3928" x-morph="strongMorph: TG5632" pas|strong="G3364" de|strong="G575" la loi|strong="G3551" un|strong="G1520" seul iota|strong="G2503" ou|strong="G2228" un seul|strong="G3391" trait de lettre|strong="G2762" jusqu'à ce que|strong="G2193" |strong="G302" tout|strong="G3956" soit arrivé|strong="G1096" x-morph="strongMorph: TG5638" ¹⁹ Celui|strong="G3739" |strong="G1437" donc|strong="G3767" qui supprimera|strong="G3089" x-morph="strongMorph: TG5661" l' |strong="G3391" de ces|strong="G5130" plus petits|strong="G1646" commandements|strong="G1785" et|strong="G2532" qui enseignera|strong="G1321" x-morph="strongMorph: TG5661" aux hommes|strong="G444" à faire de même|strong="G3779" sera appelé|strong="G2564" x-morph="strongMorph: TG5701" le plus petit|strong="G1646" dans|strong="G1722" le royaume|strong="G932" des cieux|strong="G3772" mais|strong="G1161" celui|strong="G3739" |strong="G302" qui les observera|strong="G4160" x-morph="strongMorph: TG5661" et|strong="G2532" qui enseignera|strong="G1321" x-morph="strongMorph: TG5661" à les observer, celui- là|strong="G3778" sera appelé|strong="G2564" x-morph="strongMorph: TG5701" grand|strong="G3173" dans|strong="G1722" le royaume|strong="G932" des cieux|strong="G3772" ²⁰ Car|strong="G1063" je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph: TG5719" |strong="G3754" si|strong="G3362" votre|strong="G5216" justice|strong="G1343" ne surpasse|strong="G4052" x-morph="strongMorph: TG5661" celle des scribes|strong="G1122" |strong="G4119" et|strong="G2532" des pharisiens|strong="G5330" vous n' entrez|strong="G1525" x-morph="strongMorph: TG5632" point|strong="G3364" dans|strong="G1519" le royaume|strong="G932" des cieux|strong="G3772" ²¹ Vous avez entendu|strong="G191" x-morph="strongMorph: TG5656" qu|strong="G3754" a été dit|strong="G4483" x-morph="strongMorph: TG5681" aux anciens|strong="G744" Tu ne tueras|strong="G5407" x-morph="strongMorph: TG5692" point|strong="G3756" |strong="G1161" celui|strong="G3739" |strong="G302" qui tuera|strong="G5407" x-morph="strongMorph: TG5661" mérite|strong="G2071" x-morph="strongMorph: TG5704" |strong="G1777" d'être puni par les juges|strong="G2920" ²² Mais|strong="G1161" moi|strong="G1473" je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph: TG5719" que|strong="G3754" quiconque|strong="G3956" se met en colère|strong="G3710" x-morph="strongMorph: TG5746" contre son|strong="G846" frère|strong="G80" mérite|strong="G2071" x-morph="strongMorph: TG5704" |strong="G1777" d'être puni par les juges|strong="G2920" |strong="G1161" que celui|strong="G3739" |strong="G302" qui dira|strong="G2036" x-morph="strongMorph: TG5632" à son|strong="G846" frère|strong="G80" Raca|strong="G4469" mérite|strong="G2071" x-morph="strongMorph: TG5704" |strong="G1777" d'être puni par le sanhédrin|strong="G4892" et|strong="G1161" que celui|strong="G3739" |strong="G302" qui lui dira|strong="G2036" x-morph="strongMorph: TG5632" Insensé|strong="G3474" mérite|strong="G2071" x-morph="strongMorph: TG5704" |strong="G1777" |strong="G1519" d'être puni par le feu|strong="G4442" de la géhenne|strong="G1067" ²³ Si|strong="G1437" donc|strong="G3767" tu présentes|strong="G4374" x-morph="strongMorph: TG5725" ton|strong="G4675" offrande|strong="G1435" à|strong="G1909" l' autel|strong="G2379" et que là|strong="G2546" tu te souviennes|strong="G3415" x-morph="strongMorph: TG5686" que|strong="G3754" ton|strong="G4675" frère|strong="G80" a|strong="G2192" x-morph="strongMorph: TG5719" quelque chose|strong="G5100" contre|strong="G2596" toi|strong="G4675" ²⁴ laisse|strong="G863" x-morph="strongMorph: TG5628" là|strong="G1563" ton|strong="G4675" offrande|strong="G1435" devant|strong="G1715" l' autel|strong="G2379" et|strong="G2532" va|strong="G5217" x-morph="strongMorph: TG5720" d' abord|strong="G4412" te réconcilier|strong="G1259" x-morph="strongMorph: TG5649" avec ton|strong="G4675" frère|strong="G80" |strong="G2532" puis|strong="G5119" viens|strong="G2064" x-morph="strongMorph: TG5631" présenter|strong="G4374" x-morph="strongMorph: TG5720" ton|strong="G4675" offrande|strong="G1435" ²⁵ Accorde- toi|strong="G2468" x-morph="strongMorph: TG5749" |strong="G2132" x-morph="strongMorph: TG5723" promptement|strong="G5035" avec ton|strong="G4675" adversaire|strong="G476" pendant que|strong="G2193" tu|strong="G3755" es|strong="G1488" x-morph="strongMorph: TG5748" en|strong="G1722" chemin|strong="G3598" avec|strong="G3326" lui|strong="G846" de peur|strong="G3379" qu' il|strong="G476" ne te|strong="G4571" livre|strong="G3860" x-morph="strongMorph: TG5632" au juge|strong="G2923" |strong="G2532" que le juge|strong="G2923" ne te|strong="G4571" livre|strong="G3860" x-

morph="strongMorph: TG5632" à l' officier|strong="G5257" de justice, et|strong="G2532" que tu ne sois
 mis|strong="G906" x-morph="strongMorph: TG5701" en|strong="G1519" prison|strong="G5438" ²⁶ Je te
 strong="G4671" le dis|strong="G3004" x-morph="strongMorph: TG5719" en vérité|strong="G281" tu ne
 sortiras|strong="G1831" x-morph="strongMorph: TG5632" pas|strong="G3364" de là|strong="G1564"
 que|strong="G2193" |strong="G302" tu n'aies payé|strong="G591" x-morph="strongMorph: TG5632" le
 dernier|strong="G2078" quadrant|strong="G2835" ²⁷ Vous avez appris|strong="G191" x-
 morph="strongMorph: TG5656" qu|strong="G3754" a été dit|strong="G4483" x-
 morph="strongMorph: TG5681" Tu ne commettras|strong="G3431" |strong="G0" point|strong="G3756"
 d' adultère|strong="G3431" x-morph="strongMorph: TG5692" ²⁸ Mais|strong="G1161" moi|
 strong="G1473" je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph: TG5719" que|
 strong="G3754" quiconque|strong="G846" |strong="G3956" regarde|strong="G991" x-
 morph="strongMorph: TG5723" une femme|strong="G1135" pour|strong="G4314" la convoiter|
 strong="G1937" x-morph="strongMorph: TG5658" a déjà|strong="G2235" commis un adultère|
 strong="G3431" x-morph="strongMorph: TG5656" avec elle|strong="G846" dans|strong="G1722" son|
 strong="G846" coeur|strong="G2588" ²⁹ |strong="G1161" Si|strong="G1487" ton|strong="G4675" oeil|
 strong="G3788" droit|strong="G1188" est pour toi|strong="G4571" une occasion de chute|
 strong="G4624" x-morph="strongMorph: TG5719" arrache|strong="G1807" x-
 morph="strongMorph: TG5628" le|strong="G846" et|strong="G2532" jette|strong="G906" x-
 morph="strongMorph: TG5628" loin de|strong="G575" toi|strong="G4675" car|strong="G1063" il est
 avantageux|strong="G4851" x-morph="strongMorph: TG5719" pour toi|strong="G4671" qu|
 strong="G2443" seul|strong="G1520" de tes|strong="G4675" membres|strong="G3196" péricule|
 strong="G622" x-morph="strongMorph: TG5643" et|strong="G2532" que ton|strong="G4675" corps|
 strong="G4983" entier|strong="G3650" ne soit pas|strong="G3361" jeté|strong="G906" x-
 morph="strongMorph: TG5686" dans|strong="G1519" la géhenne|strong="G1067" ³⁰ Et|strong="G2532"
 si|strong="G1487" ta|strong="G4675" main|strong="G5495" droite|strong="G1188" est pour toi|
 strong="G4571" une occasion de chute|strong="G4624" x-morph="strongMorph: TG5719" coupe|
 strong="G1581" x-morph="strongMorph: TG5657" la|strong="G846" et|strong="G2532" jette|
 strong="G906" x-morph="strongMorph: TG5628" loin de|strong="G575" toi|strong="G4675" car|
 strong="G1063" il est avantageux|strong="G4851" x-morph="strongMorph: TG5719" pour toi|
 strong="G4671" qu|strong="G2443" seul|strong="G1520" de tes|strong="G4675" membres|
 strong="G3196" péricule|strong="G622" x-morph="strongMorph: TG5643" et|strong="G2532" que ton|
 strong="G4675" corps|strong="G4983" entier|strong="G3650" n' aille|strong="G906" x-
 morph="strongMorph: TG5686" pas|strong="G3361" dans|strong="G1519" la géhenne|strong="G1067"
³¹ Il|strong="G1161" a été dit|strong="G4483" x-morph="strongMorph: TG5681" |strong="G3754" Que
 celui qui|strong="G3739" |strong="G302" répudie|strong="G630" x-morph="strongMorph: TG5661" sa|
 strong="G846" femme|strong="G1135" lui|strong="G846" donne|strong="G1325" x-
 morph="strongMorph: TG5628" une lettre de divorce|strong="G647" ³² Mais|strong="G1161" moi|
 strong="G1473" je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph: TG5719" que|
 strong="G3754" celui|strong="G302" qui répudie|strong="G630" x-morph="strongMorph: TG5661" sa|
 strong="G846" femme|strong="G1135" sauf|strong="G3924" pour cause|strong="G3056" d' infidélité|
 strong="G4202" l|strong="G846" expose|strong="G4160" x-morph="strongMorph: TG5719" à devenir
 adultère|strong="G3429" x-morph="strongMorph: TG5738" et|strong="G2532" que celui|strong="G3739"
 |strong="G1437" qui épouse|strong="G1060" x-morph="strongMorph: TG5661" une femme répudiée|
 strong="G630" x-morph="strongMorph: TG5772" commet un adultère|strong="G3429" x-
 morph="strongMorph: TG5736" ³³ Vous avez encore|strong="G3825" appris|strong="G191" x-
 morph="strongMorph: TG5656" qu|strong="G3754" a été dit|strong="G4483" x-
 morph="strongMorph: TG5681" aux anciens|strong="G744" Tu ne te parjureras|strong="G1964" x-
 morph="strongMorph: TG5692" point|strong="G3756" mais|strong="G1161" tu t' acquitteras|
 strong="G591" x-morph="strongMorph: TG5692" envers le Seigneur|strong="G2962" de ce que tu|
 strong="G4675" as déclaré par serment|strong="G3727" ³⁴ Mais|strong="G1161" moi|strong="G1473"
 je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph: TG5719" de ne jurer|
 strong="G3660" x-morph="strongMorph: TG5658" aucunement|strong="G3361" |strong="G3654" ni|
 strong="G3383" par|strong="G1722" le ciel|strong="G3772" parce que|strong="G3754" c' est|
 strong="G2076" x-morph="strongMorph: TG5748" le trône|strong="G2362" de Dieu|strong="G2316" ³⁵
 ni|strong="G3383" par|strong="G1722" la terre|strong="G1093" parce que|strong="G3754" c' est|
 strong="G2076" x-morph="strongMorph: TG5748" son|strong="G846" marchepied|strong="G4228" |
 strong="G5286" ni|strong="G3383" par|strong="G1519" Jérusalem|strong="G2414" parce que|
 strong="G3754" c' est|strong="G2076" x-morph="strongMorph: TG5748" la ville|strong="G4172" du
 grand|strong="G3173" roi|strong="G935" ³⁶ Ne jure|strong="G3660" x-morph="strongMorph: TG5661"
 pas non plus|strong="G3383" par|strong="G1722" ta|strong="G4675" tête|strong="G2776" car|
 strong="G3754" tu ne peux|strong="G1410" x-morph="strongMorph: TG5736" |strong="G3756" rendre|
 strong="G4160" x-morph="strongMorph: TG5658" blanc|strong="G3022" ou|strong="G2228" noir|

strong="G3189" un seul|strong="G3391" cheveu|strong="G2359" ³⁷ Que|strong="G1161" votre|
 strong="G5216" parole|strong="G3056" soit|strong="G2077" x-morph="strongMorph:TG5749" oui|
 strong="G3483" oui|strong="G3483" non|strong="G3756" non|strong="G3756" |strong="G1161" ce
 qu'on y ajoute|strong="G4053" |strong="G5130" vient|strong="G2076" x-morph="strongMorph:TG5748"
 du|strong="G1537" malin|strong="G4190" ³⁸ Vous avez appris|strong="G191" x-
 morph="strongMorph:TG5656" qu|strong="G3754" a été dit|strong="G4483" x-
 morph="strongMorph:TG5681" oeil|strong="G3788" pour|strong="G473" oeil|strong="G3788" et|
 strong="G2532" dent|strong="G3599" pour|strong="G473" dent|strong="G3599" ³⁹ Mais|
 strong="G1161" moi|strong="G1473" je vous|strong="G5213" dis|strong="G3004" x-
 morph="strongMorph:TG5719" de ne pas|strong="G3361" résister|strong="G436" x-
 morph="strongMorph:TG5629" au méchant|strong="G4190" Si|strong="G235" quelqu' un|
 strong="G3748" te|strong="G4571" frappe|strong="G4474" x-morph="strongMorph:TG5692" sur|
 strong="G1909" la|strong="G4675" joue|strong="G4600" droite|strong="G1188" présente|
 strong="G4762" x-morph="strongMorph:TG5657" lui|strong="G846" aussi|strong="G2532" l' autre|
 strong="G243" ⁴⁰ Si|strong="G2532" quelqu'un veut|strong="G2309" x-morph="strongMorph:TG5723"
 plaider|strong="G2919" x-morph="strongMorph:TG5683" contre toi|strong="G4671" et|strong="G2532"
 prendre|strong="G2983" x-morph="strongMorph:TG5629" ta|strong="G4675" tunique|strong="G5509"
 laisse|strong="G863" x-morph="strongMorph:TG5628" lui|strong="G846" encore|strong="G2532" ton
 manteau|strong="G2440" ⁴¹ Si|strong="G2532" quelqu' un|strong="G3748" te|strong="G4571" force à
 faire|strong="G29" x-morph="strongMorph:TG5692" un|strong="G1520" mille|strong="G3400" fais|
 strong="G5217" x-morph="strongMorph:TG5720" deux|strong="G1417" avec|strong="G3326" lui|
 strong="G846" ⁴² Donne|strong="G1325" x-morph="strongMorph:TG5720" à celui qui te|
 strong="G4571" demande|strong="G154" x-morph="strongMorph:TG5723" et|strong="G2532" ne te
 détourne|strong="G654" x-morph="strongMorph:TG5652" pas|strong="G3361" de celui qui veut|
 strong="G2309" x-morph="strongMorph:TG5723" emprunter|strong="G1155" x-
 morph="strongMorph:TG5670" de|strong="G575" toi|strong="G4675" ⁴³ Vous avez appris|
 strong="G191" x-morph="strongMorph:TG5656" qu|strong="G3754" a été dit|strong="G4483" x-
 morph="strongMorph:TG5681" Tu aimeras|strong="G25" x-morph="strongMorph:TG5692" ton|
 strong="G4675" prochain|strong="G4139" et|strong="G2532" tu haïras|strong="G3404" x-
 morph="strongMorph:TG5692" ton|strong="G4675" ennemi|strong="G2190" ⁴⁴ Mais|strong="G1161"
 moi|strong="G1473" je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719"
 Aimez|strong="G25" x-morph="strongMorph:TG5720" vos|strong="G5216" ennemis|strong="G2190"
 bénissez|strong="G2127" x-morph="strongMorph:TG5720" ceux qui vous|strong="G5209" maudissent|
 strong="G2672" x-morph="strongMorph:TG5740" faites|strong="G4160" x-
 morph="strongMorph:TG5720" du bien|strong="G2573" à ceux qui vous|strong="G5209" haïssent|
 strong="G3404" x-morph="strongMorph:TG5723" et|strong="G2532" priez|strong="G4336" x-
 morph="strongMorph:TG5737" pour|strong="G5228" ceux qui|strong="G3588" vous|strong="G5209"
 maltraitent|strong="G1908" x-morph="strongMorph:TG5723" et|strong="G2532" qui vous|
 strong="G5209" persécutent|strong="G1377" x-morph="strongMorph:TG5723" ⁴⁵ afin que|
 strong="G3704" vous soyez|strong="G1096" x-morph="strongMorph:TG5638" fils|strong="G5207" de
 votre|strong="G5216" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|
 strong="G3772" car|strong="G3754" il fait lever|strong="G393" x-morph="strongMorph:TG5719" son|
 strong="G846" soleil|strong="G2246" sur|strong="G1909" les méchants|strong="G4190" et|
 strong="G2532" sur les bons|strong="G18" et|strong="G2532" il fait pleuvoir|strong="G1026" x-
 morph="strongMorph:TG5719" sur|strong="G1909" les justes|strong="G1342" et|strong="G2532" sur
 les injustes|strong="G94" ⁴⁶ |strong="G1063" Si|strong="G1437" vous aimez|strong="G25" x-
 morph="strongMorph:TG5661" ceux qui|strong="G3588" vous|strong="G5209" aiment|strong="G25" x-
 morph="strongMorph:TG5723" quelle|strong="G5101" récompense|strong="G3408" méritez- vous|
 strong="G2192" x-morph="strongMorph:TG5719" Les publicains|strong="G5057" aussi|strong="G2532"
 n'agissent- ils|strong="G4160" x-morph="strongMorph:TG5719" pas|strong="G3780" de même|
 strong="G846" ⁴⁷ Et|strong="G2532" si|strong="G1437" vous saluez|strong="G782" x-
 morph="strongMorph:TG5667" seulement|strong="G3440" vos|strong="G5216" frères|strong="G80"
 que|strong="G5101" faites|strong="G4160" x-morph="strongMorph:TG5719" d' extraordinaire|
 strong="G4053" Les païens|strong="G1482" aussi|strong="G2532" n'agissent- ils|strong="G4160" x-
 morph="strongMorph:TG5719" pas|strong="G3780" de même|strong="G3779" ⁴⁸ Soyez|strong="G2071"
 x-morph="strongMorph:TG5704" |strong="G5210" donc|strong="G3767" parfaits|strong="G5046"
 comme|strong="G5618" votre|strong="G5216" Père|strong="G3962" céleste|strong="G3588" |
 strong="G1722" |strong="G3772" est|strong="G2076" x-morph="strongMorph:TG5748" parfait|
 strong="G5046"

Matthew 5:1**Déclaration de connexion:**

C'est le début d'une nouvelle partie de l'histoire dans laquelle Jésus commence à enseigner à ses disciples. Ce la partie continue jusqu'à la fin du chapitre 7 et est souvent appelée le sermon sur la montagne.

Informations générales:

Au verset 3, Jésus commence à décrire les caractéristiques des personnes bénies.

Il a ouvert la bouche

Ceci est un idiome. AT: "Jésus a commencé à parler" (voir: idiome)

leur a enseigné

Le mot «eux» fait référence à ses disciples. 107 Matthieu 5: 1-4 traductionNotes

le pauvre en esprit

Cela signifie quelqu'un qui est humble. AT: "ceux qui savent qu'ils ont besoin de Dieu" (voir: idiome)

car le royaume des cieux est à eux

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase est seulement dans le livre de Matthieu. Si possible, gardez «paradis» dans votre traduction. AT: "car Dieu au ciel sera leur roi" (voir: métonymie)

ceux qui pleurent

Les raisons possibles pour lesquelles ils sont tristes sont 1) le péché du monde ou 2) leurs propres péchés ou 3) la mort de quelqu'un. Ne spécifiez pas le motif du deuil sauf si votre langue le requiert.

ils seront réconfortés

Cela peut être indiqué sous forme active. AT: "Dieu les consolera" (Voir: Actif ou Passif)

Matthew 5:5**le doux**

"Le doux" ou "ceux qui ne comptent pas sur leur propre pouvoir"

ils hériteront de la terre

"Dieu leur donnera la terre entière" 109 Matthieu 5: 5-8 traductionNotes

ceux qui ont faim et soif de justice

Cette métaphore décrit des personnes qui désirent ardemment faire ce qui est juste. AT: «ceux qui désirent vivre correctement autant qu'ils désirent manger et boire» (Voir: Métaphore)

ils seront remplis

Cela peut être indiqué sous forme active. AT: "Dieu les remplira" ou "Dieu les satisfera" (Voir: Actif ou Passif)

le coeur pur

«Personnes dont le cœur est pur». Ici, «cœur» est un métonyme de l'être ou des intentions d'une personne. AT: «ceux qui veulent seulement servir Dieu» (Voir: Metonymy)

ils verront Dieu

Ici, «voir» signifie qu'ils pourront vivre en présence de Dieu. AT: "Dieu leur permettra de vivre avec lui"

Matthew 5:9**les artisans de la paix**

Ce sont les personnes qui aident les autres à avoir la paix les uns avec les autres.

car ils seront appelés fils de Dieu

Cela peut être indiqué sous forme active. AT: "car Dieu les appellera ses enfants" ou "ils seront enfants de Dieu" (Voir: Actif ou Passif)

fils de Dieu

Il est préférable de traduire «fils» par le même mot que votre langue utiliserait normalement pour désigner un fils ou un enfant humain.

ceux qui ont été persécutés

Cela peut être indiqué sous forme active. AT: "les personnes que les autres traitent injustement" (voir: actif ou passif)

pour l'amour de la justice

"Parce qu'ils font ce que Dieu veut qu'ils fassent" 111 Matthieu 5: 9-10 traductionNotes

le leur est le royaume des cieux

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase est seulement dans le livre de Matthieu. Si possible, gardez «paradis» dans votre traduction. Voyez comment vous avez traduit ceci dans Matthieu 5: 3 . AT: "car Dieu au ciel sera leur roi" (voir: métonymie)

Matthew 5:11**Déclaration de connexion:**

Jésus termine en décrivant les caractéristiques des personnes bénies.

Vous êtes béni

Le mot «vous» est pluriel. (Voir: formes de vous)

dis faussement toutes sortes de mauvaises choses contre toi

"Dis toutes sortes de mensonges sur toi" ou "dis des choses mauvaises sur toi qui ne sont pas vraies"

pour mon profit, BENEFICE

"Parce que tu me suis" ou parce que tu crois en moi "

Réjouis-toi et sois très heureux

«Réjouissez-vous» et «soyez très heureux» signifie presque la même chose. Jésus voulait que ses auditeurs non seulement se réjouissent, mais fassent encore plus que se réjouir si possible. (Voir: Doublet)

Matthew 5:13**Déclaration de connexion:**

Jésus commence à enseigner comment ses disciples sont comme le sel et la lumière.

Tu es le sel de la terre

Les significations possibles sont 1) tout comme le sel rend la nourriture bonne, les disciples de Jésus influencent les gens du monde pour qu'ils soient bons. AT: «Vous êtes comme le sel pour les gens du monde» ou 2) tout comme le sel préserve la nourriture, les disciples de Jésus empêchent les gens de devenir totalement corrompus. AT: "Comme le sel est pour la nourriture, vous êtes pour le monde" (Voir: Métaphore)

si le sel a perdu son goût

Les significations possibles sont 1) «si le sel a perdu son pouvoir de faire des choses que le sel fait» ou 2) «si le sel a perdu sa saveur» (voir: Métaphore).

comment peut-il être rendu salé à nouveau?

"Comment peut-il être rendu utile à nouveau?" Jésus utilise une question pour enseigner les disciples. AT: "il n'y a aucun moyen de redevenir utile." (Voir: Question et métaphore rhétoriques)

sauf pour être jeté et piétiné sous les pieds des gens

Cela peut être indiqué sous forme active. AT: "sauf que les gens le jettent dans la rue et marchent dessus" (voir: actif ou passif) 115 Matthieu 5: 13-14 traductionNotes

Tu es la lumière du monde

Cela signifie que les disciples de Jésus apportent le message de la vérité de Dieu à toutes les personnes qui ne connaissent pas Dieu. AT: "Vous êtes comme une lumière pour les peuples du monde" (Voir: Métaphore)

Une ville située sur une colline ne peut être cachée

La nuit, quand il fait noir, les gens peuvent voir les lumières de la ville briller. Cela peut être indiqué sous forme active. AT: "Pendant la nuit, personne ne peut cacher les lumières qui brillent d'une ville sur une colline" ou "Tout le monde voit le lumières d'une ville sur une colline" (Voir: Connaissance supposée et information implicite et active ou passive)

Matthew 5:15**Les gens n'allument pas non plus une lampe**

"Les gens n'allument pas une lampe"

mettez-le sous un panier

"Placez la lampe sous un panier." Cela dit, il est stupide de créer de la lumière pour la cacher afin que les gens ne voient pas la lumière de la lampe.

Laissez votre lumière briller devant les gens

Cela signifie qu'un disciple de Jésus devrait vivre de telle manière que d'autres puissent apprendre la vérité de Dieu. AT: «Que votre vie soit comme une lumière qui brille devant les gens» (Voir: Métaphore)

ton père qui est au ciel

Il est préférable de traduire «Père» avec le même mot que votre langage utiliserait naturellement pour désigner un père humain.

Matthew 5:17**Déclaration de connexion:**

Jésus commence à enseigner comment il a accompli la loi de l'Ancien Testament.

les prophètes

Cela fait référence à ce que les prophètes ont écrit dans les Écritures. (Voir: métonymie)

vraiment je te dis

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

jusqu'à ce que le ciel et la terre disparaissent

Ici, «ciel» et «terre» se réfèrent à l'univers entier. AT: "tant que dure l'univers" (Voir: Merism)

pas un titre ou un titre

La lettre était la plus petite lettre hébraïque et le titre était une petite marque qui faisait la différence entre deux lettres hébraïques. AT: «même pas la plus petite lettre écrite ou la plus petite partie d'une lettre» (Voir: Connaissances supposées et informations implicites)

toutes les choses ont été accomplies

Cela peut être indiqué sous forme active. AT: «tout est arrivé» ou «Dieu fait tout arriver» (voir: actif ou passif) 119 Matthieu 5: 17-18 traductionNotes

toutes les choses

L'expression «toutes choses» fait référence à tout dans la loi. AT: «tout dans la loi» ou «tout ce qui est écrit dans la loi» (voir: Connaissance supposée et information implicite)

Matthew 5:19**celui qui casse**

«Quiconque désobéit» ou «quiconque ignore»

le moins d'un de ces commandements

"Aucun de ces commandements, même le moins important"

quiconque... apprend aux autres à le faire sera appelé
Cela peut être indiqué sous forme active. AT: "si quelqu'un... enseigne aux autres à le faire, Dieu appellera cette personne" (Voir: actif ou passif)

au moins dans le royaume des cieux

L'expression «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase se trouve uniquement dans Matthew. Si possible, utilisez "heaven" dans votre traduction. AT: «le moins important dans son royaume céleste» ou «le moins important sous le règne de notre Dieu au ciel» (voir: métonymie)

les garde et leur apprend

"Obéit à tous ces commandements et apprend aux autres à faire de même" 121 Matthieu 5: 19-20
TraductionNotes

génial

le plus important

Car je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

toi... tu... toi

Ce sont au pluriel. (Voir: formes de vous)

que si votre justice ne dépasse pas... les pharisiens, vous n'entrerez en aucune manière

Cela peut être énoncé sous une forme positive. AT: "que votre justice doit dépasser... les pharisiens pour entrer" (voir: doubles négatifs)

Matthew 5:21

Déclaration de connexion:

Jésus continue à enseigner comment il est parvenu à appliquer la loi de l'Ancien Testament . Ici, il commence à parler de meurtre et de colère.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. le «Vous» est pluriel dans «vous avez entendu» et «je vous le dis». Le «vous» compris est singulier dans «Ne pas tuer», mais dans certaines langues, il peut avoir besoin d'être pluriel. (Voir: formes de vous)

on leur a dit dans les temps anciens

Cela peut être exprimé avec un verbe actif. AT: "Dieu a dit à ceux qui vivaient il y a longtemps" ou "Moïse a dit à vos ancêtres il y a longtemps" (voir: actif ou passif)

Celui qui tue sera en danger du jugement

Ici, «le jugement» implique qu'un juge condamne la personne à mourir. AT: "Un juge condamnera toute personne qui tue une autre personne" (Voir: Connaissance supposée et information implicite)

tuer... tuer

Ce mot fait référence au meurtre, pas à toutes les formes de meurtre. 123 Matthieu 5: 21-22
TraductionNotes

Mais je dis

Jésus est d'accord avec Dieu et sa parole, mais il n'est pas d'accord avec la façon dont les chefs religieux ont appliqué la parole de Dieu. Le "je" est emphatique. Cela indique que ce que Jésus nous a dit est également important pour les commandes originelles de Dieu. Essayez de traduire cette phrase d'une manière qui montre cette emphase.

frère

Cela se réfère à un collègue croyant, pas à un frère littéral ou à un voisin.

sera en danger du jugement

Il semble ici que Jésus ne se réfère pas à un juge humain mais plutôt à Dieu condamnant la personne qui est en colère contre son frère. (Voir: Connaissance supposée et information implicite)

personne sans valeur... imbécile

Ce sont des insultes pour les personnes qui ne peuvent pas penser correctement. "Personne sans valeur" est proche de "sans cervelle", où "imbécile" ajoute l'idée de désobéissance à Dieu.

conseil

C'était probablement un conseil local, pas le principal sanhédrin de Jérusalem.

Matthew 5:23

toi

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. Tout les occurrences de «vous» et de «votre» sont singulières, mais dans certaines langues, elles peuvent devoir être plurielles. (Voir: formes de vous)

offrir votre cadeau

«Donner votre cadeau» ou «apporter votre cadeau»

à l'autel

Il est sous-entendu que ceci est l'autel de Dieu au temple de Jérusalem. AT: "à Dieu à l'autel dans le temple" (Voir: Connaissance supposée et information implicite)

il se souvient

«Pendant que tu te tiens à l'autel, tu te souviens»

ton frère a quelque chose contre toi

"Une autre personne est en colère contre vous à cause de quelque chose que vous avez fait"

D'abord se réconcilier avec ton frère

Cela peut être indiqué sous forme active. AT: "D'abord, faites la paix avec la personne" (Voir:

Actif ou Passif) 125 Matthieu 5: 23-24
traductionNotes

Matthew 5:25

D'accord avec votre

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. Tout les occurrences de «vous» et de «votre» sont singulières, mais dans certaines langues, elles peuvent devoir être plurielles. (Voir: formes de vous)

ton accusateur

C'est une personne qui reproche à quelqu'un de faire quelque chose de mal. Il prend le malfaiteur devant le tribunal pour l'accuser devant un juge.

peut vous remettre au juge

Ici, «à la main» signifie donner à quelqu'un le contrôle de quelqu'un d'autre. AT: "permettra au juge de traiter avec vous" (Voir: Idiom)

le juge peut vous remettre à l'officier

Ici, «à la main» signifie donner à quelqu'un le contrôle de quelqu'un d'autre. AT: "le juge vous remettra à l'officier" (voir: idiome)

officier

une personne habilitée à exécuter les décisions d'un juge 127 Matthieu 5: 25-26 TraductionNotes

vous pourriez être jeté en prison

Cela peut être indiqué sous forme active. AT: «l'officier peut vous mettre en prison» (voir: actif ou passif)

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

De là

"De prison"

Matthew 5:27

Déclaration de connexion:

Jésus continue à enseigner comment il est parvenu à appliquer la loi de l'Ancien Testament . Ici, il commence à parler d'adultère et de luxure.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. le « Vous » est au pluriel dans « vous avez entendu » et « je vous dis. » Le understo od « vous » est singulier dans « Ne pas commettre l'adultère, » mais dans certaines langues , il faudra peut - être être au pluriel. (Voir: formes de vous)

qu'il a été dit

Cela peut être indiqué sous forme active. AT: "que Dieu a dit" ou "que Moïse a dit" (voir: actif ou passif)

commettre

Ce mot signifie agir ou faire quelque chose.

Mais je dis

Jésus est d'accord avec Dieu et sa parole, mais il n'est pas d'accord avec la façon dont les chefs religieux ont appliqué la parole de Dieu. Le "je" est emphatique. Cela indique que ce que Jésus dit est également important pour les commandes originelles de Dieu. Essayez de traduire cette phrase d'une manière qui montre cette emphase. Voyez comment vous avez traduit cela dans Matthieu 5:22 . 129 Matthieu 5: 27-28 TraductionNotes

quiconque regarde une femme pour la convoiter a déjà commis un adultère avec elle dans son cœur

Cette métaphore indique qu'un homme qui convoite une femme est aussi coupable d'adultère qu'un homme qui commet réellement un acte d'adultère. (Voir: métaphore)

pour la convoiter

"Et convoite après elle" ou "et désire dormir avec elle"

dans son coeur

Ici, «cœur» est un métonyme pour les pensées d'une personne. AT: «dans sa tête» ou «dans ses pensées» (voir: métonymie)

Matthew 5:29

Si ton

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. Tout les instances de «vous» et «votre» sont singulières, mais dans certains langugaes, elles peuvent devoir être plurielles. (Voir: formes de vous)

Si ton oeil droit te fait trébucher

Ici, «œil» fait référence à ce que voit une personne. Et, « trébuche » est une métaphore pour AT « péché. »: « Si ce que vous voyez des causes que vous tomberez » ou « si vous voulez péché à cause de ce que vous voyez » (Voir: métonymie et Metaphor)

oeil droit... main droite

Cela signifie l'œil ou la main la plus importante, par opposition à l'œil gauche ou à la main. Vous devrez peut-être traduire «juste» par «mieux» ou «plus fort» (voir: idiome).

arrache-le... coupe-le

Ces commandes sont des exagérations pour une personne qui fait tout ce qu'il doit faire pour arrêter de pécher. (Voir: Hyperbole et Généralisation) 131 Matthieu 5: 29-30 traductionNotes

arrache-le

«L'enlever avec force» ou «le détruire». Si l'œil droit n'est pas spécifiquement mentionné, vous devrez peut-être traduire «détruire vos yeux». Si des yeux ont été mentionnés, vous devrez peut-être traduire «détruisez-les».

jetez-le loin de vous

"Se débarrasser de ça"

une de vos parties du corps devrait périr

"Vous devriez perdre une partie de votre corps"

que tout votre corps devrait être jeté en enfer

Cela peut être indiqué sous forme active. AT: "que Dieu jette tout votre corps en enfer" (Voir: Actif ou Passif)

Si votre main droite cause

Dans cette métonymie, la main représente les actions de la personne entière. (Voir: métonymie)

Matthew 5:31**Déclaration de connexion:**

Jésus continue à enseigner comment il est venu pour accomplir la loi de l'Ancien Testament. Ici, il commence à parler de divorce.

Il a également été dit

Cela peut être indiqué sous forme active. AT: "Dieu a aussi dit" ou "Moïse a aussi dit" (Voir: Actif ou Passif)

envoie sa femme

Ceci est un euphémisme pour le divorce. (Voir: Euphémisme)

laissez-le donner

"Il doit donner"

Mais je dis

Jésus est d'accord avec Dieu et sa parole, mais il n'est pas d'accord avec la façon dont les chefs religieux ont appliqué la parole de Dieu. Le "je" est emphatique. Cela indique que ce que Jésus nous a dit est également important pour les commandes originelles de Dieu. Essayez de traduire cette phrase d'une manière qui montre cette emphase. Voyez comment vous avez traduit cela dans Matthieu 5:22 . 133 Matthieu 5: 31-32 Traduction de notes

fait d'elle une adultère

C'est l'homme qui divorce de la femme de manière inappropriée et qui «la conduit à commettre l'adultère». Dans de nombreuses cultures, il serait normal qu'elle se remarie, mais si le divorce est inapproprié, un tel remariage est un adultère.

elle après qu'elle a divorcé

Cela peut être indiqué sous forme active. AT: «elle après que son mari a divorcé» ou «la femme divorcée » (voir: active ou passive)

Matthew 5:33**Déclaration de connexion:**

Jésus continue à enseigner comment il est venu pour accomplir la loi de l'Ancien Testament. Ici, il commence à parler de serments jurant.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. le «Vous» est pluriel dans «vous avez entendu» et «je vous le dis». Le «vous» et «votre» sont singuliers dans «Ne jurez pas » et «accomplissez vos serments», mais dans certaines langues, être pluriel. (Voir: formes de vous)

Encore toi

"Aussi, vous" ou "Voici un autre exemple. Toi"

il a été dit à ceux dans les temps anciens

Cela peut être exprimé avec un verbe actif. AT: "Dieu a dit à ceux qui vivaient il y a longtemps" ou "Moïse a dit à vos ancêtres il y a longtemps" (voir: actif ou passif) 135 Matthieu 5: 33-35 traduction

Ne jure pas un faux serment, mais fais tes serments au Seigneur.

«Ne jure pas que tu feras quelque chose et que tu ne le feras pas. Faites plutôt ce que vous avez juré au Seigneur de faire »

Mais je dis

Jésus est d'accord avec Dieu et sa parole, mais il n'est pas d'accord avec la façon dont les chefs religieux ont appliqué la parole de Dieu. Le "je" est emphatique. Cela indique que ce que Jésus dit est également important pour les commandes originelles de Dieu. Essayez de traduire cette phrase d'une manière qui montre cette emphase. Voyez comment vous avez traduit cela dans Matthieu 5:22 .

ne jure pas du tout... ville du grand roi

Ici, Jésus veut dire que quand les gens font une promesse ou quand ils disent que quelque chose est vrai, ils ne doivent rien jurer. Certaines personnes enseignaient que si une personne jure par Dieu de faire quelque chose, alors il doit le faire, mais s'il jure par quelque chose d'autre, par exemple par le ciel ou la terre, alors il est moins offensant s'il ne fait pas ce qu'il juré de faire. Jésus dit que jurer par le ciel ou la terre ou Jérusalem est aussi grave que de jurer par Dieu parce que toutes ces choses appartiennent à Dieu.

jure pas du tout

"Ne jure pas du tout" ou "Ne jure par rien"

c'est le trône de Dieu

Parce que Dieu règne du ciel, Jésus parle du ciel comme d'un trône. AT: "c'est d'ici que Dieu règne" (voir: Métaphore)

c'est le repose-pieds pour ses pieds

Cette métaphore signifie que la terre appartient également à Dieu. AT: "c'est comme un tabouret où un roi repose ses pieds" (Voir: Métaphore)

car c'est la ville du grand roi

"Car c'est la ville qui appartient à Dieu, le grand roi"

Matthew 5:36**Informations générales:**

Auparavant, Jésus a dit à ses auditeurs que le trône de Dieu, le tabouret et la maison terrestre ne sont pas à eux . Ici, il dit qu'ils peuvent ne pas jurer même par leurs propres têtes.

ton tu

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. Tout les occurrences de ces mots sont singulières, mais vous devrez peut-être les traduire au pluriel. (Voir: formes de vous)

jurer

Cela concerne la prestation de serment. Voyez comment vous avez traduit cela dans Matthieu 5:34 .

laissez votre discours être «oui, oui» ou «non, non».

«Si vous voulez dire oui, dites oui et si vous voulez dire non, dites non. »

Matthew 5:38**Déclaration de connexion:**

Jésus continue à enseigner comment il est parvenu à appliquer la loi de l'Ancien Testament . Ici, il commence à parler de représailles contre un ennemi.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. le «Vous» est pluriel dans «vous avez entendu» et «je vous le dis». Le «vous» dans «qui vous frappe» et le «vous» compris sont «singuliers», mais dans certaines langues ils peut avoir besoin d'être pluriel. (Voir: formes de vous)

qu'il a été dit

Cela peut être indiqué sous forme active. Voyez comment vous avez traduit cela dans Matthieu 5:27 . AT: "que Dieu a dit Dieu " ou "que Moïse a dit" (voir: actif ou passif)

œil pour œil et dent pour dent

La loi de Moïse permettait à une personne de faire du mal à une personne de la même manière qu'il lui avait fait du mal, mais il ne pouvait pas lui faire plus de mal. 140 traductionNotes Matthieu 5: 38-39

Mais je dis

Jésus est d'accord avec Dieu et sa parole, mais il n'est pas d'accord avec la façon dont les chefs religieux ont appliqué la parole de Dieu. Le "je" est emphatique. Cela indique que ce que Jes nous a dit est également important pour les commandes originelles de Dieu. Essayez de traduire cette phrase d'une manière qui montre cette emphase. Voyez comment vous avez traduit cela dans Matthieu 5:22 .

celui qui est mauvais

«Une personne maléfique» ou «quelqu'un qui vous nuit»

frappe... ta joue droite

Frapper le visage d'un homme était une insulte à la culture de Jésus. Comme pour l'œil et la main, la joue droite est la plus importante, et frapper cette joue était une terrible insulte.

grèves

frappe avec le dos d'une main ouverte

se tourner vers lui aussi

"Laisse-le frapper l'autre joue aussi"

Matthew 5:40**Informations générales:**

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. Tout les occurrences de «vous» et de «votre» sont singulières, y compris le «vous» dans les commandes «laissez», «allez», «donnez» et «ne vous détournes pas». pluriel. (Voir: Formes de vous)

manteau... manteau

Le «manteau» était porté près du corps, comme une chemise lourde ou un pull. La «cape», la plus précieuse des deux, était portée par-dessus le «manteau» pour la chaleur et servait également de couverture pour réchauffer la nuit.

laissez cette personne aussi

"Donner aussi à cette personne"

Quiconque

«Quelqu'un qui». Le contexte implique qu'il parle d'un soldat romain. (Voir: Connaissance supposée et information implicite)

un mile

Ceci est mille pas, ce qui est la distance qu'un soldat romain pourrait légalement forcer quelqu'un à porter quelque chose pour lui. Si «mile» est

déroutant, il peut être considéré comme «un kilomètre» ou «une distance». 142 traductionNotes Matthieu 5: 40-42

avec lui

Cela fait référence à celui qui vous oblige à partir.

aller avec lui deux

"Aller le mile qu'il vous oblige à aller, puis aller un autre mile." Si "mile" est déroutant, vous pouvez le traduire par "deux kilomètres" ou "deux fois plus loin."

ne vous détournez pas de

«Ne pas refuser de prêter». Cela peut être énoncé sous une forme positive. AT: "prêter à"

Matthew 5:43

Déclaration de connexion:

Jésus continue à enseigner comment il est parvenu à appliquer la loi de l'Ancien Testament . Ici, il commence à parler d'aimants ennemis.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. Le «Vous» est pluriel dans «vous avez entendu» et «je vous le dis». Le «vous» et «votre» sont singuliers dans «Vous devez aimer votre prochain et détester votre ennemi», mais dans certaines langues, être pluriel. Toutes les occurrences de «vous» et «votre» après sont au pluriel. (Voir: formes de vous)

qu'il a été dit

Cela peut être indiqué sous forme active. Voyez comment vous avez traduit cela dans Matthieu 5:27 . AT: "que Dieu a dit Dieu " ou "que Moïse a dit" (voir: actif ou passif) 144 traductionNotes Matthieu 5: 43-45

ton voisin

Ici, le mot «voisin» ne se réfère pas à un voisin spécifique, mais à tout membre de la communauté ou du groupe de personnes. Ce sont des gens que l'on désire généralement traiter avec bonté ou du moins croire qu'il devrait faire preuve de gentillesse. AT: «tes compatriotes» ou «ceux qui appartiennent à ton peuple groupe »(Voir: Phrases nominales génériques)

Mais je dis

Jésus est d'accord avec Dieu et sa parole, mais il n'est pas d'accord avec la façon dont les chefs religieux ont appliqué la parole de Dieu. Le "je" est emphatique. Cela indique que ce que Jésus dit est également important pour les commandes originelles de Dieu. Essayez de traduire cette phrase d'une manière qui montre cette emphase. Voyez comment vous avez traduit cela dans Matthieu 5:22 .

vous pouvez être fils de votre père

Il est préférable de traduire «fils» par le même mot que votre langue utiliserait naturellement pour désigner des fils ou des enfants humains.

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

Matthew 5:46

Déclaration de connexion:

Jésus a fini d'enseigner comment il a accompli la loi de l'Ancien Testament. Cette section a commencé dans Matthieu 5:17 .

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. Tout les instances de «vous» et «votre» sont au pluriel. (Voir: formes de vous)

Car si vous aimez ceux-là... quelle récompense recevez-vous?

Jésus utilise cette question pour enseigner aux gens qu'aimer ceux qui les aiment n'est pas quelque chose de spécial pour lequel Dieu les récompensera. AT: «Si vous n'aimez que ceux-là... vous n'obtiendrez aucune récompense.» (Voir: question rhétorique)

Les percepteurs ne font-ils pas la même chose?

Le peuple juif considérait que les collecteurs d'impôts étaient très coupables. Jésus utilise cette question pour leur rappeler que même les collecteurs d'impôt aiment ceux qui les aiment. (Voir: question rhétorique)

Si vous ne saluez que vos frères, que faites-vous plus que les autres?

Jésus utilise cette question pour enseigner aux gens que saluer leurs frères n'est pas quelque chose de spécial pour lequel Dieu les récompensera. AT: "Si vous ne saluez que vos frères, vous ne faites rien de plus que ce que font les autres." (Voir: Question rhétorique) 146 traductionNotes Matthieu 5: 46-48

saluer

Ceci est un terme général pour montrer un désir pour le bien-être de l'auditeur.

Les Gentils ne font-ils pas la même chose?

Le peuple juif considérait que les Gentils étaient très pécheurs. Jésus utilise cette question pour leur rappeler que même les Gentils accueillent leurs propres frères. AT: «Même les Gentils accueillent leur propre peuple.» (Voir: question rhétorique)

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

Translation Questions

Matthew 5:3

Pourquoi ceux qui sont pauvres en esprit sont-ils heureux? Pourquoi ceux qui pleurent sont-ils heureux?"
Les pauvres en esprit sont heureux car le royaume des cieux est à eux. Heureux ceux qui pleurent car ils recevront le réconfort.

Matthew 5:4

Pourquoi ceux qui sont pauvres en esprit sont-ils heureux? Pourquoi ceux qui pleurent sont-ils heureux?"
Les pauvres en esprit sont heureux car le royaume des cieux est à eux. Heureux ceux qui pleurent car ils recevront le réconfort.

Matthew 5:5

Pourquoi les humbles sont-ils heureux? Pourquoi ceux qui ont faim et soif de justice sont-ils heureux?
Heureux les humbles car ils hériteront la terre.
Heureux ceux qui ont faim et soif de justice car ils seront rassasiés.

Matthew 5:6

Pourquoi les humbles sont-ils heureux? Pourquoi ceux qui ont faim et soif de justice sont-ils heureux?
Heureux les humbles car ils hériteront la terre.
Heureux ceux qui ont faim et soif de justice car ils seront rassasiés.

Matthew 5:11

Pourquoi ceux que l'on insulte et persécute à cause de Jésus sont-ils heureux?
Ceux que les gens insultent et persécutent sont heureux car grande est leur récompense dans les cieux.

Matthew 5:12

Pourquoi ceux que l'on insulte et persécute à cause de Jésus sont-ils heureux?
Ceux que les gens insultent et persécutent sont heureux car grande est leur récompense dans les cieux.

Matthew 5:16

Comment les croyants font-ils briller leur lumière devant les hommes?
En faisant de bonnes oeuvres.

Matthew 5:17

Qu'a fait Jésus de la loi et des prophètes de l'Ancien testament?
Jésus est venu pour accomplir la loi et les prophètes de l'Ancien l'Ancien testament.

Matthew 5:19

Qui sera appelé grand dans le royaume des cieux?
Ceux qui gardent les commandements de Dieu et les enseignent aux autres seront appelés grands dans le royaume de Dieu.

Matthew 5:22

Mis à part ceux qui commettent un crime, qui sont ceux qui sont aussi passibles de jugement?
Ceux qui se mettent en colère contre leur frère sont passibles de jugement.

Matthew 5:23

Selon l'enseignement de Jésus, que devons-nous faire si notre frère a quelque chose contre nous?"
Jésus enseigna que nous devons aller nous réconcilier avec notre frère s'il a une raison de nous en vouloir.

Matthew 5:24

Selon l'enseignement de Jésus, que devons-nous faire si notre frère a quelque chose contre nous?"
Jésus enseigna que nous devons aller nous réconcilier avec notre frère s'il a une raison de nous en vouloir.

Matthew 5:25

Selon l'enseignement de Jésus, que devrions-nous faire avec notre accusateur, pendant que nous sommes en chemin vers le procès?
Jésus enseigna que nous devrions nous mettre d'accord avec notre accusateur, pendant que nous sommes en chemin vers le procès.

Matthew 5:27

Selon l'enseignement de Jésus, à part le fait de commettre l'adultère avec une femme, qu'est-ce qui est aussi mauvais?"
Jésus enseigna que non seulement commettre l'adultère avec une femme était mauvais, mais aussi de regarder une femme en la désirant.

Matthew 5:28

Selon l'enseignement de Jésus, à part le fait de commettre l'adultère avec une femme, qu'est-ce qui est aussi mauvais?"
Jésus enseigna que non seulement commettre l'adultère avec une femme était mauvais, mais aussi de regarder une femme en la désirant.

Matthew 5:29

Selon la parole de Jésus, que devons nous faire avec tout ce qui nous entraîne à pécher?

Jésus dit que nous devons nous débarrasser de tout ce qui nous entraîne à pécher.

Matthew 5:30

Selon la parole de Jésus, que devons nous faire avec tout ce qui nous entraîne à pécher?

Jésus dit que nous devons nous débarrasser de tout ce qui nous entraîne à pécher.

Matthew 5:32

En quel cas Jésus permet-il le divorce? Qu'est-ce qu'une femme devient si son mari la divorce à tort et qu'elle se remarie?

Qu'est-ce qu'une femme devient si son mari la divorce à tort et qu'elle se remarie? Un mari fait de sa femme une adultère s'il la divorce à tort et qu'elle se remarie.

Matthew 5:33

Selon la parole de Jésus, au lieu de jurer par toutes sortes de choses terrestres, quel devrait être notre parole?

Notre parole devrait être "oui, oui", ou "non, non."

Matthew 5:39

Selon l'enseignement de Jésus, que devrions-nous faire envers celui qui est méchant envers nous?

Jésus enseigna de ne pas résister à celui qui est méchant envers nous.

Matthew 5:44

Selon Jésus que devrions-nous avec nos ennemis et ceux qui nous persécutent?

Jésus enseigna que nous devrions aimer nos ennemis et prier pour ceux qui nous persécutent.

Matthew 5:46

Pourquoi Jésus dit-il que nous devons non pas seulement aimer ce qui nous aiment, mais aussi aimer nos ennemis?

Jésus dit que si nous aimons seulement ceux qui nous aiment, nous ne recevons pas une récompense car nous faisons autant que les païens.

Matthew 5:47

Pourquoi Jésus dit-il que nous devons non pas seulement aimer ce qui nous aiment, mais aussi aimer nos ennemis?

Jésus dit que si nous aimons seulement ceux qui nous aiment, nous ne recevons pas une récompense car nous faisons autant que les païens.

Chapter 5

¹ Quand Jésus vit ces foules, il monta sur la montagne. Lorsqu'il s'assit, ses disciples vinrent à lui. ² Il ouvrit sa bouche et les enseigna en disant: ³ « Heureux les pauvres en esprit car le royaume des cieux est à eux. ⁴ Heureux ceux qui pleurent, car ils recevront le reconfort. ⁵ Heureux les humbles, car ils hériteront la terre. ⁶ Heureux ceux qui ont faim et soif de justice, car ils seront rassasiés. ⁷ Heureux les miséricordieux, car ils recevront miséricorde; ⁸ Heureux ceux qui sont purs de coeur, car ils verront Dieu. ⁹ Heureux les artisans de la paix, car ils seront appelés les fils de Dieu. ¹⁰ Heureux ceux qui sont persécutés à cause de la justice, car le royaume des cieux est à eux. ¹¹ Heureux êtes-vous, si les gens vous insultent et vous persécutent, ou disent faussement toute sorte de mal contre vous à cause de moi. ¹² Réjouissez-vous et soyez très heureux, car votre récompense est grande dans les cieux. Car c'est ainsi que les hommes ont persécuté les prophètes qui ont vécu avant vous. ¹³ Vous êtes le sel de la terre; mais si le sel perd sa saveur, comment peut-il la retrouver? Il n'est plus bon à rien, seulement d'être jeté dehors pour être piétiné par les hommes. ¹⁴ Vous êtes la lumière du monde. Une ville construite sur une montagne ne peut être cachée. ¹⁵ De même, les gens allument-ils une lampe pour la mettre sous un panier? Au contraire, ils la mettent sur un support pour qu'elle éclaire tous ceux qui sont dans la maison. ¹⁶ Ainsi que votre lumière brille devant les hommes pour qu'ils voient vos bonnes oeuvres et louent votre père qui est dans les cieux. ¹⁷ Ne pensez pas que je suis venu supprimer la loi ou les prophètes; je ne suis pas venu pour les supprimer, mais pour les accomplir. ¹⁸ En vérité, Je vous le dis, aussi longtemps que le ciel et la terre dureront, pas un seul iota ni le plus petit détail ne sera supprimé de la loi, et cela jusqu'à l'accomplissement de toutes choses. ¹⁹ C'est pourquoi celui qui brise le plus petit des commandements et enseigne aux autres à faire de même, sera le plus petit dans le royaume des cieux. Mais celui qui l'applique et l'enseigne aux autres à faire de même sera grand dans le royaume des cieux. ²⁰ Je vous l'affirme, si votre justice n'excède pas la justice des scribes et des pharisiens, vous ne pourriez en aucun cas entrer dans le royaume des cieux. ²¹ Vous avez entendu qu'il a été dit à ceux des temps anciens: «Tu ne tueras pas», et: «Quiconque tue un autre est passible de jugement.» ²² Mais moi je vous dis que

quiconque se met en colère contre son frère est passible de jugement; et celui qui dit à son frère: «Toi vaurien!» risquerait de comparaître devant le conseil. Et quiconque dira: «Toi sot», risquerait le feu de l'enfer. ²³ De même, si tu donnes ton offrande à l'autel et que tu te souviennes que ton frère a une raison de t'en vouloir, ²⁴ laisse-là ton offrande devant l'autel, va te réconcilier premièrement avec ton frère. Ensuite, viens et donne ton offrande. ²⁵ Mets-toi d'accord rapidement avec ton accusateur, pendant que vous êtes en chemin vers le procès; sinon ton accusateur te remettra dans les mains du juge, et le juge te remettra à la police et tu seras jeté en prison. ²⁶ En vérité, je te le dis: tu ne sortiras pas de là sans avoir payé le dernier sou que tu dois. ²⁷ Vous avez entendu dire, «Ne commettez pas d'adultère.» ²⁸ Mais je vous dis que quiconque regarde une femme en la désirant, a déjà commis l'adultère avec elle dans son cœur. ²⁹ Et si ton œil droit t'amène à trébucher, arrache-le et jette-le loin de toi; car il est mieux pour toi qu'une partie de ton corps périsse que tout ton corps soit jeté en enfer. ³⁰ Et si ta main droite t'amène à trébucher, coupe-la et jette-la loin de toi; car il est mieux pour toi qu'une partie de ton corps périsse que tout ton corps soit jeté en enfer. ³¹ Il a été aussi dit: «Quiconque renvoie sa femme lui remette un certificat de divorce.» ³² Mais je vous dis quiconque divorce sa femme excepté pour cause d'immoralité sexuelle, fait d'elle une adultère; et quiconque la marie après son divorce commet aussi l'adultère. ³³ De plus, vous avez entendu dire à nos ancêtres: «Ne faites pas de faux serments mais portez vos serments au Seigneur.» ³⁴ Cependant, ne jurez ni par le ciel car c'est le trône de Dieu, ³⁵ ni par la terre car c'est le marche-pied de Dieu; ni par Jérusalem car elle est la ville du grand Roi. ³⁶ Ne jurez pas non plus par votre propre tête, car vous n'êtes pas en mesure de rendre un cheveu blanc ou noir. ³⁷ Lorsque vous parlez, que votre parole soit juste «Oui, oui», ou «Non, non» Tout ce qui s'y ajoute vient du malin. ³⁸ Vous avez entendu qu'il a été dit: «œil pour œil, et dent pour dent.» ³⁹ Mais moi je vous dis, ne résistez pas à celui qui est méchant; au lieu de cela, quiconque vous gifle sur votre joue droite, tournez vers lui l'autre également. ⁴⁰ Et si quelqu'un veut te faire un procès pour te prendre ta veste, laisse-le prendre aussi ton manteau. ⁴¹ Quiconque t'oblige à faire mille mètres, fais-en deux mille avec lui. ⁴² Donne à celui qui te demande, et ne refuse pas de prêter à celui qui désire emprunter chez toi. ⁴³ Vous avez entendu qu'il a été dit: «Tu aimeras ton prochain et tu haïras ton ennemi.» ⁴⁴ Mais moi je vous dis: «Aimez vos ennemis et priez pour ceux qui vous persécutent, [Les meilleures copies anciennes omettent: «Benissez ceux qui vous maudissent. Faites du bien à ceux qui vous haïssent»] ⁴⁵ ainsi vous deviendrez les fils de votre Père qui est dans les cieux. Car Il fait lever le soleil sur les méchants et sur les bons, et Il envoie la pluie sur les justes et les injustes. ⁴⁶ Car si vous aimez seulement ceux qui vous aiment, quelle récompense pouvez-vous recevoir de cela? Même les collecteurs d'impôts en font autant. Vous devez faire mieux qu'eux. ⁴⁷ Et si vous ne saluez que vos frères, que faites vous là de mieux que les autres? Même les païens en font autant. ⁴⁸ Alors vous devez être parfaits, tout comme votre Père céleste est parfait.

Chapter 6

¹ Gardez- vous|strong="G4337" x-morph="strongMorph:TG5720" |strong="G3361" de pratiquer|strong="G4160" x-morph="strongMorph:TG5721" votre|strong="G5216" justice|strong="G1343" devant|strong="G1715" les hommes|strong="G444" pour en|strong="G846" être vus|strong="G4314" |strong="G2300" x-morph="strongMorph:TG5683" autrement|strong="G1490" vous n' aurez|strong="G2192" x-morph="strongMorph:TG5719" point|strong="G3756" de récompense|strong="G3408" auprès|strong="G3844" de votre|strong="G5216" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" ² Lors|strong="G3752" donc|strong="G3767" que tu fais|strong="G4160" x-morph="strongMorph:TG5725" l' aumône|strong="G1654" ne sonne|strong="G4537" |strong="G0" pas|strong="G3361" de la trompette|strong="G4537" x-morph="strongMorph:TG5661" devant|strong="G1715" toi|strong="G4675" comme|strong="G5618" font|strong="G4160" x-morph="strongMorph:TG5719" les hypocrites|strong="G5273" dans|strong="G1722" les synagogues|strong="G4864" et|strong="G2532" dans|strong="G1722" les rues|strong="G4505" afin|strong="G3704" d'être glorifiés|strong="G1392" x-morph="strongMorph:TG5686" par|strong="G5259" les hommes|strong="G444" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" ils reçoivent|strong="G568" x-morph="strongMorph:TG5719" leur|strong="G846" récompense|strong="G3408" ³ Mais|strong="G1161" quand|strong="G4675" tu fais|strong="G4160" x-morph="strongMorph:TG5723" l' aumône|strong="G1654" que ta|strong="G4675" main gauche|strong="G710" ne sache|strong="G1097" x-morph="strongMorph:TG5628" pas|strong="G3361" ce|strong="G5101" que fait|strong="G4160" x-morph="strongMorph:TG5719" ta|strong="G4675" droite|strong="G1188" ⁴ afin que|strong="G3704" ton|strong="G4675" aumône|strong="G1654" se fasse|strong="G5600" x-morph="strongMorph:TG5753" en|strong="G1722" secret|strong="G2927" et|strong="G2532" ton|strong="G4675" Père|strong="G3962" qui|strong="G3588" voit|strong="G991" x-morph="strongMorph:TG5723" dans|strong="G1722" le secret|strong="G2927" te|strong="G4671" le rendra|strong="G591" x-morph="strongMorph:TG5692" ⁵ |strong="G2532" Lorsque|strong="G3752" vous priez|strong="G4336" x-morph="strongMorph:TG5741" ne soyez|strong="G2071" x-morph="strongMorph:TG5704" pas|strong="G3756" comme|strong="G5618" les hypocrites|strong="G5273" |strong="G3754" qui aiment|strong="G5368" x-morph="strongMorph:TG5719" à prier|strong="G4336" x-morph="strongMorph:TG5738" debout|strong="G2476" x-morph="strongMorph:TG5761" dans|strong="G1722" les synagogues|strong="G4864" et|strong="G2532" aux|strong="G1722" coins|strong="G1137" des rues|strong="G4113" pour|strong="G3704" être vus|strong="G302" |strong="G5316" x-morph="strongMorph:TG5652" des hommes|strong="G444" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G3754" ils reçoivent|strong="G568" x-morph="strongMorph:TG5719" leur|strong="G846" récompense|strong="G3408" ⁶ Mais|strong="G1161" |strong="G4771" quand|strong="G3752" tu pries|strong="G4336" x-morph="strongMorph:TG5741" entre|strong="G1525" x-morph="strongMorph:TG5628" dans|strong="G1519" ta|strong="G4675" chambre|strong="G5009" |strong="G2532" ferme|strong="G2808" x-morph="strongMorph:TG5660" ta|strong="G4675" porte|strong="G2374" et prie|strong="G4336" x-morph="strongMorph:TG5663" ton|strong="G4675" Père|strong="G3962" qui|strong="G3588" est là dans|strong="G1722" le lieu secret|strong="G2927" et|strong="G2532" ton|strong="G4675" Père|strong="G3962" qui|strong="G3588" voit|strong="G991" x-morph="strongMorph:TG5723" dans|strong="G1722" le secret|strong="G2927" te|strong="G4671" le rendra|strong="G591" x-morph="strongMorph:TG5692" ⁷ En|strong="G1161" priant|strong="G4336" x-morph="strongMorph:TG5740" ne multipliez|strong="G945" |strong="G0" pas|strong="G3361" de vaines paroles|strong="G945" x-morph="strongMorph:TG5661" comme|strong="G5618" les païens|strong="G1482" |strong="G1063" qui s' imaginent|strong="G1380" x-morph="strongMorph:TG5719" qu|strong="G3754" force de paroles|strong="G1722" |strong="G846" |strong="G4180" ils seront exaucés|strong="G1522" x-morph="strongMorph:TG5701" ⁸ Ne|strong="G3767" leur|strong="G846" ressemblez|strong="G3666" x-morph="strongMorph:TG5686" pas|strong="G3361" car|strong="G1063" votre|strong="G5216" Père|strong="G3962" sait|strong="G1492" x-morph="strongMorph:TG5758" de quoi|strong="G3739" vous avez|strong="G2192" x-morph="strongMorph:TG5719" besoin|strong="G5532" avant|strong="G4253" que vous|strong="G5209" le lui|strong="G846" demandiez|strong="G154" x-morph="strongMorph:TG5658" ⁹ Voici donc|strong="G3767" comment|strong="G3779" vous|strong="G5210" devez prier|strong="G4336" x-morph="strongMorph:TG5737" Notre|strong="G2257" Père|strong="G3962" qui|strong="G3588" es aux|strong="G1722" cieux|strong="G3772" Que ton|strong="G4675" nom|strong="G3686" soit sanctifié|strong="G37" x-morph="strongMorph:TG5682" ¹⁰ que ton|strong="G4675" règne|strong="G932" vienne|strong="G2064" x-morph="strongMorph:TG5628" que ta|strong="G4675" volonté|strong="G2307" soit faite|strong="G1096" x-morph="strongMorph:TG5676" sur|strong="G1909" la terre|strong="G1093" comme|strong="G2532" |strong="G5613" au|strong="G1722" ciel|strong="G3772" ¹¹ Donne|strong="G1325" x-

morph="strongMorph:TG5628" nous|strong="G2254" aujourd' hui|strong="G4594" notre|
 strong="G2257" pain|strong="G740" quotidien|strong="G1967" ¹² |strong="G2532" pardonne|
 strong="G863" x-morph="strongMorph:TG5628" nous|strong="G2254" nos|strong="G2257" offenses|
 strong="G3783" comme|strong="G5613" nous|strong="G2249" aussi|strong="G2532" nous pardonons|
 strong="G863" x-morph="strongMorph:TG5719" à ceux qui nous|strong="G2257" ont offensés|
 strong="G3781" ¹³ ne|strong="G2532" nous|strong="G2248" induis|strong="G1533" x-
 morph="strongMorph:TG5661" pas|strong="G3361" en|strong="G1519" tentation|strong="G3986" mais|
 strong="G235" délivre|strong="G4506" x-morph="strongMorph:TG5663" nous|strong="G2248" du|
 strong="G575" malin|strong="G4190" Car|strong="G3754" c'est à toi|strong="G4675" qu' appartiennent|
 strong="G2076" x-morph="strongMorph:TG5748" dans|strong="G1519" tous les siècles|strong="G165" |
 le règne|strong="G932" |strong="G2532" la puissance|strong="G1411" et|strong="G2532" la gloire|
 strong="G1391" Amen|strong="G281" ¹⁴ |strong="G1063" Si|strong="G1437" vous pardonnez|
 strong="G863" x-morph="strongMorph:TG5632" aux hommes|strong="G444" leurs|strong="G846" |
 offenses|strong="G3900" votre|strong="G5216" Père|strong="G3962" céleste|strong="G3770" vous|
 strong="G5213" pardonnera|strong="G863" x-morph="strongMorph:TG5692" aussi|strong="G2532" ¹⁵ |
 mais|strong="G1161" si vous ne pardonnez|strong="G863" x-morph="strongMorph:TG5632" pas|
 strong="G3362" aux hommes|strong="G444" votre|strong="G5216" Père|strong="G3962" ne vous |
 pardonnera|strong="G863" x-morph="strongMorph:TG5692" pas non plus|strong="G3761" vos|
 strong="G5216" offenses|strong="G3900" ¹⁶ |strong="G1161" Lorsque|strong="G3752" vous jeûnez|
 strong="G3522" x-morph="strongMorph:TG5725" ne prenez|strong="G1096" x-
 morph="strongMorph:TG5737" pas|strong="G3361" un air triste|strong="G4659" comme|
 strong="G5618" les hypocrites|strong="G5273" |strong="G1063" qui se rendent|strong="G853" |
 strong="G0" le|strong="G846" visage|strong="G4383" tout défait|strong="G853" x-
 morph="strongMorph:TG5719" pour|strong="G3704" montrer|strong="G5316" x-
 morph="strongMorph:TG5652" aux hommes|strong="G444" qu'ils jeûnent|strong="G3522" x-
 morph="strongMorph:TG5723" Je vous|strong="G5213" le dis|strong="G3004" x-
 morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G3754" ils reçoivent|strong="G568" x-
 morph="strongMorph:TG5719" leur|strong="G846" récompense|strong="G3408" ¹⁷ Mais|
 strong="G1161" |strong="G4771" quand tu jeûnes|strong="G3522" x-morph="strongMorph:TG5723" |
 parfume|strong="G218" x-morph="strongMorph:TG5669" ta|strong="G4675" tête|strong="G2776" et|
 strong="G2532" lave|strong="G3538" x-morph="strongMorph:TG5669" ton|strong="G4675" visage|
 strong="G4383" ¹⁸ afin de|strong="G3704" ne pas|strong="G3361" montrer|strong="G5316" x-
 morph="strongMorph:TG5652" aux hommes|strong="G444" que tu jeûnes|strong="G3522" x-
 morph="strongMorph:TG5723" mais|strong="G235" à ton|strong="G4675" Père|strong="G3962" qui|
 strong="G3588" est là dans|strong="G1722" le lieu secret|strong="G2927" et|strong="G2532" ton|
 strong="G4675" Père|strong="G3962" qui|strong="G3588" voit|strong="G991" x-
 morph="strongMorph:TG5723" dans|strong="G1722" le secret|strong="G2927" te|strong="G4671" le
 rendra|strong="G591" x-morph="strongMorph:TG5692" ¹⁹ Ne vous|strong="G5213" amassez|
 strong="G2343" x-morph="strongMorph:TG5720" pas|strong="G3361" des trésors|strong="G2344" sur|
 strong="G1909" la terre|strong="G1093" où|strong="G3699" la teigne|strong="G4597" et|
 strong="G2532" la rouille|strong="G1035" détruisent|strong="G853" x-morph="strongMorph:TG5719" |
 et|strong="G2532" où|strong="G3699" les voleurs|strong="G2812" percent|strong="G1358" x-
 morph="strongMorph:TG5719" et|strong="G2532" dérobent|strong="G2813" x-
 morph="strongMorph:TG5719" ²⁰ mais|strong="G1161" amassez|strong="G2343" x-
 morph="strongMorph:TG5720" vous|strong="G5213" des trésors|strong="G2344" dans|strong="G1722" |
 le ciel|strong="G3772" où|strong="G3699" la teigne|strong="G4597" et la rouille|strong="G1035" ne
 détruisent|strong="G853" x-morph="strongMorph:TG5719" point|strong="G3777" |strong="G3777" et|
 strong="G2532" où|strong="G3699" les voleurs|strong="G2812" ne|strong="G3756" percent|
 strong="G1358" x-morph="strongMorph:TG5719" ni|strong="G3761" ne dérobent|strong="G2813" x-
 morph="strongMorph:TG5719" ²¹ Car|strong="G1063" là où|strong="G3699" est|strong="G2076" x-
 morph="strongMorph:TG5748" ton|strong="G5216" trésor|strong="G2344" là|strong="G1563" aussi|
 strong="G2532" sera|strong="G2071" x-morph="strongMorph:TG5704" ton|strong="G5216" coeur|
 strong="G2588" ²² L' oeil|strong="G3788" est|strong="G2076" x-morph="strongMorph:TG5748" la
 lampe|strong="G3088" du corps|strong="G4983" |strong="G3767" Si|strong="G1437" ton|
 strong="G4675" oeil|strong="G3788" est|strong="G5600" x-morph="strongMorph:TG5753" en bon état|
 strong="G573" tout|strong="G3650" ton|strong="G4675" corps|strong="G4983" sera|strong="G2071" x-
 morph="strongMorph:TG5704" éclairé|strong="G5460" ²³ mais|strong="G1161" si|strong="G1437" ton|
 strong="G4675" oeil|strong="G3788" est|strong="G5600" x-morph="strongMorph:TG5753" en mauvais
 état|strong="G4190" tout|strong="G3650" ton|strong="G4675" corps|strong="G4983" sera|
 strong="G2071" x-morph="strongMorph:TG5704" dans les ténèbres|strong="G4652" Si|strong="G1487" |
 donc|strong="G3767" la lumière|strong="G5457" qui est|strong="G2076" x-
 morph="strongMorph:TG5748" en|strong="G1722" toi|strong="G4671" est ténèbres|strong="G4655"

combien seront grandes|strong="G4214" ces ténèbres|strong="G4655" ²⁴ Nul|strong="G3762" ne peut|strong="G1410" x-morph="strongMorph:TG5736" servir|strong="G1398" x-morph="strongMorph:TG5721" deux|strong="G1417" maîtres|strong="G2962" Car|strong="G1063" ou|strong="G2228" il haïra|strong="G3404" x-morph="strongMorph:TG5692" l' un|strong="G1520" et|strong="G2532" aimera|strong="G25" x-morph="strongMorph:TG5692" l' autre|strong="G2087" ou|strong="G2228" il s' attachera|strong="G472" x-morph="strongMorph:TG5695" à l' un|strong="G1520" et|strong="G2532" méprisera|strong="G2706" x-morph="strongMorph:TG5692" l' autre|strong="G2087" Vous ne|strong="G3756" |strong="G1410" x-morph="strongMorph:TG5736" pouvez servir|strong="G1398" x-morph="strongMorph:TG5721" Dieu|strong="G2316" et|strong="G2532" Mamon|strong="G3126" ²⁵ C'est pourquoi|strong="G1223" |strong="G5124" je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719" Ne vous inquiétez|strong="G3309" x-morph="strongMorph:TG5720" pas|strong="G3361" pour votre|strong="G5216" vie|strong="G5590" de ce que|strong="G5101" vous mangerez|strong="G5315" x-morph="strongMorph:TG5632" ni pour|strong="G3366" votre|strong="G5216" corps|strong="G4983" de quoi|strong="G5101" vous serez vêtus|strong="G1746" x-morph="strongMorph:TG5672" La vie|strong="G5590" n' est|strong="G2076" x-morph="strongMorph:TG5748" pas|strong="G3780" plus que|strong="G4119" la nourriture|strong="G5160" et|strong="G2532" le corps|strong="G4983" plus que le vêtement|strong="G1742" ²⁶ Regardez|strong="G1689" x-morph="strongMorph:TG5657" |strong="G1519" les oiseaux|strong="G4071" du ciel|strong="G3772" |strong="G3754" ils ne|strong="G3756" sèment|strong="G4687" x-morph="strongMorph:TG5719" ni|strong="G3761" ne moissonnent|strong="G2325" x-morph="strongMorph:TG5719" et ils n|strong="G3761" amassent|strong="G4863" x-morph="strongMorph:TG5719" rien dans|strong="G1519" des greniers|strong="G596" et|strong="G2532" votre|strong="G5216" Père|strong="G3962" céleste|strong="G3770" les|strong="G846" nourrit|strong="G5142" x-morph="strongMorph:TG5719" Ne valez|strong="G1308" x-morph="strongMorph:TG5719" vous|strong="G5210" pas|strong="G3756" beaucoup plus|strong="G3123" qu' eux|strong="G846" ²⁷ |strong="G1161" Qui|strong="G1537" |strong="G5101" de vous|strong="G5216" par ses inquiétudes|strong="G3309" x-morph="strongMorph:TG5723" peut|strong="G1410" x-morph="strongMorph:TG5736" ajouter|strong="G4369" x-morph="strongMorph:TG5629" une|strong="G1520" coudée|strong="G4083" à|strong="G1909" la durée|strong="G2244" de sa|strong="G846" vie? ²⁸ Et|strong="G2532" pourquoi|strong="G5101" vous inquiéter|strong="G3309" x-morph="strongMorph:TG5720" au sujet|strong="G4012" du vêtement|strong="G1742" Considérez|strong="G2648" x-morph="strongMorph:TG5628" comment|strong="G4459" croissent|strong="G837" x-morph="strongMorph:TG5719" les lis|strong="G2918" des champs|strong="G68" ils ne|strong="G3756" travaillent|strong="G2872" x-morph="strongMorph:TG5719" ni|strong="G3761" ne filent|strong="G3514" x-morph="strongMorph:TG5719" ²⁹ cependant|strong="G1161" je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719" que|strong="G3754" Salomon|strong="G4672" même|strong="G3761" |strong="G0" dans|strong="G1722" toute|strong="G3956" sa|strong="G846" gloire|strong="G1391" n'a pas|strong="G3761" été vêtu|strong="G4016" x-morph="strongMorph:TG5639" comme|strong="G5613" l' un|strong="G1520" d' eux|strong="G5130" ³⁰ |strong="G1161" Si|strong="G1487" Dieu|strong="G2316" revêt|strong="G294" x-morph="strongMorph:TG5719" ainsi|strong="G3779" l' herbe|strong="G5528" des champs|strong="G68" qui existe|strong="G5607" x-morph="strongMorph:TG5752" aujourd' hui|strong="G4594" et|strong="G2532" qui demain|strong="G839" sera jetée|strong="G906" x-morph="strongMorph:TG5746" au|strong="G1519" four|strong="G2823" ne vous|strong="G5209" vêtira-t-il pas|strong="G3756" à plus forte raison|strong="G4183" |strong="G3123" gens de peu de foi|strong="G3640" ³¹ Ne vous inquiétez|strong="G3309" x-morph="strongMorph:TG5661" donc|strong="G3767" point|strong="G3361" et ne dites|strong="G3004" x-morph="strongMorph:TG5723" pas: Que|strong="G5101" mangerons- nous|strong="G5315" x-morph="strongMorph:TG5632" |strong="G2228" que|strong="G5101" boirons- nous|strong="G4095" x-morph="strongMorph:TG5632" |strong="G2228" de quoi|strong="G5101" serons-nous vêtus|strong="G4016" x-morph="strongMorph:TG5643" ³² Car|strong="G1063" toutes|strong="G3956" ces choses|strong="G5023" ce sont les païens|strong="G1484" qui les recherchent|strong="G1934" x-morph="strongMorph:TG5719" |strong="G1063" Votre|strong="G5216" Père|strong="G3962" céleste|strong="G3770" sait|strong="G1492" x-morph="strongMorph:TG5758" que|strong="G3754" vous|strong="G537" en|strong="G5130" avez besoin|strong="G5535" x-morph="strongMorph:TG5719" ³³ |strong="G1161" Cherchez|strong="G2212" x-morph="strongMorph:TG5720" premièrement|strong="G4412" le royaume|strong="G932" et|strong="G2532" la|strong="G846" justice|strong="G1343" de Dieu|strong="G2316" et|strong="G2532" toutes|strong="G3956" ces choses|strong="G5023" vous|strong="G5213" seront données par- dessus|strong="G4369" x-morph="strongMorph:TG5701" ³⁴ Ne vous inquiétez|strong="G3309" x-morph="strongMorph:TG5661" donc|strong="G3767" pas|strong="G3361" du|strong="G1519" lendemain|strong="G839" car|strong="G1063" le lendemain|strong="G839" aura soin|strong="G3309" x-morph="strongMorph:TG5692" de lui- même|

strong="G3588" |strong="G1438" À chaque jour|strong="G2250" suffit|strong="G713" sa|strong="G846" peine|strong="G2549"

Matthew 6:1

Déclaration de connexion:

Jésus continue d'enseigner à ses disciples dans son sermon sur la montagne, qui commence dans Matthieu 5: 3 . Dans cette section, Jésus aborde les «actes de justice» de l'aumône, de la prière et du jeûne.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. Tout les occurrences de «vous» et «votre» sont au pluriel. (Voir: formes de vous)

avant que les gens soient vus par eux

Cela implique que ceux qui voient la personne vont l'honorer. Cela peut être indiqué sous forme active. AT: «devant les gens juste pour qu'ils puissent vous voir et vous donner honneur pour ce que vous avez fait» (voir: Connaissance supposée et information implicite et active ou passive)

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

ne sonne pas une trompette devant toi

Cette métaphore signifie faire quelque chose qui attire l'attention des gens. AT: «ne vous attirez pas comme quelqu'un qui joue de la trompette dans la foule» (voir: Métaphore) 149 Matthieu 6: 1-2 TraductionNotes

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

Matthew 6:3

Déclaration de connexion:

Jésus continue d'enseigner à ses disciples à propos de l'aumône.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. Tout les occurrences de «vous» et «votre» sont au pluriel. (Voir: formes de vous)

ne laissez pas votre main gauche savoir ce que fait votre main droite

Ceci est une métaphore pour le secret total. Tout comme les mains travaillent généralement ensemble et que l'on peut dire que chaque personne «sait» ce que l'autre fait à tout moment, vous ne devez pas laisser vos proches savoir quand vous donnez aux pauvres. (Voir: métaphore)

votre cadeau peut être donné en secret

Cela peut être indiqué sous forme active. AT: "Vous pouvez donner aux pauvres sans que d'autres personnes le sachent" (Voir: Actif ou Passif)

Matthew 6:5

Déclaration de connexion:

Jésus commence à enseigner la prière.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. Tout les occurrences de «toi» et de «ton» aux versets 5 et 7 sont au pluriel; au verset 6, ils sont singuliers, mais dans certaines langues, ils doivent parfois être pluriels. (Voir: formes de vous)

afin qu'ils puissent être vus par les gens

Cela implique que ceux qui les voient leur donneront l'honneur. Cela peut être indiqué sous forme active. AT: «pour que les gens les voient et leur donnent honneur» (voir: Connaissances supposées et informations implicites et actives ou passives)

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite. 153 Matthieu 6: 5-7 traductionNotes

entrez dans votre chambre intérieure. Ferme la porte

«Aller dans un lieu privé» ou «aller où vous pouvez être seul»

Père qui est en secret

Les significations possibles sont 1) personne ne peut voir Dieu. AT: «Père qui est invisible» ou 2) Dieu est dans cet endroit privé avec la personne qui prie. AT: "Père qui est avec toi en privé"

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

ton père qui voit en secret

"Votre Père verra ce que vous faites en privé et"

ne faites pas de répétitions inutiles

Les significations possibles sont 1) les répétitions sont inutiles. AT: «ne continuez pas à répéter inlassablement des choses » ou 2) les mots ou les phrases n'ont pas de sens. AT: «ne répète pas les mots sans signification »

ils seront entendus

Cela peut être indiqué sous forme active. AT: "leurs faux dieux les entendront" (voir: actif ou passif)

Matthew 6:8**Informations générales:**

Jésus parle à un groupe de personnes de la façon dont elles devraient prier individuellement. Les mots «vous» et «votre» sont pluriels dans la première phrase. Dans la prière, les mots «vous» et «votre» sont singuliers et se réfèrent à Dieu, «Notre Père céleste». (Voir: Formes de vous)

Notre père qui êtes aux cieux

C'est le début de la prière et comment Jésus enseigne aux gens à s'adresser à Dieu.

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

que ton nom soit sanctifié

Ici, «votre nom» fait référence à Dieu lui-même. AT: «Faites que tout le monde vous honore» (Voir: Métonymie) 155 Matthieu 6: 8-10 traductionNotes

Que ton royaume vienne

Ici «royaume» se réfère à la règle de Dieu en tant que roi. AT: "Pouvez-vous dominer tout le monde et tout complètement »(voir: métonymie)

Que ta volonté soit faite sur la terre comme au ciel

Cela peut être indiqué sous forme active. AT: "Que tout ce qui se passe sur terre soit conforme à votre volonté, comme tout ce qui est dans le ciel" (voir: actif ou passif)

Matthew 6:11**Informations générales:**

Cela fait partie d'une prière que Jésus enseignait aux gens. Tous les exemples de «nous», «nous» et «nos» se réfèrent uniquement à ceux qui prieraient cette prière. Ces mots ne font pas référence à Dieu, à qui ils prieraient. (Voir: «Nous» exclusifs et inclusifs)

pain quotidien

Ici, le «pain» fait référence à la nourriture en général. (Voir: Synecdoche)

dettes

Une dette est ce qu'une personne doit à une autre. Ceci est une métaphore pour les péchés. (Voir: métaphore)

nos débiteurs

Un débiteur est une personne qui doit une dette à une autre personne. Ceci est une métaphore pour ceux qui ont péché contre nous. (Voir: métaphore) 157 Matthieu 6: 11-13 traductionNotes

Ne nous amène pas à la tentation

Le mot «tentation», un nom abstrait, peut être exprimé comme un verbe. AT: «Ne laissez rien nous

tenter» ou «Ne laissez rien nous faire désirer de pécher» (voir: noms abstraits)

Matthew 6:14**Informations générales:**

Toutes les instances de «vous» et «votre» sont au pluriel. Cependant, Jésus leur dit ce qui leur arrivera en tant qu'individus si chaque personne ne pardonne pas aux autres. (Voir: formes de vous)

leurs offenses... tes offenses

Le nom abstrait «trespasses» peut être traduit par un verbe. AT: «quand ils t'infiltrèrent contre toi... quand tu intrigues contre Dieu» ou «quand ils font des choses qui te nuisent... quand tu fais des choses qui rendent ton père en colère» (voir: noms abstraits)

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

Matthew 6:16**Déclaration de connexion:**

Jésus commence à enseigner le jeûne.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. Dans verset 16 toutes les occurrences de «vous» sont au pluriel. Aux versets 17 et 18, où Jésus leur enseigne comment se comporter quand ils jeûnent, toutes les occurrences de «vous» et de «votre» sont singulières. Dans certaines langues ceux les occurrences de «vous» peuvent aussi devoir être plurielles. (Voir: formes de vous)

ils défigurent leurs visages

Les hypocrites ne se laveraient pas le visage ou ne se peigneraient pas. Ils l'ont fait exprès pour attirer l'attention sur eux afin que les gens les voient et leur donnent l'honneur pour le jeûne.

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite. 160 traductionNotes Matthieu 6: 16-18

oint ta tête

«Mets de l'huile dans tes cheveux» ou «panse tes cheveux». «Animer» la tête, c'est prendre soin de ses cheveux normalement . Cela n'a rien à voir avec «Christ» qui signifie «oint». Jésus veut dire que les gens devraient avoir la même apparence, qu'ils soient à jeun ou non.

Père qui est en secret

Les significations possibles sont 1) personne ne peut voir Dieu. AT: «Père, qui est invisible» ou 2) Dieu est avec cette personne qui jeûne secrètement. AT: «Père qui est avec toi en privé»

Voyez comment vous avez traduit cela dans Matthieu 6: 6 .

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

qui voit en secret

«Qui voit ce que vous faites en privé.» Voyez comment vous avez traduit cela dans Matthieu 6: 6 .

Matthew 6:19

Déclaration de connexion:

Jésus commence à enseigner l'argent et les biens.

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. Tout les occurrences de «vous» et de «votre» sont au pluriel, sauf au verset 21, où elles sont singulières. Dans certaines langues, ces occurrences de «vous» et «votre» peuvent également devoir être au pluriel. (Voir: formes de vous)

des trésors

les richesses, les choses auxquelles une personne donne le plus de valeur

où la teigne et la rouille détruisent

“Où la teigne et la rouille détruisent les trésors”

papillon de nuit

un petit insecte volant qui détruit le tissu

rouille

une substance brune qui se forme sur les métaux
162 traductionNotes Matthieu 6: 19-21

rangez-vous des trésors au paradis

C'est une métaphore qui signifie que faire de bonnes choses sur terre pour que Dieu vous récompense au ciel. (Voir: métaphore)

là aussi sera ton cœur

Ici, «cœur» signifie les pensées et les intérêts d'une personne. (Voir: métonymie)

Matthew 6:22

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. les instances de «vous» et «votre» sont toutes singulières, mais dans certaines langues, elles peuvent devoir être plurielles. (Voir: formes de vous)

L'oeil est la lampe du corps... quelle est cette obscurité

Cela compare les yeux en bonne santé qui permettent à une personne de voir à des yeux malades qui rendent une personne aveugle. Ceci

est une métaphore faisant référence à la santé spirituelle. Souvent, les juifs utilisaient l'expression «mauvais œil» pour désigner la cupidité. Le sens est que si une personne est complètement dévouée à Dieu et voit ou considère les choses comme Dieu le fait, alors il fait ce qui est juste. Si une personne est avide de plus, alors il fait ce qui est mal. (Voir: métaphore)

L'oeil est la lampe du corps

Cette métaphore signifie que les yeux permettent à une personne de voir comme une lampe aide une personne à voir dans l'obscurité. AT: "Comme une lampe, l'oeil vous permet de voir les choses clairement" (Voir: Métaphore)

œil

Vous devrez peut-être traduire cela par le pluriel «yeux». 164 traductionNotes Matthieu 6: 22-24

si ton oeil est mauvais

Cela ne fait pas référence à la magie. Les juifs utilisaient souvent cela comme une métaphore pour quelqu'un qui est gourmand. (Voir: métaphore)

si la lumière qui est en vous est en réalité l'obscurité, quelle est cette obscurité!

"Si ce qui est supposé causer de la lumière dans votre corps provoque l'obscurité, alors votre corps est dans l'obscurité complète "

car soit il déteste l'un et aime l'autre, soit il se consacrera à l'un et méprisera l'autre

Ces deux expressions signifient essentiellement la même chose. Ils soulignent qu'une personne ne peut pas aimer et être dévouée à la fois à Dieu et à l'argent. (Voir: Parallélisme)

Vous ne pouvez pas servir Dieu et la richesse

"Vous ne pouvez pas aimer Dieu et l'argent en même temps"

Matthew 6:25

Informations générales:

Ici, les instances de «vous» et de «votre» sont toutes au pluriel. (Voir: formes de vous)

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

à toi

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus.

la vie n'est-elle pas plus que la nourriture et le corps plus que les vêtements?

Jésus utilise une question pour enseigner aux gens. AT: «de toute évidence, la vie est plus que ce que vous mangez et votre corps est plus que ce que vous portez.» Ou «il y a des choses dans la vie qui sont plus importantes que vêtements. »(Voir: Question rhétorique)

les granges

endroits pour stocker les récoltes

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père) 166 traductionNotes Matthieu 6: 25-26

N'es-tu pas plus précieux qu'eux?

Jésus utilise une question pour enseigner aux gens. AT: "Évidemment, vous avez plus de valeur que les oiseaux." (Voir: Question rhétorique)

Matthew 6:27**Informations générales:**

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. Tout les instances de «vous» et «votre» sont au pluriel. (Voir: formes de vous)

Lequel d'entre vous en étant anxieux peut ajouter une coudée à sa vie?

Jésus utilise une question pour enseigner aux gens. Ici, «ajouter une coudée à sa durée de vie» est une métaphore pour ajouter du temps à la durée de vie d'une personne. AT: «Rien ne peut, en vous inquiétant, ajouter des années à votre vie. Vous ne pouvez pas ajouter une minute à votre vie! Donc, vous ne devriez pas vous soucier de choses que vous besoin ». (Voir: Question et métaphore rhétoriques)

une coudée

Une coudée est une mesure d'un peu moins d'un demi mètre. (Voir: Distance biblique)

Pourquoi êtes-vous inquiet au sujet des vêtements?

Jésus utilise une question pour enseigner aux gens. AT: "Ne vous inquiétez pas de ce que vous allez porter." (Voir: Question rhétorique)

Penser à

"Considérer" 168 traductionNotes Matthieu 6: 27-29

Lys... Ils ne marchent pas, et ils ne font pas de chiffon... ils ne sont pas vêtus comme l'un de ces

Jésus parle des lis comme s'il s'agissait de personnes qui portaient des vêtements. Les lys vêtus sont une métaphore pour les plantes ayant des fleurs magnifiques et colorées. (Voir: Personnification et métaphore)

fleurs de lys

Un lis est une sorte de fleur sauvage. (Voir: Traduire les inconnus)

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

n'était pas vêtu comme l'un de ces

Cela peut être indiqué sous forme active. AT: "ne portait pas de vêtements aussi beaux que ces lys" (voir: actifs ou passifs)

Matthew 6:30**Ainsi, l'herbe dans les champs**

Jésus continue à parler des lis comme s'il s'agissait de gens qui portaient des vêtements. Les lys vêtus sont une métaphore pour les plantes ayant des fleurs magnifiques et colorées. (Voir: Personnification et métaphore)

herbe

Si votre langue a un mot qui inclut «herbe» et le mot que vous avez utilisé pour «lys» dans le verset précédent , vous pouvez l'utiliser ici.

est jeté dans le four

Les Juifs à cette époque utilisaient de l'herbe dans leurs feux pour cuire leur nourriture. Cela peut être indiqué sous forme active. AT: "quelqu'un le jette dans le feu" ou "quelqu'un le brûle" (Voir: Actif ou Passif)

combien plus va t'habiller... la foi?

Jésus utilise cette question pour enseigner aux gens que Dieu fournira ce dont ils ont besoin. AT: «il vous vêtira certainement... la foi» (voir: question rhétorique)

vous de peu de foi

"Toi qui as une si petite foi." Jésus s'adresse aux gens de cette façon parce que leur anxiété à propos des vêtements montre qu'ils ont peu confiance en Dieu. 170 traductionNotes Matthieu 6: 30-31

Donc

"À cause de tout ça"

Quels vêtements porterons-nous?

Dans cette phrase, «vêtements» est une synecdoche pour les possessions matérielles. AT: «Quelles possessions aurons-nous » (Voir: Synecdoche)

Matthew 6:32**Pour les gentils chercher ces choses**

"Car les gentils se préoccupent de ce qu'ils vont manger, boire et porter"

ton Père céleste sait que tu en as besoin

Jésus implique que Dieu s'assurera que leurs besoins fondamentaux sont satisfaits.

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

cherche d'abord son royaume et sa justice

Ici «royaume» se réfère à la règle de Dieu en tant que roi. AT: «Servez-vous de servir Dieu, qui est

votre roi et de faire ce qui est juste» (Voir: Métonymie)

toutes ces choses vous seront données

Cela peut être indiqué sous forme active. AT: "Dieu vous fournira toutes ces choses" (Voir: Actif ou Passif)

Donc

"À cause de tout ça" 172 traductionNotes Matthieu 6: 32-34

demain sera inquiet pour lui-même

Jésus parle de «demain» comme si c'était une personne qui pouvait s'inquiéter. Jésus veut dire qu'une personne aura assez à se soucier du jour suivant. (Voir: Personnification)

Translation Questions

Matthew 6:1

Comment devrions nous pratiquer nos actes de justice afin d'être récompensé par le Père?" Quelle est la récompense de ceux qui pratiquent leurs actes de justice pour être vus par les gens?

Nous devrions pratiquer nos actes de justice en privé, à l'insu des gens
Ils reçoivent la louange des gens comme récompense.

Matthew 6:2

Comment devrions nous pratiquer nos actes de justice afin d'être récompensé par le Père?" Quelle est la récompense de ceux qui pratiquent leurs actes de justice pour être vus par les gens?

Nous devrions pratiquer nos actes de justice en privé, à l'insu des gens
Ils reçoivent la louange des gens comme récompense.

Matthew 6:5

Quelle récompense les hypocrites qui prient au vu et au su des gens reçoivent? De qui ceux qui prient en secret reçoivent-ils leur récompense? Pourquoi Jésus dit-il que nous ne devrions pas prier avec de vaines répétitions?
Ils reçoivent leur récompense des gens. Ceux qui prient en secret reçoivent leur récompense du Père. Jésus dit de ne pas prier avec de vaines répétitions parce que le Père sait de quoi nous avons besoin.

Matthew 6:6

Quelle récompense les hypocrites qui prient au vu et au su des gens reçoivent? De qui ceux qui prient en secret reçoivent-ils leur récompense? Pourquoi Jésus dit-il que nous ne devrions pas prier avec de vaines répétitions?
Ils reçoivent leur récompense des gens. Ceux qui prient en secret reçoivent leur récompense du Père. Jésus dit de ne pas prier avec de vaines répétitions parce que le Père sait de quoi nous avons besoin.

Matthew 6:8

Quelle récompense les hypocrites qui prient au vu et au su des gens reçoivent? De qui ceux qui prient en secret

reçoivent-ils leur récompense? Pourquoi Jésus dit-il que nous ne devrions pas prier avec de vaines répétitions?
Ils reçoivent leur récompense des gens. Ceux qui prient en secret reçoivent leur récompense du Père. Jésus dit de ne pas prier avec de vaines répétitions parce que le Père sait de quoi nous avons besoin.

Matthew 6:9

Où la volonté de Dieu devrait être accomplie selon notre prière?

Nous devrions demander au Père que sa volonté soit faite sur la terre comme au ciel.

Matthew 6:15

Si nous ne pardonnons pas aux autres leurs offenses envers nous, que fera le Père?

Le Père ne nous pardonnera pas nos offenses.

Matthew 6:18

Comment devrions-nous jeûner pour recevoir une récompense du Père?

Nous devrions jeûner sans le faire paraître, ensuite le Père nous récompensera.

Matthew 6:20

Où devrions-nous amasser notre trésor et pourquoi? Que trouvons-nous là où se trouve notre trésor ?

Nous devons amasser notre trésor dans le ciel, car il ne peut pas y être détruit ou volé. Nous devons amasser notre trésor dans le ciel, car il ne peut pas y être détruit ou volé.

Où devrions-nous amasser notre trésor et pourquoi? Que trouvons-nous là où se trouve notre trésor ?

Nous devons amasser notre trésor dans le ciel, car il ne peut pas y être détruit ou volé. Nous devons amasser notre trésor dans le ciel, car il ne peut pas y être détruit ou volé.

Matthew 6:25

Pourquoi ne devrions-nous pas nous inquiéter de notre nourriture, de notre boisson et de nos vêtements?

Parce que le Père prend même soin des oiseaux et nous avons beaucoup plus de valeur qu'eux.

Matthew 6:27

Selon le rappel de Jésus, pourquoi nous ne devons pas nous inquiéter?

Jésus nous rappelle que nous ne pouvons pas ajouter une coudée à notre vie.

Matthew 6:33

Que devons-nous rechercher en premier, et tous nos besoins terrestres seront alors accordés?

Nous devons rechercher en premier le royaume de Dieu et la justice du Père, et nos besoins terrestres seront alors accordés.

Chapter 6

¹ Garde-toi de pratiquer tes actes de justice devant les gens pour en être vu par eux, autrement tu n'auras point de récompense auprès de ton Père qui est dans les cieux. ² Ainsi quand tu fais l'aumône, ne sonne pas la trompette devant toi, comme font les hypocrites dans les synagogues et dans les rues, afin d'être glorifiés par les hommes. En vérité, je te le dis, ils ont déjà reçu leur récompense. ³ Quant à vous, lorsque vous faites l'aumône, que votre main gauche ne sache pas ce que fait votre main droite, ⁴ afin que votre don soit fait en secret. Alors votre Père qui vous observe dans le secret vous récompensera. ⁵ Et lorsque vous priez, ne soyez pas comme les hypocrites, car ils aiment prier debout dans les synagogues et aux coins des rues, pour être vus des hommes. En vérité, je vous le dis, ils ont déjà reçu leur récompense. ⁶ Mais vous, quand vous priez, entrez dans votre chambre, fermez votre porte, et priez votre Père qui est dans le lieu secret; ainsi votre Père qui voit dans le secret vous récompensera. ⁷ Et lorsque vous priez, n'utilisez pas de vaines répétitions, comme le font les païens, parce qu'ils s'imaginent qu'ils seront exaucés en parlant beaucoup. ⁸ Pour cela, ne leur ressemblez pas, car votre Père sait de quoi vous aurez besoin avant que vous ne le lui demandiez. ⁹ Donc, priez ainsi: «Notre Père qui est dans les cieux, que ton nom soit sanctifié. ¹⁰ Que ton règne vienne. Que ta volonté soit faite sur la terre comme au ciel. ¹¹ Donne nous aujourd'hui notre pain de chaque jour. ¹² Pardonne-nous nos offenses, comme nous pardonnons aussi à ceux qui nous ont causé du tort. ¹³ Ne nous conduis pas à la tentation, mais délivre-nous du malin.» [Car à toi appartiennent, le règne et la puissance et la gloire pour toujours, amen!] ¹⁴ Car si vous pardonnez aux gens leurs offenses, votre Père Céleste vous pardonnera aussi. ¹⁵ Mais si vous ne pardonnez pas leurs offenses, votre Père ne pardonnera non plus vos offenses. ¹⁶ De plus, lorsque vous jeûnez, ne prenez pas un air triste comme le font les hypocrites, ils changent leurs visages pour que les gens voient qu'ils jeûnent. En vérité, je vous le dis, ils ont déjà reçu leur récompense. ¹⁷ Mais vous, lorsque vous jeûnez, oignez votre tête et lavez-vous le visage, ¹⁸ afin de ne pas montrer aux gens que vous jeûnez, mais seul à votre Père qui est là dans le secret. Et votre Père, vous voyant dans le secret, vous récompensera. ¹⁹ N'amassez pas pour vous des richesses sur cette terre où les vers et la rouille les consomment, où les voleurs peuvent s'introduire et voler. ²⁰ Au lieu de cela, amassez-vous des richesses dans le ciel où ni ver ni rouille ne peuvent les détruire et où les voleurs ne peuvent s'y introduire et voler. ²¹ Car où ton trésor est, là aussi sera ton cœur. ²² L'œil est la lampe du corps. Donc si l'œil est bon, tout le corps est rempli de lumière. ²³ Mais si l'œil est mauvais tout le corps est rempli par des ténèbres! Ainsi, si la lumière qui est en toi est vraiment ténèbre, combien grande est cette ténèbre? ²⁴ Personne ne peut servir deux maîtres, car il haïra l'un et aimera l'autre, ou il sera dévoué à l'un et négligera l'autre. Vous ne pouvez servir Dieu en même temps que la richesse. ²⁵ C'est pourquoi je vous dis, ne vous inquiétez pas pour votre vie, de ce que vous allez manger où de ce que vous allez boire (ou pour votre corps, ce que vous allez porter). Car la vie ne vaut t-elle pas mieux que la nourriture, et le corps plus que les vêtements? ²⁶ Regardez les oiseaux du ciel! Ils ne sèment ni ne moissonnent, et n'amasent pas de récolte dans des greniers, mais votre Père céleste les nourrit. Ne valez-vous pas plus qu'eux? ²⁷ Qui d'entre vous en se souciant peut ajouter une coudée à sa vie? ²⁸ Alors pourquoi êtes vous soucieux pour des vêtements? Pensez aux lis des champs, comment ils poussent; ils ne travaillent, ni ne tricotent des tissus. ²⁹ Mais je vous dis que même Salomon dans toute sa gloire n'était pas vêtu comme l'un d'eux. ³⁰ Si Dieu habille ainsi l'herbe des champs qui est là aujourd'hui et demain sera jeté au feu, alors comment ne vous habillera-t-il pas, vous, gens de peu de foi? ³¹ Ne soyez donc pas soucieux en disant: «Qu'allons-nous manger?» ou, «Qu'allons-nous boire» ou, «Qu'allons-nous mettre pour nous habiller?» ³² Ces choses sont recherchées par les païens; votre Père céleste connaît tous vos besoins. ³³ Cherchez tout d'abord son royaume et sa justice; et toutes les autres choses vous seront accordées. ³⁴ Ne vous inquiétez pas du lendemain, car le lendemain s'inquiètera de lui même. A chaque jour suffit sa peine.

Chapter 7

¹ Ne jugez|strong="G2919" x-morph="strongMorph: TG5720" point|strong="G3361" afin que vous ne soyez point|strong="G3363" jugés|strong="G2919" x-morph="strongMorph: TG5686" ² Car|strong="G1063" on vous jugera|strong="G2919" x-morph="strongMorph: TG5701" du|strong="G1722" jugement|strong="G2917" dont|strong="G3739" vous jugez|strong="G2919" x-morph="strongMorph: TG5719" et|strong="G2532" l'on vous|strong="G5213" mesurera|strong="G488" x-morph="strongMorph: TG5701" avec|strong="G1722" la mesure|strong="G3358" dont|strong="G3739" vous mesurez|strong="G3354" x-morph="strongMorph: TG5719" ³ |strong="G1161" Pourquoi|strong="G5101" vois|strong="G991" x-morph="strongMorph: TG5719" la paille|strong="G2595" qui est dans|strong="G1722" l' oeil|strong="G3788" de ton|strong="G4675" frère|strong="G80" et|strong="G1161" n' aperçois|strong="G2657" x-morph="strongMorph: TG5719" pas|strong="G3756" la poutre|strong="G1385" qui est dans|strong="G1722" ton|strong="G4674" oeil|strong="G3788" ⁴ Ou|strong="G2228" comment|strong="G4459" peux-tu dire|strong="G2046" x-morph="strongMorph: TG5692" à ton|strong="G4675" frère|strong="G80" Laisse|strong="G863" x-morph="strongMorph: TG5628" ôter|strong="G1544" x-morph="strongMorph: TG5632" une paille|strong="G2595" de|strong="G575" ton|strong="G3135" oeil|strong="G3788" |strong="G2532" |strong="G2400" x-morph="strongMorph: TG5628" toi qui as une poutre|strong="G1385" dans|strong="G1722" le tien|strong="G4675" |strong="G3788" ⁵ Hypocrite|strong="G5273" ôte|strong="G1544" x-morph="strongMorph: TG5628" premièrement|strong="G4412" la poutre|strong="G1385" de|strong="G1537" ton|strong="G4675" oeil|strong="G3788" et|strong="G2532" alors|strong="G5119" tu verras|strong="G1227" x-morph="strongMorph: TG5692" comment ôter|strong="G1544" x-morph="strongMorph: TG5629" la paille|strong="G2595" de|strong="G1537" l' oeil|strong="G3788" de ton|strong="G4675" frère|strong="G80" ⁶ Ne donnez|strong="G1325" x-morph="strongMorph: TG5632" pas|strong="G3361" les choses|strong="G3588" saintes|strong="G40" aux chiens|strong="G2965" et ne|strong="G3366" jetez|strong="G906" x-morph="strongMorph: TG5632" pas vos|strong="G5216" perles|strong="G3135" devant|strong="G1715" les pourceaux|strong="G5519" de peur qu|strong="G3379" ne les|strong="G846" foulent|strong="G2662" x-morph="strongMorph: TG5661" aux|strong="G1722" pieds|strong="G4228" |strong="G846" |strong="G2532" ne se retournent|strong="G4762" x-morph="strongMorph: TG5651" et ne vous|strong="G5209" déchirent|strong="G4486" x-morph="strongMorph: TG5661" ⁷ Demandez|strong="G154" x-morph="strongMorph: TG5720" et|strong="G2532" l'on vous|strong="G5213" donnera|strong="G1325" x-morph="strongMorph: TG5701" cherchez|strong="G2212" x-morph="strongMorph: TG5720" et|strong="G2532" vous trouverez|strong="G2147" x-morph="strongMorph: TG5692" frappez|strong="G2925" x-morph="strongMorph: TG5720" et|strong="G2532" l'on vous|strong="G5213" ouvrira|strong="G455" x-morph="strongMorph: TG5691" ⁸ Car|strong="G1063" quiconque|strong="G3956" demande|strong="G154" x-morph="strongMorph: TG5723" reçoit|strong="G2983" x-morph="strongMorph: TG5719" |strong="G2532" celui qui cherche|strong="G2212" x-morph="strongMorph: TG5723" trouve|strong="G2147" x-morph="strongMorph: TG5719" et|strong="G2532" l'on ouvre|strong="G455" x-morph="strongMorph: TG5691" à celui qui frappe|strong="G2925" x-morph="strongMorph: TG5723" ⁹ |strong="G2228" Lequel|strong="G5101" |strong="G444" de|strong="G1537" |strong="G2076" x-morph="strongMorph: TG5748" vous|strong="G5216" donnera|strong="G3361" |strong="G1929" x-morph="strongMorph: TG5692" |strong="G846" une pierre|strong="G3037" à son|strong="G846" fils|strong="G5207" |strong="G3739" s|strong="G1437" lui demande|strong="G154" x-morph="strongMorph: TG5661" du pain|strong="G740" ¹⁰ Ou|strong="G2532" s|strong="G1437" demande|strong="G154" x-morph="strongMorph: TG5661" un poisson|strong="G2486" lui|strong="G846" donnera|strong="G3361" |strong="G1929" x-morph="strongMorph: TG5692" un serpent|strong="G3789" ¹¹ Si|strong="G1487" donc|strong="G3767" méchants|strong="G4190" comme vous|strong="G5210" l' êtes|strong="G5607" x-morph="strongMorph: TG5752" vous savez|strong="G1492" x-morph="strongMorph: TG5758" donner|strong="G1325" x-morph="strongMorph: TG5721" de bonnes|strong="G18" choses|strong="G1390" à vos|strong="G5216" enfants|strong="G5043" à combien plus forte raison|strong="G4214" |strong="G3123" votre|strong="G5216" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" donnera|strong="G1325" x-morph="strongMorph: TG5692" de bonnes|strong="G18" choses à ceux qui les lui|strong="G846" demandent|strong="G154" x-morph="strongMorph: TG5723" ¹² |strong="G3767" Tout|strong="G3956" ce que|strong="G302" |strong="G3745" vous voulez|strong="G2309" x-morph="strongMorph: TG5725" que|strong="G2443" les hommes|strong="G444" fassent|strong="G4160" x-morph="strongMorph: TG5725" pour vous|strong="G5213" faites- le|strong="G4160" x-morph="strongMorph: TG5720" |strong="G5210" de même|strong="G2532" |strong="G3779" pour eux|strong="G846" car|strong="G1063" c|strong="G3778" est|strong="G2076" x-

morph="strongMorph: TG5748" la loi|strong="G3551" et|strong="G2532" les prophètes|strong="G4396"
13 Entrez|strong="G1525" x-morph="strongMorph: TG5628" par|strong="G1223" la porte|
strong="G4439" étroite|strong="G4728" Car|strong="G3754" large|strong="G4116" est la porte|
strong="G4439" |strong="G2532" spacieux|strong="G2149" est le chemin|strong="G3598" qui mènent|
strong="G520" x-morph="strongMorph: TG5723" à|strong="G1519" la perdition|strong="G684" et|
strong="G2532" il y en a|strong="G1526" x-morph="strongMorph: TG5748" beaucoup|strong="G4183"
qui|strong="G3588" entrent|strong="G1525" x-morph="strongMorph: TG5740" par là|strong="G1223" |
strong="G846" **14** Mais|strong="G3754" étroite|strong="G4728" est la porte|strong="G4439" |
strong="G2532" resserré|strong="G2346" x-morph="strongMorph: TG5772" le chemin|strong="G3598"
qui|strong="G3588" mènent|strong="G520" x-morph="strongMorph: TG5723" à|strong="G1519" la vie|
strong="G2222" et|strong="G2532" il y en a|strong="G1526" x-morph="strongMorph: TG5748" peu|
strong="G3641" qui les|strong="G846" trouvent|strong="G2147" x-morph="strongMorph: TG5723" **15**
Gardez- vous|strong="G1161" |strong="G4337" x-morph="strongMorph: TG5720" des|strong="G575"
faux prophètes|strong="G5578" Ils|strong="G3748" viennent|strong="G2064" x-
morph="strongMorph: TG5736" à|strong="G4314" vous|strong="G5209" en|strong="G1722" vêtements|
strong="G1742" de brebis|strong="G4263" mais|strong="G1161" au dedans|strong="G2081" ce sont|
strong="G1526" x-morph="strongMorph: TG5748" des loups|strong="G3074" ravisseurs|strong="G727"
16 Vous les|strong="G846" reconnaissez|strong="G1921" x-morph="strongMorph: TG5695" à|
strong="G575" leurs fruits|strong="G2590" |strong="G3385" Cueille|strong="G4816" x-
morph="strongMorph: TG5719" des raisins|strong="G4718" sur|strong="G575" des épines|
strong="G173" ou|strong="G2228" des figues|strong="G4810" sur|strong="G575" des chardons|
strong="G5146" **17** |strong="G3779" Tout|strong="G3956" bon|strong="G18" arbre|strong="G1186"
porte|strong="G4160" x-morph="strongMorph: TG5719" de bons|strong="G2570" fruits|strong="G2590"
mais|strong="G1161" le mauvais|strong="G4550" arbre|strong="G1186" porte|strong="G4160" x-
morph="strongMorph: TG5719" de mauvais|strong="G4190" fruits|strong="G2590" **18** Un bon|
strong="G18" arbre|strong="G1186" ne|strong="G3756" peut|strong="G1410" x-
morph="strongMorph: TG5736" porter|strong="G4160" x-morph="strongMorph: TG5721" de mauvais|
strong="G4190" fruits|strong="G2590" ni|strong="G3761" un mauvais|strong="G4550" arbre|
strong="G1186" porter|strong="G4160" x-morph="strongMorph: TG5721" de bons|strong="G2570"
fruits|strong="G2590" **19** Tout|strong="G3956" arbre|strong="G1186" qui ne porte|strong="G4160" x-
morph="strongMorph: TG5723" pas|strong="G3361" de bons|strong="G2570" fruits|strong="G2590" est
coupé|strong="G1581" x-morph="strongMorph: TG5743" et|strong="G2532" jeté|strong="G906" x-
morph="strongMorph: TG5743" au|strong="G1519" feu|strong="G4442" **20** C'est donc|strong="G686" à|
strong="G575" leurs|strong="G846" fruits|strong="G2590" que vous les|strong="G846" reconnaissez|
strong="G1921" x-morph="strongMorph: TG5695" **21** Ceux qui me|strong="G3427" disent|
strong="G3004" x-morph="strongMorph: TG5723" Seigneur|strong="G2962" Seigneur|strong="G2962" n'
entreront|strong="G1525" x-morph="strongMorph: TG5695" pas|strong="G3756" tous|strong="G3956"
dans|strong="G1519" le royaume|strong="G932" des cieus|strong="G3772" mais|strong="G235" celui-là
seul qui fait|strong="G4160" x-morph="strongMorph: TG5723" la volonté|strong="G2307" de mon|
strong="G3450" Père|strong="G3962" qui est dans|strong="G1722" les cieus|strong="G3772" **22**
Plusieurs|strong="G4183" me|strong="G3427" diront|strong="G2046" x-morph="strongMorph: TG5692"
en|strong="G1722" ce|strong="G1565" jour- là|strong="G2250" Seigneur|strong="G2962" Seigneur|
strong="G2962" n'avons-nous pas|strong="G3756" prophétisé|strong="G4395" x-
morph="strongMorph: TG5656" par ton|strong="G4674" nom|strong="G3686" |strong="G2532" n'avons-
nous pas chassé|strong="G1544" x-morph="strongMorph: TG5627" des démons|strong="G1140" par ton|
strong="G4674" nom|strong="G3686" et|strong="G2532" n'avons-nous pas fait|strong="G4160" x-
morph="strongMorph: TG5656" beaucoup|strong="G4183" de miracles|strong="G1411" par ton|
strong="G4674" nom|strong="G3686" **23** Alors|strong="G2532" |strong="G5119" je leur|strong="G846"
dirai ouvertement|strong="G3670" x-morph="strongMorph: TG5692" |strong="G3754" Je ne vous|
strong="G5209" ai jamais|strong="G3763" connus|strong="G1097" x-morph="strongMorph: TG5627"
retirez|strong="G672" x-morph="strongMorph: TG5720" de|strong="G575" moi|strong="G1700" vous qui
commettez|strong="G2038" x-morph="strongMorph: TG5740" l' iniquité|strong="G458" **24** C'est
pourquoi|strong="G3767" quiconque|strong="G3956" |strong="G3748" entend|strong="G191" x-
morph="strongMorph: TG5719" ces|strong="G5128" paroles|strong="G3056" que je dis|strong="G3450"
et|strong="G2532" les|strong="G846" met en pratique|strong="G4160" x-morph="strongMorph: TG5719"
|strong="G846" sera semblable|strong="G3666" x-morph="strongMorph: TG5692" à un homme|
strong="G435" prudent|strong="G5429" qui|strong="G3748" a bâti|strong="G3618" x-
morph="strongMorph: TG5656" sa|strong="G846" maison|strong="G3614" sur|strong="G1909" le roc|
strong="G4073" **25** La|strong="G2532" pluie|strong="G1028" est tombée|strong="G2597" x-
morph="strongMorph: TG5627" |strong="G2532" les torrents|strong="G4215" sont venus|
strong="G2064" x-morph="strongMorph: TG5627" |strong="G2532" les vents|strong="G417" ont soufflé|
strong="G4154" x-morph="strongMorph: TG5656" et|strong="G2532" se sont jetés contre|

strong="G4363" x-morph="strongMorph:TG5627" cette|strong="G1565" maison|strong="G3614" |
 strong="G2532" elle n'est point|strong="G3756" tombée|strong="G4098" x-
 morph="strongMorph:TG5627" parce qu|strong="G1063" était fondée|strong="G2311" x-
 morph="strongMorph:TG5718" sur|strong="G1909" le roc|strong="G4073" ²⁶ Mais|strong="G2532"
 quiconque|strong="G3956" entend|strong="G191" x-morph="strongMorph:TG5723" ces|strong="G5128"
 paroles|strong="G3056" que je dis|strong="G3450" et|strong="G2532" ne les|strong="G846" met pas|
 strong="G3361" en pratique|strong="G4160" x-morph="strongMorph:TG5723" sera semblable|
 strong="G3666" x-morph="strongMorph:TG5701" à un homme|strong="G435" insensé|strong="G3474"
 qui|strong="G3748" a bâti|strong="G3618" x-morph="strongMorph:TG5656" sa|strong="G846" maison|
 strong="G3614" sur|strong="G1909" le sable|strong="G285" ²⁷ La|strong="G2532" pluie|
 strong="G1028" est tombée|strong="G2597" x-morph="strongMorph:TG5627" |strong="G2532" les
 torrents|strong="G4215" sont venus|strong="G2064" x-morph="strongMorph:TG5627" |strong="G2532"
 les vents|strong="G417" ont soufflé|strong="G4154" x-morph="strongMorph:TG5656" et|
 strong="G2532" ont battu|strong="G4350" x-morph="strongMorph:TG5656" cette|strong="G1565"
 maison|strong="G3614" |strong="G2532" elle est tombée|strong="G4098" x-
 morph="strongMorph:TG5627" et|strong="G2532" sa|strong="G846" ruine|strong="G4431" a été|
 strong="G2258" x-morph="strongMorph:TG5713" grande|strong="G3173" ²⁸ |strong="G2532" Après|
 strong="G1096" x-morph="strongMorph:TG5633" |strong="G3753" que Jésus|strong="G2424" eut
 achevé|strong="G4931" x-morph="strongMorph:TG5656" ces|strong="G5128" discours|strong="G3056"
 la foule|strong="G3793" fut frappée|strong="G1605" x-morph="strongMorph:TG5712" de|
 strong="G1909" sa|strong="G846" doctrine|strong="G1322" ²⁹ car|strong="G1063" il enseignait|
 strong="G1321" x-morph="strongMorph:TG5723" |strong="G2258" x-morph="strongMorph:TG5713" |
 strong="G846" comme|strong="G5613" ayant|strong="G2192" x-morph="strongMorph:TG5723"
 autorité|strong="G1849" et|strong="G2532" non pas|strong="G3756" comme|strong="G5613" leurs
 scribes|strong="G1122"

Matthew 7:1

Déclaration de connexion:

Jésus continue d'enseigner à ses disciples dans son sermon sur la montagne, qui commence dans Matthieu 5: 3 .

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient et ne devraient pas faire en tant qu'individus. le les instances de «vous» et les commandes sont au pluriel. (Voir: formes de vous)

Ne juge pas

Il est implicite ici que «juge» a le sens fort de «condamner sévèrement» ou «déclarer coupable». AT: «Ne condamnez pas les gens durement» (Voir: Connaissances supposées et informations implicites)

vous ne serez pas jugé

Cela peut être indiqué sous forme active. AT: "Dieu ne vous condamnera pas durement" (Voir: Actif ou Passif)

Pour

Assurez-vous que le lecteur comprend que la déclaration de 7: 2 est basée sur ce que Jésus a dit en 7: 1.

avec le jugement que vous jugez, vous serez jugé

Cela peut être indiqué sous forme active. AT: «Dieu vous condamnera de la même manière que vous

condamnez les autres» (Voir: actif ou passif) 175
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mesure

Les significations possibles sont 1) ceci est le montant de la punition donné ou 2) c'est la norme utilisée pour jugement.

il vous sera mesuré

Cela peut être indiqué sous forme active. AT: "Dieu vous le mesurera" (Voir: Actif ou Passif)

Matthew 7:3

Informations générales:

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. le les instances de «vous» et «votre» sont toutes singulières, mais dans certaines langues, elles peuvent devoir être plurielles.

Pourquoi regardes-tu... l'oeil de frère, mais tu ne remarques pas la bûche qui est dans ton oeil?

Jésus utilise cette question pour reprocher aux gens de prêter attention aux péchés des autres et d'ignorer les leurs. AT: "Vous regardez... l'oeil de votre frère, mais vous ne remarquez pas la bûche qui est dans votre oeil." "Ne regarde pas... l'oeil de frère et ignore le journal qui se trouve dans ton oeil." (Voir: Question rhétorique)

le petit morceau de paille qui est dans l'oeil de ton frère

C'est une métaphore qui fait référence aux défauts moins importants d'un collègue croyant. (Voir: métaphore)

petit morceau de paille

"Speck" ou "splinter" ou "peu de poussière".
Utilisez un mot pour la plus petite chose qui tombe généralement dans un les yeux de la personne.

frère

Toutes les occurrences de «frère» dans 7: 3-5 se réfèrent à un collègue croyant, pas à un frère littéral ou à un voisin. 177 Matthieu 7: 3-5
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le journal qui est dans ton oeil

C'est une métaphore des fautes les plus importantes d'une personne. Un journal ne pouvait littéralement pas entrer dans la œil. Jésus exagère pour insister sur le fait qu'une personne doit prêter attention à ses propres défauts avant qu'il traite les défauts moins importants d'une autre personne. (Voir: Métaphore et Hyperbole et généralisation)

bûche

la plus grande partie d'un arbre que quelqu'un a coupé

Comment peux-tu dire... ton propre œil?

Jésus pose cette question pour inciter les gens à faire attention à leurs propres péchés avant de payer attention aux péchés d'une autre personne. AT: "Vous ne devriez pas dire... votre propre œil." (Voir: Rhétorique Question)

Matthew 7:6**Informations générales:**

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. le les instances de «vous» et «votre» sont toutes au pluriel.

les chiens... les porcs

Les Juifs considéraient ces animaux comme sales et Dieu a dit aux Juifs de ne pas les manger. Ce sont des métaphores pour les méchants qui ne valorisent pas les choses saintes. Il serait préférable de traduire ces mots littéralement. (Voir: métaphore)

perles

Celles-ci sont semblables aux pierres rondes ou précieuses ou aux perles. Ils sont une métaphore de la connaissance de Dieu ou des choses précieuses en général. (Voir: métaphore)

ils peuvent piétiner

"Les cochons peuvent piétiner"

puis tourner et déchirer

"Les chiens vont alors se retourner et se déchirer"

Matthew 7:7**Informations générales:**

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant

qu'individus. le les instances de «vous» et «votre» sont toutes au pluriel. (Voir: formes de vous)

Demandez... Cherchez... Frappez

Ce sont des métaphores pour prier Dieu. La forme verbale montre que nous devons continuer à prier jusqu'à ce que il répond. Si votre langue a un formulaire pour continuer à faire quelque chose, utilisez-le ici. (Voir: métaphore)

Demander

demander des choses à quelqu'un, dans ce cas Dieu

il vous sera donné

Cela peut être indiqué sous forme active. AT: "Dieu vous donnera ce dont vous avez besoin" (Voir: Actif ou Passif)

Chercher

cherche quelqu'un, en l'occurrence Dieu 181
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Frapper

Cogner à une porte était une manière polie de demander à la personne à l'intérieur de la porte. Si frapper à une porte est impoli ou pas fait dans votre culture, utilisez le mot qui décrit comment les gens demandent poliment l'ouverture des portes. AT: "Dis à Dieu que tu veux qu'il ouvre la porte"

il vous sera ouvert

Cela peut être indiqué sous forme active. AT: "Dieu l'ouvrira pour vous" (Voir: Actif ou Passif)

Ou lequel d'entre vous... une pierre?

Jésus utilise une question pour enseigner aux gens. AT: "Il n'y a pas une personne parmi vous... une pierre" (voir: Question rhétorique)

une tranche de pain

Cela fait référence à la nourriture en général. AT: «de la nourriture» (Voir: Synecdoche)

pierre... poisson... serpent

Ces noms doivent être traduits littéralement.

Ou s'il demande un poisson, lui donnera-t-il un serpent?

Jésus pose une autre question pour enseigner aux gens. Il est entendu que Jésus se réfère toujours à un homme et son fils. AT: «Et il n'y a pas une personne parmi vous, si son fils demande un poisson, donnera lui un serpent. »(Voir: question rhétorique et ellipsis)

Matthew 7:11**Informations générales:**

Jésus parle à un groupe de personnes de ce qu'elles devraient ou ne devraient pas faire en tant qu'individus. le les instances de «vous» et «votre» sont au pluriel. (Voir: formes de vous)

combien plus ton Père céleste donnera-t-il... lui?
 Jésus utilise une question pour enseigner aux gens.
 AT: "alors votre Père céleste vous donnera certainement ... Lui. »(Voir: question rhétorique)

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

tout ce que vous voulez que les gens vous fassent
 "De toute façon que vous voulez que les autres agissent envers vous"

car c'est la loi et les prophètes

Ici, «loi» et «prophètes» se réfèrent à ce que Moïse et les prophètes ont écrit. AT: «car c'est ce que Moïse et les prophètes enseignent dans les Écritures »(Voir: Métonymie) 183 Matthieu 7: 11-12 traductionNotes

Matthew 7:13

Informations générales:

Cette image de la marche à travers une large porte vers la destruction ou une porte étroite vers la vie représente comment les gens vivent et les résultats de leur vie.

Informations générales:

Lorsque vous traduisez, utilisez les mots appropriés pour «large» et «large» qui sont aussi différents que possible de «étroit» afin de souligner les différences entre les deux ensembles de portes et de voies.

Entrez par la porte étroite... peu qui la trouve

Ceci est une image de personnes voyageant sur une route et traversant une porte dans un royaume. Un le royaume est facile à entrer; l'autre est difficile à saisir. (Voir: métaphore)

Entrez par la porte étroite

Vous devriez peut-être déplacer cela à la fin du verset 14: «Par conséquent, entrez par la porte étroite».

la porte... le chemin

Les significations possibles sont 1) «la voie» se réfère à la route qui mène à la porte d'un royaume, ou 2) la «La porte» et «le chemin» se réfèrent tous deux à l'entrée du royaume.

à la destruction... à la vie

Ces noms abstraits peuvent être traduits avec des verbes. AT: «à l'endroit où les gens meurent... au endroit où les gens vivent »(voir: noms abstraits) 185 Matthieu 7:13 TraductionNotes

Matthew 7:15

Attention à

"Soyez sur vos gardes"

qui viennent à vous avec des vêtements de mouton mais qui sont vraiment des loups voraces

Cette métaphore signifie que les faux prophètes prétendent qu'ils sont bons et veulent aider les gens, mais ils sont vraiment mauvais et feront mal aux gens. (Voir: métaphore)

Par leurs fruits, vous les connaîtrez

Cette métaphore fait référence aux actions d'une personne. AT: «Tout comme vous connaissez un arbre par le fruit qui pousse ça, vous connaîtrez les faux prophètes par leur comportement »(Voir: Métaphore)

Les gens rassemblent-ils... des chardons?

Jésus utilise une question pour enseigner aux gens. Les gens auraient su que la réponse est non. À: "Les gens ne rassemblent pas... des chardons." (Voir: Question rhétorique)

chaque bon arbre produit de bons fruits

Jésus continue d'utiliser la métaphore du fruit pour désigner les bons prophètes qui produisent de bonnes œuvres ou mots. (Voir: métaphore) 187 Matthieu 7: 15-17 traductionNotes

le mauvais arbre produit de mauvais fruits

Jésus continue d'utiliser la métaphore du fruit pour désigner les mauvais prophètes qui produisent des œuvres mauvaises. (Voir: Métaphore)

Matthew 7:18

Chaque arbre qui ne produit pas de bons fruits est coupé et jeté au feu

Jésus continue d'utiliser les arbres fruitiers comme métaphore pour se référer aux faux prophètes. Ici, il ne dit que ce que arrivera aux mauvais arbres. Cela implique que la même chose arrivera aux faux prophètes. (Voir: Métaphore et connaissance supposée et information implicite)

est coupé et jeté au feu

Cela peut être indiqué sous forme active. AT: "les gens coupent et brûlent(voir: actif ou passif)

vous les reconnaîtrez par leurs fruits

Le mot «leur» peut se référer aux prophètes ou aux arbres. Cette métaphore implique que le fruit des arbres et les actes des prophètes révèlent tous deux qu'ils sont bons ou mauvais. Si possible, traduisez ceci de telle manière qu'il puisse se référer aux arbres et aux prophètes. (Voir: métaphore)

Matthew 7:21

entrera dans le royaume des cieux

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. La phrase «royaume des cieux» est utilisée seulement dans le livre de Matthieu. Si possible, gardez «paradis» dans votre traduction. AT: "vivra avec Dieu au ciel quand il se montre roi »(Voir: Métonymie)

ceux qui font la volonté de mon père qui est au ciel
 "Quiconque fait ce que mon Père au ciel désire"

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

en ce jour

Jésus a dit «ce jour-là», sachant que ses auditeurs comprendraient qu'il faisait référence au jour du jugement. Vous devriez inclure «le jour du jugement» seulement si vos lecteurs ne comprendraient pas autrement. (Voir: Connaissance supposée et information implicite) 190 traductionNotes Matthieu 7: 21-23

n'avons-nous pas prophétisé... chasser les démons... faire beaucoup de choses puissantes?

Les gens utilisent une question pour souligner qu'ils ont fait ces choses. AT: «nous avons prophétisé... nous avons conduit sur les démons... nous avons fait de nombreuses actions puissantes. »(Voir: Question rhétorique)

nous

Ce «nous» n'inclut pas Jésus. (Voir: «Nous» exclusifs et inclusifs)

en ton nom

Les significations possibles sont 1) «par votre autorité» ou «par votre pouvoir» ou 2) «parce que nous faisons ce que vous vouliez que nous fassions »ou 3)« parce que nous vous avons demandé le pouvoir de le faire »(voir: Métonymie)

actions puissantes

"Miracles"

Je ne t'ai jamais connu

Cela signifie que la personne n'appartient pas à Jésus. AT: "Vous n'êtes pas mon suiveur" ou "Je n'ai rien faire avec vous "(voir: idiome)

Matthew 7:24

Donc

"Pour cette raison"

mes mots

Ici, «mots» se réfère à ce que Jésus dit. (Voir: métonymie)

comme un sage qui a construit sa maison sur un rocher
 Jésus compare ceux qui obéissent à ses paroles à une personne qui construit sa maison où rien ne peut lui faire du mal (Voir: Simile)

Roche

Il s'agit de la roche sous la terre arable et de l'argile, et non d'une grosse pierre ou d'un rocher au-dessus du sol.

il a été construit

Cela peut être indiqué sous forme active. AT: «il l'a construit» (voir: actif ou passif)

Matthew 7:26

Déclaration de connexion:

C'est la fin du sermon de Jésus sur la montagne, qui a commencé dans Matthieu 5: 3 .

comme un homme insensé qui a construit sa maison sur le sable

Jésus continue la comparaison du verset précédent. Il compare ceux qui n'obéissent pas à ses mots aux constructeurs de maison idiots. Seul un imbécile construirait une maison dans un endroit sablonneux où la pluie, les inondations et le vent peut balayer le sable. (Voir: Simile)

est tombée

Utilisez le mot général dans votre langue qui décrit ce qui se passe lorsqu'une maison tombe en panne.

sa destruction était complète

La pluie, les inondations et le vent ont complètement détruit la maison.

Matthew 7:28

Informations générales:

Ces versets décrivent comment les gens dans la foule ont réagi à l'enseignement de Jésus dans le sermon sur la montagne. (Voir: Fin de l'histoire)

C'est arrivé quand

Cette phrase déplace l'histoire des enseignements de Jésus à ce qui s'est passé ensuite. AT: "Quand" ou "Après"

ont été étonnés par son enseignement

Il est clair dans 7:29 qu'ils ont été surpris non seulement par ce que Jésus a enseigné, mais aussi par la manière dont il l'a enseigné. AT: «ont été surpris par la manière dont il a enseigné»

Translation Questions

Matthew 7:5

Que devons-nous faire afin de pouvoir avoir la vue claire pour aider notre frère?
Nous devons nous juger personnellement et enlever la poutre de notre propre oeil avant de pouvoir aider notre frère.

Matthew 7:6

Que peut-il arriver si vous donnez ce qui est saint aux chiens?
Si vous donnez aux chiens ce qui est saint, ils pourraient vous piétiner et puis se retourner et vous déchirer en morceaux.

Matthew 7:7

Que devez-vous faire pour recevoir du Père?
Nous devons demander, chercher, et frapper afin de recevoir du Père.

Matthew 7:12

Qu'est-ce que le Père donne à ceux qui demandent? Qu'est-ce que la loi et les prophètes nous enseignent à faire pour les autres?
Le Père donne de bonnes choses à ceux qui demandent.[7:11} La loi et les prophètes nous enseignent à faire aux autres ce que nous voulons que les gens fassent pour nous

Matthew 7:13

Vers où mène le chemin spacieux? Vers où mène le chemin étroit?
Le chemin spacieux mène à la destruction. Le chemin étroit mène à la vie.

Matthew 7:14

Vers où mène le chemin spacieux? Vers où mène le chemin étroit?
Le chemin spacieux mène à la destruction. Le chemin étroit mène à la vie.

Matthew 7:16

Comment reconnaissons-nous les faux prophètes?
Nous pouvons reconnaître les faux prophètes par leurs fruits.

Matthew 7:21

Qui entrera dans le royaume des cieux? Que dira Jésus à beaucoup de gens qui ont prophétisé, chassé des démons, et fait des miracles au nom de Jésus?
Ceux qui font la volonté du Père entreront dans le royaume des cieux. Jésus leur dira, \"je ne vous ai jamais connus! éloignez-vous de moi, vous qui commettez le mal.\"

Matthew 7:22

Qui entrera dans le royaume des cieux? Que dira Jésus à beaucoup de gens qui ont prophétisé, chassé des démons, et fait des miracles au nom de Jésus?
Ceux qui font la volonté du Père entreront dans le royaume des cieux. Jésus leur dira, \"je ne vous ai jamais connus! éloignez-vous de moi, vous qui commettez le mal.\"

Matthew 7:23

Qui entrera dans le royaume des cieux? Que dira Jésus à beaucoup de gens qui ont prophétisé, chassé des démons, et fait des miracles au nom de Jésus?
Ceux qui font la volonté du Père entreront dans le royaume des cieux. Jésus leur dira, \"je ne vous ai jamais connus! éloignez-vous de moi, vous qui commettez le mal.\"

Matthew 7:24

Qui est comme l'homme sage dans la parabole des deux maisons?
Celui qui entend les paroles de Jésus et les met en pratique est comme un homme sage.

Matthew 7:26

Qui est comme l'homme insensé dans la parabole des deux maisons?
Celui qui entend les paroles de Jésus et ne les mets pas en pratique.

Matthew 7:29

Comment l'enseignement de Jésus était-il différent de l'enseignement des scribes?
Jésus enseignait les gens comme quelqu'un qui avait de l'autorité, non pas comme l'enseignement des scribes.

Chapter 7

¹ «Ne jugez point et vous ne serez point jugés. ² Car on vous jugera du jugement dont vous jugez; et avec la mesure que vous utilisez pour mesurer, cette même mesure sera utilisée pour vous. ³ Et pourquoi regardes-tu le brin de paille qui est dans l'oeil de ton frère, mais tu ne remarques pas la poutre qui est dans ton oeil? ⁴ Comment peux-tu dire à ton frère: "Laisse-moi enlever la paille dans ton oeil", or toi tu as une poutre dans ton oeil? ⁵ Hypocrite! Enlève d'abord la poutre dans ton oeil et alors tu verras assez clair pour enlever la paille de l'oeil de ton frère. ⁶ Ne donnez pas ce qui est saint aux chiens et ne jetez pas vos perles devant les porcs; autrement, ils pourraient les piétiner, puis se retourner et vous déchirer en morceaux. ⁷ Demandez et il vous sera donné; Cherchez, et vous trouverez; frappez, et on vous ouvrira. ⁸ Car quiconque demande reçoit; et quiconque cherche trouve; et à la personne qui frappe, il sera ouvert. ⁹ Y aurait-il parmi vous quelqu'un qui, si son fils lui demande un morceau de pain, il lui donnerait une pierre? ¹⁰ Ou s'il demande du poisson, il lui donnerait un serpent? ¹¹ Ainsi, si mauvais que vous êtes, vous savez donner de bonnes choses à vos enfants, à combien plus forte raison votre Père céleste ne donnerait-il de bonnes choses à ceux qui les lui demandent? ¹² Donc, tout ce que vous voulez que les gens fassent pour vous, vous devez aussi le leur faire; car c'est la loi et les prophètes. ¹³ Entrez par la porte étroite, car large est la porte et spacieux est le chemin qui mène à la destruction, et il y a plusieurs personnes qui passent par là. ¹⁴ Car étroite est la porte et étroit est le chemin qui mènent à la vie et il y a peu de gens qui le trouvent. ¹⁵ Gardez-vous des faux prophètes qui viennent à vous déguisés en brebis, mais qui sont en réalité des loups affamés. ¹⁶ Vous les reconnaîtrez par leurs fruits. Cueille-t-on du raisin sur des buissons d'épines ou des figues sur les chardons? ¹⁷ De même, tout bon arbre produit du bon fruit, mais l'arbre mauvais produit du mauvais fruit. ¹⁸ Un bon arbre ne peut pas produire de mauvais fruits, ni un mauvais arbre produire de bons fruits. ¹⁹ Tout arbre qui ne produit pas de bons fruits est coupé et jeté dans le feu. ²⁰ De même, vous les reconnaîtrez par leurs fruits. ²¹ Ce ne sont pas tous ceux qui me disent: "Seigneur, Seigneur," qui entreront dans le royaume des cieux, mais seulement ceux qui font la volonté de mon Père qui est dans les cieux. ²² Beaucoup de gens me diront en ce jour là, "Seigneur, Seigneur, n'avons-nous pas prophétisé en ton nom, chassé les démons en ton nom et fait beaucoup de choses extraordinaires en ton nom? " ²³ Alors je leur dirai ouvertement: "Je ne vous ai jamais connus! Eloignez-vous de moi, vous qui commettez le mal! " ²⁴ Ainsi, quiconque écoute mes paroles et les met en pratique sera comme un homme sage qui construit sa maison sur un roc. ²⁵ La pluie est tombée, il y a eu inondation et les vents ont soufflé sur cette maison; mais elle ne s'est pas écroulée, car elle était construite sur le roc. ²⁶ Mais toute personne qui écoute mes paroles et ne les met pas en pratique sera comme un homme insensé qui a construit sa maison sur le sable. ²⁷ La pluie est tombée, il y a eu inondation, le vent a soufflé et elle s'est écroulée et a été totalement détruite.» ²⁸ Il arriva que lorsque Jésus eût fini de dire ces paroles, la foule était très impressionnée par son enseignement, ²⁹ car il les enseignait comme quelqu'un qui a de l'autorité et non comme les scribes.

Chapter 8

¹ Lorsque|strong="G1161" Jésus|strong="G846" fut descendu|strong="G2597" x-morph="strongMorph:TG5631" de|strong="G575" la montagne|strong="G3735" une grande|strong="G4183" foule|strong="G3793" le|strong="G846" suivit|strong="G190" x-morph="strongMorph:TG5656" ² Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" un lépreux|strong="G3015" s'étant approché|strong="G2064" x-morph="strongMorph:TG5631" se prosterna devant|strong="G4352" x-morph="strongMorph:TG5707" lui|strong="G846" et dit|strong="G3004" x-morph="strongMorph:TG5723" Seigneur|strong="G2962" si|strong="G1437" tu le veux|strong="G2309" x-morph="strongMorph:TG5725" tu peux|strong="G1410" x-morph="strongMorph:TG5736" me|strong="G3165" rendre pur|strong="G2511" x-morph="strongMorph:TG5658" ³ |strong="G2532" Jésus|strong="G2424" étendit|strong="G1614" x-morph="strongMorph:TG5660" la main|strong="G5495" le|strong="G846" toucha|strong="G680" x-morph="strongMorph:TG5662" et dit|strong="G3004" x-morph="strongMorph:TG5723" Je le veux|strong="G2309" x-morph="strongMorph:TG5719" sois pur|strong="G2511" x-morph="strongMorph:TG5682" |strong="G2532" Aussitôt|strong="G2112" il fut purifié|strong="G2511" x-morph="strongMorph:TG5681" de sa|strong="G846" lèpre|strong="G3014" ⁴ Puis|strong="G2532" Jésus|strong="G2424" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Garde|strong="G3708" x-morph="strongMorph:TG5720" d'en parler|strong="G2036" x-morph="strongMorph:TG5632" à personne|strong="G3367" mais|strong="G235" va|strong="G5217" x-morph="strongMorph:TG5720" te|strong="G4572" montrer|strong="G1166" x-morph="strongMorph:TG5657" au sacrificateur|strong="G2409" et|strong="G2532" présente|strong="G4374" x-morph="strongMorph:TG5628" l' offrande|strong="G1435" que Moïse|strong="G3475" a prescrite|strong="G4367" x-morph="strongMorph:TG5656" afin que cela|strong="G1519" leur|strong="G846" serve de témoignage|strong="G3142" ⁵ |strong="G1161" Comme|strong="G1525" |strong="G0" Jésus|strong="G2424" entra|strong="G1525" x-morph="strongMorph:TG5631" dans|strong="G1519" Capernaüm|strong="G2584" un centenier|strong="G1543" l'|strong="G846" aborda|strong="G4334" x-morph="strongMorph:TG5627" le|strong="G846" priant|strong="G3870" x-morph="strongMorph:TG5723" ⁶ et|strong="G2532" disant|strong="G3004" x-morph="strongMorph:TG5723" Seigneur|strong="G2962" mon|strong="G3450" serviteur|strong="G3816" est couché|strong="G906" x-morph="strongMorph:TG5769" à|strong="G1722" la maison|strong="G3614" atteint de paralysie|strong="G3885" et souffrant|strong="G928" x-morph="strongMorph:TG5746" beaucoup|strong="G1171" ⁷ |strong="G2532" Jésus|strong="G2424" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" J|strong="G1473" irai|strong="G2064" x-morph="strongMorph:TG5631" et je le|strong="G846" guérirai|strong="G2323" x-morph="strongMorph:TG5692" ⁸ Le centenier|strong="G1543" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2532" |strong="G5346" x-morph="strongMorph:TG5713" Seigneur|strong="G2962" je ne suis|strong="G1510" x-morph="strongMorph:TG5748" pas|strong="G3756" digne|strong="G2425" que|strong="G2443" tu entres|strong="G1525" x-morph="strongMorph:TG5632" sous|strong="G5259" mon|strong="G3450" toit|strong="G4721" mais|strong="G235" dis|strong="G2036" x-morph="strongMorph:TG5628" seulement|strong="G3440" un mot|strong="G3056" et|strong="G2532" mon|strong="G3450" serviteur|strong="G3816" sera guéri|strong="G2390" x-morph="strongMorph:TG5701" ⁹ Car|strong="G1063" |strong="G2532" moi|strong="G1473" qui suis|strong="G1510" x-morph="strongMorph:TG5748" |strong="G444" soumis|strong="G5259" à des supérieurs|strong="G1849" j' ai|strong="G2192" x-morph="strongMorph:TG5723" des soldats|strong="G4757" sous|strong="G5259" mes|strong="G1683" ordres; et|strong="G2532" je dis|strong="G3004" x-morph="strongMorph:TG5719" à l' un|strong="G5129" Va|strong="G4198" x-morph="strongMorph:TG5676" et|strong="G2532" il va|strong="G4198" x-morph="strongMorph:TG5736" |strong="G2532" à l' autre|strong="G243" Viens|strong="G2064" x-morph="strongMorph:TG5736" et|strong="G2532" il vient|strong="G2064" x-morph="strongMorph:TG5736" et|strong="G2532" à mon|strong="G3450" serviteur|strong="G1401" Fais|strong="G4160" x-morph="strongMorph:TG5657" cela|strong="G5124" et|strong="G2532" il le fait|strong="G4160" x-morph="strongMorph:TG5719" ¹⁰ Après|strong="G1161" l'avoir entendu|strong="G191" x-morph="strongMorph:TG5660" Jésus|strong="G2424" fut dans l' étonnement|strong="G2296" x-morph="strongMorph:TG5656" et|strong="G2532" il dit|strong="G2036" x-morph="strongMorph:TG5627" à ceux qui le suivaient|strong="G190" x-morph="strongMorph:TG5723" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" même|strong="G3761" |strong="G0" en|strong="G1722" Israël|strong="G2474" je n'ai pas|strong="G3761" trouvé|strong="G2147" x-morph="strongMorph:TG5627" une aussi grande|strong="G5118" foi|strong="G4102" ¹¹ Or|strong="G1161" je vous|strong="G5213" déclare|strong="G3004" x-morph="strongMorph:TG5719" que|strong="G3754" plusieurs|strong="G4183"

viendront|strong="G2240" x-morph="strongMorph:TG5692" de|strong="G575" l' orient|strong="G395" et|strong="G2532" de l' occident|strong="G1424" et|strong="G2532" seront à table|strong="G347" x-morph="strongMorph:TG5701" avec|strong="G3326" Abraham|strong="G11" |strong="G2532" Isaac|strong="G2464" et|strong="G2532" Jacob|strong="G2384" dans|strong="G1722" le royaume|strong="G932" des cieux|strong="G3772" **12** Mais|strong="G1161" les fils|strong="G5207" du royaume|strong="G932" seront jetés|strong="G1544" x-morph="strongMorph:TG5701" dans|strong="G1519" les ténèbres|strong="G4655" du dehors|strong="G1857" où|strong="G1563" il y aura|strong="G2071" x-morph="strongMorph:TG5704" des pleurs|strong="G2805" et|strong="G2532" des grincements|strong="G1030" de dents|strong="G3599" **13** Puis|strong="G2532" Jésus|strong="G2424" dit|strong="G2036" x-morph="strongMorph:TG5627" au centenier|strong="G1543" Va|strong="G5217" x-morph="strongMorph:TG5720" |strong="G2532" qu'il te|strong="G4671" soit fait|strong="G1096" x-morph="strongMorph:TG5676" selon|strong="G5613" ta foi|strong="G4100" x-morph="strongMorph:TG5656" Et|strong="G2532" à|strong="G1722" l' heure|strong="G5610" même|strong="G1565" le|strong="G846" serviteur|strong="G3816" fut guéri|strong="G2390" x-morph="strongMorph:TG5681" **14** Jésus|strong="G2424" se rendit|strong="G2064" x-morph="strongMorph:TG5631" ensuite|strong="G2532" à|strong="G1519" la maison|strong="G3614" de Pierre|strong="G4074" dont il vit|strong="G1492" x-morph="strongMorph:TG5627" la|strong="G846" belle- mère|strong="G3994" couchée|strong="G906" x-morph="strongMorph:TG5772" et|strong="G2532" ayant la fièvre|strong="G4445" x-morph="strongMorph:TG5723" **15** Il|strong="G2532" toucha|strong="G680" x-morph="strongMorph:TG5662" sa|strong="G846" main|strong="G5495" et|strong="G2532" la fièvre|strong="G4446" la|strong="G846" quitta|strong="G863" x-morph="strongMorph:TG5656" puis|strong="G2532" elle se leva|strong="G1453" x-morph="strongMorph:TG5681" et|strong="G2532" le|strong="G846" servit|strong="G1247" x-morph="strongMorph:TG5707" **16** Le|strong="G1161" soir|strong="G3798" |strong="G1096" x-morph="strongMorph:TG5637" on amena|strong="G4374" x-morph="strongMorph:TG5656" auprès de Jésus|strong="G846" plusieurs|strong="G4183" démoniaques|strong="G1139" x-morph="strongMorph:TG5740" |strong="G2532" Il chassa|strong="G1544" x-morph="strongMorph:TG5627" les esprits|strong="G4151" par sa parole|strong="G3056" et|strong="G2532" il guérit|strong="G2323" x-morph="strongMorph:TG5656" tous|strong="G3956" les malades|strong="G2192" x-morph="strongMorph:TG5723" |strong="G2560" **17** afin que|strong="G3704" s' accomplît|strong="G4137" x-morph="strongMorph:TG5686" ce qui avait été annoncé|strong="G4483" x-morph="strongMorph:TG5685" |strong="G3004" x-morph="strongMorph:TG5723" par|strong="G1223" Ésaïe|strong="G2268" le prophète|strong="G4396" Il|strong="G846" a pris|strong="G2983" x-morph="strongMorph:TG5627" nos|strong="G2257" infirmités|strong="G769" et|strong="G2532" il s'est chargé|strong="G941" x-morph="strongMorph:TG5656" de nos maladies|strong="G3554" **18** |strong="G1161" Jésus|strong="G2424" voyant|strong="G1492" x-morph="strongMorph:TG5631" une grande|strong="G4183" foule|strong="G3793" autour|strong="G4012" de lui|strong="G846" donna l' ordre|strong="G2753" x-morph="strongMorph:TG5656" de passer|strong="G565" x-morph="strongMorph:TG5629" à|strong="G1519" l'autre bord|strong="G4008" **19** |strong="G2532" Un|strong="G1520" scribe|strong="G1122" s' approcha|strong="G4334" x-morph="strongMorph:TG5631" et lui|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Maître|strong="G1320" je te|strong="G4671" suivrai|strong="G190" x-morph="strongMorph:TG5692" partout où|strong="G1437" |strong="G3699" tu iras|strong="G565" x-morph="strongMorph:TG5741" **20** |strong="G2532" Jésus|strong="G2424" lui|strong="G846" répondit|strong="G3004" x-morph="strongMorph:TG5719" Les renards|strong="G258" ont|strong="G2192" x-morph="strongMorph:TG5719" des tanières|strong="G5454" et|strong="G2532" les oiseaux|strong="G4071" du ciel|strong="G3772" ont des nids|strong="G2682" mais|strong="G1161" le Fils|strong="G5207" de l' homme|strong="G444" n' a|strong="G2192" x-morph="strongMorph:TG5719" pas|strong="G3756" où|strong="G4226" reposer|strong="G2827" x-morph="strongMorph:TG5725" sa tête|strong="G2776" **21** Un|strong="G1161" autre|strong="G2087" d'entre les|strong="G846" disciples|strong="G3101" lui|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Seigneur|strong="G2962" permets|strong="G2010" x-morph="strongMorph:TG5657" moi|strong="G3427" d' aller|strong="G565" x-morph="strongMorph:TG5629" d' abord|strong="G4412" |strong="G2532" ensevelir|strong="G2290" x-morph="strongMorph:TG5658" mon|strong="G3450" père|strong="G3962" **22** Mais|strong="G1161" Jésus|strong="G2424" lui|strong="G846" répondit|strong="G2036" x-morph="strongMorph:TG5627" Suis|strong="G190" x-morph="strongMorph:TG5720" moi|strong="G3427" et|strong="G2532" laisse|strong="G863" x-morph="strongMorph:TG5628" les morts|strong="G3498" ensevelir|strong="G2290" x-morph="strongMorph:TG5658" leurs|strong="G1438" morts|strong="G3498" **23** Il|strong="G2532" monta|strong="G1684" x-morph="strongMorph:TG5631" dans|strong="G1519" la barque|strong="G4143" et ses|strong="G846" disciples|strong="G3101" le|strong="G846" suivirent|strong="G190" x-morph="strongMorph:TG5656" **24** Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" il s' éleva|strong="G1096" x-morph="strongMorph:TG5633" sur|

strong="G1722" la mer|strong="G2281" une si|strong="G5620" |strong="G0" grande|strong="G3173" tempête|strong="G4578" que|strong="G5620" la barque|strong="G4143" était couverte|strong="G2572" x-morph="strongMorph:TG5745" par|strong="G5259" les flots|strong="G2949" Et|strong="G1161" lui|strong="G846" il dormait|strong="G2518" x-morph="strongMorph:TG5707" ²⁵ Les|strong="G2532" disciples|strong="G3101" s'étant approchés|strong="G4334" x-morph="strongMorph:TG5631" le|strong="G846" réveillèrent|strong="G1453" x-morph="strongMorph:TG5656" et dirent|strong="G3004" x-morph="strongMorph:TG5723" Seigneur|strong="G2962" sauve|strong="G4982" x-morph="strongMorph:TG5657" nous|strong="G2248" nous périssons|strong="G622" x-morph="strongMorph:TG5731" ²⁶ Il|strong="G2532" leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Pourquoi|strong="G5101" avez- vous|strong="G2075" x-morph="strongMorph:TG5748" peur|strong="G1169" gens de peu de foi|strong="G3640" Alors|strong="G5119" il se leva|strong="G1453" x-morph="strongMorph:TG5685" menaça|strong="G2008" x-morph="strongMorph:TG5656" les vents|strong="G417" et|strong="G2532" la mer|strong="G2281" et|strong="G2532" il y eut|strong="G1096" x-morph="strongMorph:TG5633" un grand|strong="G3173" calme|strong="G1055" ²⁷ Ces|strong="G1161" hommes|strong="G444" furent saisis d' étonnement|strong="G2296" x-morph="strongMorph:TG5656" Quel|strong="G4217" est|strong="G2076" x-morph="strongMorph:TG5748" celui- ci|strong="G3778" |strong="G3754" disaient- ils|strong="G3004" x-morph="strongMorph:TG5723" à qui|strong="G846" obéissent|strong="G5219" x-morph="strongMorph:TG5719" même|strong="G2532" les vents|strong="G417" et|strong="G2532" la mer|strong="G2281" ²⁸ Lorsqu|strong="G2532" il|strong="G846" fut|strong="G2064" x-morph="strongMorph:TG5631" à|strong="G1519" l'autre bord|strong="G4008" dans|strong="G1519" le pays|strong="G5561" des Gadaréniens|strong="G1086" deux|strong="G1417" démoniaques|strong="G1139" x-morph="strongMorph:TG5740" sortant|strong="G1831" x-morph="strongMorph:TG5740" des|strong="G1537" sépulcres|strong="G3419" vinrent au- devant|strong="G5221" x-morph="strongMorph:TG5656" de lui|strong="G846" Ils étaient si|strong="G3029" furieux|strong="G5467" que|strong="G5620" personne|strong="G3361" |strong="G5100" n' osait|strong="G2480" x-morph="strongMorph:TG5721" passer|strong="G3928" x-morph="strongMorph:TG5629" par|strong="G1223" là|strong="G1565" |strong="G3598" ²⁹ Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" ils s' écrièrent|strong="G2896" x-morph="strongMorph:TG5656" |strong="G3004" x-morph="strongMorph:TG5723" Qu|strong="G5101" a-t- il|strong="G2532" entre nous|strong="G2254" et toi|strong="G4671" Fils|strong="G5207" de Dieu|strong="G2316" Es-tu venu|strong="G2064" x-morph="strongMorph:TG5627" ici|strong="G5602" pour nous|strong="G2248" tourmenter|strong="G928" x-morph="strongMorph:TG5658" avant|strong="G4253" le temps|strong="G2540" ³⁰ Il|strong="G3112" y avait|strong="G2258" x-morph="strongMorph:TG5713" loin|strong="G3112" d|strong="G575" eux|strong="G846" un grand|strong="G4183" troupeau|strong="G34" de pourceaux|strong="G5519" qui paissaient|strong="G1006" x-morph="strongMorph:TG5746" ³¹ Les|strong="G1161" démons|strong="G1142" priaient|strong="G3870" x-morph="strongMorph:TG5707" Jésus|strong="G846" disant|strong="G3004" x-morph="strongMorph:TG5723" Si|strong="G1487" tu nous|strong="G2248" chasses|strong="G1544" x-morph="strongMorph:TG5719" envoie|strong="G2010" x-morph="strongMorph:TG5657" |strong="G565" x-morph="strongMorph:TG5629" nous|strong="G2254" dans|strong="G1519" ce troupeau|strong="G34" de pourceaux|strong="G5519" ³² Il|strong="G2532" leur|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Allez|strong="G5217" x-morph="strongMorph:TG5720" |strong="G1161" Ils sortirent|strong="G1831" x-morph="strongMorph:TG5631" et entrèrent|strong="G565" x-morph="strongMorph:TG5627" dans|strong="G1519" les pourceaux|strong="G5519" Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" tout|strong="G3956" le troupeau|strong="G34" se précipita|strong="G3729" x-morph="strongMorph:TG5656" |strong="G2596" des pentes escarpées|strong="G2911" dans|strong="G1519" la mer|strong="G2281" et|strong="G2532" ils périrent|strong="G599" x-morph="strongMorph:TG5627" dans|strong="G1722" les eaux|strong="G5204" ³³ Ceux|strong="G1161" qui les faisaient paître|strong="G1006" x-morph="strongMorph:TG5723" s' enfuirent|strong="G5343" x-morph="strongMorph:TG5627" et|strong="G2532" allèrent|strong="G565" x-morph="strongMorph:TG5631" dans|strong="G1519" la ville|strong="G4172" raconter|strong="G518" x-morph="strongMorph:TG5656" tout|strong="G3956" ce qui s'était passé et|strong="G2532" ce qui était arrivé aux démoniaques|strong="G1139" x-morph="strongMorph:TG5740" ³⁴ |strong="G2532" Alors|strong="G2400" x-morph="strongMorph:TG5628" toute|strong="G3956" la ville|strong="G4172" sortit|strong="G1831" x-morph="strongMorph:TG5627" à|strong="G1519" la rencontre|strong="G4877" de Jésus|strong="G2424" et|strong="G2532" dès qu'ils le|strong="G846" virent|strong="G1492" x-morph="strongMorph:TG5631" ils le supplièrent|strong="G3870" x-morph="strongMorph:TG5656" de|strong="G3704" quitter|strong="G3327" x-morph="strongMorph:TG5632" |strong="G575" leur territoire|strong="G3725"

Matthew 8:1**Informations générales:**

C'est le début d'une nouvelle partie de l'histoire qui contient plusieurs récits de guérison de Jésus gens. Ce thème continue à travers Matthieu 9:35 . (Voir: Introduction d'un nouvel événement)

Quand Jésus était descendu de la colline, de grandes foules le suivaient

"Après que Jésus soit descendu de la colline, une foule nombreuse l'a suivi." les deux personnes qui avaient été avec lui sur la montagne et les personnes qui ne l'avaient pas été.

Voir

Le mot «voici» nous avertit d'une nouvelle personne dans l'histoire. Votre langue peut avoir un moyen de faire ce.

un lépreux

"Un homme qui avait la lèpre" ou "un homme qui avait une maladie de peau"

s'inclina devant lui

C'est un signe d'humble respect devant Jésus. (Voir: Action symbolique) 198 traductionNotes Matthieu 8: 1-3

si vous voulez

"Si vous voulez" ou "si vous le désirez". Le lépreux savait que Jésus avait le pouvoir de le guérir, mais il l'a fait Je ne sais pas si Jésus voudrait le toucher.

tu peux me rendre propre

Ici, «propre» signifie être guéri et pouvoir vivre à nouveau dans la communauté. AT: «tu peux guérir moi "ou" s'il vous plaît me guérir "(voir: idiome)

Sois propre

En disant cela, Jésus a guéri l'homme. (Voir: impératifs - autres utilisations)

Immédiatement il a été nettoyé

"A ce moment, il a été nettoyé"

il a été nettoyé de sa lèpre

Le résultat de Jésus disant «Sois pur» était que l'homme était guéri. Cela peut être indiqué dans actif forme. AT: "il allait bien" ou "la lèpre l'a quitté" ou "la lèpre a pris fin" (voir: actif ou passif)

Matthew 8:4**à lui**

Cela se réfère à l'homme que Jésus vient de guérir.

ne rien dire à aucun homme

"Ne dites rien à personne" ou "Ne dites à personne que je vous ai guéri"

montrez-vous au prêtre

La loi juive exigeait que la personne montre sa peau guérie au prêtre, qui lui permettrait alors ou elle doit retourner dans la communauté, être avec d'autres personnes. (Voir: Connaissance supposée et implicite Informations)

offrir le cadeau que Moïse a commandé, pour leur témoigner

La loi de Moïse exigeait que quelqu'un, guéri de la lèpre, offre une offrande de grâce au prêtre. Lorsque le prêtre a accepté le cadeau, les gens savaient que l'homme avait été guéri. Les lépreux étaient ostracisés, bannis de la communauté, jusqu'à ce qu'ils aient la preuve de leur guérison. (Voir: Assume Connaissance et information implicite)

pour eux

Cela peut éventuellement se référer à 1) les prêtres ou 2) à toutes les personnes ou 3) aux critiques de Jésus. Si possible, utilisez un pronom qui pourrait se référer à l'un de ces groupes. (Voir: Pronoms) 200 traductionNotes Matthieu 8: 4

Matthew 8:5**Déclaration de connexion:**

Ici, la scène change de lieu et de temps et parle de Jésus guérissant une autre personne.

est venu à lui et lui a demandé

Ici «il» se réfère à Jésus.

paralysé

incapable de bouger en raison d'une maladie ou d'un AVC

Jésus lui dit

"Jésus a dit au centurion"

Je viendrai le soigner

"Je vais venir chez vous et faire votre serviteur bien"

Matthew 8:8**sous mon toit**

Ceci est un idiome qui se réfère à l'intérieur de la maison. AT: «chez moi» (voir: idiome)

dire le mot

Ici, «mot» représente une commande. AT: «donner le commandement» (voir: métonymie)

sera guéri

Cela peut être indiqué sous forme active. AT: "va bien" (Voir: Actif ou Passif)

qui est placé sous l'autorité

Cela peut être indiqué sous forme active. AT: "qui est sous l'autorité de quelqu'un d'autre" (voir: actif ou passif)

sous l'autorité... sous moi

Être "sous", c'est être moins important et obéir aux ordres de quelqu'un important. (Voir: idiome) 204 traductionNotes Matthieu 8: 8-10

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

Je n'ai trouvé personne avec une telle foi en Israël

Les auditeurs de Jésus auraient pensé que les Juifs en Israël, qui prétendent être des enfants de Dieu, auraient une foi plus grande que quiconque. Jésus dit qu'ils ont tort et que la foi du centurion était plus grande. (Voir: Connaissance supposée et information implicite)

Matthew 8:11**toi**

Ici, «vous» est pluriel et fait référence à «ceux qui le suivaient» dans Matthieu 8:10 . (Voir: formes de vous)

de l'est et de l'ouest

Utiliser les opposés «est» et «ouest» est une façon de dire «partout». AT: «de partout» ou «de loin dans toutes les directions» (voir: Merism)

incliner à la table

Les gens de cette culture allaient se coucher à côté de la table en mangeant. Cette phrase indique que tous ceux qui sont à la table sont des membres de la famille et des amis proches. On parle souvent de la joie dans le royaume de Dieu comme si les gens se régalaient. AT: «vivre en famille et entre amis» (voir: métonymie)

dans le royaume des cieux

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. L'expression «royaume des cieux» n'est utilisée que dans le livre de Matthieu. Si possible, gardez «paradis» dans votre traduction. AT: "quand notre Dieu dans les cieux montre qu'il est roi" (voir: métonymie) 206 traductionNotes Matthieu 8: 11-13

les fils du royaume seront jetés

Cela peut être indiqué sous forme active. AT: "Dieu jettera les fils du royaume" (Voir: Actif ou Passif)

les fils du royaume

L'expression «fils de» est un métonymie, se référant aux Juifs non croyants du royaume de Judée. Il y a aussi de l'ironie ici parce que les «fils» seront jetés alors que les étrangers seront les bienvenus. AT: "ceux qui auraient dû permettre à Dieu de régner sur eux" (Voir: Metonymy and Irony)

les ténèbres extérieures

Ici, «les ténèbres extérieures» est un métonyme de l'endroit où Dieu envoie ceux qui les rejettent. C'est un endroit complètement séparé de Dieu pour

toujours. AT: «le lieu sombre loin de Dieu» (voir: métonymie)

pleurer et moudre les dents

Le «broyage des dents» est un acte symbolique, représentant une tristesse et une souffrance extrêmes. AT: «pleurer et montrer leur extrême souffrance» (Voir: Action symbolique)

alors que cela soit fait pour vous

Cela peut être indiqué sous forme active. AT: "alors je le ferai pour vous" (voir: actif ou passif)

le serviteur était guéri

Cela peut être indiqué sous forme active. AT: "Jésus a guéri le serviteur" (voir: actif ou passif)

à l'heure même

"Au moment précis où Jésus a dit qu'il allait guérir le serviteur"

Matthew 8:14**Déclaration de connexion:**

Ici, la scène change de lieu et de temps et parle de Jésus guérissant une autre personne.

Jésus était venu

Les disciples étaient probablement avec Jésus, mais le sujet de l'histoire est ce que Jésus a dit et fait, alors présentez les disciples seulement si nécessaire pour éviter une mauvaise signification.

La belle-mère de Peter

"La mère de l'épouse de Peter"

la fièvre l'a laissée

Si votre langage comprendrait que cette personnification signifie que la fièvre pourrait penser et agir seule, cela peut se traduire par «elle est devenue meilleure» ou «Jésus l'a guérie» (voir: Personnification).

s'est levé

"sortir du lit"

Matthew 8:16**Déclaration de connexion:**

Ici, la scène se déplace plus tard dans la soirée et raconte que Jésus a guéri plus de monde et chassé les démons.

Informations générales:

Au verset 17, Matthieu cite le prophète Isaïe pour montrer que le ministère de guérison de Jésus était l'accomplissement de la prophétie.

Quand le soir était venu

Parce que les Juifs ne travaillaient pas ou ne voyageaient pas le jour du sabbat, le «soir» peut impliquer après le sabbat. Ils attendent jusqu'au soir pour amener les gens à Jésus. Vous n'avez pas besoin de mentionner le sabbat à moins que vous

avez besoin d'éviter une mauvaise signification.
(Voir: Connaissance supposée et information implicite)

beaucoup qui étaient possédés par des démons

Cela peut être indiqué sous forme active. AT: «beaucoup de gens que possédaient les démons» ou «beaucoup de gens contrôlés par les démons» (voir: actifs ou passifs)

Il chassa les esprits d'un mot

Ici, «mot» représente une commande. AT: "Il a ordonné aux esprits de partir" (Voir: Métonymie)
211 Matthieu 8: 16-17 traductionNotes

a été accompli ce qui avait été dit par le prophète Isaïe

Cela peut être indiqué sous forme active. AT: "Jésus a accompli la prophétie que le prophète Isaïe avait parlé au peuple d'Israël" (voir: actif ou passif)

pris notre maladie et endurer nos maladies

Matthieu cite le prophète Isaïe. Ces deux phrases signifient essentiellement la même chose et soulignent qu'il a guéri toutes nos maladies. AT: «guéri ceux qui étaient malades et les a bien fait» (Voir: Parallélisme)

Matthew 8:18

Déclaration de connexion:

Ici, la scène change et raconte la réponse de Jésus à certaines personnes qui voulaient le suivre.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

il a donné des instructions

"Il a dit à ses disciples"

alors

Cela signifie qu'après que Jésus "a donné des instructions" mais avant qu'il puisse entrer dans le bateau.

partout où

à n'importe quel endroit

Les renards ont des trous et les oiseaux du ciel ont des nids

Jésus répond avec ce proverbe. Cela signifie que même les animaux sauvages ont un endroit où se reposer. (Voir: Proverbes) 213 Matthieu 8: 18-20 TraductionNotes

Renards

Les renards sont des animaux comme les chiens. Ils mangent des oiseaux nicheurs et d'autres petits animaux. Si les renards sont inconnus dans votre région, utilisez un terme général pour désigner les créatures ressemblant à des chiens ou d'autres animaux à fourrure. (Voir: Traduire Inconnus)

des trous

Les renards font des trous dans le sol pour y vivre. Utilisez le mot approprié pour l'endroit où l'animal que vous utilisez pour les «renards» vit.

le fils de l'homme

Jésus parle de lui-même. (Voir: Première, deuxième ou troisième personne)

nulle part où se coucher

Cela fait référence à un endroit où dormir. AT: "Pas de place pour dormir" (Voir: Idiom)

Matthew 8:21

Permettez-moi d'abord d'aller enterrer mon père

Il est difficile de savoir si le père de l'homme est décédé et il va l'enterrer immédiatement, ou si l'homme veut rester plus longtemps jusqu'à la mort de son père pour pouvoir ensuite l'enterrer. Le point principal est que l'homme veut faire autre chose avant de suivre Jésus.

laisser les morts enterrer leurs propres morts

Jésus ne veut pas dire littéralement que des personnes mortes enterreront d'autres personnes mortes. Significations possibles de «les morts»: 1) c'est une métaphore pour ceux qui vont bientôt mourir, ou 2) c'est une métaphore pour ceux qui ne suivent pas Jésus et sont spirituellement morts. Le point principal est qu'un disciple ne doit rien laisser le suivre de suivre Jésus. (Voir: métaphore)

Matthew 8:23

Déclaration de connexion:

Ici, la scène se déplace sur le compte de Jésus apaisant une tempête alors que lui et ses disciples traversent la mer de Galilée.

entré dans un bateau

«Monté sur un bateau»

ses disciples le suivirent

Essayez d'utiliser les mêmes mots pour «disciple» et «suivez» que vous avez utilisés (Matthieu 8: 21-22).

Voir

Cela marque le début d'un autre événement dans la grande histoire. Votre langue peut avoir un moyen de le montrer. AT: «soudainement» ou «sans avertissement»

il y a eu une grande tempête sur la mer

Cela peut être indiqué sous forme active. AT: "une tempête puissante a surgi sur la mer" (voir: active ou passive)

pour que le bateau soit couvert de vagues

Cela peut être indiqué sous forme active. AT: «pour que les vagues couvrent le bateau» (voir: active ou passive) 216 traductionNotes Matthieu 8: 23-25

le réveilla en disant: «Sauve-nous

Les significations possibles sont 1) elles ont d'abord réveillé Jésus, puis elles ont dit «sauve-nous» ou 2) alors qu'elles réveillaient Jésus, elles disaient «sauve-nous».

nous nous

Si vous avez besoin de traduire ces mots comme inclusifs ou exclusifs, l'inclusion est la meilleure. Les disciples ont probablement voulu dire qu'ils voulaient que Jésus sauve les disciples et lui-même de la noyade. (Voir: Inclusive "Nous")

nous allons mourir

"nous allons mourir"

Matthew 8:26**pour eux**

"Aux disciples"

Pourquoi as-tu peur... la foi?

Jésus réprimandait les disciples avec cette question rhétorique. AT: "N'ayez pas peur... la foi!" Ou "Il n'y a rien que vous ayez peur de... la foi!" (Voir: Question rhétorique)

vous de peu de foi

«Vous qui avez peu de foi.» Jésus s'adresse ainsi à ses disciples parce que leur inquiétude à propos de la tempête montre qu'ils ont peu confiance en lui pour le contrôler. Voyez comment vous avez traduit cela dans Matthew 06h30 .

Quel genre d'homme est-ce, que même les vents et la mer lui obéissent?

«Même les vents et la mer lui obéissent! Quelle sorte d'homme est-ce? » Cette question rhétorique montre que les disciples ont été surpris. AT: «Cet homme ne ressemble à aucun homme que nous ayons jamais vu! Même le vent et les vagues lui obéissent! » (Voir: Question rhétorique)

même les vents et la mer lui obéissent

Obéir ou désobéir à des personnes ou à des animaux n'est pas surprenant, mais il est très surprenant d'obéir au vent et à l'eau . Cette personnification décrit les éléments naturels comme pouvant entendre et répondre comme des personnes. (Voir: Personnification) 218 traductionNotes Matthieu 8: 26-27

Matthew 8:28**Déclaration de connexion:**

Ici, l'auteur revient sur le thème de Jésus guérissant les gens. Cela commence un récit de Jésus guérissant deux hommes possédés par des démons.

de l'autre côté

«De l'autre côté de la mer de Galilée»

pays des Gadarenes

Les Gadarenes ont été nommés d'après la ville de Gadara. (Voir: Comment traduire des noms)

deux hommes qui étaient possédés par des démons

Cela peut être indiqué sous forme active. AT: «deux hommes que possédaient les démons» ou «deux hommes que contrôlaient les démons» (voir: actifs ou passifs)

Ils... étaient très violents, de sorte qu'aucun voyageur ne pouvait passer par là

Les démons qui contrôlaient ces deux hommes étaient si dangereux que personne ne pouvait traverser cette zone. 220 traductionNotes Matthieu 8: 28-29

Voir

Cela marque le début d'un autre événement dans la grande histoire. Votre langue peut avoir un moyen de le montrer.

Que devons-nous faire avec vous, Fils de Dieu?

Les démons utilisent une question mais ils sont hostiles envers Jésus. AT: «Ne nous dérange pas, Fils de Dieu!» (Voir: Question rhétorique)

Fils de Dieu

C'est un titre important pour Jésus, qui décrit sa relation avec Dieu. (Voir: Traduire Fils et Père)

Es-tu venu ici pour nous tourmenter avant l'heure fixée?

Encore une fois, les démons utilisent une question de manière hostile. AT: «Vous ne devez pas désobéir à Dieu en punissant nous avant le moment précis que Dieu a fixé lorsqu'il nous punira! » (Voir: question rhétorique)

Matthew 8:30**À présent**

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew raconte des informations de base sur un troupeau de porcs qui étaient là avant l'arrivée de Jésus. (Voir: Informations générales)

Si tu nous rejettes

Il est sous-entendu que les démons savaient que Jésus allait les chasser. AT: «Parce que vous allez nous rejeter» (Voir: Connaissance supposée et information implicite)

nous

Ceci est exclusif, signifiant seulement les démons. (Voir: «Nous» exclusifs et inclusifs)

pour eux

Cela fait référence aux démons à l'intérieur des hommes.

Les démons sont sortis et sont entrés dans les cochons
 "Les démons ont quitté l'homme et sont entrés dans les cochons"

voir

Cela nous avertit de faire attention aux informations surprenantes qui suivent. 222 traductionNotes Matthieu 8: 30-32

s'est précipité sur la colline escarpée
 "Couru rapidement sur la pente raide"

ils sont morts dans l'eau
 "Ils sont tombés dans l'eau et se sont noyés"

Matthew 8:33

Déclaration de connexion:
 Ceci conclut le récit de Jésus guérissant deux hommes possédés par des démons.

soigner les cochons
 "Prendre soin des cochons"

ce qui était arrivé aux hommes qui avaient été possédés par les démons

Cela peut être indiqué sous forme active. AT: "Ce que Jésus a fait pour aider les hommes que les démons avaient contrôlés" (Voir: actif ou passif)

Voir

Cela marque le début d'un autre événement dans la grande histoire. Il peut s'agir de personnes différentes des événements précédents. Votre langue peut avoir un moyen de le montrer.

toute la ville

Le mot «ville» est un métonyme pour les habitants de la ville. Le mot «tous» est probablement une exagération pour souligner combien de personnes sont sorties. Pas nécessairement chaque personne est sortie. (Voir: métonymie et hyperbole et généralisation)

leur région

"Leur région"

Translation Questions

Matthew 8:4

Pourquoi Jésus a-t-il dit au lépreux qui était guéri d'aller voir le prêtre et d'offrir l'offrande que Moïse a commandé?

Jésus a dit au lépreux qui était guéri d'aller voir le prêtre pour servir de témoignage.

Matthew 8:7

Qu'est-ce que Jésus a dit qu'il ferait quand le centurion lui a dit que son serviteur était paralysé?

Jésus a dit qu'il irait chez lui et guérirait le serviteur.

Matthew 8:8

Pourquoi le centurion a-t-il dit à Jésus qu'il n'avait pas besoin de venir chez lui? Quel compliment Jésus a donné au centurion?

Le centurion dit qu'il n'était pas digne d'avoir Jésus chez lui, et que Jésus pouvait seulement dire un mot et guérir le serviteur. Jésus a dit qu'il n'avait trouvé personne avec une telle foi en Israël comme le centurion.

Matthew 8:10

Pourquoi le centurion a-t-il dit à Jésus qu'il n'avait pas besoin de venir chez lui? Quel compliment Jésus a donné au centurion?

Le centurion dit qu'il n'était pas digne d'avoir Jésus chez lui, et que Jésus pouvait seulement dire un mot et guérir le serviteur. Jésus a dit qu'il n'avait

trouvé personne avec une telle foi en Israël comme le centurion.

Matthew 8:11

Selon la parole de Jésus, qui viendrait s'asseoir à table dans le royaume des cieux? Selon la parole de Jésus, qui serait jeté dehors dans le noir où il y a des pleurs et des grincements de dents?

Jésus dit que plusieurs viendraient de l'Est et de l'Ouest et s'asseoieraient à table dans le royaume des cieux. Jésus dit que les fils du royaume seraient jetés dehors dans le noir.

Matthew 8:12

Selon la parole de Jésus, qui viendrait s'asseoir à table dans le royaume des cieux? Selon la parole de Jésus, qui serait jeté dehors dans le noir où il y a des pleurs et des grincements de dents?

Jésus dit que plusieurs viendraient de l'Est et de l'Ouest et s'asseoieraient à table dans le royaume des cieux. Jésus dit que les fils du royaume seraient jetés dehors dans le noir.

Matthew 8:14

Qui Jésus a guéri quand il est entré dans la maison de Pierre?

La belle-mère de Pierre.

Matthew 8:17

Quelle prophétie d'Esaïe s'accomplit alors que Jésus guérissait tous ceux qui étaient possédés des démons et malades?

La prophétie d'Esaïe, \"il a pris lui-même nos maladies et se chargea de nos iniquités.\"

Matthew 8:20

En vous référant à la réponse de Jésus au scribe qui demandait à le suivre, dites où vivait Jésus ?

Jésus lui a dit qu'il n'avait pas de maison permanente.

Matthew 8:22

Quand un disciple a demandé d'aller enterrer son père avant de le suivre, qu'a répondu Jésus?

Jésus a dit au disciple de le suivre et de laisser les morts enterrer leurs morts.

Matthew 8:24

Que faisait Jésus dans le bateau lorsqu'une grande tempête se leva sur la mer?

Jésus dormait.

Matthew 8:26

Quand les disciples réveillèrent Jésus car ils avaient peur de mourir, que leur dit Jésus? Pourquoi les disciples étaient-ils remplis d'étonnement quand il y eut un apaisement?

Jésus dit aux disciples, \"pourquoi avez-vous peur, gens de peu de foi?\" Les disciples étaient remplis d'étonnement envers Jésus car le vent et la mer lui obéirent.

Quand les disciples réveillèrent Jésus car ils avaient peur de mourir, que leur dit Jésus? Pourquoi les disciples étaient-ils remplis d'étonnement quand il y eut un apaisement?

Jésus dit aux disciples, \"pourquoi avez-vous peur, gens de peu de foi?\" Les disciples étaient remplis

d'étonnement envers Jésus car le vent et la mer lui obéirent.

Matthew 8:27

Quand les disciples réveillèrent Jésus car ils avaient peur de mourir, que leur dit Jésus? Pourquoi les disciples étaient-ils remplis d'étonnement quand il y eut un apaisement?

Jésus dit aux disciples, \"pourquoi avez-vous peur, gens de peu de foi?\" Les disciples étaient remplis d'étonnement envers Jésus car le vent et la mer lui obéirent.

Matthew 8:28

Quelles sortes d'hommes rencontra Jésus quand il vint au pays des gadaréniens? Selon les démons, Jésus étaient venu dans quel but?

Jésus rencontra deux hommes possédés par des démons qui étaient très violents. Selon les démons Jésus était venu pour les tourmenter avant le moment fixé.

Matthew 8:29

Quelles sortes d'hommes rencontra Jésus quand il vint au pays des gadaréniens? Selon les démons, Jésus étaient venu dans quel but?

Jésus rencontra deux hommes possédés par des démons qui étaient très violents. Selon les démons Jésus était venu pour les tourmenter avant le moment fixé.

Matthew 8:32

Qu'arriva t-il quand Jésus chassa les démons?

Quand Jésus chassa les démons, ils entrèrent dans un troupeau de porcs et les porcs se jetèrent dans la mer et périrent.

Matthew 8:34

Que firent les gens ? Qu'est-ce que les gens supplièrent Jésus de faire quand ils sortirent de la ville pour le rencontrer

Les gens supplièrent Jésus de quitter leur région.

Chapter 8

¹ Lorsque Jésus descendit de la montagne, une grande foule le suivit. ² Voici, un lépreux vint et se prosterna devant lui disant: «Seigneur, si tu le veux tu peux me rendre pur.» ³ Jésus étendit sa main et le toucha en disant: «Je le veux, sois pur.» Immédiatement, il fut purifié de sa lèpre. ⁴ Jésus lui dit: «Garde-toi de parler à qui que ce soit. Va et présente-toi au sacrificateur et offre le sacrifice que Moïse a ordonné pour leur servir de témoignage.» ⁵ Lorsque Jésus fut entré à Capernaum, un centenier l'aborda. ⁶ Il le supplia en disant: «Seigneur, mon serviteur est couché à la maison atteint de paralysie et il souffre beaucoup.» ⁷ Jésus lui dit: «J'irai chez toi et je le guérirai.» ⁸ Mais le centenier lui répondit: «Seigneur, je ne suis pas digne que tu entres sous mon toit, mais dis seulement un mot et mon serviteur sera guéri. ⁹ Car moi aussi je suis un homme placé sous une autorité, et j'ai des soldats que je commande. Je dis à celui-ci \"va\", et il va; et à un autre \"viens\", et il vient. Et à mon serviteur \"fais ceci\", et il le fait.» ¹⁰ Après l'avoir entendu, Jésus fut étonné et il dit à ceux qui le suivaient: «Je vous le dis en vérité, je n'ai trouvé

personne avec une telle foi en Israël. ¹¹ Je vous le dis, plusieurs viendront de l'Est et de l'Ouest et ils seront assis à table avec Abraham, Isaac et Jacob dans le royaume des cieux. ¹² Mais les fils du royaume seront jetés dehors dans le noir, où il y aura des pleurs et des grincements de dents.» ¹³ Jésus dit au centenier: «Va! Comme tu as cru, qu'il te soit fait ainsi.» Et le serviteur fut guéri à cette même heure. ¹⁴ Quand Jésus arriva dans la maison de Pierre, il vit la belle-mère de Pierre couchée souffrant de fièvre. ¹⁵ Jésus lui toucha la main et la fièvre la quitta. Alors, elle se leva et commença à le servir. ¹⁶ Lorsque le soir fut venu, les gens amenèrent à Jésus plusieurs personnes tourmentées par des démons, et d'une seule parole, il chassa les esprits, et guérit tous ceux qui étaient malades. ¹⁷ Par ceci, s'accomplit ce qui avait été dit par le Prophète Esaïe: «Il prit lui même nos maladies et se chargea de nos infirmités.» ¹⁸ Lorsque Jésus vit la foule qui l'entourait, il donna l'instruction de passer de l'autre côté de la mer de Galilée. ¹⁹ Puis un scribe vint à lui et dit: «Maître, je te suivrai partout où tu iras.» ²⁰ Jésus lui répondit: «Les renards ont des terriers et les oiseaux du ciel ont des nids, mais le Fils de l'Homme n'a nulle part où reposer sa tête.» ²¹ Un autre des disciples lui dit: «Seigneur, permets-moi d'abord d'aller enterrer mon père.» ²² Mais Jésus lui dit: «Suis-moi et laisse les morts enterrer leurs morts.» ²³ Quand Jésus monta dans une barque, ses disciples le suivirent. ²⁴ Voici, une grande tempête se leva sur la mer, si bien que la barque fut recouverte par les vagues; mais Jésus dormait. ²⁵ Les disciples vinrent à lui et le réveillèrent en disant: «Sauve-nous, Seigneur; nous sommes sur le point de mourir!» ²⁶ Jésus leur dit: «Pourquoi avez vous peur, gens de peu de foi?» Puis, il se leva et parla sévèrement au vent et à la mer; et il y eut un grand calme. ²⁷ Les hommes furent remplis d'étonnement et dirent: « Quel est ce genre d'homme, pour que même les vents et la mer lui obéissent?» ²⁸ Lorsque Jésus fut arrivé de l'autre côté dans le territoire des Gadaréniens, deux hommes contrôlés par les démons vinrent à sa rencontre. Ils sortaient des sépulcres et étaient d'une telle violence, qu'aucun voyageur ne pouvait passer par là. ²⁹ Voici, ils se mirent à crier et dirent: «Qu'avons-nous à faire avec toi, Fils de Dieu? Es-tu venu ici pour nous tourmenter avant le moment fixé?» ³⁰ Il y avait, non très loin de là, un grand troupeau de porcs qui se nourrissaient. ³¹ Les démons ne cessèrent d'implorer Jésus en disant: «Si tu veux nous chasser, envoie-nous plutôt dans ce troupeau de porcs.» ³² Jésus leur dit: «Allez!» Les démons sortirent et rentrèrent dans les porcs; et voici, tout le troupeau se précipita du haut de la falaise dans la mer et périt dans l'eau. ³³ Les hommes qui gardaient les porcs s'enfuirent, se rendirent dans la ville et rapportèrent tout, particulièrement ce qui était arrivé aux hommes qui étaient contrôlés par les démons. ³⁴ Voici, tous les habitants de la ville sortirent à la rencontre de Jésus. Quand ils le virent, ils le supplièrent de quitter leur région.

Chapter 9

¹ Jésus|strong="G2532" étant monté|strong="G1684" x-morph="strongMorph:TG5631" dans|strong="G1519" une barque|strong="G4143" traversa|strong="G1276" x-morph="strongMorph:TG5656" la mer, et|strong="G2532" alla|strong="G2064" x-morph="strongMorph:TG5627" dans|strong="G1519" sa|strong="G2398" ville|strong="G4172" ² Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" on lui|strong="G846" amena|strong="G4374" x-morph="strongMorph:TG5707" un paralytique|strong="G3885" couché|strong="G906" x-morph="strongMorph:TG5772" sur|strong="G1909" un lit|strong="G2825" |strong="G2532" Jésus|strong="G2424" voyant|strong="G1492" x-morph="strongMorph:TG5631" leur|strong="G846" foi|strong="G4102" dit|strong="G2036" x-morph="strongMorph:TG5627" au paralytique|strong="G3885" Prends courage|strong="G2293" x-morph="strongMorph:TG5720" mon enfant|strong="G5043" tes|strong="G4675" péchés|strong="G266" te|strong="G4671" sont pardonnés|strong="G863" x-morph="strongMorph:TG5769" ³ Sur quoi|strong="G2532" |strong="G2400" x-morph="strongMorph:TG5628" quelques|strong="G5100" scribes|strong="G1122" dirent|strong="G2036" x-morph="strongMorph:TG5627" au dedans|strong="G1722" d' eux|strong="G1438" Cet|strong="G3778" homme blasphème|strong="G987" x-morph="strongMorph:TG5719" ⁴ Et|strong="G2532" Jésus|strong="G2424" connaissant|strong="G1492" x-morph="strongMorph:TG5631" leurs|strong="G846" pensées|strong="G1761" dit|strong="G2036" x-morph="strongMorph:TG5627" Pourquoi|strong="G2444" avez- vous|strong="G5210" de mauvaises|strong="G4190" pensées|strong="G1760" x-morph="strongMorph:TG5736" dans|strong="G1722" vos|strong="G5216" coeurs|strong="G2588" ⁵ Car|strong="G1063" lequel|strong="G5101" est|strong="G2076" x-morph="strongMorph:TG5748" le plus aisé|strong="G2123" de dire|strong="G2036" x-morph="strongMorph:TG5629" Tes|strong="G4671" péchés|strong="G266" sont pardonnés|strong="G863" x-morph="strongMorph:TG5769" ou|strong="G2228" de dire|strong="G2036" x-morph="strongMorph:TG5629" Lève- toi|strong="G1453" x-morph="strongMorph:TG5669" et|strong="G2532" marche|strong="G4043" x-morph="strongMorph:TG5720" ⁶ Or|strong="G1161" afin que|strong="G2443" vous sachiez|strong="G1492" x-morph="strongMorph:TG5762" que|strong="G3754" le Fils|strong="G5207" de l' homme|strong="G444" a|strong="G2192" x-morph="strongMorph:TG5719" sur|strong="G1909" la terre|strong="G1093" le pouvoir|strong="G1849" de pardonner|strong="G863" x-morph="strongMorph:TG5721" les péchés|strong="G266" |strong="G5119" Lève- toi|strong="G1453" x-morph="strongMorph:TG5685" dit- il|strong="G3004" x-morph="strongMorph:TG5719" au paralytique|strong="G3885" prends|strong="G142" x-morph="strongMorph:TG5657" ton|strong="G4675" lit|strong="G2825" et|strong="G2532" va|strong="G5217" x-morph="strongMorph:TG5720" dans|strong="G1519" ta|strong="G4675" maison|strong="G3624" ⁷ Et|strong="G2532" il se leva|strong="G1453" x-morph="strongMorph:TG5685" et s'en alla|strong="G565" x-morph="strongMorph:TG5627" dans|strong="G1519" sa|strong="G846" maison|strong="G3624" ⁸ Quand|strong="G1161" la foule|strong="G3793" vit|strong="G1492" x-morph="strongMorph:TG5631" cela, elle fut saisie de crainte|strong="G2296" x-morph="strongMorph:TG5656" et|strong="G2532" elle glorifia|strong="G1392" x-morph="strongMorph:TG5656" Dieu|strong="G2316" qui|strong="G3588" a donné|strong="G1325" x-morph="strongMorph:TG5631" aux hommes|strong="G444" un tel|strong="G5108" pouvoir|strong="G1849" ⁹ De|strong="G2532" là|strong="G1564" étant allé|strong="G3855" x-morph="strongMorph:TG5723" plus loin, Jésus|strong="G2424" vit|strong="G1492" x-morph="strongMorph:TG5627" un homme|strong="G444" assis|strong="G2521" x-morph="strongMorph:TG5740" au|strong="G1909" lieu des péages|strong="G5058" et|strong="G2532" qui s' appelait|strong="G3004" x-morph="strongMorph:TG5746" Matthieu|strong="G3156" Il lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Suis|strong="G190" x-morph="strongMorph:TG5720" moi|strong="G3427" |strong="G2532" Cet homme se leva|strong="G450" x-morph="strongMorph:TG5631" et le|strong="G846" suivit|strong="G190" x-morph="strongMorph:TG5656" ¹⁰ Comme|strong="G2532" |strong="G1096" x-morph="strongMorph:TG5633" Jésus|strong="G2424" était à table|strong="G345" x-morph="strongMorph:TG5740" dans|strong="G1722" la maison|strong="G3614" |strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" beaucoup|strong="G4183" de publicains|strong="G5057" et|strong="G2532" de gens de mauvaise vie|strong="G268" vinrent|strong="G2064" x-morph="strongMorph:TG5631" se mettre à table|strong="G4873" x-morph="strongMorph:TG5711" avec lui et|strong="G2532" avec ses|strong="G846" disciples|strong="G3101" ¹¹ Les|strong="G2532" pharisiens|strong="G5330" virent|strong="G1492" x-morph="strongMorph:TG5631" cela, et ils dirent|strong="G2036" x-morph="strongMorph:TG5627" à ses|strong="G846" disciples|strong="G3101" Pourquoi|strong="G1302" votre|strong="G5216" maître|strong="G1320" mange|strong="G2068" x-morph="strongMorph:TG5719" avec|strong="G3326" les publicains|strong="G5057" et|strong="G2532"

les gens de mauvaise vie|strong="G268" ¹² Ce|strong="G1161" que Jésus|strong="G2424" ayant
entendu|strong="G191" x-morph="strongMorph: TG5660" il dit|strong="G2036" x-
morph="strongMorph: TG5627" Ce ne sont pas|strong="G3756" ceux qui se portent|strong="G2192" x-
morph="strongMorph: TG5719" bien|strong="G2480" x-morph="strongMorph: TG5723" qui ont besoin|
strong="G5532" de médecin|strong="G2395" mais|strong="G235" les malades|strong="G2192" x-
morph="strongMorph: TG5723" |strong="G2560" ¹³ Allez|strong="G4198" x-
morph="strongMorph: TG5679" et|strong="G1161" apprenez|strong="G3129" x-
morph="strongMorph: TG5628" ce|strong="G5101" que signifie|strong="G2076" x-
morph="strongMorph: TG5748" Je prends plaisir|strong="G2309" x-morph="strongMorph: TG5719" à la
miséricorde|strong="G1656" et|strong="G2532" non|strong="G3756" aux sacrifices|strong="G2378"
Car|strong="G1063" je ne suis pas|strong="G3756" venu|strong="G2064" x-
morph="strongMorph: TG5627" appeler|strong="G2564" x-morph="strongMorph: TG5658" des justes|
strong="G1342" mais|strong="G235" des pécheurs|strong="G268" ¹⁴ Alors|strong="G5119" les
disciples|strong="G3101" de Jean|strong="G2491" vinrent|strong="G4334" x-
morph="strongMorph: TG5736" auprès de Jésus|strong="G846" et dirent|strong="G3004" x-
morph="strongMorph: TG5723" Pourquoi|strong="G1302" nous|strong="G2249" et|strong="G2532" les
pharisiens|strong="G5330" jeûnons|strong="G3522" x-morph="strongMorph: TG5719" tandis que|
strong="G1161" tes|strong="G4675" disciples|strong="G3101" ne jeûnent|strong="G3522" x-
morph="strongMorph: TG5719" point|strong="G3756" ¹⁵ |strong="G2532" Jésus|strong="G2424" leur|
strong="G846" répondit|strong="G2036" x-morph="strongMorph: TG5627" Les amis|strong="G5207" de
l' époux|strong="G3567" peuvent|strong="G3361" |strong="G1410" x-morph="strongMorph: TG5736" s'
affliger|strong="G3996" x-morph="strongMorph: TG5721" pendant|strong="G1909" que|strong="G3745"
l' époux|strong="G3566" est|strong="G2076" x-morph="strongMorph: TG5748" avec|strong="G3326"
eux|strong="G846" |strong="G1161" Les jours|strong="G2250" viendront|strong="G2064" x-
morph="strongMorph: TG5695" où|strong="G3752" l' époux|strong="G3566" leur|strong="G846" sera
enlevé|strong="G522" x-morph="strongMorph: TG5686" |strong="G575" et|strong="G2532" alors|
strong="G5119" ils jeûneront|strong="G3522" x-morph="strongMorph: TG5692" ¹⁶ |strong="G1161"
Personne|strong="G3762" ne met|strong="G1911" x-morph="strongMorph: TG5719" une pièce|
strong="G1915" de drap|strong="G4470" neuf|strong="G46" à|strong="G1909" un vieil|strong="G3820"
habit|strong="G2440" car|strong="G1063" elle emporterait|strong="G142" x-
morph="strongMorph: TG5719" une partie de|strong="G4138" |strong="G575" l' habit|strong="G2440"
et|strong="G2532" la déchirure|strong="G4978" serait|strong="G1096" x-morph="strongMorph: TG5736"
pire|strong="G5501" ¹⁷ On ne met|strong="G906" x-morph="strongMorph: TG5719" pas non plus|
strong="G3761" du vin|strong="G3631" nouveau|strong="G3501" dans|strong="G1519" de vieilles|
strong="G3820" outres|strong="G779" autrement|strong="G1490" les outres|strong="G779" se rompent|
strong="G4486" x-morph="strongMorph: TG5743" |strong="G2532" le vin|strong="G3631" se répand|
strong="G1632" x-morph="strongMorph: TG5743" et|strong="G2532" les outres|strong="G779" sont
perdues|strong="G622" x-morph="strongMorph: TG5698" mais|strong="G235" on met|strong="G906" x-
morph="strongMorph: TG5719" le vin|strong="G3631" nouveau|strong="G3501" dans|strong="G1519"
des outres|strong="G779" neuves|strong="G2537" et|strong="G2532" le vin et les outres|strong="G297"
se conservent|strong="G4933" x-morph="strongMorph: TG5743" ¹⁸ Tandis qu'il leur|strong="G846"
adressait|strong="G2980" x-morph="strongMorph: TG5723" ces paroles|strong="G5023" voici|
strong="G2400" x-morph="strongMorph: TG5628" un chef|strong="G758" arriva|strong="G2064" x-
morph="strongMorph: TG5631" se prosterna devant|strong="G4352" x-morph="strongMorph: TG5707"
lui|strong="G846" et dit|strong="G3004" x-morph="strongMorph: TG5723" |strong="G3754" Ma|
strong="G3450" fille|strong="G2364" est morte|strong="G5053" x-morph="strongMorph: TG5656" il y a
un instant|strong="G737" mais|strong="G235" viens|strong="G2064" x-morph="strongMorph: TG5631"
impose|strong="G2007" x-morph="strongMorph: TG5628" lui|strong="G1909" |strong="G846" les|
strong="G4675" mains|strong="G5495" et|strong="G2532" elle vivra|strong="G2198" x-
morph="strongMorph: TG5695" ¹⁹ |strong="G2532" Jésus|strong="G2424" se leva|strong="G1453" x-
morph="strongMorph: TG5685" et le suivit|strong="G190" x-morph="strongMorph: TG5656" avec|
strong="G2532" ses|strong="G846" disciples|strong="G3101" ²⁰ Et|strong="G2532" voici|
strong="G2400" x-morph="strongMorph: TG5628" une femme|strong="G1135" atteinte d'une perte de
sang|strong="G131" x-morph="strongMorph: TG5723" depuis douze|strong="G1427" ans|
strong="G2094" s' approcha|strong="G4334" x-morph="strongMorph: TG5631" par derrière|
strong="G3693" et toucha|strong="G680" x-morph="strongMorph: TG5662" le bord|strong="G2899" de
son|strong="G846" vêtement|strong="G2440" ²¹ Car|strong="G1063" elle disait|strong="G3004" x-
morph="strongMorph: TG5707" en|strong="G1722" elle- même|strong="G1438" Si|strong="G1437" je
puis seulement|strong="G3440" toucher|strong="G680" x-morph="strongMorph: TG5672" son|
strong="G846" vêtement|strong="G2440" je serai guérie|strong="G4982" x-
morph="strongMorph: TG5701" ²² |strong="G1161" Jésus|strong="G2424" se retourna|strong="G1994"
x-morph="strongMorph: TG5651" et|strong="G2532" dit|strong="G2036" x-

morph="strongMorph:TG5627" en la|strong="G846" voyant|strong="G1492" x-morph="strongMorph:TG5631" Prends courage|strong="G2293" x-morph="strongMorph:TG5720" ma fille|strong="G2364" ta|strong="G4675" foi|strong="G4102" t|strong="G4571" guérie|strong="G4982" x-morph="strongMorph:TG5758" Et|strong="G2532" cette femme|strong="G1135" fut guérie|strong="G4982" x-morph="strongMorph:TG5681" à l' heure|strong="G5610" même|strong="G575" |strong="G1565" ²³ Lorsque|strong="G2532" Jésus|strong="G2424" fut arrivé|strong="G2064" x-morph="strongMorph:TG5631" à|strong="G1519" la maison|strong="G3614" du chef|strong="G758" et|strong="G2532" qu'il vit|strong="G1492" x-morph="strongMorph:TG5631" les joueurs de flûte|strong="G834" et|strong="G2532" la foule|strong="G3793" bruyante|strong="G2350" x-morph="strongMorph:TG5746" ²⁴ il leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Retirez- vous|strong="G402" x-morph="strongMorph:TG5720" car|strong="G1063" la jeune fille|strong="G2877" n' est|strong="G599" |strong="G0" pas|strong="G3756" morte|strong="G599" x-morph="strongMorph:TG5627" mais|strong="G235" elle dort|strong="G2518" x-morph="strongMorph:TG5719" Et|strong="G2532" ils se moquaient|strong="G2606" x-morph="strongMorph:TG5707" de lui|strong="G846" ²⁵ |strong="G1161" Quand|strong="G3753" la foule|strong="G3793" eut été renvoyée|strong="G1544" x-morph="strongMorph:TG5681" il entra|strong="G1525" x-morph="strongMorph:TG5631" prit|strong="G2902" x-morph="strongMorph:TG5656" la main|strong="G5495" de la jeune fille|strong="G846" et|strong="G2532" la jeune fille|strong="G2877" se leva|strong="G1453" x-morph="strongMorph:TG5681" ²⁶ Le|strong="G2532" bruit|strong="G5345" |strong="G3778" s'en répandit|strong="G1831" x-morph="strongMorph:TG5627" dans|strong="G1519" toute|strong="G3650" la|strong="G1565" contrée|strong="G1093" ²⁷ Étant|strong="G2532" parti|strong="G3855" x-morph="strongMorph:TG5723" de là|strong="G1564" Jésus|strong="G2424" fut suivi|strong="G190" x-morph="strongMorph:TG5656" |strong="G846" par deux|strong="G1417" aveugles|strong="G5185" qui criaient|strong="G2896" x-morph="strongMorph:TG5723" |strong="G2532" |strong="G3004" x-morph="strongMorph:TG5723" Aie pitié|strong="G1653" x-morph="strongMorph:TG5657" de nous|strong="G2248" Fils|strong="G5207" de David|strong="G1138" ²⁸ Lorsqu|strong="G1161" fut arrivé|strong="G2064" x-morph="strongMorph:TG5631" à|strong="G1519" la maison|strong="G3614" les aveugles|strong="G5185" s' approchèrent|strong="G4334" x-morph="strongMorph:TG5656" de lui|strong="G846" et|strong="G2532" Jésus|strong="G2424" leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Croyez- vous|strong="G4100" x-morph="strongMorph:TG5720" que|strong="G3754" je puisse|strong="G1410" x-morph="strongMorph:TG5736" faire|strong="G4160" x-morph="strongMorph:TG5658" cela|strong="G5124" Oui|strong="G3483" Seigneur|strong="G2962" lui|strong="G846" répondirent- ils|strong="G3004" x-morph="strongMorph:TG5719" ²⁹ Alors|strong="G5119" il leur toucha|strong="G680" x-morph="strongMorph:TG5662" les|strong="G846" yeux|strong="G3788" en disant|strong="G3004" x-morph="strongMorph:TG5723" Qu'il vous|strong="G5213" soit fait|strong="G1096" x-morph="strongMorph:TG5676" selon|strong="G2596" votre|strong="G5216" foi|strong="G4102" ³⁰ Et|strong="G2532" leurs|strong="G846" yeux|strong="G3788" s' ouvrirent|strong="G455" x-morph="strongMorph:TG5681" |strong="G2532" Jésus|strong="G2424" leur|strong="G846" fit cette recommandation sévère|strong="G1690" x-morph="strongMorph:TG5662" |strong="G3004" x-morph="strongMorph:TG5723" Prenez garde|strong="G3708" x-morph="strongMorph:TG5720" que personne|strong="G3367" ne le sache|strong="G1097" x-morph="strongMorph:TG5720" ³¹ Mais|strong="G1161" dès qu'ils furent sortis|strong="G1831" x-morph="strongMorph:TG5631" ils répandirent|strong="G1310" |strong="G0" sa|strong="G846" renommée|strong="G1310" x-morph="strongMorph:TG5656" dans|strong="G1722" tout|strong="G3650" le|strong="G1565" pays|strong="G1093" ³² Comme|strong="G1161" ils s'en allaient|strong="G1831" x-morph="strongMorph:TG5740" voici|strong="G2400" x-morph="strongMorph:TG5628" on amena|strong="G4374" x-morph="strongMorph:TG5656" à Jésus|strong="G846" un démoniaque|strong="G444" |strong="G1139" x-morph="strongMorph:TG5740" muet|strong="G2974" ³³ Le|strong="G2532" démon|strong="G1140" ayant été chassé|strong="G1544" x-morph="strongMorph:TG5685" le muet|strong="G2974" parla|strong="G2980" x-morph="strongMorph:TG5656" Et|strong="G2532" la foule|strong="G3793" étonnée|strong="G2296" x-morph="strongMorph:TG5656" disait|strong="G3004" x-morph="strongMorph:TG5723" |strong="G3754" Jamais|strong="G3763" pareille|strong="G3779" chose ne s'est vue|strong="G5316" x-morph="strongMorph:TG5648" en|strong="G1722" Israël|strong="G2474" ³⁴ Mais|strong="G1161" les pharisiens|strong="G5330" dirent|strong="G3004" x-morph="strongMorph:TG5707" C'est par|strong="G1722" le prince|strong="G758" des démons|strong="G1140" qu'il chasse|strong="G1544" x-morph="strongMorph:TG5719" les démons|strong="G1140" ³⁵ |strong="G2532" Jésus|strong="G2424" parcourait|strong="G4013" x-morph="strongMorph:TG5707" toutes|strong="G3956" les villes|strong="G4172" et|strong="G2532" les villages|strong="G2968" enseignant|strong="G1321" x-morph="strongMorph:TG5723" dans|strong="G1722" les|strong="G846" synagogues|strong="G4864" |strong="G2532" prêchant|strong="G2784" x-morph="strongMorph:TG5723" la bonne nouvelle|strong="G2098" du royaume|

strong="G932" et|strong="G2532" guérissant|strong="G2323" x-morph="strongMorph:TG5723" toute|strong="G3956" maladie|strong="G3554" et|strong="G2532" toute|strong="G3956" infirmité|strong="G3119" ³⁶ |strong="G1161" Voyant|strong="G1492" x-morph="strongMorph:TG5631" la foule|strong="G3793" il fut ému de compassion|strong="G4697" x-morph="strongMorph:TG5675" pour|strong="G4012" elle|strong="G846" parce qu|strong="G3754" était languissante|strong="G1590" x-morph="strongMorph:TG5772" |strong="G2258" x-morph="strongMorph:TG5713" et|strong="G2532" abattue|strong="G4496" x-morph="strongMorph:TG5772" comme|strong="G5616" des brebis|strong="G4263" qui n' ont|strong="G2192" x-morph="strongMorph:TG5723" point|strong="G3361" de berger|strong="G4166" ³⁷ Alors|strong="G5119" il dit|strong="G3004" x-morph="strongMorph:TG5719" à ses|strong="G846" disciples|strong="G3101" |strong="G3303" La moisson|strong="G2326" est grande|strong="G4183" mais|strong="G1161" il y a peu|strong="G3641" d' ouvriers|strong="G2040" ³⁸ Priez|strong="G1189" x-morph="strongMorph:TG5676" donc|strong="G3767" le maître|strong="G2962" de la moisson|strong="G2326" d|strong="G3704" envoyer|strong="G1544" x-morph="strongMorph:TG5632" des ouvriers|strong="G2040" dans|strong="G1519" sa|strong="G846" moisson|strong="G2326"

Matthew 9:1

Déclaration de connexion:

Matthieu revient sur le thème qu'il a commencé dans Matthieu 8: 1 , sur les personnes qui guérissent Jésus. Cela commence un récit de Jésus guérissant un homme paralysé.

Jésus est entré dans un bateau

Il est sous-entendu que les disciples étaient avec Jésus. (Voir: actif ou passif)

un bateau

C'est probablement le même bateau que dans Matthieu 8:23 . Il vous suffit de le spécifier si nécessaire pour éviter toute confusion.

dans sa propre ville

«À la ville où il vivait». Cela fait référence à Capharnaüm.

Voir

Cela marque le début d'un autre événement dans la grande histoire. Il peut s'agir de personnes différentes des événements précédents. Votre langue peut avoir un moyen de le montrer.

ils ont apporté

"Des hommes de la ville" 227 Matthieu 9: 1-2 TraductionNotes

leur foi

Cela fait référence à la foi des hommes et peut également inclure la foi de l'homme paralysé.

Fils

L'homme n'était pas le vrai fils de Jésus. Jésus lui parlait poliment. Si cela prête à confusion, il peut également être traduit par «mon ami» ou «jeune homme» ou même omis.

Vos péchés ont été pardonnés

Cela peut être indiqué sous forme active. AT: "J'ai pardonné vos péchés" (Voir: Actif ou Passif)

Matthew 9:3

Voir

Cela marque le début d'un autre événement dans la grande histoire. Il peut s'agir de personnes différentes des événements précédents. Votre langue peut avoir un moyen de le faire.

entre eux

Les significations possibles sont 1) chacun pensait à lui-même, ou 2) ils parlaient entre eux.

blasphémer

Jésus prétendait pouvoir faire des choses que les scribes pensaient que seul Dieu pouvait faire.

connaissaient leurs pensées

Jésus savait ce qu'ils pensaient soit surnaturellement, soit parce qu'il pouvait les voir se parler .

Pourquoi penses-tu du mal dans tes cœurs?

Jésus a utilisé cette question pour réprimander les scribes. (Voir: question rhétorique) 229 Matthieu 9: 3-6 traductionNotes

mal

C'est un mal moral ou une méchanceté, pas simplement une erreur de fait.

dans vos cœurs

Ici, les «cœurs» se réfèrent à leurs esprits ou à leurs pensées. (Voir: métonymie)

Pour qui est plus facile de dire: «Vos péchés sont pardonnés» ou de dire «Lève-toi et marche»?

Jésus utilise cette question pour amener les scribes à réfléchir à ce qui pourrait prouver s'il pouvait vraiment pardonner les péchés. AT: «Je viens de dire 'Vos péchés sont pardonnés.' Vous pensez peut-être qu'il est plus difficile de dire «Lève-toi et marche», car la preuve que je peux guérir ou non l'homme sera de savoir si ou pas, il se lève et marche. »ou« Vous pensez peut-être qu'il est plus facile de dire «Vos péchés sont pardonnés» que de

dire «Lève-toi et marche». "(Voir: Question rhétorique)

ce qui est plus facile de dire: «Vos péchés sont pardonnés» ou de dire «Lève-toi et marche»?

Les citations peuvent être traduites sous forme de citations indirectes. AT: « qui est plus facile , de dire à quelqu'un que ses péchés sont pardonnés, ou de lui dire de se lever et marcher? » Ou « vous pouvez penser qu'il est plus facile de dire à quelqu'un que ses péchés sont pardonnés que de lui dire d'obtenir monter et marcher. »(Voir: Citations directes et indirectes)

Vos péchés sont pardonnés Ici «votre» est singulier. Cela peut pardonner tes péchés" (Voir: formes de toi et actif ou passif)

que vous sachiez

"Je vais vous prouver." Le "vous" est au pluriel. (Voir: formes de vous)

votre tapis... votre maison

Ici, vous êtes singulier. (Voir: formes de vous)

rentre chez toi

Jésus n'interdit pas à l'homme d'aller ailleurs. Il donne à l'homme l'occasion de rentrer chez lui.

Matthew 9:7

Déclaration de connexion:

Cela conclut le récit de Jésus guérissant un homme paralysé. Jésus appelle alors un collecteur d'impôts à être l' un de ses disciples.

qui avait donné

"Parce qu'il avait donné"

une telle autorité

Cela fait référence à l'autorité de déclarer les péchés pardonnés.

Comme Jésus est passé par là

Cette phrase marque le début d'une nouvelle partie de l'histoire. Si votre langue a un moyen de le faire , vous pouvez envisager de l'utiliser ici.

passé par

"S'en allait" ou "allait"

Matthew... lui... il

La tradition de l'Eglise dit que ce Matthieu est l'auteur de cet Evangile, mais le texte ne donne aucune raison de changer les pronoms de «lui» et «il» en «moi» et «moi» 232 traductionNotes Matthieu 9: 7-9

Il lui a dit

"Jésus a dit à Matthieu"

Il s'est levé et l'a suivi

«Matthieu s'est levé et a suivi Jésus.» Cela signifie que Matthieu est devenu le disciple de Jésus.

Matthew 9:10

Informations générales:

Ces événements se produisent chez Matthew, le percepteur.

la maison

C'est probablement la maison de Matthew, mais cela pourrait aussi être la maison de Jésus. Spécifiez uniquement si nécessaire pour éviter toute confusion.

voir

Cela marque le début d'un autre événement dans la grande histoire. Il peut s'agir de personnes différentes des événements précédents. Votre langue peut avoir un moyen de le faire.

Quand les pharisiens l'ont vu

"Quand les pharisiens ont vu que Jésus mangeait avec les collecteurs d'impôts et les pécheurs"

Pourquoi votre professeur mange-t-il avec des collecteurs d'impôts et des pécheurs?

Les pharisiens utilisent cette question pour critiquer ce que fait Jésus. (Voir: question rhétorique)

Matthew 9:12

Informations générales:

Ces événements se produisent chez Matthew, le percepteur.

Quand Jésus a entendu cela

Ici, «cela» fait référence à la question que les pharisiens ont posée à propos de Jésus mangeant avec les collecteurs d'impôts et les pécheurs.

Les personnes qui sont fortes dans le corps n'ont pas besoin d'un médecin, seulement celles qui sont malades

Jésus répond par un proverbe. Il veut dire qu'il mange avec ce genre de personnes parce qu'il est venu pour aider les pécheurs. (Voir: Proverbes)

Les gens qui sont forts dans le corps

«Les gens en bonne santé»

médecin

docteur

ceux qui sont malades

L'expression «besoin d'un médecin» est comprise.

AT: «les personnes malades ont besoin d'un médecin» (voir: Ellipsis) 236 traductionNotes Matthieu 9: 12-13

Vous devriez aller apprendre ce que cela signifie

Jésus est sur le point de citer les Écritures. AT:
"Vous devriez apprendre la signification de ce que Dieu a dit dans les Écritures"

Tu devrais y aller

Ici, vous êtes au pluriel et fait référence aux pharisiens. (Voir: formes de vous)

Je désire la miséricorde et non le sacrifice

Jésus cite ce que le prophète Osée a écrit dans les Écritures. Ici, «je» fait référence à Dieu.

Car je suis venu

Ici, «je» fait référence à Jésus.

les justes

Jésus utilise l'ironie. Il ne pense pas qu'il y ait des gens qui soient justes et qui n'ont pas besoin de se repentir. AT: "ceux qui pensent qu'ils sont justes" (Voir: Ironie)

Matthew 9:14**Déclaration de connexion:**

Les disciples de Jean-Baptiste remettent en question le fait que les disciples de Jésus ne jeûnent pas.

ne jeûne pas

«Continuer à manger régulièrement»

Les préposés au mariage peuvent-ils être tristes alors que le marié est toujours avec eux?

Jésus utilise une question pour répondre aux disciples de Jean. Ils savaient tous que les gens ne pleurent pas et rapidement lors d'une fête de mariage. Jésus utilise ce proverbe pour montrer que ses disciples ne pleurent pas parce que il est toujours là avec eux. (Voir: question rhétorique et proverbes)

les jours viendront où

C'est une manière de faire référence à un moment dans le futur. AT: "le moment viendra où" ou "un jour"

le marié leur sera enlevé

Cela peut être indiqué sous forme active. AT: "l'époux ne pourra plus être avec eux" ou "quelqu'un leur enlèvera l'époux" (voir: actif ou passif) 238 traductionNotes Matthieu 9: 14-15

sera enlevé

Jésus fait probablement référence à sa propre mort, mais cela ne devrait pas être explicité ici dans la traduction. Pour conserver l'image d'un mariage, il est préférable de préciser que l'époux ne sera pas là plus longtemps

Matthew 9:16**Déclaration de connexion:**

Jésus continue de répondre à la question posée par les disciples de Jean . Il l'a fait en donnant deux exemples de choses anciennes et de nouvelles choses que les gens ne mettent pas ensemble.

Aucun homme ne met un morceau de tissu neuf sur un vieux vêtement

"Personne ne coud un morceau de tissu neuf sur un vêtement ancien" ou "Les gens ne cousent pas un morceau de tissu neuf comme un patch d'un vieux vêtement"

un vieux vêtement... le vêtement

"Vieux vêtements... les vêtements"

le patch va arracher le vêtement

Si quelqu'un devait laver le vêtement, le morceau de tissu nouveau se rétrécirait, mais le vieux vêtement ne rétrécirait pas. Cela détacherait la pièce du vêtement et laisserait un trou plus grand.

le patch

"Le morceau de tissu neuf." C'est le morceau de tissu utilisé pour couvrir un trou dans l'ancien vêtement.

une pire déchirure sera faite

Cela peut être indiqué sous forme active. AT: "cela va aggraver la déchirure" (voir: actif ou passif) 240 traductionNotes Matthew 9:16

Matthew 9:17**Déclaration de connexion:**

Jésus continue à répondre à la question posée par les disciples de Jean.

Les gens ne mettent pas non plus de vin nouveau dans de vieilles outres

Jésus utilise un autre proverbe pour répondre aux disciples de Jean. Cela signifie la même chose que le proverbe dans Matthieu 9:16 .

Les gens ne mettent pas non plus

"Personne ne verse" ou "Les gens ne mettent jamais"

nouveau vin

Cela fait référence au vin qui n'a pas encore fermenté. Si les raisins sont inconnus dans votre région, utilisez le terme général pour les fruits. AT: "jus de raisin" (Voir: Traduire les Inconnus)

vieilles outres

Cela concerne les outres qui ont été étirées et séchées car elles étaient déjà utilisées pour la fermentation du vin.

des outres

«Sacs à vin» ou «sacs à peau». Il s'agissait de sacs fabriqués à partir de peaux d'animaux. 242 traductionNotes Matthew 9:17

le vin sera renversé et les outres seront détruites

Cela peut être indiqué sous forme active. AT: "et cela va ruiner les outres et renverser le vin" (voir: actif ou passif)

les peaux vont éclater

Lorsque le nouveau vin est mis à fermenter et se dilate, les peaux se déchirent en s'épuisant .

des outres fraîches

«Nouvelles outres» ou «nouveaux sacs à vin». Il s'agit des outres que personne n'a utilisées.

les deux seront préservés

Cela peut être indiqué sous forme active. AT: «cela gardera à la fois les outres et le vin» (voir: actif ou passif)

Matthew 9:18**Déclaration de connexion:**

Cela commence un récit de Jésus qui a donné vie à la fille d'un fonctionnaire juif après sa mort.

ces choses

Cela fait référence à la réponse que Jésus a donnée aux disciples de Jean au sujet du jeûne.

voir

Le mot «voici» nous avertit d'une nouvelle personne dans l'histoire. Votre langue peut avoir un moyen de faire ce.

se prosterna devant lui

C'est une façon de montrer du respect à la culture juive. (Voir: Action symbolique)

viens et pose ta main sur elle, et elle vivra

Cela montre que le responsable juif croyait que Jésus avait le pouvoir de ramener sa fille à la vie.

ses disciples

"Les disciples de Jésus"

Matthew 9:20**Déclaration de connexion:**

Cela décrit comment Jésus a guéri une autre femme alors qu'il se rendait chez le fonctionnaire juif .

Voir

Le mot «voici» nous avertit d'une nouvelle personne dans l'histoire. Votre langue peut avoir un moyen de faire ce.

qui a souffert d'une décharge de sang

«Qui saignait» ou «qui avait souvent un flux de sang». Elle saignait probablement de son ventre

même si ce n'était pas le moment normal. Certaines cultures peuvent avoir une manière polie de se référer à cette condition. (Voir: Euphémisme)

douze ans

"12 ans" (voir: numéros)

son vêtement

"Sa robe" ou "ce qu'il portait" 246 traductionNotes Matthieu 9: 20-22

Car elle se disait: «Si seulement je touche ses vêtements, je serai bien fait.

Elle se dit cela avant de toucher le vêtement de Jésus. Cela explique pourquoi elle a touché le vêtement de Jésus. (Voir: Ordre des événements et ponts versets)

Si seulement je touche ses vêtements

Selon la loi juive, comme elle saignait, elle ne devait toucher personne. Elle touche ses vêtements pour que le pouvoir de Jésus la guérisse et pourtant (elle pensait) il ne saurait pas qu'elle l'a touché. (Voir: Connaissance supposée et information implicite)

Mais Jésus

"La femme espérait pouvoir le toucher secrètement, mais Jésus"

Fille

La femme n'était pas la vraie fille de Jésus. Jésus lui parlait poliment. Si cela prête à confusion, cela peut aussi être traduit par «jeune femme» ou même omis.

ta foi t'a bien fait

"Parce que tu as cru en moi, je te guérirai"

la femme a été guérie à partir de cette heure

Cela peut être indiqué sous forme active. AT: "Jésus l'a guérie à ce moment" (voir: actif ou passif)

Matthew 9:23**Déclaration de connexion:**

Cela revient au récit de Jésus qui ramène la fille du fonctionnaire juif à la vie.

les joueurs de flûte et les foules font beaucoup de bruit

C'était un moyen courant de faire le deuil d'une personne décédée.

joueurs de flûte

«Les gens qui jouent de la flûte»

Allez-vous en

Jésus parlait à beaucoup de gens, alors utilisez la forme de commande plurielle si votre langue en a une.

la fille n'est pas morte, mais elle dort

Jésus utilise un jeu de mots. Au temps de Jésus, il était courant de parler d'une personne morte qui

«dort». Mais ici, la fille morte se lèvera, comme si elle ne dormait que. (Voir: Euphémisme)

Matthew 9:25

Déclaration de connexion:

Ceci complète le récit de Jésus qui ramène la fille du fonctionnaire juif à la vie.

Informations générales:

Le verset 26 est une déclaration sommaire décrivant le résultat de Jésus qui a ressuscité cette fille des morts.

Quand la foule avait été mise dehors

Cela peut être indiqué sous forme active. AT: «Après que Jésus ait envoyé le corbeau dehors» ou «Après que la famille ait envoyé le peuple dehors» (voir: Actif ou Passif)

s'est levé

«Sors du lit». C'est le même sens que dans Matthieu 8:15 .

Les nouvelles à ce sujet se sont répandues dans toute cette région

"Les gens de toute la région en ont entendu parler" ou "Les gens qui ont vu que la fille était vivante ont commencé à en parler à tout le monde" Liens:

- Introduction à l'évangile de Matthieu
- Matthew 09 Notes générales
- Matthew 9 translationQuestions

250 traductionNotes Matthieu 9: 27-28

Matthew 9:27

Déclaration de connexion:

Cela commence le récit de Jésus guérissant deux aveugles.

Comme Jésus est passé par là

Comme Jésus quittait la région

passé par

"S'en allait" ou "allait"

l'a suivi

Cela signifie qu'ils marchaient derrière Jésus, pas nécessairement qu'ils étaient devenus ses disciples.

Ayez pitié de nous

Il est sous-entendu qu'ils voulaient que Jésus les guérissent. (Voir: Connaissance supposée et information implicite)

Fils de David

Jésus n'était pas le fils littéral de David, donc cela peut être traduit par «Descendant de David». Cependant, «Fils de David» est aussi un titre pour le Messie, et les hommes appelaient probablement Jésus par ce titre. 251 Matthieu 9: 27-28 TraductionNotes

Quand Jésus était entré dans la maison

Cela pourrait être soit la maison de Jésus, soit la maison dans Matthieu 9:10

Oui Seigneur

Le contenu intégral de leur réponse n'est pas indiqué, mais il est compris. AT: "Oui, Seigneur, nous croyons que tu peux nous guérir" (Voir: Ellipsis)

Matthew 9:29

touché leurs yeux et dit

Il n'est pas clair s'il a touché les deux yeux des hommes en même temps ou utilisé seulement sa main droite pour toucher l'un et l'autre. Comme la main gauche était habituellement utilisée à des fins impures, il est fort probable qu'il n'a utilisé que sa main droite. Il n'est pas clair non plus s'il a parlé comme il touchait les ou les a touché en premier et ensuite leur a parlé.

Que cela vous soit fait selon votre foi

Cela peut être indiqué sous forme active. AT: "Je ferai comme vous avez cru" ou "Parce que vous croyez, je vais vous guérir" (Voir: Actif ou Passif)

leurs yeux se sont ouverts

Cela signifie qu'ils ont pu voir. Cela peut être indiqué sous forme active. AT: "Dieu a guéri leurs yeux" ou "les deux aveugles ont pu voir" (voir: idiome et actif ou passif)

Voir que personne ne sait à ce sujet

Ici, «Voir» signifie «Soyez sûr». AT: «Assurez-vous que personne ne le découvre» ou «Ne dites à personne que je vous ai guéri» (Voir: Idiom)

Mais les deux hommes

«Les deux hommes n'ont pas fait ce que Jésus leur a dit de faire. Ils" 253 Matthieu 9: 29-31 TraductionNotes

propager les nouvelles

"A raconté à beaucoup de gens ce qui leur était arrivé"

Matthew 9:32

Déclaration de connexion:

C'est le récit de Jésus guérissant un homme possédé par un démon qui ne pouvait pas parler et comment les gens ont réagi.

voir

Le mot «voici» nous avertit d'une nouvelle personne dans l'histoire. Votre langue peut avoir un moyen de faire ce.

un homme muet... a été amené à Jésus

Cela peut être indiqué sous forme active. AT: "quelqu'un a amené un homme muet... à Jésus" (voir: actif ou passif)

muet
pas capable de parler

possédé par un démon
Cela peut être indiqué sous forme active. AT: «qui avait possédé un démon» ou «qui contrôlait un démon » (voir: actif ou passif) 255 Matthieu 9: 32-34 traductionNotes

Quand le démon avait été chassé
Cela peut être indiqué sous forme active. AT: «Après que Jésus ait expulsé le démon» ou «Après que Jésus ait commandé au démon de partir» (voir: Actif ou Passif)

l'homme muet a parlé
"L'homme muet a commencé à parler" ou "l'homme qui avait été muet a parlé" ou "l'homme, qui n'était plus muet, a parlé"

Les foules étaient étonnées
"Les gens étaient stupéfaits"

Cela n'a jamais été vu
Cela peut être indiqué sous forme active. AT: "Cela ne s'est jamais produit auparavant" ou "Personne n'a jamais rien fait de tel avant" (Voir: Actif ou Passif)

il chasse les démons
"Il oblige les démons à partir"

il conduit
Le pronom «il» fait référence à Jésus.

Matthew 9:35

Déclaration de connexion:
Le verset 35 est la fin de la partie de l'histoire qui a commencé dans Matthieu 8: 1 à propos du ministère de guérison de Jésus en Galilée. (Voir: Fin de l'histoire)

Informations générales:
Le verset 36 commence une nouvelle partie de l'histoire où Jésus enseigne à ses disciples et les envoie prêcher et guérir comme il l'a fait.

toutes les villes
Le mot «tout» est une exagération pour souligner à quel point beaucoup de villes sont allées à Jésus. Il

ne s'est pas nécessairement rendu à chacun d'eux. AT: «beaucoup de villes» (voir: Hyperbole et généralisation)

villes... villages
«Grands villages... petits villages» ou «grandes villes... petites villes»

l'évangile du royaume
Ici «royaume» se réfère à la règle de Dieu en tant que roi. Voyez comment vous avez traduit cela dans Matthieu 4:23 . 257 Matthieu 9: 35-36 traductionNotes

toutes sortes de maladies et toutes sortes de maladies
«Chaque maladie et chaque maladie». Les mots «maladie» et «maladie» sont étroitement liés, mais doivent être traduits, si possible, en deux mots différents. «Maladie» est ce qui provoque une personne à être malade. La «maladie» est la faiblesse physique ou l'affliction résultant d'une maladie.

Ils étaient comme des moutons sans berger
Cette comparaison signifie qu'ils n'avaient pas de chef pour s'occuper d'eux. AT: "Le peuple n'avait pas de chef" (Voir: Simile)

Matthew 9:37

Informations générales:
Jésus utilise un proverbe sur la récolte pour dire à ses disciples comment ils devraient répondre aux besoins de la foule mentionnée dans la section précédente.

La récolte est abondante, mais les ouvriers sont peu nombreux
Jésus utilise un proverbe pour répondre à ce qu'il voit. Jésus veut dire qu'il y a beaucoup de gens qui sont prêts à croire en Dieu, mais peu de gens à leur apprendre la vérité de Dieu. (Voir: Proverbes)

La récolte est abondante
"Il y a beaucoup de nourriture mûre pour que quelqu'un collectionne"

ouvriers
"ouvriers"

prie le seigneur de la moisson
«Prie Dieu, car il est responsable de la récolte»

Translation Questions

Matthew 9:3

Pourquoi certains scribes pensaient que Jésus blasphémait ? Pourquoi Jésus dit au paralytique que ses

péchés étaient pardonnés, au lieu de lui dire lève-toi et marche?
Certains scribes pensaient que Jésus blasphémait Dieu car il disait au paralytique que ses péchés étaient pardonnés. Jésus a dit au paralytique que ses péchés étaient pardonnés pour démontrer qu'il avait l'autorité sur la terre de pardonner les péchés.

Matthew 9:6

Pourquoi certains scribes pensaient que Jésus blasphémait ? Pourquoi Jésus dit au paralytique que ses péchés étaient pardonnés, au lieu de lui dire lève-toi et marche?

Certains scribes pensaient que Jésus blasphémait Dieu car il disait au paralytique que ses péchés étaient pardonnés. Jésus a dit au paralytique que ses péchés étaient pardonnés pour démontrer qu'il avait l'autorité sur la terre de pardonner les péchés.

Matthew 9:7

Pourquoi les gens louaient-ils Dieu quand ils virent que les péchés du paralytique étaient pardonnés et qu'il était guéri? Que faisait Matthieu avant de suivre Jésus?
Ils étaient émerveillés et louaient Dieu qui avait donné une telle autorité aux hommes. Matthieu était un collecteur d'impôt.

Matthew 9:9

Pourquoi les gens louaient-ils Dieu quand ils virent que les péchés du paralytique étaient pardonnés et qu'il était guéri? Que faisait Matthieu avant de suivre Jésus?
Ils étaient émerveillés et louaient Dieu qui avait donné une telle autorité aux hommes. Matthieu était un collecteur d'impôt.

Matthew 9:10

Avec qui Jésus et ses disciples ont-ils mangé?
Avec qui Jésus et ses disciples ont-ils mangé?

Matthew 9:13

Selon la parole de Jésus, qui sont ceux qu'il est venu appeler à la repentance?
Jésus est venu appeler les pécheurs à la repentance.

Matthew 9:15

Pourquoi Jésus disait-il que ses disciples ne devaient pas encore jeûner? Selon la parole de Jésus quand est-ce que ses disciples pourraient jeûner?
Parce qu'il était encore avec eux. Quand il leur serait enlevé.

Pourquoi Jésus disait-il que ses disciples ne devaient pas encore jeûner? Selon la parole de Jésus quand est-ce que ses disciples pourraient jeûner?
Parce qu'il était encore avec eux. Quand il leur serait enlevé.

Matthew 9:20

Qu'a fait la femme qui avait une sérieuse perte de sang et pourquoi? Selon la parole de Jésus, qu'est-ce qui a guéri la femme qui avait une sérieuse perte de sang ?
Elle toucha le bord du vêtement de Jésus et elle pensait qu'en touchant seulement son vêtement elle serait guérie. Jésus a dit que sa foi l'avait guérie.

Matthew 9:21

Qu'a fait la femme qui avait une sérieuse perte de sang et pourquoi? Selon la parole de Jésus, qu'est-ce qui a guéri la femme qui avait une sérieuse perte de sang ?
Elle toucha le bord du vêtement de Jésus et elle pensait qu'en touchant seulement son vêtement elle serait guérie. Jésus a dit que sa foi l'avait guérie.

Matthew 9:22

Qu'a fait la femme qui avait une sérieuse perte de sang et pourquoi? Selon la parole de Jésus, qu'est-ce qui a guéri la femme qui avait une sérieuse perte de sang ?
Elle toucha le bord du vêtement de Jésus et elle pensait qu'en touchant seulement son vêtement elle serait guérie. Jésus a dit que sa foi l'avait guérie.

Matthew 9:24

Pourquoi les gens se moquèrent-ils de Jésus quand il entra dans la maison de l'officier juif?
Ils se moquèrent de Jésus parce qu'il disait que la fille n'était pas morte mais dormait.

Matthew 9:26

Qu'arriva t-il après la résurrection d'entre les morts de la fille?
La nouvelle de la résurrection d'entre les morts de la fille par Jésus se répandit dans toute cette région.

Matthew 9:27

Que disait les deux hommes aveugles qui ne s'arrêtaient pas de crier à Jésus?
Ils disaient : " Aies pitié de nous Fils de David !"

Matthew 9:29

Pourquoi Jésus guérit-il les deux hommes aveugles?
Selon leur foi.

Matthew 9:34

Après la guérison de l'homme muet par Jésus quelle était l'accusation des Pharisiens envers Jésus?
Les Pharisiens accusèrent Jésus de chasser les démons par le pouvoir du chef des démons.

Matthew 9:36

Pourquoi Jésus avait-il de la compassion pour les foules?
Parce qu'elle était troublée et confuse, et semblable à un troupeau sans berger.

Matthew 9:38

Selon la parole de Jésus, que devrait être la prière urgente des disciples?

Jésus dit à ses disciples de prier avec instance pour que le Seigneur de la moisson envoie des ouvriers dans sa moisson.

Chapter 9

¹ Jésus monta dans une barque, alla de l'autre côté, et se rendit dans sa propre ville. ² Voici, ils lui amenèrent un homme paralysé, couché sur une natte. Voyant leur foi, Jésus dit à l'homme paralysé: «Mon fils, prends courage; tes péchés ont été pardonnés.» ³ Certains des scribes dirent en eux-mêmes: «Cet homme blasphème.» ⁴ Jésus su leurs pensées et dit: «Pourquoi avez-vous des pensées mauvaises dans vos coeurs? ⁵ Quoi de plus aisé que de dire: "Tes péchés te sont pardonnés" ou de dire "Lèves-toi et marches?" ⁶ Mais, afin que vous sachiez que le Fils de l'Homme a l'autorité sur la terre de pardonner les péchés,...» Il dit au paralytique: «Lèves-toi, prends ta natte, et va dans ta maison.» ⁷ Ensuite l'homme se leva et alla dans sa maison. ⁸ Quand la foule vit cela, elle était émerveillée et glorifia Dieu qui a donné une telle autorité aux hommes. ⁹ Jésus passant par là vit un homme appelé Matthieu, qui était assis au bureau des collecteurs d'impôt. Il lui dit: «Suis-moi.» Il se leva et le suivit. ¹⁰ Jésus s'étant assis dans la maison pour manger; voici, beaucoup de collecteurs d'impôts et des gens de mauvaise vie vinrent dîner avec lui et ses disciples. ¹¹ Quand les pharisiens virent cela, ils dirent à ses disciples: «Pourquoi votre maître mange-t-il avec des collecteurs d'impôt et des gens de mauvaise vie?» ¹² Quand Jésus entendit cela, il dit: «Les gens qui sont en bonne santé n'ont pas besoin de médecin, seuls ceux qui sont malades. ¹³ Allez et apprenez ce que signifie ceci: "Je prends plaisir à la miséricorde et non aux sacrifices" car je suis venu, non pas pour appeler les justes à la repentance, mais plutôt les pécheurs.» ¹⁴ Puis les disciples de Jean vinrent à lui et dirent: «Pourquoi, nous ainsi que les pharisiens jeûnons souvent, mais tes disciples ne le font pas?» ¹⁵ Jésus leur dit: «Les invités à un mariage peuvent-ils être tristes quand le marié est toujours avec eux? mais les jours viendront où le marié leur sera enlevé et alors, ils jeûneront. ¹⁶ Personne ne met une pièce d'étoffe neuve sur un vieux vêtement, car la nouvelle tirera sur le vêtement, et la déchirure s'agrandira encore plus. ¹⁷ On ne verse non plus un nouveau vin dans de vieilles outres, si on le fait, les outres se briseront, le vin se versera et les outres se détruiront. Plûtôt, on met du nouveau vin dans des outres fraîches, et les deux seront bien conservés.» ¹⁸ Pendant que Jésus leur parlait ces choses, voici, un officier arriva et se prosterna devant lui. Il dit: «Ma fille vient de mourir mais viens et poses ta main sur elle, et elle vivra.» ¹⁹ Jésus se leva et le suivit avec ses disciples. ²⁰ Et voici, une femme qui souffrait sévèrement de perte de sang depuis douze ans, vint derrière Jésus et toucha le bord de son vêtement; ²¹ car elle se disait: «Si seulement je touche ses vêtements, je serai guéri.» ²² Alors, mais Jésus se retourna vers elle et lui dit: «Ma fille, prends courage. Ta foi t'a guérie.» Et la femme fut guérie immédiatement. ²³ Quand Jésus arriva dans la maison de l'officier, il vit des joueurs de flûte et une grande foule qui faisait beaucoup de bruits; ²⁴ il dit: «Allez-vous-en car la fille n'est pas morte, mais elle dort.» Mais ils se moquèrent de lui. ²⁵ Quand la foule fût mise dehors, il entra dans la chambre et la prit par la main; et la fille se mit debout. ²⁶ L'on répandit la nouvelle à ce propos dans toute cette région. ²⁷ Au moment où Jésus partit de là, deux hommes aveugles se mirent à le suivre. Ils n'arrêtaient de crier en disant: «Aie pitié de nous, Fils de David!» ²⁸ Quand Jésus arriva dans la maison, les aveugles s'approchèrent de lui. Jésus leur demanda: «Croyez-vous que je puisse faire cela?» Ils lui répondirent: «Oui, Seigneur.» ²⁹ Alors Jésus leur toucha les yeux et dit: «Qu'il vous soit accordé selon votre foi.» ³⁰ Et leur yeux s'ouvrirent. Puis Jésus leur recommanda strictement et dit: «Que personne ne soit au courant de ceci.» ³¹ Mais les deux hommes s'en allèrent et répandirent la nouvelle à travers toute cette région. ³² Tandis que ces deux hommes s'en allaient, voici, on amena à Jésus un homme muet et possédé par un démon. ³³ Quand le démon fut chassé, le muet se mit à parler. La foule était étonnée et dit: «Ceci n'a jamais été vu auparavant en Israël!» ³⁴ Mais les Pharisiens disaient: «C'est par le chef des démons, qu'il chasse les démons.» ³⁵ Jésus parcourait toutes les villes et les villages. Il continuait à enseigner dans leurs synagogues, prêchant l'évangile du royaume, et guérissant toutes sortes de maladies et toutes sortes d'infirmités. ³⁶ Lorsqu'il vit la foule, il eut de la compassion pour elle parce qu'elle était troublée et découragée. Elle était comme un troupeau sans berger. ³⁷ Il dit à ses disciples: «La moisson est grande

mais il y a peu d'ouvriers. ³⁸ Ainsi, priez le Seigneur de la moisson, pour qu'il envoie des ouvriers dans sa moisson.»

Chapter 10

¹ Puis|strong="G2532" ayant appelé|strong="G4341" x-morph="strongMorph:TG5666" ses|strong="G846" douze|strong="G1427" disciples|strong="G3101" il leur|strong="G846" donna|strong="G1325" x-morph="strongMorph:TG5656" le pouvoir|strong="G1849" de chasser|strong="G5620" |strong="G846" |strong="G1544" x-morph="strongMorph:TG5721" les esprits|strong="G4151" impurs|strong="G169" et|strong="G2532" de guérir|strong="G2323" x-morph="strongMorph:TG5721" toute|strong="G3956" maladie|strong="G3554" et|strong="G2532" toute|strong="G3956" infirmité|strong="G3119" ² Voici|strong="G1161" |strong="G2076" x-morph="strongMorph:TG5748" |strong="G5023" les noms|strong="G3686" des douze|strong="G1427" apôtres|strong="G652" Le premier|strong="G4413" Simon|strong="G4613" appelé|strong="G3588" |strong="G3004" x-morph="strongMorph:TG5746" Pierre|strong="G4074" et|strong="G2532" André|strong="G406" son|strong="G846" frère|strong="G80" Jacques|strong="G2385" fils|strong="G3588" de Zébédée|strong="G2199" et|strong="G2532" Jean|strong="G2491" son|strong="G846" frère|strong="G80" ³ Philippe|strong="G5376" et|strong="G2532" Barthélemy|strong="G918" Thomas|strong="G2381" et|strong="G2532" Matthieu|strong="G3156" le publicain|strong="G5057" Jacques|strong="G2385" fils|strong="G3588" d' Alphée|strong="G256" et|strong="G2532" Thaddée|strong="G2280" ⁴ Simon|strong="G4613" le Cananite|strong="G2581" et|strong="G2532" Judas|strong="G2455" l' Iscariot|strong="G2469" |strong="G2532" celui|strong="G3588" qui livra|strong="G3860" x-morph="strongMorph:TG5631" Jésus|strong="G846" ⁵ Tels|strong="G5128" sont les douze|strong="G1427" que Jésus|strong="G2424" envoya|strong="G649" x-morph="strongMorph:TG5656" après leur|strong="G846" avoir donné les instructions suivantes|strong="G3853" x-morph="strongMorph:TG5660" |strong="G3004" x-morph="strongMorph:TG5723" N' allez|strong="G565" x-morph="strongMorph:TG5632" pas|strong="G3361" vers|strong="G1519" |strong="G3598" les païens|strong="G1484" et|strong="G2532" n' entrez|strong="G1525" x-morph="strongMorph:TG5632" pas|strong="G3361" dans|strong="G1519" les villes|strong="G4172" des Samaritains|strong="G4541" ⁶ |strong="G1161" allez|strong="G4198" x-morph="strongMorph:TG5737" plutôt|strong="G3123" vers|strong="G4314" les brebis|strong="G4263" perdues|strong="G622" x-morph="strongMorph:TG5756" de la maison|strong="G3624" d' Israël|strong="G2474" ⁷ |strong="G1161" Allez|strong="G4198" x-morph="strongMorph:TG5740" prêchez|strong="G2784" x-morph="strongMorph:TG5720" et dites|strong="G3004" x-morph="strongMorph:TG5723" |strong="G3754" Le royaume|strong="G932" des cieux|strong="G3772" est proche|strong="G1448" x-morph="strongMorph:TG5758" ⁸ Guérissez|strong="G2323" x-morph="strongMorph:TG5720" les malades|strong="G770" x-morph="strongMorph:TG5723" ressuscitez|strong="G1453" x-morph="strongMorph:TG5720" les morts|strong="G3498" purifiez|strong="G2511" x-morph="strongMorph:TG5720" les lépreux|strong="G3015" chassez|strong="G1544" x-morph="strongMorph:TG5720" les démons|strong="G1140" Vous avez reçu|strong="G2983" x-morph="strongMorph:TG5627" gratuitement|strong="G1432" donnez|strong="G1325" x-morph="strongMorph:TG5628" gratuitement|strong="G1432" ⁹ Ne prenez|strong="G2932" x-morph="strongMorph:TG5667" ni|strong="G3361" or|strong="G5557" ni|strong="G3366" argent|strong="G696" ni|strong="G3366" monnaie|strong="G5475" dans|strong="G1519" vos|strong="G5216" ceintures|strong="G2223" ¹⁰ ni|strong="G3361" sac|strong="G4082" pour|strong="G1519" le voyage|strong="G3598" ni|strong="G3366" deux|strong="G1417" tuniques|strong="G5509" ni|strong="G3366" souliers|strong="G5266" ni|strong="G3366" bâton|strong="G4464" car|strong="G1063" l' ouvrier|strong="G2040" mérite|strong="G2076" x-morph="strongMorph:TG5748" |strong="G514" sa|strong="G846" nourriture|strong="G5160" ¹¹ |strong="G1161" Dans|strong="G1519" quelque|strong="G302" |strong="G3739" ville|strong="G4172" ou|strong="G2228" village|strong="G2968" que vous entriez|strong="G1525" x-morph="strongMorph:TG5632" informez|strong="G1833" x-morph="strongMorph:TG5657" s'il s' y|strong="G1722" |strong="G846" trouve quelque homme|strong="G5101" digne|strong="G2076" x-morph="strongMorph:TG5748" |strong="G514" de vous recevoir; et demeurez|strong="G3306" x-morph="strongMorph:TG5657" chez lui|strong="G2546" jusqu'à ce|strong="G302" |strong="G2193" que vous partiez|strong="G1831" x-morph="strongMorph:TG5632" ¹² En|strong="G1161" entrant|strong="G1525" x-morph="strongMorph:TG5740" dans|strong="G1519" la maison|strong="G3614" saluez|strong="G782" x-morph="strongMorph:TG5663" la|strong="G846" ¹³ et|strong="G2532" si|strong="G1437" |strong="G3303" la maison|strong="G3614" en est|strong="G5600" x-morph="strongMorph:TG5753" digne|strong="G514" que votre|strong="G5216" paix|strong="G1515" vienne|strong="G2064" x-morph="strongMorph:TG5628" sur|strong="G1909" elle|strong="G846" mais|strong="G1161" si elle n'en est|strong="G5600" x-morph="strongMorph:TG5753" pas|strong="G3362" digne|strong="G514" que votre|strong="G5216" paix|strong="G1515" retourne|strong="G1994" x-morph="strongMorph:TG5649" à|strong="G4314" vous|strong="G5209" ¹⁴ Lorsqu'

strong="G2532" on|strong="G3739" ne vous|strong="G5209" recevra|strong="G1209" x-
 morph="strongMorph:TG5667" pas|strong="G3362" et qu'on n'écouterà|strong="G191" x-
 morph="strongMorph:TG5661" pas|strong="G3366" vos|strong="G5216" paroles|strong="G3056" sortez|
 strong="G1831" x-morph="strongMorph:TG5740" de cette|strong="G1565" maison|strong="G3614" ou|
 strong="G2228" de cette ville|strong="G4172" et secouez|strong="G1621" x-
 morph="strongMorph:TG5657" la poussière|strong="G2868" de vos|strong="G5216" pieds|
 strong="G4228" ¹⁵ Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en
 vérité|strong="G281" au|strong="G1722" jour|strong="G2250" du jugement|strong="G2920" le pays|
 strong="G1093" de Sodome|strong="G4670" et|strong="G2532" de Gomorrhe|strong="G1116" sera|
 strong="G2071" x-morph="strongMorph:TG5704" traité moins rigoureusement|strong="G414" que|
 strong="G2228" cette|strong="G1565" ville|strong="G4172" ¹⁶ Voici|strong="G2400" x-
 morph="strongMorph:TG5628" je|strong="G1473" vous|strong="G5209" envoie|strong="G649" x-
 morph="strongMorph:TG5719" comme|strong="G5613" des brebis|strong="G4263" au|strong="G1722"
 milieu|strong="G3319" des loups|strong="G3074" Soyez|strong="G1096" x-
 morph="strongMorph:TG5737" donc|strong="G3767" prudents|strong="G5429" comme|strong="G5613"
 les serpents|strong="G3789" et|strong="G2532" simples|strong="G185" comme|strong="G5613" les
 colombes|strong="G4058" ¹⁷ Mettez|strong="G1161" en garde|strong="G4337" x-
 morph="strongMorph:TG5720" contre|strong="G575" les hommes|strong="G444" car|strong="G1063"
 ils vous|strong="G5209" livreront|strong="G3860" x-morph="strongMorph:TG5692" aux|strong="G1519"
 tribunaux|strong="G4892" et|strong="G2532" ils vous|strong="G5209" battront de verges|
 strong="G3146" x-morph="strongMorph:TG5692" dans|strong="G1722" leurs|strong="G846"
 synagogues|strong="G4864" ¹⁸ vous|strong="G2532" serez menés|strong="G71" x-
 morph="strongMorph:TG5701" à cause de|strong="G1752" moi|strong="G1700" devant|strong="G1909"
 des gouverneurs|strong="G2232" et|strong="G2532" |strong="G1161" devant des rois|strong="G935"
 pour servir de|strong="G1519" témoignage|strong="G3142" à eux|strong="G846" et|strong="G2532"
 aux païens|strong="G1484" ¹⁹ Mais|strong="G1161" quand|strong="G3752" on vous|strong="G5209"
 livrera|strong="G3860" x-morph="strongMorph:TG5725" ne|strong="G3361" vous inquiétez|
 strong="G3309" x-morph="strongMorph:TG5661" ni de la manière|strong="G4459" dont vous parlerez|
 strong="G2980" x-morph="strongMorph:TG5661" ni de ce que|strong="G2228" vous direz|
 strong="G5101" |strong="G1063" ce|strong="G5101" que vous aurez à dire|strong="G2980" x-
 morph="strongMorph:TG5692" vous|strong="G5213" sera donné|strong="G1325" x-
 morph="strongMorph:TG5701" à|strong="G1722" l'heure|strong="G5610" même|strong="G1565" ²⁰
 car|strong="G1063" ce n'est pas|strong="G3756" vous|strong="G5210" |strong="G2075" x-
 morph="strongMorph:TG5748" qui parlerez|strong="G2980" x-morph="strongMorph:TG5723" |
 strong="G235" c'est l'Esprit|strong="G4151" de votre|strong="G5216" Père|strong="G3962" qui|
 strong="G3588" parlera|strong="G2980" x-morph="strongMorph:TG5723" en|strong="G1722" vous|
 strong="G5213" ²¹ Le|strong="G1161" frère|strong="G80" livrera|strong="G3860" x-
 morph="strongMorph:TG5692" son frère|strong="G80" à|strong="G1519" la mort|strong="G2288" et|
 strong="G2532" le père|strong="G3962" son enfant|strong="G5043" |strong="G2532" les enfants|
 strong="G5043" se soulèveront|strong="G1881" x-morph="strongMorph:TG5695" contre|
 strong="G1909" leurs parents|strong="G1118" et|strong="G2532" les|strong="G846" feront mourir|
 strong="G2289" x-morph="strongMorph:TG5692" ²² Vous|strong="G2532" serez|strong="G2071" x-
 morph="strongMorph:TG5704" hais|strong="G3404" x-morph="strongMorph:TG5746" de|
 strong="G5259" tous|strong="G3956" à cause de|strong="G1223" mon|strong="G3450" nom|
 strong="G3686" mais|strong="G1161" celui qui persévéra|strong="G5278" x-
 morph="strongMorph:TG5660" jusqu'à|strong="G1519" la fin|strong="G3778" |strong="G5056" sera
 sauvé|strong="G4982" x-morph="strongMorph:TG5701" ²³ |strong="G1161" Quand|strong="G3752" on
 vous|strong="G5209" persécutera|strong="G1377" x-morph="strongMorph:TG5725" dans|
 strong="G1722" une|strong="G5026" ville|strong="G4172" fuyez|strong="G5343" x-
 morph="strongMorph:TG5720" dans|strong="G1519" une autre|strong="G243" |strong="G1063" Je vous|
 strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" vous
 n'aurez pas|strong="G3364" achevé de parcourir|strong="G5055" x-morph="strongMorph:TG5661" les
 villes|strong="G4172" d'Israël|strong="G2474" que|strong="G2193" le Fils|strong="G5207" de l'
 homme|strong="G444" sera|strong="G302" venu|strong="G2064" x-morph="strongMorph:TG5632" ²⁴
 Le disciple|strong="G3101" n'est|strong="G2076" x-morph="strongMorph:TG5748" pas|strong="G3756"
 plus|strong="G5228" que le maître|strong="G1320" ni|strong="G3761" le serviteur|strong="G1401"
 plus|strong="G5228" que son|strong="G846" seigneur|strong="G2962" ²⁵ Il suffit|strong="G713" au
 disciple|strong="G3101" d'|strong="G2443" être|strong="G1096" x-morph="strongMorph:TG5638" traité
 comme|strong="G5613" son|strong="G846" maître|strong="G1320" et|strong="G2532" au serviteur|
 strong="G1401" comme|strong="G5613" son|strong="G846" seigneur|strong="G2962" S|
 strong="G1487" ont appelé|strong="G2564" x-morph="strongMorph:TG5656" le maître de la maison|
 strong="G3617" Béelzébul|strong="G954" à combien|strong="G4214" plus forte raison|strong="G3123"

appelleront-ils ainsi les gens de sa|strong="G846" maison|strong="G3615" ²⁶ Ne les|strong="G846" craignez|strong="G5399" x-morph="strongMorph:TG5676" donc|strong="G3767" point|strong="G3361" car|strong="G1063" il n'y a|strong="G2076" x-morph="strongMorph:TG5748" rien|strong="G3762" de caché|strong="G2572" x-morph="strongMorph:TG5772" qui ne|strong="G3756" doit être découvert|strong="G601" x-morph="strongMorph:TG5701" |strong="G2532" ni de secret|strong="G2927" qui ne|strong="G3756" doit être connu|strong="G1097" x-morph="strongMorph:TG5701" ²⁷ Ce|strong="G3739" que je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719" dans|strong="G1722" les ténèbres|strong="G4653" dites|strong="G2036" x-morph="strongMorph:TG5628" en|strong="G1722" plein jour|strong="G5457" et|strong="G2532" ce|strong="G3739" qui vous est dit|strong="G191" x-morph="strongMorph:TG5719" à|strong="G1519" l' oreille|strong="G3775" prêchez|strong="G2784" x-morph="strongMorph:TG5657" sur|strong="G1909" les toits|strong="G1430" ²⁸ Ne|strong="G2532" craignez|strong="G5399" x-morph="strongMorph:TG5676" |strong="G575" pas|strong="G3361" ceux qui|strong="G3588" tuent|strong="G615" x-morph="strongMorph:TG5723" le corps|strong="G4983" et|strong="G1161" qui ne|strong="G3361" peuvent|strong="G1410" x-morph="strongMorph:TG5740" tuer|strong="G615" x-morph="strongMorph:TG5658" l' âme|strong="G5590" craignez|strong="G5399" x-morph="strongMorph:TG5676" plutôt|strong="G1161" |strong="G3123" celui|strong="G3588" qui peut|strong="G1410" x-morph="strongMorph:TG5740" faire périr|strong="G622" x-morph="strongMorph:TG5658" |strong="G2532" l' âme|strong="G5590" et|strong="G2532" le corps|strong="G4983" dans|strong="G1722" la géhenne|strong="G1067" ²⁹ Ne vend|strong="G4453" x-morph="strongMorph:TG5743" pas|strong="G3780" deux|strong="G1417" passereaux|strong="G4765" pour un sou|strong="G787" Cependant|strong="G2532" il n'en tombe|strong="G4098" x-morph="strongMorph:TG5695" pas|strong="G3756" un|strong="G1520" |strong="G1537" |strong="G846" à|strong="G1909" terre|strong="G1093" sans|strong="G427" la volonté de votre|strong="G5216" Père|strong="G3962" ³⁰ Et|strong="G1161" même|strong="G2532" les cheveux|strong="G2359" de votre|strong="G5216" tête|strong="G2776" sont|strong="G1526" x-morph="strongMorph:TG5748" tous|strong="G3956" comptés|strong="G705" x-morph="strongMorph:TG5772" ³¹ Ne craignez|strong="G5399" x-morph="strongMorph:TG5676" donc|strong="G3767" point|strong="G3361" vous|strong="G5210" valez|strong="G1308" x-morph="strongMorph:TG5719" plus que beaucoup|strong="G4183" de passereaux|strong="G4765" ³² C'est pourquoi|strong="G3767" quiconque|strong="G3956" |strong="G3748" me|strong="G1698" confessa|strong="G3670" x-morph="strongMorph:TG5692" |strong="G1722" devant|strong="G1715" les hommes|strong="G444" je le|strong="G1722" |strong="G846" confesserai|strong="G3670" x-morph="strongMorph:TG5692" aussi|strong="G2504" devant|strong="G1715" mon|strong="G3450" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" ³³ mais|strong="G1161" quiconque|strong="G3748" me|strong="G3165" reniera|strong="G302" |strong="G720" x-morph="strongMorph:TG5667" devant|strong="G1715" les hommes|strong="G444" je le|strong="G846" renierai|strong="G720" x-morph="strongMorph:TG5695" aussi|strong="G2504" devant|strong="G1715" mon|strong="G3450" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" ³⁴ Ne croyez|strong="G3543" x-morph="strongMorph:TG5661" pas|strong="G3361" que|strong="G3754" je sois venu|strong="G2064" x-morph="strongMorph:TG5627" apporter|strong="G906" x-morph="strongMorph:TG5629" la paix|strong="G1515" sur|strong="G1909" la terre|strong="G1093" je ne suis pas|strong="G3756" venu|strong="G2064" x-morph="strongMorph:TG5627" apporter|strong="G906" x-morph="strongMorph:TG5629" la paix|strong="G1515" mais|strong="G235" l' épée|strong="G3162" ³⁵ Car|strong="G1063" je suis venu|strong="G2064" x-morph="strongMorph:TG5627" mettre la division|strong="G1369" x-morph="strongMorph:TG5658" entre|strong="G2596" l' homme|strong="G444" et son|strong="G846" père|strong="G3962" |strong="G2532" entre|strong="G2596" la fille|strong="G2364" et sa|strong="G846" mère|strong="G3384" |strong="G2532" entre|strong="G2596" la belle- fille|strong="G3565" et sa|strong="G846" belle- mère|strong="G3994" ³⁶ et|strong="G2532" l' homme|strong="G444" aura pour ennemis|strong="G2190" les gens de sa|strong="G846" maison|strong="G3615" ³⁷ Celui qui aime|strong="G5368" x-morph="strongMorph:TG5723" son père|strong="G3962" ou|strong="G2228" sa mère|strong="G3384" plus que|strong="G5228" moi|strong="G1691" n' est|strong="G2076" x-morph="strongMorph:TG5748" pas|strong="G3756" digne|strong="G514" de moi|strong="G3450" et|strong="G2532" celui qui aime|strong="G5368" x-morph="strongMorph:TG5723" son fils|strong="G5207" ou|strong="G2228" sa fille|strong="G2364" plus que|strong="G5228" moi|strong="G1691" n' est|strong="G2076" x-morph="strongMorph:TG5748" pas|strong="G3756" digne|strong="G514" de moi|strong="G3450" ³⁸ |strong="G2532" celui|strong="G3739" qui ne prend|strong="G2983" x-morph="strongMorph:TG5719" pas|strong="G3756" sa|strong="G846" croix|strong="G4716" et|strong="G2532" ne me|strong="G3450" suit|strong="G190" x-morph="strongMorph:TG5719" |strong="G3694" pas, n' est|strong="G2076" x-morph="strongMorph:TG5748" pas|strong="G3756" digne|strong="G514" de moi|strong="G3450" ³⁹ Celui qui conservera|strong="G2147" x-morph="strongMorph:TG5631" sa|strong="G846" vie|

strong="G5590" la|strong="G846" perdra|strong="G622" x-morph="strongMorph:TG5692" et|
 strong="G2532" celui qui perdra|strong="G622" x-morph="strongMorph:TG5660" sa|strong="G846" vie|
 strong="G5590" à cause de|strong="G1752" moi|strong="G1700" la|strong="G846" retrouvera|
 strong="G2147" x-morph="strongMorph:TG5692" ⁴⁰ Celui qui vous|strong="G5209" reçoit|
 strong="G1209" x-morph="strongMorph:TG5740" me|strong="G1691" reçoit|strong="G1209" x-
 morph="strongMorph:TG5736" et|strong="G2532" celui qui me|strong="G1691" reçoit|strong="G1209"
 x-morph="strongMorph:TG5740" reçoit|strong="G1209" x-morph="strongMorph:TG5736" celui qui m|
 strong="G3165" envoyé|strong="G649" x-morph="strongMorph:TG5660" ⁴¹ Celui qui reçoit|
 strong="G1209" x-morph="strongMorph:TG5740" un prophète|strong="G4396" en|strong="G1519"
 qualité|strong="G3686" de prophète|strong="G4396" recevra|strong="G2983" x-
 morph="strongMorph:TG5695" une récompense|strong="G3408" de prophète|strong="G4396" et|
 strong="G2532" celui qui reçoit|strong="G2983" x-morph="strongMorph:TG5695" un juste|
 strong="G1342" en|strong="G1519" qualité|strong="G3686" de juste|strong="G1342" recevra|
 strong="G1209" x-morph="strongMorph:TG5740" une récompense|strong="G3408" de juste|
 strong="G1342" ⁴² Et|strong="G2532" quiconque|strong="G1437" donnera|strong="G4222" x-
 morph="strongMorph:TG5661" seulement|strong="G3440" un verre|strong="G4221" d'eau froide|
 strong="G5593" à l' un|strong="G1520" de ces|strong="G5130" petits|strong="G3398" parce qu'il est|
 strong="G1519" |strong="G3686" mon disciple|strong="G3101" je vous|strong="G5213" le dis|
 strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" il ne perdra|strong="G622" x-
 morph="strongMorph:TG5661" point|strong="G3364" sa|strong="G846" récompense|strong="G3408"

Matthew 10:1

Déclaration de connexion:

Cela commence par un compte rendu de Jésus envoyant ses douze disciples pour faire son travail.

appelé ses douze disciples ensemble

"Convoqué ses 12 disciples" (Voir: Nombres)

leur a donné l'autorité

Assurez-vous que le texte communique clairement que cette autorité était 1) de chasser les esprits impurs et 2) de guérir les maladies et les maladies.

les chasser

«Faire partir les esprits impurs»

toutes sortes de maladies et toutes sortes de maladies

«Chaque maladie et chaque maladie». Les mots «maladie» et «maladie» sont étroitement liés, mais doivent être traduits, si possible, en deux mots différents. «Maladie» est ce qui provoque une personne à être malade. La «maladie» est la faiblesse physique ou l'affliction résultant d'une maladie.

Matthew 10:2

Informations générales:

Ici, l'auteur fournit les noms des douze apôtres comme informations de base.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew raconte des informations de base sur les douze apôtres. (Voir: Informations générales)

douze apôtres

C'est le même groupe que les «douze disciples» dans Matthieu 10: 1 .

premier

Ceci est premier dans l'ordre, pas dans le rang. (Voir: Nombres ordinaux)

le zélote

Les significations possibles sont 1) «le zélote» est un titre qui montre qu'il faisait partie du groupe de personnes qui voulaient libérer le peuple juif de la domination romaine. AT: "le patriote" ou "le nationaliste" ou 2) "le zélote" est une description qui montre qu'il était zélé pour que Dieu soit honoré. AT: «le zélé » ou «le passionné»

Matthew le percepteur

"Matthew, qui était un percepteur d'impôt"

qui le trahirait

"Qui trahirait Jésus"

Matthew 10:5

Déclaration de connexion:

Ici, Jésus commence à donner des instructions à ses disciples sur ce qu'ils doivent faire et à quoi ils s'attendent quand ils vont prêcher.

Informations générales:

Bien que le verset 5 commence en disant qu'il a envoyé les douze, Jésus a donné ces instructions avant de les envoyer. (Voir: Ordre des événements)

Ces douze Jésus ont envoyé

"Jésus a envoyé ces douze hommes" ou "Ce sont ces douze hommes que Jésus a envoyés"

envoyé

Jésus les a envoyés pour un but particulier.

Il les a instruits

"Il leur a dit ce qu'ils devaient faire" ou "Il les a commandés"

brebis perdue de la maison d'Israël

Ceci est une métaphore comparant la nation entière d'Israël à des moutons qui se sont éloignés de leur berger. (Voir: métaphore)

maison d'Israël

Cela fait référence à la nation d'Israël. AT: «peuple d'Israël» ou «descendants d'Israël» (voir: métonymie)

comme vous allez

Ici, vous êtes pluriel et fait référence aux douze apôtres. (Voir: formes de vous)

Le royaume des cieux s'est approché

L'expression «royaume des cieux» fait référence à Dieu en tant que roi. Cette phrase est seulement dans le livre de Matthieu. Si possible, utilisez le mot «paradis» dans votre traduction. Voyez comment vous avez traduit ceci dans Matthieu 3: 2 . AT: "Notre Dieu au ciel se montrera bientôt roi" (Voir: Métonymie)

Matthew 10:8**Déclaration de connexion:**

Jésus continue d'instruire ses disciples sur ce qu'ils doivent faire quand ils vont prêcher.

vous votre

Celles-ci sont plurielles et se réfèrent aux douze apôtres. (Voir: formes de vous)

Ressucite les morts

Ceci est un idiome. AT: «Faites revivre les morts» (Voir: Idiom)

Librement vous avez reçu, donnez gratuitement

Jésus n'a pas indiqué ce que les disciples avaient reçu ou devaient donner. Certaines langues peuvent nécessiter cette information dans la phrase. Ici "librement" signifie qu'il n'y avait pas de paiement. AT: « Vous avez reçu ces choses gratuitement, donnez-les librement aux autres» ou «Vous avez reçu ces choses sans payer, alors donnez-les à d'autres sans les faire payer »(Voir: Ellipsis)

Librement vous avez reçu, donnez gratuitement

Ici, «reçu» est une métaphore qui représente la capacité de faire des choses, et «donner» est une métaphore qui représente faire des choses pour les autres. AT: "Vous avez librement la possibilité de faire ces choses, faites-les librement pour les autres" ou "Je vous ai permis de faire ces choses librement, faites-les librement pour les autres"

(Voir: Métaphore) 268 traductionNotes Matthieu 10: 8-10

or, argent ou cuivre

Cela pourrait être n'importe quel sac utilisé pour transporter des objets lors d'un voyage ou un sac utilisé par quelqu'un pour collecter de la nourriture ou de l'argent.

une tunique supplémentaire

Utilisez le même mot que vous avez utilisé pour «tunique» dans Matthieu 5:40 .

ouvrier

ouvrier

Sa nourriture

Ici, «nourriture» fait référence à tout ce dont une personne a besoin. AT: «ce dont il a besoin» (voir: Synecdoche)

Matthew 10:11**Déclaration de connexion:**

Jésus continue à instruire ses disciples de ce qu'ils devraient faire quand ils vont prêcher.

vous votre

Celles-ci sont plurielles et se réfèrent aux douze apôtres. (Voir: formes de vous)

Quelle que soit la ville ou le village dans lequel vous entrez

«Chaque fois que vous entrez dans une ville ou un village» ou «Quand vous entrez dans une ville ou un village»

village de la ville

«Grand village... petit village» ou «grande ville... petite ville». Voyez comment vous avez traduit cela dans Matthieu 9:35 .

digne... pas digne

En 10: 11-13, une personne «digne» fait référence à une personne qui souhaite accueillir les disciples. Jésus compare cette personne à une personne qui n'est «pas digne», une personne qui n'accueille pas les disciples.

restez là jusqu'à votre départ

La signification complète de la déclaration peut être explicite. AT: «restez dans la maison de cette personne jusqu'à ce que vous quittiez la ville ou le village» (voir: Connaissance supposée et information implicite) 271 Matthieu 10: 11-13 traductionNotes

En entrant dans la maison, saluez-le

La phrase «saluez-le» signifie saluer la maison. Une salutation commune à cette époque était «La paix soit dans cette maison!» Ici, «la maison» représente les personnes qui vivent dans la maison. AT: "En entrant dans la maison, saluez les gens qui y vivent" (Voir: Métonymie)

la maison est digne

Ici «la maison» représente ceux qui vivent dans la maison. AT: "les gens qui vivent dans cette maison vous reçoivent bien" ou "les gens qui vivent dans cette maison vous traitent bien" (Voir: Métonymie)

laisse ta paix venir

Le mot «il» fait référence à la maison, qui représente les personnes qui vivent dans la maison. AT: «laissez-les recevoir votre paix» ou «laissez-les recevoir la paix avec laquelle vous les avez accueillis» (Voir: Métonymie)

si ce n'est pas digne

Le mot «ça» signifie la maison. Ici, «maison» fait référence aux personnes qui vivent dans la maison. AT: "s'ils ne vous reçoivent pas bien" ou "s'ils ne vous traitent pas bien" (Voir: Métonymie)

laisse ta paix te revenir

Les significations possibles sont 1) si le ménage n'était pas digne, alors Dieu retiendrait la paix ou les bénédictions de ce ménage ou 2) si le ménage n'était pas digne, alors les apôtres étaient censés faire quelque chose, comme demander à Dieu de ne pas honorer leur salut de paix. Si votre langue a un sens similaire de reprendre un message d'accueil ou ses effets, cela devrait être utilisé ici.

Matthew 10:14

Déclaration de connexion:

Jésus continue d'instruire ses disciples sur ce qu'ils doivent faire quand ils vont prêcher.

Quant à ceux qui ne vous reçoivent pas ou écoutent

«Si personne dans cette maison ou cette ville ne vous reçoit ou n'écoute»

vous votre

Ceci est pluriel et se réfère aux douze apôtres. (Voir: formes de vous)

écoute tes paroles

Ici, les mots font référence à ce que disent les disciples. AT: «écoute ton message» ou «écoute ce que tu faut dire »(Voir: métonymie)

ville

Vous devriez traduire ceci comme vous l'avez fait dans Matthieu 10:11 .

secoue la poussière de tes pieds

"Secoue la poussière de tes pieds quand tu pars." C'est un signe que Dieu a rejeté les gens de cette maison ou de cette ville. (Voir: Action symbolique) 273 Matthieu 10: 14-15 traductionNotes

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

ce sera plus tolérable

"La souffrance sera moindre"

le pays de Sodome et Gomorrhe

Cela fait référence aux personnes qui vivaient à Sodome et à Gomorrhe. AT: «les habitants des villes de Sodome et Gomorrhe» (Voir: Métonymie)

cette ville

Cela se réfère aux personnes dans la ville qui ne reçoivent pas les apôtres ou écoutent leur message. AT: «les gens de la ville qui ne vous reçoivent pas» (voir: métonymie)

Matthew 10:16

Déclaration de connexion:

Jésus continue à instruire ses disciples. Ici, il commence à leur parler de la persécution qu'ils subiront lorsqu'ils sortiront pour prêcher.

Voir, j'envoie

Le mot «Voir» ici met l'accent sur ce qui suit. AT: «Regardez, j'envoie» ou «Écoutez, envoyez» ou «Faites attention à ce que je vais vous dire. J'envoie"

Je t'envoie

Jésus les envoie pour un but particulier.

comme des moutons au milieu des loups

Les moutons sont des animaux sans défense que les loups attaquent souvent. Jésus déclare que les gens peuvent faire du mal aux disciples. AT: «comme des moutons parmi les gens qui sont comme des loups dangereux» ou «comme des moutons parmi les personnes qui agissent comme des animaux dangereux agissent» (Voir: Simile) 275 Matthieu 10: 16-18 traductionNotes

être aussi sage que les serpents et inoffensif comme les colombes

Jésus dit aux disciples qu'ils doivent être prudents et inoffensifs parmi les gens. Si comparer les disciples aux serpents ou aux colombes est déroutant, il pourrait être préférable de ne pas énoncer les comparaisons. AT: «agir avec compréhension et prudence, avec innocence et vertu» (Voir: Simile)

Attention aux gens! Ils vont

Vous pouvez traduire avec «parce que» pour montrer comment ces deux déclarations se rapportent. AT: «Méfiez-vous des gens parce qu'ils le feront» (Voir: Connecter les mots)

vous livrera jusqu'à

"Vous mettra sous le contrôle de"

conseils

chefs religieux locaux ou anciens qui, ensemble, maintiennent la paix dans la communauté

fouette toi

«Je t'ai battu avec un fouet»

vous serez amené

Cela peut être indiqué sous forme active. AT: "ils vous amèneront" ou "ils vous entraîneront" (voir: actif ou passif)

pour mon profit, BENEFICE

"Parce que tu m'appartiens" ou "parce que tu me suis"

à eux et aux gentils

Le pronom «eux» se réfère soit aux «gouverneurs et aux rois», soit aux accusateurs juifs.

Matthew 10:19**Déclaration de connexion:**

Jésus continue d'instruire ses disciples au sujet de la persécution qu'ils subiront lorsqu'ils sortiront pour prêcher.

Quand ils vous livrent

"Quand les gens vous emmènent aux conseils." Les "gens" ici sont les mêmes "personnes" que dans Matthew 10:17 .

vous votre

Celles-ci sont plurielles et se réfèrent aux douze apôtres. (Voir: formes de vous)

ne soyez pas anxieux

"ne t'inquiète pas"

comment ou ce que vous allez parler

«Comment tu dois parler ou ce que tu dois dire». Les deux idées peuvent être combinées: «ce que vous devez dire» (voir: Hendiadys)

pour quoi dire vous sera donné

Cela peut être indiqué sous forme active. AT: "car le Saint-Esprit vous dira quoi dire" (voir: actif ou passif) 278 traductionNotes Matthieu 10: 19-20

dans cette heure

Ici, «heure» signifie «tout de suite». AT: «alors» ou «à ce moment-là» (voir: métonymie)

l'esprit de ton père

Si nécessaire, cela peut être traduit par «l'Esprit de Dieu, votre Père céleste» ou une note de bas de page peut être ajoutée pour indiquer clairement que cela fait référence à Dieu le Saint-Esprit et non à l'esprit d'un père terrestre .

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

en toi

"à travers toi"

Matthew 10:21**Déclaration de connexion:**

Jésus continue d'instruire ses disciples au sujet de la persécution qu'ils subiront lorsqu'ils sortiront pour prêcher.

Frère livrera son frère à mort

«Un frère livrera son frère à la mort» ou «Les frères livreront leurs frères à la mort». Jésus parle de quelque chose qui se produira plusieurs fois.

livrer frère à mort

Le nom abstrait «mort» peut être traduit par un verbe. AT: «frère à la main aux autorités qui l'exécuteront» (voir: noms abstraits)

un père son enfant

Ces mots peuvent être traduits comme une phrase complète. AT: «les pères livrent leurs enfants à la mort» (voir: Ellipsis)

se lever contre

"Se rebeller contre" ou "se retourner" 280 traductionNotes Matthieu 10: 21-23

les faire mettre à mort

Cela peut être traduit sous forme active. AT: «les faire mettre à mort» ou «les faire exécuter par les autorités » (voir: actif ou passif)

Vous serez détesté par tout le monde

Cela peut être traduit sous forme active. AT: "Tout le monde va vous haïr" ou "Toutes les personnes vont vous haïr" (Voir: Actif ou Passif)

Toi

Ceci est pluriel et se réfère aux douze disciples. (Voir: formes de vous)

à cause de mon nom

Ici, «nom» désigne la personne entière. AT: "à cause de moi" ou "parce que tu me fais confiance" (voir: métonymie)

celui qui dure

"Celui qui reste fidèle"

jusqu'à la fin

Il n'est pas clair si la «fin» signifie quand une personne meurt, quand la persécution prend fin ou la fin de l'âge où Dieu se montre roi. L'essentiel est qu'ils durent aussi longtemps que nécessaire.

cette personne sera sauvé

Cela peut être indiqué sous forme active. AT: "Dieu délivrera cette personne" (Voir: Actif ou Passif)

dans cette ville

Ici, «ceci» ne se réfère pas à une ville spécifique. AT: "dans une ville"

fuir à la prochaine
"Fuis vers la prochaine ville"

vraiment je te dis
"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite. 281 Matthieu 10: 21-23 traductionNotes

Le fils de l'homme
Jésus parle de lui-même. (Voir: Première, deuxième ou troisième personne)

est venu
"Arrive"

Matthew 10:24

Déclaration de connexion:
Jésus continue d'instruire ses disciples au sujet de la persécution qu'ils subiront lorsqu'ils sortiront pour prêcher.

Un disciple n'est pas plus grand que son maître, ni un serviteur au-dessus de son maître
Jésus utilise un proverbe pour enseigner à ses disciples une vérité générale. Jésus insiste sur le fait que les disciples ne doivent pas s'attendre à ce que les gens les traitent mieux que les gens traitent Jésus. (Voir: Proverbes)

Un disciple n'est pas plus grand que son professeur
"Un disciple est toujours moins important que son professeur" ou "Un enseignant est toujours plus important que son disciple"

ni un serviteur au-dessus de son maître
"Et un serviteur est toujours moins important que son maître" ou "et un maître est toujours plus important que son serviteur"

Il suffit que le disciple soit comme son professeur
"Le disciple doit être satisfait de devenir comme son professeur" 283 Matthieu 10: 24-25 traductionNotes

être comme son professeur
Si nécessaire, vous pouvez expliquer comment le disciple devient un enseignant. AT: «sais autant que son professeur le sait» (voir: Connaissance supposée et information implicite)

le serviteur comme son maître
Si nécessaire, vous pouvez expliquer comment le serviteur devient comme le maître. AT: « le serviteur doit se contenter de devenir aussi important que son maître » (voir: Connaissance acceptation et de Informations implicites)

S'ils ont appelé le maître... combien pire... ils appellent... les membres de son ménage
Encore une fois, Jésus insiste sur le fait que puisque les gens l'ont maltraité, ses disciples doivent

s'attendre à ce que les gens les traitent de la même façon ou pire.

combien pis serait les noms qu'ils appellent les membres de sa maison
"Les noms qu'ils appellent les membres de son foyer seront certainement bien pires" ou "ils appelleront certainement les membres de sa famille des noms bien pires"

S'ils ont appelé
"Depuis que les gens ont appelé"

le maître de la maison
Jésus utilise cela comme une métaphore pour lui-même. (Voir: métaphore)

Beelzebul
Ce nom peut être soit 1) transcrit directement sous le nom de «Beelzebul» ou 2) traduit avec sa signification originale voulue de «Satan».

son ménage
C'est une métaphore pour les disciples de Jésus. (Voir: métaphore)

Matthew 10:26

Déclaration de connexion:
Jésus continue d'instruire ses disciples au sujet de la persécution qu'ils subiront lorsqu'ils sortiront pour prêcher.

ne les crains pas
Ici, «eux» fait référence aux personnes qui maltraitent les disciples de Jésus.

il n'y a rien de caché qui ne sera pas révélé et rien de caché qui ne sera pas connu
Ces deux déclarations signifient la même chose. Être caché ou caché représente être gardé secret, et être révélé représente la connaissance. Jésus insiste sur le fait que Dieu fera connaître toutes les choses. Cela peut être indiqué sous forme active. AT: «Dieu révélera les choses que les gens hide »(Voir: Métaphore et Actif ou Passif)

Ce que je te dis dans les ténèbres, dis au jour, et ce que tu entends doucement dans ton oreille, proclame sur les toits
Ces deux déclarations signifient la même chose. Jésus insiste sur le fait que les disciples devraient dire à chacun ce qu'il dit aux disciples en privé. AT: «Dites aux gens en plein jour ce que je vous dis dans l' obscurité et proclamez sur les toits ce que vous entendez doucement dans votre oreille» (voir: Parallélisme)

Ce que je te dis dans l'obscurité, dis en plein jour
Ici, «obscurité» est un métonyme de «nuit» qui est un métonyme pour «privé». Ici, «lumière du jour» est un métonyme pour «public». AT: «Ce que je vous dis en privé »(Voir:) 286 traductionNotes Matthieu 10: 26-27

ce que vous entendez doucement dans votre oreille
C'est une façon de parler de chuchotement. AT: "ce que je te chuchote" (voir: idiome)

proclamer sur les toits

Les habitations où Jésus vivait étaient plates et les personnes éloignées pouvaient entendre toute personne parler à voix haute. Ici, les «ménages» se réfèrent à tout endroit où tout le monde peut entendre. AT: «parler fort dans un lieu public pour que tout le monde l'entende» (voir: métonymie)

Matthew 10:28

Déclaration de connexion:

Jésus continue d'instruire ses disciples sur la persécution qu'ils subiront lorsqu'ils iront prêcher.

Informations générales:

Ici, Jésus commence aussi à donner les raisons pour lesquelles ses disciples ne devraient pas avoir peur de la persécution qu'ils pourraient subir.

N'ayez pas peur de ceux qui tuent le corps mais sont incapables de tuer l'âme

Cela ne fait pas de distinction entre les personnes qui ne peuvent pas tuer l'âme et celles qui peuvent tuer l'âme. Personne ne peut tuer l'âme. AT: «N'ayez pas peur des gens. Ils peuvent tuer le corps, mais ils ne peuvent pas tuer l'âme »(voir: Distinguer ou informer ou rappeler)

tuer le corps

Cela signifie causer la mort physique. Si ces mots sont embarrassants, ils peuvent être traduits par «tuez- vous» ou «tuez d'autres personnes».

corps

la partie d'une personne qui peut être touchée, par opposition à l'âme ou à l'esprit 288 traductionNotes Matthieu 10: 28-31

tuer l'âme

Cela signifie nuire aux gens après leur mort physique.

âme

la partie d'une personne qui ne peut pas être touchée et qui survit après la mort du corps physique

crains celui qui est capable

Vous pouvez ajouter «parce que» pour clarifier pourquoi les gens devraient craindre Dieu. AT: "craignez Dieu parce qu'il est capable" (Voir: connecter des mots)

Deux moineaux ne sont-ils pas vendus pour une petite pièce?

Jésus énonce ce proverbe comme une question à enseigner à ses disciples. AT: "Pense aux moineaux. Ils ont tellement peu de valeur que vous pouvez en

acheter deux pour une seule petite pièce. »(Voir: Proverbes et question rhétorique)

moineaux

Ce sont de très petits oiseaux mangeurs de graines. AT: «petits oiseaux» (Voir: Traduire les Inconnus)

une petite pièce

Ceci est souvent traduit par la pièce la moins précieuse disponible dans votre pays. Il se réfère à une pièce de cuivre d'une valeur d'environ un seizième du salaire journalier d'un ouvrier. AT: "très peu d'argent"

aucun d'entre eux ne tombe à terre sans que votre père le sache

Cela peut être énoncé sous une forme positive. AT: "votre père sait quand un seul moineau meurt et tombe à terre" (voir: doubles négatifs)

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

même les cheveux de votre tête sont tous numérotés

Cela peut être indiqué sous forme active. AT: "Dieu sait même combien de cheveux sont sur votre tête" (voir: actif ou passif)

numéroté

"dénombré" 289 Matthieu 10: 28-31
TraductionNotes

Vous êtes plus précieux que beaucoup de moineaux

"Dieu vous valorise plus que beaucoup de moineaux"

Matthew 10:32

Déclaration de connexion:

Jésus continue à instruire ses disciples sur les raisons pour lesquelles ils ne devraient pas avoir peur de la persécution qu'ils pourraient subir.

tout le monde qui me confesse... je vais aussi confesser devant mon père

« Celui qui me confesse ... Je confesserai aussi devant mon Père » ou « si quelqu'un me confesse ... Je confesserai aussi devant mon Père »

m'avoue devant les hommes

"Dit aux autres qu'il est mon disciple" ou "reconnaît devant d'autres personnes qu'il est loyal envers moi"

Je vais aussi confesser devant mon Père qui est au ciel

Vous pouvez expliciter les informations comprises. AT: "Je reconnais aussi devant mon Père qui est au ciel que cette personne m'appartient" (Voir: Ellipsis)

mon père qui est au ciel

"Mon père céleste"

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père) 291 Matthieu 10: 32-33
TraductionNotes

celui qui me nie... je nierai aussi devant mon père
«Quiconque me nie... Je nierai aussi devant mon Père» ou «Si quelqu'un me nie... Je le nierai aussi devant mon Père»

me nie devant les hommes

"Nie à d'autres personnes qu'il m'est fidèle" ou "refuse de reconnaître aux autres qu'il est mon disciple"

Je nierai aussi devant mon Père qui est au ciel
Vous pouvez expliciter les informations comprises. AT: «Je nierai devant mon Père qui est au ciel que cette personne m'appartient» (Voir: Ellipsis)

Matthew 10:34

Déclaration de connexion:

Jésus continue d'instruire ses disciples sur les raisons pour lesquelles ils ne devraient pas avoir peur de la persécution qu'ils pourraient subir.

Ne pense pas

"Ne suppose pas" ou "Tu ne dois pas penser"

sur la terre

Cela fait référence aux personnes qui vivent sur la terre. AT: «au peuple de la terre» ou «au peuple» (voir: métonymie)

une épée

Cela fait référence à la division, aux combats et à la mise à mort parmi les gens. (Voir: métonymie)

mettre... contre

«Faire que... combattre»

un homme contre son père

"Un fils contre son père" 293 Matthieu 10: 34-36
traduction

Les ennemis d'un homme

"Les ennemis d'une personne" ou "Les pires ennemis d'une personne"

ceux de son propre ménage

"Membres de sa propre famille"

Matthew 10:37

Déclaration de connexion:

Jésus continue d'instruire ses disciples sur les raisons pour lesquelles ils ne devraient pas avoir peur de la persécution qu'ils pourraient subir.

Celui qui aime... n'est pas digne

Ici, «il» signifie toute personne en général. AT: «Ceux qui aiment... ne sont pas dignes» ou «Si vous

aimez... vous n'êtes pas dignes» (Voir: Quand les mots masculins incluent les femmes)

aime

Le mot pour «amour» désigne ici «l'amour fraternel» ou «l'amour d'un ami». AT: «s'occupe de» ou «est consacré à» ou «aime»

digne de moi

«Mérite de m'appartenir» ou «digne d'être mon disciple»

ramasser sa croix et me suivre

«Porte sa croix et suis-moi». La croix représente la souffrance et la mort. Prendre la croix représente être disposé à souffrir et à mourir. AT: «obéis-moi jusqu'au point de souffrir et de mourir» (Voir: métonymie et métaphore) 295 Matthieu 10: 37-39
traductionNotes

ramasser

"Prendre" ou "ramasser et transporter"

Celui qui trouve sa vie va le perdre. Mais celui qui perd... le trouvera

Jésus utilise un proverbe pour enseigner à ses disciples. Cela devrait être traduit avec le moins de mots possible. AT: «Ceux qui trouvent leur vie vont les perdre. Mais ceux qui perdent la vie... les trouveront »ou « Si vous trouvez votre vie, vous la perdrez. Mais si vous perdez votre vie... vous la trouverez »(Voir: Proverbes)

trouve

C'est une métaphore de «garde» ou «sauve». AT: «essaie de garder» ou «essaie de sauver» (Voir: Métaphore)

va le perdre

Cela ne signifie pas que la personne mourra. C'est une métaphore qui signifie que la personne ne fera pas l'expérience de la vie spirituelle avec Dieu. AT: "n'aura pas la vraie vie" (Voir: Métaphore)

qui perd sa vie

Cela ne veut pas dire mourir. C'est une métaphore qui signifie qu'une personne considère obéir à Jésus plus important que sa propre vie. AT: «qui se nie» (Voir: Métaphore)

pour mon profit, BENEFICE

"Parce qu'il a confiance en moi" ou "à mon compte" ou "à cause de moi". C'est la même idée que "pour moi " dans Matthieu 10:18 .

le trouvera

Cette métaphore signifie que la personne expérimentera la vie spirituelle avec Dieu. AT: «trouvera la vraie vie» (Voir: Métaphore)

Matthew 10:40

Déclaration de connexion:

Jésus continue d'instruire ses disciples sur les raisons pour lesquelles ils ne devraient pas avoir peur de la persécution qu'ils pourraient subir.

Lui qui

Le mot «il» fait référence à toute personne en général. AT: "Qui que ce soit" ou "Quelqu'un qui" ou "Celui qui" (Voir: Quand les mots Masculines Inclure les femmes)

se félicite

Cela signifie recevoir quelqu'un en tant qu'invité.

toi

Ceci est pluriel et se réfère aux douze apôtres à qui Jésus parle. (Voir: formes de vous)

Celui qui vous accueille m'accueille

Jésus veut dire que lorsque quelqu'un vous accueille, c'est comme l'accueillir. AT: "Quand quelqu'un vous accueille, c'est comme s'il m'accueillait" ou "Si quelqu'un vous arrive, c'est comme s'il m'accueillait" 298 traductionNotes Matthieu 10: 40-41

celui qui m'accueille accueille aussi celui qui m'a envoyé

Cela signifie que lorsque quelqu'un accueille Jésus, c'est comme accueillir Dieu. AT: "Quand quelqu'un m'accueille, c'est comme s'il accueillait Dieu le Père qui m'a envoyé" ou "Si quelqu'un m'accueille, c'est comme s'il accueillait Dieu le Père qui m'a envoyé »

parce qu'il est un prophète

Ici, «il» ne se réfère pas à la personne accueillante. Cela fait référence à la personne accueillie.

la récompense d'un prophète

Cela se réfère à la récompense que Dieu donne au prophète, pas à la récompense qu'un prophète donne à une autre personne.

c'est un homme juste

Ici, «il» ne se réfère pas à la personne accueillante. Cela fait référence à la personne accueillie.

la récompense d'un homme juste

Cela fait référence à la récompense que Dieu donne à une personne juste, et non à une récompense qu'une personne juste donne à une autre personne.

Matthew 10:42

Déclaration de connexion:

Jésus a fini d'instruire ses disciples sur ce qu'ils devraient faire et à quoi ils devraient s'attendre lorsqu'ils prêcheront.

Qui donne

"Quiconque donne"

un de ces petits

«Un de ces humbles» ou «le moins important d'entre eux». La phrase «l'un d'entre eux» fait référence à l'un des disciples de Jésus.

parce qu'il est un disciple

«Parce qu'il est mon disciple». Ici, «il» ne se réfère pas à celui qui donne mais à celui sans importance.

vraiment je te dis

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

il va... sa récompense

Ici, «il» et «son» se rapportent à celui qui donne.

il ne perdra rien

"Dieu ne le reniera pas." Cela n'a rien à voir avec la possession d'une possession. Il peut être énoncé sous une forme positive. AT: "Dieu lui donnera certainement" 300 traductionNotes Matthew 10:42

Translation Questions

Matthew 10:1

Quelle autorité Jésus a-t-il donné à ses disciples?

"Jésus a donné à ses disciples l'autorité de chasser les esprits impurs, et de guérir toutes sortes de maladies. "

Matthew 10:4

Quel est le nom du disciple qui allait trahir Jésus?

Judas Iscariot. "

Matthew 10:5

En ce temps là où Jésus a-t-il envoyé ses disciples?

Jésus a envoyé ses disciples seulement vers les brebis perdues de la maison d'Israël.

Matthew 10:9

Les disciples devaient-ils prendre avec eux de l'argent et des vêtements supplémentaires?

Non.

Matthew 10:11

Où les disciples devaient-ils demeurer quand ils allaient de village en village?

Les disciples devaient trouver une personne digne dans le village et rester chez elle jusqu'à leur départ.

Matthew 10:15

Quel jugement endureraient les villes qui ne recevaient pas les disciples ou qui ne les écoutaient pas?

Leur jugement serait pire que celui de Sodome et Gomorrhe.

Matthew 10:17

Selon la parole de Jésus, que feraient les hommes envers les disciples?

Jésus dit que les hommes les livreraient aux tribunaux, les fouetteraient, et les conduiraient aux gouverneurs et rois.

Matthew 10:20

Qui parlerait pour les disciples quand ils seraient livrés?

L'Esprit du Père parlerait pour les disciples quand ils seraient livrés.

Matthew 10:21

Selon la parole de Jésus, qui serait sauvé à la fin?

Selon la parole de Jésus, qui serait sauvé à la fin?

Matthew 10:24

Comment ceux qui haïssent Jésus traiteraient les disciples de Jésus?

Ils haïront aussi ses disciples.10:24-25]

Matthew 10:28

Selon la parole de Jésus, qui ne devons-nous pas craindre? Selon la parole de Jésus, qui devons-nous craindre?

Nous n'avons pas à craindre ceux qui tuent le corps mais sont incapables de tuer l'âme. Nous devons craindre celui qui peut détruire à la fois l'âme et le corps dans l'enfer.

Selon la parole de Jésus, qui ne devons-nous pas craindre? Selon la parole de Jésus, qui devons-nous craindre?

Nous n'avons pas à craindre ceux qui tuent le corps mais sont incapables de tuer l'âme. Nous devons

craindre celui qui peut détruire à la fois l'âme et le corps dans l'enfer.

Matthew 10:32

Que fera Jésus à celui qui le confessera devant les hommes? Que fera Jésus à ceux qui le renie devant les hommes?

Jésus le confessera devant le Père qui est dans les cieux. Jésus le reniera devant le Père qui est dans les cieux.

Matthew 10:33

Que fera Jésus à celui qui le confessera devant les hommes? Que fera Jésus à ceux qui le renie devant les hommes?

Jésus le confessera devant le Père qui est dans les cieux. Jésus le reniera devant le Père qui est dans les cieux.

Matthew 10:34

Selon la parole de Jésus quelle sortes de divisions est-il venu apporter?

Jésus dit qu'il est venu apporter la division même dans les familles.

Matthew 10:35

Selon la parole de Jésus quelle sortes de divisions est-il venu apporter?

Jésus dit qu'il est venu apporter la division même dans les familles.

Matthew 10:36

Selon la parole de Jésus quelle sortes de divisions est-il venu apporter?

Jésus dit qu'il est venu apporter la division même dans les familles.

Matthew 10:39

Qu'est ce que quelqu'un trouve lorsqu'il perd sa vie pour Jésus?

Il retrouvera sa vie

Matthew 10:42

Qu'est ce que quelqu'un recevra pour avoir donné un verre d'eau à l'un de ces plus petits qui est son disciple?

Il recevra sa récompense.

Chapter 10

¹ Jésus rassembla ses douze disciples et leur donna l'autorité sur les esprits impurs; afin qu'ils les chassent et qu'ils guérissent toutes sortes de maladies et toutes sortes d'infirmités. ² Voici les noms des douze apôtres. Premièrement, Simon (qui est encore appelé Pierre) et André son frère, Jacques, fils de Zébédée et Jean qui est son frère, ³ Phillipe et Barthélémy, Thomas et Matthieu le collecteur d'impôts,

Jacques le fils d'Alphée et Thaddée, ⁴ Simon le Zélote et Judas Iscariot qui trahit Jésus. ⁵ Jésus envoya ces douze. Il leur donna cette instruction: « N'allez nulle part où vivent les païens et n'entrez dans aucune ville des Samaritains. ⁶ Mais, allez plutôt vers les brebis perdues de la maison d'Israël. ⁷ Et, pendant que vous aller, prêchez et dites: "Le royaume des cieux s'est approché." » ⁸ Guérissez les malades, ressuscitez les morts, purifiez les lépreux et chassez les démons. Vous avez reçu gratuitement, donnez aussi gratuitement. ⁹ Ne vous procurez ni or, ni argent, ni bronze pour vos poches. Ne prenez ni sac de voyage, ni un deuxième habit, ni des sandales, ni bâton. ¹⁰ Car l'ouvrier mérite son salaire. ¹¹ Quelque soit la ville ou le village où vous entrez, cherchez qui est digne de vous recevoir et restez chez cette personne jusqu'à ce que vous partiez. ¹² Quand vous entrez dans une maison, saluez. ¹³ Si la maison est digne, que votre paix repose sur elle. Mais si la maison n'est pas digne, que votre paix revienne à vous. ¹⁴ Pour ceux qui refusent de vous recevoir ou d'écouter vos paroles, quand vous partirez de cette maison ou de cette ville, secouez la poussière de vos pieds. ¹⁵ En vérité, je vous le dis, le pays de Sodome et Gomorrhe sera traité moins sévèrement que cette ville là au jour du jugement. ¹⁶ Voici, je vous envoie comme des brebis au milieu des loups, soyez donc prudents comme des serpents et inoffensifs comme des colombes. ¹⁷ Mettez-vous en gardes contre les hommes car ils vous livreront aux tribunaux et ils vous fouetteront dans leurs synagogues. ¹⁸ Vous serez entraînés devant les gouverneurs et les rois à cause de moi, pour servir de témoignage à eux et aux païens. ¹⁹ Quand ils vous livreront, ne soyez pas anxieux de comment ou de ce que vous allez dire, car ce que vous allez dire vous sera donné à cette heure là. ²⁰ Car ce n'est pas vous qui parlerez. Au contraire, l'Esprit de votre Père parlera en vous. ²¹ Le frère livrera son frère à la mort et le père son enfant. Les enfants se rebelleront contre leurs parents et causeront leur mort. ²² Tous vous haïront à cause de mon nom. Mais quiconque persévéra jusqu'à la fin sera sauvé. ²³ Lorsqu'ils vous persécuteront dans cette ville, fuyez dans une autre ville. Car en vérité, je vous le dis: « Vous n'aurez pas fini de parcourir toutes les villes d'Israël avant que le Fils de l'homme ne soit venu. ²⁴ Un disciple n'est pas plus grand que son maître, ni le serviteur supérieur à son patron. ²⁵ Il suffit au disciple d'être traité comme son maître et au serviteur comme son patron. S'ils ont appelé le maître de la maison Béelzébul, combien pire seront les noms des gens de sa maison! ²⁶ Ainsi ne les craignez pas, car il n'y a rien de secret qui ne sera révélé et rien de caché qui ne sera connu. ²⁷ Ce que je vous dis dans les ténèbres, dites-le à la lumière du jour et ce qui vous est chuchoté dans l'oreille, proclamez-le sur le toit des maisons. ²⁸ Ne craignez pas ceux qui tuent le corps mais sont incapables de tuer l'âme. Plutôt, craignez celui qui peut détruire à la fois l'âme et le corps dans l'enfer. ²⁹ Deux moineaux ne sont-ils pas vendus pour un sous? Cependant, aucun d'eux ne tombe par terre sans que votre Père ne le sache. ³⁰ De même, les cheveux de votre tête sont tous comptés. ³¹ Ne craignez donc pas. Vous valez bien plus que plusieurs moineaux. ³² Ainsi, toute personne qui me confesse devant les hommes, je le confesserai aussi devant mon Père qui est dans les cieux. ³³ Mais celui qui me renie devant les hommes, je le renierai aussi devant mon Père qui est dans les cieux. ³⁴ Ne pensez pas que je sois venu pour apporter la paix sur la terre. Je ne suis pas venu pour apporter la paix mais l'épée. ³⁵ Car je suis venu dresser un homme contre son père, une fille contre sa mère et une belle-fille contre sa belle-mère. ³⁶ Les ennemis d'un homme seront les membres de sa propre famille. ³⁷ Celui qui aime son père ou sa mère plus que moi n'est pas digne de moi et celui aime son fils ou sa fille plus que moi n'est pas digne de moi. ³⁸ Celui qui ne prend pas sa croix pour me suivre n'est pas digne de moi. ³⁹ Celui qui trouve sa vie la perdra mais celui qui perd sa vie pour moi la retrouvera. ⁴⁰ Celui qui vous reçoit me reçoit et celui qui me reçoit, reçoit celui qui m'a envoyé. ⁴¹ Celui qui reçoit un prophète parce qu'il est un prophète, il recevra la récompense d'un prophète. Celui qui reçoit un juste parce qu'il est un juste, il recevra la récompense d'un juste. ⁴² Quiconque donne même un verre d'eau fraîche à l'un de ces petits parce qu'il est mon disciple, en vérité je vous le dis, il ne perdra en aucun cas sa récompense.

Chapter 11

¹ |strong="G2532" Lorsque|strong="G1096" x-morph="strongMorph:TG5633" |strong="G3753" Jésus|strong="G2424" eut achevé|strong="G5055" x-morph="strongMorph:TG5656" de donner ses instructions|strong="G1299" x-morph="strongMorph:TG5723" à ses|strong="G846" douze|strong="G1427" disciples|strong="G3101" il partit|strong="G3327" x-morph="strongMorph:TG5627" de là|strong="G1564" pour enseigner|strong="G1321" x-morph="strongMorph:TG5721" et|strong="G2532" prêcher|strong="G2784" x-morph="strongMorph:TG5721" dans|strong="G1722" les villes|strong="G4172" du pays|strong="G846" ² |strong="G1161" Jean|strong="G2491" ayant entendu|strong="G191" x-morph="strongMorph:TG5660" parler dans|strong="G1722" sa prison|strong="G1201" des oeuvres|strong="G2041" du Christ|strong="G5547" lui|strong="G846" fit dire|strong="G2036" par ses|strong="G846" disciples|strong="G3101" ³ Es|strong="G1488" x-morph="strongMorph:TG5748" tu|strong="G4771" celui qui doit venir|strong="G2064" x-morph="strongMorph:TG5740" ou|strong="G2228" devons-nous en attendre|strong="G4328" x-morph="strongMorph:TG5719" un autre|strong="G2087" ⁴ Jésus|strong="G2424" leur|strong="G846" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2532" |strong="G2036" x-morph="strongMorph:TG5627" Allez|strong="G4198" x-morph="strongMorph:TG5679" rapporter|strong="G518" x-morph="strongMorph:TG5657" à Jean|strong="G2491" ce que|strong="G3739" vous entendez|strong="G191" x-morph="strongMorph:TG5719" et|strong="G2532" ce que vous voyez|strong="G991" x-morph="strongMorph:TG5719" ⁵ les aveugles|strong="G5185" voient|strong="G308" x-morph="strongMorph:TG5719" |strong="G2532" les boiteux|strong="G5560" marchent|strong="G4043" x-morph="strongMorph:TG5719" les lépreux|strong="G3015" sont purifiés|strong="G2511" x-morph="strongMorph:TG5743" |strong="G2532" les sourds|strong="G2974" entendent|strong="G191" x-morph="strongMorph:TG5719" les morts|strong="G3498" ressuscitent|strong="G1453" x-morph="strongMorph:TG5743" et|strong="G2532" la bonne nouvelle est annoncée|strong="G2097" x-morph="strongMorph:TG5743" aux pauvres|strong="G4434" ⁶ |strong="G2532" Heureux|strong="G3107" |strong="G2076" x-morph="strongMorph:TG5748" celui pour qui|strong="G3739" je|strong="G1722" |strong="G1698" ne serai pas|strong="G3362" une occasion de chute|strong="G4624" x-morph="strongMorph:TG5686" ⁷ |strong="G1161" Comme|strong="G5130" ils s'en allaient|strong="G4198" x-morph="strongMorph:TG5740" Jésus|strong="G2424" se mit|strong="G756" x-morph="strongMorph:TG5662" à dire|strong="G3004" x-morph="strongMorph:TG5721" à la foule|strong="G3793" au sujet de|strong="G4012" Jean|strong="G2491" Qu|strong="G5101" allés|strong="G1831" x-morph="strongMorph:TG5627" voir|strong="G2300" x-morph="strongMorph:TG5664" au|strong="G1519" désert|strong="G2048" un roseau|strong="G2563" agité|strong="G4531" x-morph="strongMorph:TG5746" par|strong="G5259" le vent|strong="G417" ⁸ Mais|strong="G235" qu|strong="G5101" allés|strong="G1831" x-morph="strongMorph:TG5627" voir|strong="G1492" x-morph="strongMorph:TG5629" un homme|strong="G444" vêtu|strong="G294" x-morph="strongMorph:TG5772" d|strong="G1722" habits|strong="G2440" précieux|strong="G3120" Voici|strong="G2400" x-morph="strongMorph:TG5628" ceux qui portent|strong="G5409" x-morph="strongMorph:TG5723" des habits précieux|strong="G3120" sont|strong="G1526" x-morph="strongMorph:TG5748" dans|strong="G1722" les maisons|strong="G3624" des rois|strong="G935" ⁹ |strong="G235" Qu|strong="G5101" donc allés|strong="G1831" x-morph="strongMorph:TG5627" voir|strong="G1492" x-morph="strongMorph:TG5629" un prophète|strong="G4396" Oui|strong="G3483" vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719" et|strong="G2532" plus|strong="G4055" qu'un prophète|strong="G4396" ¹⁰ Car|strong="G1063" c|strong="G3778" est|strong="G2076" x-morph="strongMorph:TG5748" celui dont|strong="G4012" |strong="G3739" il est écrit|strong="G1125" x-morph="strongMorph:TG5769" Voici|strong="G2400" x-morph="strongMorph:TG5628" j|strong="G1473" envoie|strong="G649" x-morph="strongMorph:TG5719" mon|strong="G3450" messenger|strong="G32" devant|strong="G4253" ta|strong="G4675" face|strong="G4383" |strong="G3739" Pour préparer|strong="G2680" x-morph="strongMorph:TG5692" ton|strong="G4675" chemin|strong="G3598" devant|strong="G1715" toi|strong="G4675" ¹¹ Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" parmi|strong="G1722" ceux qui sont nés|strong="G1084" de femmes|strong="G1135" il n'en a point|strong="G3756" paru|strong="G1453" x-morph="strongMorph:TG5769" de plus grand que|strong="G3187" Jean|strong="G2491" Baptiste|strong="G910" Cependant|strong="G1161" le plus petit|strong="G3398" dans|strong="G1722" le royaume|strong="G932" des cieux|strong="G3772" est|strong="G2076" x-morph="strongMorph:TG5748" plus grand que|strong="G3187" lui|strong="G846" ¹² |strong="G1161" Depuis|strong="G575" le temps|strong="G2250" de Jean|strong="G2491" Baptiste|strong="G910" jusqu' à|strong="G2193" présent|strong="G737" le royaume|strong="G932" des cieux|strong="G3772" est forcé|strong="G971" x-morph="strongMorph:TG5731" |x-morph="strongMorph:TG5743" et|strong="G2532" ce sont les violents|

strong="G973" qui s'en|strong="G846" emparent|strong="G726" x-morph="strongMorph: TG5719" ¹³
 Car|strong="G1063" tous|strong="G3956" les prophètes|strong="G4396" et|strong="G2532" la loi|
 strong="G3551" ont prophétisé|strong="G4395" x-morph="strongMorph: TG5656" jusqu' à|
 strong="G2193" Jean|strong="G2491" ¹⁴ et|strong="G2532" si|strong="G1487" vous voulez|
 strong="G2309" x-morph="strongMorph: TG5719" le comprendre|strong="G1209" x-
 morph="strongMorph: TG5664" c' est|strong="G2076" x-morph="strongMorph: TG5748" lui|
 strong="G846" qui est l' Élie|strong="G2243" qui|strong="G3588" devait|strong="G3195" x-
 morph="strongMorph: TG5723" venir|strong="G2064" x-morph="strongMorph: TG5738" ¹⁵ Que celui qui
 a|strong="G2192" x-morph="strongMorph: TG5723" des oreilles|strong="G3775" pour entendre|
 strong="G191" x-morph="strongMorph: TG5721" entende|strong="G191" x-
 morph="strongMorph: TG5720" ¹⁶ À|strong="G1161" qui|strong="G5101" comparerai|strong="G3666" x-
 morph="strongMorph: TG5692" cette|strong="G5026" génération|strong="G1074" Elle ressemble|
 strong="G2076" x-morph="strongMorph: TG5748" |strong="G3664" à des enfants|strong="G3808" assis|
 strong="G2521" x-morph="strongMorph: TG5740" dans|strong="G1722" des places publiques|
 strong="G58" et|strong="G2532" qui, s' adressant|strong="G4377" x-morph="strongMorph: TG5723" à
 d'autres enfants|strong="G2083" |strong="G846" ¹⁷ |strong="G2532" disent|strong="G3004" x-
 morph="strongMorph: TG5723" Nous vous|strong="G5213" avons joué de la flûte|strong="G832" x-
 morph="strongMorph: TG5656" et|strong="G2532" vous n'avez pas|strong="G3756" dansé|
 strong="G3738" x-morph="strongMorph: TG5662" nous avons chanté des complaintes|strong="G2354" x-
 morph="strongMorph: TG5656" |strong="G5213" et|strong="G2532" vous ne vous êtes pas|
 strong="G3756" lamentés|strong="G2875" x-morph="strongMorph: TG5668" ¹⁸ Car|strong="G1063"
 Jean|strong="G2491" est venu|strong="G2064" x-morph="strongMorph: TG5627" ne|strong="G3383"
 mangeant|strong="G2068" x-morph="strongMorph: TG5723" ni|strong="G3383" ne buvant|
 strong="G4095" x-morph="strongMorph: TG5723" et|strong="G2532" ils disent|strong="G3004" x-
 morph="strongMorph: TG5719" Il a|strong="G2192" x-morph="strongMorph: TG5719" un démon|
 strong="G1140" ¹⁹ Le Fils|strong="G5207" de l' homme|strong="G444" est venu|strong="G2064" x-
 morph="strongMorph: TG5627" mangeant|strong="G2068" x-morph="strongMorph: TG5723" et|
 strong="G2532" buvant|strong="G4095" x-morph="strongMorph: TG5723" et|strong="G2532" ils disent|
 strong="G3004" x-morph="strongMorph: TG5719" |strong="G2400" x-morph="strongMorph: TG5628" |
 strong="G444" C'est un mangeur|strong="G5314" et|strong="G2532" un buveur|strong="G3630" un ami|
 strong="G5384" des publicains|strong="G5057" et|strong="G2532" des gens de mauvaise vie|
 strong="G268" Mais|strong="G2532" la sagesse|strong="G4678" a été justifiée|strong="G1344" x-
 morph="strongMorph: TG5681" par|strong="G575" ses|strong="G846" oeuvres|strong="G2041" ²⁰ Alors|
 strong="G5119" il se mit|strong="G756" x-morph="strongMorph: TG5662" à faire des reproches|
 strong="G3679" x-morph="strongMorph: TG5721" aux villes|strong="G4172" dans|strong="G1722"
 lesquelles|strong="G3739" avaient eu lieu|strong="G1096" x-morph="strongMorph: TG5633" la plupart|
 strong="G4118" de ses|strong="G846" miracles|strong="G1411" parce qu|strong="G3754" ne s'étaient
 pas|strong="G3756" repenties|strong="G3340" x-morph="strongMorph: TG5656" ²¹ Malheur|
 strong="G3759" à toi|strong="G4671" Chorazin|strong="G5523" malheur|strong="G3759" à toi|
 strong="G4671" Bethsaïda|strong="G966" car|strong="G3754" si|strong="G1487" les miracles|
 strong="G1411" qui|strong="G3588" ont été faits|strong="G1096" x-morph="strongMorph: TG5637" au
 milieu|strong="G1722" de vous|strong="G5213" avaient été faits|strong="G1096" x-
 morph="strongMorph: TG5633" dans|strong="G1722" Tyr|strong="G5184" et|strong="G2532" dans
 Sidon|strong="G4605" il y a longtemps|strong="G302" |strong="G3819" qu'elles se seraient repenties|
 strong="G3340" x-morph="strongMorph: TG5656" en prenant|strong="G1722" le sac|strong="G4526" et|
 strong="G2532" la cendre|strong="G4700" ²² C'est pourquoi|strong="G4133" je vous|strong="G5213" le
 dis|strong="G3004" x-morph="strongMorph: TG5719" au|strong="G1722" jour|strong="G2250" du
 jugement|strong="G2920" Tyr|strong="G5184" et|strong="G2532" Sidon|strong="G4605" seront|
 strong="G2071" x-morph="strongMorph: TG5704" traitées moins rigoureusement|strong="G414" que|
 strong="G2228" vous|strong="G5213" ²³ Et|strong="G2532" toi|strong="G4771" Capernaüm|
 strong="G2584" seras- tu|strong="G3588" élevée|strong="G5312" x-morph="strongMorph: TG5685"
 jusqu' au|strong="G2193" ciel|strong="G3772" Non. Tu seras abaissée|strong="G2601" x-
 morph="strongMorph: TG5701" jusqu' au|strong="G2193" séjour des morts|strong="G86" car|
 strong="G3754" si|strong="G1487" les miracles|strong="G1411" qui|strong="G3588" ont été faits|
 strong="G1096" x-morph="strongMorph: TG5637" au|strong="G1722" milieu de toi|strong="G4671"
 avaient été faits|strong="G1096" x-morph="strongMorph: TG5633" dans|strong="G1722" Sodome|
 strong="G4670" elle subsisterait|strong="G302" |strong="G3306" x-morph="strongMorph: TG5656"
 encore|strong="G3360" aujourd' hui|strong="G4594" ²⁴ C'est pourquoi|strong="G4133" je vous|
 strong="G5213" le dis|strong="G3004" x-morph="strongMorph: TG5719" |strong="G3754" au|
 strong="G1722" jour|strong="G2250" du jugement|strong="G2920" le pays|strong="G1093" de Sodome|
 strong="G4670" sera|strong="G2071" x-morph="strongMorph: TG5704" traité moins rigoureusement|
 strong="G414" que|strong="G2228" toi|strong="G4671" ²⁵ En|strong="G1722" ce|strong="G1565"

temps|strong="G2540" Jésus|strong="G2424" prit la parole|strong="G611" x-morph="strongMorph:TG5679" et dit|strong="G2036" x-morph="strongMorph:TG5627" Je te|strong="G4671" loue|strong="G1843" x-morph="strongMorph:TG5731" Père|strong="G3962" Seigneur|strong="G2962" du ciel|strong="G3772" et|strong="G2532" de la terre|strong="G1093" de ce que|strong="G3754" tu as caché|strong="G613" x-morph="strongMorph:TG5656" ces choses|strong="G5023" aux|strong="G575" sages|strong="G4680" et|strong="G2532" aux intelligents|strong="G4908" et|strong="G2532" de ce que tu les|strong="G846" as révélées|strong="G601" x-morph="strongMorph:TG5656" aux enfants|strong="G3516" ²⁶ Oui|strong="G3483" Père|strong="G3962" je te loue de ce que tu l'as voulu ainsi|strong="G3754" |strong="G3779" |strong="G1096" x-morph="strongMorph:TG5633" |strong="G2107" |strong="G4675" |strong="G1715" ²⁷ Toutes choses|strong="G3956" m|strong="G3427" été données|strong="G3860" x-morph="strongMorph:TG5681" par|strong="G5259" mon|strong="G3450" Père|strong="G3962" et|strong="G2532" personne|strong="G3762" ne connaît|strong="G1921" x-morph="strongMorph:TG5719" le Fils|strong="G5207" si ce n' est|strong="G1508" le Père|strong="G3962" personne|strong="G5100" non plus|strong="G3761" ne connaît|strong="G1921" x-morph="strongMorph:TG5719" le Père|strong="G3962" si ce n' est|strong="G1508" le Fils|strong="G5207" et|strong="G2532" celui à|strong="G3739" qui|strong="G1437" le Fils|strong="G5207" veut|strong="G1014" x-morph="strongMorph:TG5741" le révéler|strong="G601" x-morph="strongMorph:TG5658" ²⁸ Venez|strong="G1205" x-morph="strongMorph:TG5773" à|strong="G4314" moi|strong="G3165" vous tous|strong="G3956" qui êtes fatigués|strong="G2872" x-morph="strongMorph:TG5723" et|strong="G2532" chargés|strong="G5412" x-morph="strongMorph:TG5772" et|strong="G2532" je|strong="G2504" vous|strong="G5209" donnerai du repos|strong="G373" x-morph="strongMorph:TG5692" ²⁹ Prenez|strong="G142" x-morph="strongMorph:TG5657" mon|strong="G3450" joug|strong="G2218" sur|strong="G1909" vous|strong="G5209" et|strong="G2532" recevez|strong="G3129" x-morph="strongMorph:TG5628" mes|strong="G575" |strong="G1700" instructions, car|strong="G3754" je suis|strong="G1510" x-morph="strongMorph:TG5748" doux|strong="G4235" et|strong="G2532" humble|strong="G5011" de coeur|strong="G2588" et|strong="G2532" vous trouverez|strong="G2147" x-morph="strongMorph:TG5692" du repos|strong="G372" pour vos|strong="G5216" âmes|strong="G5590" ³⁰ Car|strong="G1063" mon|strong="G3450" joug|strong="G2218" est|strong="G2076" x-morph="strongMorph:TG5748" doux|strong="G5543" et|strong="G2532" mon|strong="G3450" fardeau|strong="G5413" léger|strong="G1645"

Matthew 11:1

Informations générales:

C'est le début d'une nouvelle partie de l'histoire où Matthieu raconte comment Jésus a répondu à disciples de Jean-Baptiste. (Voir: Introduction d'un nouvel événement)

C'est arrivé quand

Cette phrase déplace l'histoire des enseignements de Jésus à ce qui s'est passé ensuite. AT: "Then" ou "After"

avait fini d'instruire

"Avait fini d'enseigner" ou "avait fini de commander".

ses douze disciples

Cela fait référence aux douze apôtres choisis de Jésus. (Voir: Nombres)

dans leurs villes

Ici «leur» se réfère à tous les Juifs en général.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Il commence à raconter

une nouvelle partie de l'histoire. 303 Matthieu 11: 1-3 TraductionNotes

quand John a entendu à la prison à propos de

"Quand John, qui était en prison, a entendu parler de" ou "quand quelqu'un a dit à John, qui était en prison, à propos de. "Bien que Matthew n'ait pas encore dit aux lecteurs que King Herod avait mis John the Baptist en prison, le public original aurait été familiarisé avec l'histoire et compris les informations implicites. ici. Matthieu donnera plus d'informations plus tard sur Jean-Baptiste, donc c'est probablement mieux vaut ne pas le rendre explicite ici.

il a envoyé un message par ses disciples

Jean-Baptiste a envoyé ses propres disciples avec un message à Jésus.

lui dit

Le pronom «lui» fait référence à Jésus.

Êtes-vous celui qui vient

"Êtes-vous celui que nous attendons à venir." Ceci est une autre façon de se référer au Messie ou Christ.

devrions-nous chercher un autre

«Devrions-nous attendre quelqu'un d'autre?» Le pronom «nous» fait référence à tous les Juifs, pas seulement aux disciples de Jean.

Matthew 11:4

signaler à John

"Dis à John"

les lépreux sont nettoyés

Cela peut être indiqué sous forme active. AT: "Je guéris les lépreux" (Voir: Actif ou Passif)

les gens qui sont morts sont ressuscités

Ici, se lever est un idiomme pour faire revivre quelqu'un qui est mort. Cela peut être indiqué sous forme active. AT: «les personnes qui sont décédées sont amenées à vivre à nouveau» ou «je cause ceux qui sont morts pour redevenir vivants »(Voir: Actif ou Passif) et)

les gens dans le besoin se font dire

Cela peut être indiqué sous forme active. AT: «Je dis aux personnes dans le besoin» (Voir: Active ou Passive)

Matthew 11:7

Déclaration de connexion:

Jésus commence à parler à la foule au sujet de Jean-Baptiste.

Qu'est-ce que tu es sorti dans le désert pour voir - un roseau... du vent?

Jésus utilise une question pour amener les gens à réfléchir à quel genre de personne est Jean Baptiste. À: "Tu n'es sûrement pas sorti dans le désert pour voir un roseau... du vent!" (Voir: Question rhétorique)

un roseau secoué par le vent

Les significations possibles sont 1) Jésus veut dire les plantes littérales près du Jourdain ou 2) Jésus utilise une métaphore signifie une sorte de personne. AT: «un homme qui se moque facilement de l' esprit et ressemble à un roseau qu'isouffle dans le vent» (Voir: Métaphore)

être secoué par le vent

Cela peut être traduit sous forme active. AT: «se balancer dans le vent» ou «souffler dans le vent» (voir: Actif ou Passif)

Mais qu'est-ce que tu es sorti pour voir - un homme... des vêtements?

Jésus utilise une question pour amener les gens à réfléchir à quel genre de personne est Jean Baptiste. AT: Et vous n'êtes sûrement pas allé dans le désert pour voir un homme... des vêtements! »(Voir: question rhétorique) 307 Matthieu 11: 7-8 TraductionNotes

vêtu de vêtements doux

«Porter des vêtements chers». Les gens riches portaient ce genre de vêtements.

Vraiment

Ce mot insiste sur ce qui suit. AT: "En effet"

maisons des rois

«Palais des rois»

Matthew 11:9

Déclaration de connexion:

Jésus continue de parler aux foules au sujet de Jean-Baptiste.

Informations générales

Au verset 10, Jésus cite le prophète Malachie pour montrer que la vie et le ministère de Jean-Baptiste prophétie accomplie.

Mais qu'est-ce que tu es sorti pour voir - un prophète?

Jésus utilise une question pour amener les gens à réfléchir à quel genre d'homme Jean-Baptiste est. AT: "Mais vous êtes sûrement allés au désert voir un prophète! »(voir: question rhétorique)

Oui, je vous le dis,

"Je vous dis oui"

beaucoup plus qu'un prophète

Cela peut être traduit comme une phrase complète. AT: "il n'est pas un prophète ordinaire" ou "il est plus important qu'un prophète normal »(voir: Ellipsis) 309 Matthieu 11: 9-10 traductionNotes

C'est celui dont il a été écrit

Cela peut être indiqué sous forme active. AT: «C'est ce que le prophète Malachie a écrit il y a longtemps à propos de John le baptiste »(voir: actif ou passif)

J'envoie mon messenger

Les pronoms «je» et «mon» se réfèrent à Dieu. Malachie cite ce que Dieu a dit.

devant ton visage

Ici «votre» est singulier, parce que Dieu parlait au Messie dans la citation. Aussi, "visage" se réfère à la personne entière. AT: «devant vous» ou «pour aller de l'avant» (voir: formes de vous et Synecdoche)

Préparez votre chemin devant vous

Ceci est une métaphore qui signifie que le messenger préparera le peuple à recevoir le Messie message. (Voir: métaphore)

Matthew 11:11

Déclaration de connexion:

Jésus continue de parler aux foules au sujet de Jean-Baptiste.

Je te dis vraiment

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

parmi ceux nés de femmes

Même si Adam n'est pas né d'une femme, c'est une manière de faire référence à tous les humains. AT: «hors de toutes les personnes qui ont déjà vécu» (voir: idiome)

personne n'est plus grand que Jean-Baptiste

Cela peut être énoncé sous une forme positive. AT: "Jean le Baptiste est le plus grand" ou "Jean le Baptiste est le plus important"

la personne la moins importante du royaume des cieux

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. La phrase «royaume des cieux» est utilisée seulement dans Matthew. Si possible, essayez de garder «paradis» dans votre traduction . AT: «la personne la moins importante sous le règne de notre Dieu au paradis» (Voir: la métonymie)

est supérieur à ce qu'il est

"Est plus important que John est" 311 Matthieu 11: 11-12 traductionNotes

Du temps de Jean-Baptiste

"Dès que John a commencé à prêcher son message." Le mot "jours" fait probablement référence ici à un période de mois, voire d'années.

le royaume des cieux subit la violence et les hommes de violence le prennent de force

Il existe différentes interprétations possibles de ce verset. L'UDB suppose que cela signifie que certains les gens veulent utiliser le royaume de Dieu pour leurs propres objectifs égoïstes et qu'ils sont prêts à utiliser la force contre d'autres personnes pour accomplir cela. D'autres versions supposent une interprétation positive, l'appel à entrer dans le royaume de Dieu est devenu si urgent que les gens doivent agir de manière extrême afin de répondre à cet appel et de résister à la tentation de pécher davantage. Une troisième interprétation est que les personnes violentes nuisent au peuple de Dieu et essayent d'empêcher Dieu de gouverner.

Matthew 11:13**Déclaration de connexion:**

Jésus continue de parler aux foules au sujet de Jean-Baptiste.

tous les prophètes et la loi ont prophétisé jusqu'à Jean

Ici, «les prophètes et la loi» se réfèrent aux choses que les prophètes et Moïse ont écrites dans les Écritures. AT: «car ce sont les choses que les prophètes et Moïse ont prophétisées à travers les Écritures jusqu'à ce que le temps de Jean-Baptiste» (Voir: Métonymie)

si tu

Ici, vous êtes au pluriel et fait référence à la foule. (Voir: Formes de vous)

il est Elie qui devait venir

Le mot «il» fait référence à Jean-Baptiste. Cela ne signifie pas que Jean-Baptiste est littéralement Elie. Jésus signifie que Jean-Baptiste accomplit la prophétie concernant «Elie, qui doit venir» ou le prochain Elie. A: "Quand le prophète Malachie a dit qu'Elie reviendrait, il parlait de Jean-Baptiste"

Celui qui a des oreilles pour entendre

C'est une manière de faire référence à tous ceux qui entendaient ce que Jésus disait. AT: «Qui que ce soit peut m'entendre» (voir: idiome)

écoute

Ici, «écouter» représente l'attention. AT: «fais attention à ce que je dis» (voir: métonymie) 313 Matthieu 11: 13-15 traductionNotes

Matthew 11:16**Déclaration de connexion:**

Jésus continue de parler aux foules au sujet de Jean-Baptiste.

A quoi dois-je comparer cette génération?

Jésus utilise une question pour introduire une comparaison entre les gens de ce jour et ce que les enfants pourraient dire sur le marché. AT: «C'est ce qu'est cette génération» (voir: question rhétorique)

cette génération

"Les gens qui vivent maintenant" ou "ces personnes" ou "vous les gens de cette génération"

C'est comme les enfants qui jouent sur le marché... et vous n'avez pas pleuré

Jésus utilise une parabole pour décrire les personnes qui étaient vivantes à cette époque. Il les compare à un groupe d'enfants qui essaient de faire jouer les autres enfants avec eux. Mais peu importe comme ils le font, les autres enfants ne les rejoindront pas. Jésus veut dire que peu importe que Dieu envoie quelqu'un comme Jean-Baptiste, qui vit dans le désert et le jeûne, ou quelqu'un comme Jésus, qui célèbre avec les pécheurs et ne jeûne pas. Le peuple, plus particulièrement les pharisiens et les religieux Les dirigeants restent obstinés et refusent d'accepter la vérité de Dieu. (Voir: Paraboles et Simile)

marché

un grand espace en plein air où les gens achètent et vendent des articles 315 Matthieu 11: 16-17 traductionNotes

Nous avons joué de la flûte pour toi

«Nous» fait référence aux enfants assis sur le marché. Ici, vous êtes au pluriel et fait référence à l'autre groupe d'enfants. (Voir: formes de vous)

et tu n'as pas dansé

"Mais vous n'avez pas dansé sur la musique heureuse"

Nous avons pleuré

Cela signifie qu'ils ont chanté des chansons tristes comme les femmes lors des funérailles. (Voir: Connaissance supposée et implicite Informations)

et vous n'avez pas pleuré

"Mais vous n'avez pas pleuré avec nous"

Matthew 11:18**Déclaration de connexion:**

Jésus conclut en parlant aux foules au sujet de Jean-Baptiste

ne pas manger de pain ou boire du vin

Ici, «pain» fait référence à la nourriture. Cela ne signifie pas que John n'a jamais mangé de nourriture. Cela signifie qu'il a jeûné souvent et lorsqu'il mangeait, il ne mangeait pas de bons aliments chers. AT: «jeûne souvent et ne bois pas d'alcool» ou «ne pas manger de nourriture de fantaisie et ne pas boire de vin» (voir: Synecdoche et connaissances supposées et Informations implicites)

ils disent: "Il a un démon."

Cela peut être traduit par une citation indirecte. AT: "ils disent qu'il a un démon" ou "ils l'accusent d'avoir un démon »(Voir: citations directes et indirectes)

ils disent

Toutes les occurrences de «ils» se réfèrent aux personnes de cette génération, et plus particulièrement aux pharisiens et les chefs religieux.

Le fils de l'homme est venu

Jésus se réfère à lui-même. AT: "Moi, le Fils de l'homme, je suis venu" (voir: Première, deuxième ou troisième personne) 317 Matthieu 11: 18-19 traductionNotes

est venu manger et boire

C'est le contraire du comportement de John. Cela signifie plus que de simplement consommer le montant normal de nourriture et de boisson. Cela signifie que Jésus a célébré et apprécié la bonne nourriture et la boisson comme son peuple l'a fait.

ils disent: «Regardez, c'est un homme gourmand et un ivrogne... des pécheurs!

Cela peut être traduit par une citation indirecte. AT: "ils disent qu'il est un homme glouton et un ivrogne ... Les pécheurs. »Ou« ils l'accusent de manger et de boire trop et d' être... des pécheurs. »(Voir: citations directes et indirectes)

ils disent: «Regardez, c'est un homme gourmand et un ivrogne... des pécheurs!

Si vous avez traduit «le fils de l'homme» par «moi, le fils de l'homme», vous pouvez l'indiquer comme une déclaration indirecte et utilisez la première personne. AT: "Ils disent que je suis un homme gourmand et un ivrogne ... des pécheurs." Citations directes et indirectes et première, deuxième ou troisième personne)

c'est un homme glouton

"Il est un mangeur gourmand" ou "il mange continuellement trop de nourriture"

un ivrogne

"Un ivrogne" ou "il boit continuellement trop d'alcool"

Mais la sagesse est justifiée par ses actes

C'est un proverbe que Jésus applique à cette situation, parce que les personnes qui l'ont rejeté et John n'était pas sage. Jésus et Jean-Baptiste sont les sages et les résultats de leurs actes le prouvent. (Voir: Proverbes)

la sagesse est justifiée par ses actes

Ici, la «sagesse» est décrite comme une femme qui a fait ses preuves. Jésus veut dire que les résultats des actions d'un sage prouvent qu'il est vraiment sage. Cela peut être indiqué dans actif forme. AT: "les résultats des actes d'un sage prouvent qu'il est sage" (voir: Personnification et Actif ou Passif)

Matthew 11:20**Informations générales:**

Jésus commence à réprimander les gens des villes où il a fait des miracles auparavant.

réprimander les villes

Ici, «les villes» fait référence aux personnes qui y vivent. AT: «réprimande le peuple des villes» (voir: La métonymie)

villes

"les villes"

dans lequel la plupart de ses actions puissantes ont été faites

Cela peut être traduit sous forme active. AT: "dans lequel il a fait la plupart de ses actions puissantes" (voir: actif ou passif)

actions puissantes

«Euvres puissantes» ou «œuvres de pouvoir» ou «miracles» 320 traductionNotes Matthieu 11: 20-22

Malheur à toi, Chorazin! Malheur à toi, Bethsaida!

Jésus parle comme si les gens des villes de Chorazin et de Bethsaïda étaient là pour l'écouter, mais ils ne l'étaient pas. (Voir: Apostrophe)

Malheur à vous

«Comme ce sera terrible pour vous.» Ici, «vous» est singulier et fait référence à la ville. Si c'est plus naturel pour faire référence aux personnes au lieu d'une ville, vous pouvez traduire par «vous» au pluriel (voir: formes de vous)

Chorazin... Bethsaida... Tire... Sidon

Les noms de ces villes sont utilisés comme métonymes pour les habitants de ces villes. (Voir: métonymie et comment traduire des noms)

Si les actions puissantes... dans un sac et des cendres

Jésus décrit une situation hypothétique qui aurait pu se produire dans le passé, mais ce n'est pas le cas. (Voir: Situations hypothétiques)

Si les grandes actions avaient été faites à Tyr et à Sidon, ce qui a été fait en vous

Cela peut être traduit avec des formulaires actifs. AT: «Si j'avais fait les actions puissantes parmi les gens de Tire et Sidon que j'ai fait parmi vous »(Voir: Actif ou Passif)

qui a été fait en vous... que pour vous

Ici, le «vous» est au pluriel et se réfère à Chorazin et Bethsaida. Si c'est plus naturel pour votre langue, vous pourriez utiliser un double «vous» pour faire référence aux deux villes, ou un pluriel «vous» pour désigner les personnes des villes. (Voir: formes de vous)

ils se seraient repentis il y a longtemps

Le pronom «ils» fait référence aux habitants de Tyr et de Sidon.

se serait repenti

"Aurait montré qu'ils étaient désolés pour leurs péchés"

ce sera plus tolérable pour Tyr et Sidon au jour du jugement que pour vous

Ici, «Tire and Sidon» fait référence aux personnes qui y vivent. AT: «Dieu montrera plus de pitié à la les gens de Tyr et de Sidon au jour du jugement que pour vous »ou« Dieu vous punira plus sévèrement au jour du jugement que le peuple de Tyr et de Sidon »(Voir: Métonymie) 321 Matthieu 11: 20-22 TraductionNotes

que pour toi

Les informations implicites peuvent être explicitées. AT «que pour vous, parce que vous ne vous êtes pas repenti et Crois en moi, même si tu m'as vu faire des miracles »(Voir: Connaissances supposées et informations implicites)

Matthew 11:23**Déclaration de connexion:**

Jésus continue de réprimander les gens des villes où il a fait des miracles auparavant.

Toi, Capharnaüm

Jésus parle maintenant aux gens de la ville de Capharnaüm comme s'ils l'écoutaient, mais ils n'étaient pas. Le pronom «vous» est singulier et se réfère à Capharnaüm à travers ces deux versets. (Voir: Apostrophe)

Toi

Toutes les occurrences de «vous» sont singulières. S'il est plus naturel de se référer aux habitants de la ville, vous pouvez traduire par «vous» au pluriel (voir: formes de vous).

Capharnaüm... Sodome

Les noms de ces villes font référence aux habitants de Capharnaüm et de Sodome. (Voir: métonymie) 323 Matthieu 11: 23-24 traductionNotes

Pensez-vous que vous serez exaltés au ciel?

"Pensez-vous que vous serez élevé au ciel?" Jésus utilise une question rhétorique pour réprimander les gens de Capharnaüm pour leur fierté. On peut le dire sous une forme active: AT: «vous ne pouvez pas vous élever jusqu'à le ciel! »ou« la louange des autres ne vous élèvera pas au ciel! »ou« Dieu n'apportera pas vous montez au ciel comme vous le pensez! »(Voir: question rhétorique et active ou passive)

vous serez ramené à Hadès

Cela peut être indiqué sous forme active. AT: "Dieu vous enverra en Hadès" (Voir: Actif ou Passif)

Car si à Sodome... il serait resté jusqu'à aujourd'hui

Jésus décrit une situation hypothétique qui aurait pu se produire dans le passé, mais ce n'est pas le cas. (Voir: Situations hypothétiques)

si à Sodome il y avait eu les actes puissants qui ont été faits en vous

Cela peut être indiqué sous forme active. AT: "si j'avais fait les actions puissantes parmi les gens de Sodome que j'ai fait parmi vous" (Voir: Actif ou Passif)

actions puissantes

«Œuvres puissantes» ou «œuvres de pouvoir» ou «miracles»

il serait toujours resté

Le pronom «it» fait référence à la ville de Sodome.

Je te dis

Cette phrase met l'accent sur ce que Jésus dit ensuite.

il sera plus facile pour le pays de Sodome au jour du jugement que pour vous

Ici, «terre de Sodome» se réfère aux personnes qui y vivaient. AT: «Dieu montrera plus de pitié à la les gens de Sodome au jour du jugement que pour vous »ou« Dieu vous punira plus sévèrement jour de

jugement que le peuple de Sodome »(Voir: Métonymie)

que pour toi

Les informations implicites peuvent être explicitées. AT: «que pour vous, parce que vous ne vous êtes pas repenti et Crois en moi, même si tu m'as vu faire des miracles »(Voir: Connaissances supposées et informations implicites) 324 traductionNotes Matthieu 11: 23-24

Matthew 11:25

Informations générales:

Aux versets 25 et 26, Jésus prie son Père céleste alors qu'il est toujours en présence de la foule. Dans verset 27, il commence à s'adresser à nouveau aux gens.

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

Seigneur du ciel et de la terre

"Seigneur qui règne sur le ciel et la terre."
L'expression "ciel et terre" est un mérisme qui se réfère à toutes les personnes et toutes les choses dans l'univers. AT: "Seigneur qui règne sur tout l'univers" (Voir: Merism)

vous avez caché ces choses... et les avez révélées

Ce que l'on entend par «ces choses» n'est pas clair. Si votre langue doit spécifier ce que l'on veut dire, une autre traduction pourrait être préférable. AT: «Vous avez caché ces vérités... et les avez révélées» 326 traductionNotes Matthieu 11: 25-27

vous avez caché ces choses de

"Vous avez caché ces choses" ou "vous n'avez pas fait connaître ces choses". Ce verbe est l'opposé de "révélé".

du sage et de la compréhension

Ces adjectifs nominaux peuvent être traduits en adjectifs. AT: «des gens sages et compréhensifs» (Voir: Adjectifs nominaux)

le sage et la compréhension

Jésus utilise l'ironie. Il ne pense pas que ces personnes soient vraiment sages. AT: "les gens qui pensent qu'ils sont sages et compréhensifs" (Voir: Irony)

les a révélés

"Les ont fait connaître". Le pronom "eux" fait référence à "ces choses" plus haut dans ce verset.

aux petits enfants

Jésus compare les gens ignorants aux petits enfants. Jésus insiste sur le fait que beaucoup de ceux qui le croient ne sont pas bien éduqués ou ne se considèrent pas comme des sages.

car c'était tellement agréable à tes yeux

La phrase «à vos yeux» est un métonyme qui représente la manière dont une personne considère quelque chose. AT: "car vous avez jugé bon de le faire" (voir: métonymie)

Toutes les choses m'ont été confiées de mon père

Cela peut être indiqué sous forme active. AT: "Mon Père m'a tout confié" ou "Mon Père m'a tout donné" (Voir: Actif ou Passif)

Toutes les choses

Les significations possibles sont 1) Dieu le Père a tout révélé de lui-même et de son royaume à Jésus ou 2) Dieu a donné toute autorité à Jésus.

mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire Fils et Père) 327 Matthieu 11: 25-27 TraductionNotes

personne ne connaît le Fils sauf le Père

"Seul le Père connaît le Fils"

personne ne sait

Le mot «sait» signifie plus que simplement connaître quelqu'un. Cela signifie savoir soomeone intimement parce qu'il a une relation spéciale avec lui.

le fils

Jésus se référait à lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

Fils

C'est un titre important pour Jésus, le Fils de Dieu. (Voir: Traduire Fils et Père)

personne ne connaît le Père sauf le Fils

"Seul le Fils connaît le Père"

Matthew 11:28

Déclaration de connexion:

Jésus a fini de parler à la foule.

tout vous

Toutes les occurrences de «vous» sont au pluriel. (Voir: formes de vous)

qui travaillent et sont lourdement chargés

Jésus parle de personnes découragées dans leurs tentatives d'obéir à toutes les lois, comme si ces lois étaient un lourd fardeau et que les gens travaillaient pour les porter. AT: "qui sont découragés d'essayer si fort" ou "qui sont découragés d'essayer si difficilement d'obéir parfaitement aux lois" (Voir: Métaphore)

Je te donnerai du repos

"Je vais vous permettre de vous reposer de votre travail et de votre fardeau"

Prends mon joug sur toi

Jésus poursuit la métaphore. Jésus invite les gens à devenir ses disciples et à le suivre. (Voir: métaphore)

Je suis doux et humble en cœur

Ici, «doux» et «humble» signifient essentiellement la même chose. Jésus les combine pour souligner qu'il sera beaucoup plus gentil que les chefs religieux. AT: "Je suis doux et humble" ou "Je suis très gentil" (Voir: Doublet) 329 Matthieu 11: 28-30 traductionNotes

humble en cœur

Ici, «cœur» est un métonyme pour l'être intérieur d'une personne. L'expression «humble en cœur» est

un idiomme qui signifie «humble». AT: «humble» (Voir: métonymie et idiomme)

tu trouveras du repos pour tes âmes

Ici, «âme» se réfère à la personne entière. AT: "vous trouverez du repos pour vous-même" ou "vous pourrez vous reposer" (voir: Synecdoche

Car mon joug est facile et mon fardeau est léger

Ces deux phrases signifient la même chose. Jésus insiste sur le fait qu'il est plus facile de lui obéir que la loi juive. AT: "Pour ce que je vous mets, vous pourrez porter parce que c'est léger" (voir: Parallélisme)

mon fardeau est léger

Le mot «lumière» ici est le contraire de lourd, pas le contraire de l'obscurité.

Translation Questions

Matthew 11:3

Qu'est ce que Jésus a fini avant de se rendre dans les villes pour enseigner et prêcher? Quel message Jean-Baptiste envoya-t-il à Jésus?

Jésus finit de donner ses instructions à ses disciples avant de partir. Es-tu celui qui vient ou devrions-nous rechercher quelqu'un d'autre?"

Qu'est ce que Jésus a fini avant de se rendre dans les villes pour enseigner et prêcher? Quel message Jean-Baptiste envoya-t-il à Jésus?

Jésus finit de donner ses instructions à ses disciples avant de partir. Es-tu celui qui vient ou devrions-nous rechercher quelqu'un d'autre?"

Matthew 11:5

Selon la parole de Jésus, quelle était la preuve qu'il était celui qui vient? Quelle est la promesse de Jésus pour ceux qui ne trouvent pas une occasion de chute en lui? Jésus dit que les malades étaient guéris, les morts étaient réssuscités, les personnes nécessiteuses entendaient la bonne nouvelle. Jésus a promis une bénédiction pour ceux qui ne trouvent pas une occasion de chute en lui.

Matthew 11:6

Selon la parole de Jésus, quelle était la preuve qu'il était celui qui vient? Quelle est la promesse de Jésus pour ceux qui ne trouvent pas une occasion de chute en lui? Jésus dit que les malades étaient guéris, les morts étaient réssuscités, les personnes nécessiteuses entendaient la bonne nouvelle. Jésus a promis une bénédiction pour ceux qui ne trouvent pas une occasion de chute en lui.

Selon la parole de Jésus, quelle était la preuve qu'il était celui qui vient? Quelle est la promesse de Jésus pour ceux qui ne trouvent pas une occasion de chute en lui? Jésus dit que les malades étaient guéris, les morts étaient réssuscités, les personnes nécessiteuses entendaient la bonne nouvelle. Jésus a promis une bénédiction pour ceux qui ne trouvent pas une occasion de chute en lui.

Matthew 11:10

Quel était le rôle de Jean-Baptiste dans la vie de Jésus, selon sa parole?

Jésus dit que Jean-Baptiste était le messager dont le prophète parla, qui préparerait le chemin de celui qui vient.

Matthew 11:14

Que dit Jésus au sujet de Jean-Baptiste?

Jésus dit que Jean-Baptiste était Elie.

Matthew 11:18

Qu'a dit cette génération au sujet de Jean-Baptiste qui est venu et ne mangeait pas du pain et ne buvait pas du vin? Qu'a dit cette génération au sujet de Jésus qui est venu mangeant et buvant?

Cette génération a dit que Jean-Baptiste avait un démon. Elle a dit que Jésus était un glouton et un ivrogne, et un ami des collecteurs d'impôts et des pécheurs.

Matthew 11:19

Qu'a dit cette génération au sujet de Jean-Baptiste qui est venu et ne mangeait pas du pain et ne buvait pas du vin? Qu'a dit cette génération au sujet de Jésus qui est venu mangeant et buvant?

Cette génération a dit que Jean-Baptiste avait un démon. Elle a dit que Jésus était un glouton et un

ivrogne, et un ami des collecteurs d'impôts et des pécheurs.

Matthew 11:20

Qu'a déclaré Jésus concernant les villes qui avaient été témoins de ses grandes oeuvres, mais ne s'étaient pas repenties?

Jésus réprimanda les villes où il avait fait de grandes oeuvres, et qui ne s'étaient pas repenties.

Matthew 11:25

Pour quelle raison Jésus loua-t-il le Père? A qui le royaume des cieux a-t-il été révélé? Qui connaît le Père selon la parole de Jésus?

Jésus loua le Père pour avoir caché le royaume des cieux au sage et à l'intelligent. Le royaume des cieux a été révélé aux non-instruits, comme les petits enfants. Jésus dit qu'il connaît le Père et celui à qui il désire le révéler.

Pour quelle raison Jésus loua-t-il le Père? A qui le royaume des cieux a-t-il été révélé? Qui connaît le Père selon la parole de Jésus?

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Matthew 11:27

Pour quelle raison Jésus loua-t-il le Père? A qui le royaume des cieux a-t-il été révélé? Qui connaît le Père selon la parole de Jésus?

Jésus loua le Père pour avoir caché le royaume des cieux au sage et à l'intelligent. Le royaume des cieux a été révélé aux non-instruits, comme les petits enfants. Jésus dit qu'il connaît le Père et celui à qui il désire le révéler.

Matthew 11:28

A qui Jésus a-t-il promis le repos?

A ceux qui travaillent et qui sont très chargés.

Chapter 11

¹ Il arriva que lorsque Jésus eut fini de donner ces instructions à ses douze disciples, il partit de là pour enseigner et prêcher dans leurs villes. ² Alors, lorsque Jean-Baptiste entendit parler des œuvres du Christ dans la prison, il envoya un message par ses disciples et lui dit: ³ «Es-tu celui qui vient ou y a-t-il une autre personne que nous devrions rechercher?» ⁴ Jésus répondit et leur dit: «Allez et racontez à Jean ce que vous voyez et entendez. ⁵ Les personnes aveugles reçoivent la vue, les personnes infirmes marchent, les lépreux sont purifiés, les personnes sourdes entendent encore, les personnes mortes sont ressuscitées, et la bonne nouvelle est annoncée aux personnes nécessiteuses. ⁶ Et heureux est quiconque ne trouve pas d'occasion de chute en moi.» ⁷ Comme ces hommes s'en allaient sur leur chemin, Jésus commença à dire aux foules à propos de Jean: «Qu'êtes-vous allés voir dans le desert, un roseau secoué par le vent? ⁸ Mais qu'êtes-vous sortis voir, un homme vêtu d'habit pourpre? En réalité, ceux qui s'habillent de pourpre vivent dans les maisons de rois. ⁹ Mais qu'êtes-vous sortis voir, un prophète? Oui, je vous le dis, et bien plus qu'un prophète. ¹⁰ Voici celui dont il est écrit: "Vois, j'envoie devant ta face mon messenger qui préparera ton chemin devant toi" ¹¹ Je vous le dis en vérité, parmi ceux nés des femmes, personne n'est plus grand que Jean Baptiste. Mais la personne la moins importante dans le royaume des cieux est plus grand que lui. ¹² Depuis les jours de Jean Baptiste jusqu'à maintenant, le royaume des cieux subit la violence et les hommes de violence le prennent de force. ¹³ Car tous les prophètes et la loi ont prophétisé jusqu'à Jean. ¹⁴ Et si vous voulez le recevoir, c'est lui Elie, celui qui devait venir. ¹⁵ Que celui qui a des oreilles pour entendre, qu'il écoute. ¹⁶ A quoi comparerai-je cette génération? C'est comme des enfants jouant sur la place du marché, qui s'asseyaient et s'appellent l'un et l'autre et disent: ¹⁷ "Nous avons joué la flûte pour vous, et vous n'avez pas dansé. Nous avons fait deuil, et vous n'avez pas pleuré." ¹⁸ Car Jean est venu ne mangeant pas du pain et ne buvant pas du vin et ils disent: "Il a un démon." ¹⁹ Le Fils de l'homme est venu, mangeant et buvant et ils disent: "Regardez, il est un homme glouton et un ivrogne, un ami des collecteurs d'impôts et des pécheurs!" Mais la sagesse se justifie par ses oeuvres.» ²⁰ Alors Jésus commença à reprimander les villes dans lesquelles la plupart de ses grandes oeuvres avaient été faites, parce qu'elles ne s'étaient pas repenties. ²¹ «Malheur à toi, Chorazin! Malheur à toi, Bethsaïda! Si les grandes oeuvres avaient été faites dans Tyr et Sidon comme elles ont été faites chez vous, ils se seraient repentis depuis longtemps par le sac et les cendres. ²² Mais, il n'y aura plus de tolérance pour Tyr et Sidon au jour de jugement que pour vous. ²³ Toi, Capernaüm, penses-tu que tu seras élevé au ciel? Non, tu seras abaissé jusque dans Hades. Car si à Sodome il avait été fait les grandes oeuvres qui ont été faites en toi, elle aurait subsisté jusqu'aujourd'hui. ²⁴ Mais je

vous dis qu'il sera plus facile pour la terre de Sodome au jour du jugement que pour toi.» ²⁵ En ce moment Jésus dit: « Je te loue Père, Seigneur des cieux et de la terre, parce que tu as caché ces choses au sage et à l' intelligent, et les a révélées aux non-instruits, comme les petits enfants. ²⁶ Oui, Père, car cela était plaisant à tes yeux. ²⁷ Toutes ces choses m' ont été confiées par mon Père. Personne ne connaît le Fils excepté le Père et personne ne connaît le Père excepté le Fils et celui à qui le Fils desire le révéler. ²⁸ Venez à moi, vous tous qui travaillez et êtes lourdement chargés et je vous donnerai du repos. ²⁹ Prenez mon joug sur vous et apprenez de moi, car je suis humble et doux de cœur et vous trouverez du repos pour vos âmes. ³⁰ Car mon joug est facile et mon fardeau est léger.»

Chapter 12

¹ En|strong="G1722" ce|strong="G1565" temps|strong="G2540" Jésus|strong="G2424" traversa|strong="G4198" x-morph="strongMorph:TG5675" |strong="G1223" des champs de blé|strong="G4702" un jour de sabbat|strong="G4521" |strong="G1161" Ses|strong="G846" disciples|strong="G3101" qui avaient faim|strong="G3983" x-morph="strongMorph:TG5656" |strong="G2532" se mirent|strong="G756" x-morph="strongMorph:TG5662" à arracher|strong="G5089" x-morph="strongMorph:TG5721" des épis|strong="G4719" et|strong="G2532" à manger|strong="G2068" x-morph="strongMorph:TG5721" ² Les|strong="G1161" pharisiens|strong="G5330" voyant|strong="G1492" x-morph="strongMorph:TG5631" cela, lui|strong="G846" dirent|strong="G2036" x-morph="strongMorph:TG5627" Voici|strong="G2400" x-morph="strongMorph:TG5628" tes|strong="G4675" disciples|strong="G3101" font|strong="G4160" x-morph="strongMorph:TG5719" ce|strong="G3739" qu'il n'est pas|strong="G3756" permis|strong="G1832" x-morph="strongMorph:TG5748" de faire|strong="G4160" x-morph="strongMorph:TG5721" pendant|strong="G1722" le sabbat|strong="G4521" ³ Mais|strong="G1161" Jésus leur|strong="G846" répondit|strong="G2036" x-morph="strongMorph:TG5627" N'avez- vous|strong="G314" |strong="G0" pas|strong="G3756" lu|strong="G314" x-morph="strongMorph:TG5627" ce|strong="G5101" que fit|strong="G4160" x-morph="strongMorph:TG5656" David|strong="G1138" lorsqu' il|strong="G3753" eut faim|strong="G3983" x-morph="strongMorph:TG5656" |strong="G2532" lui et ceux qui étaient avec|strong="G3326" lui|strong="G846" ⁴ comment|strong="G4459" il entra|strong="G1525" x-morph="strongMorph:TG5627" dans|strong="G1519" la maison|strong="G3624" de Dieu|strong="G2316" et|strong="G2532" mangea|strong="G5315" x-morph="strongMorph:TG5627" les pains|strong="G740" de proposition|strong="G4286" qu|strong="G3739" ne lui|strong="G846" était|strong="G2258" x-morph="strongMorph:TG5713" pas|strong="G3756" permis|strong="G1832" x-morph="strongMorph:TG5752" de manger|strong="G5315" x-morph="strongMorph:TG5629" non plus|strong="G3761" qu' à|strong="G3326" ceux qui étaient avec lui|strong="G846" et|strong="G1508" qui étaient réservés|strong="G3441" aux sacrificateurs|strong="G2409" seuls? ⁵ Ou|strong="G2228" n'avez- vous|strong="G314" |strong="G0" pas|strong="G3756" lu|strong="G314" x-morph="strongMorph:TG5627" dans|strong="G1722" la loi|strong="G3551" que|strong="G3754" les jours de sabbat|strong="G4521" les sacrificateurs|strong="G2409" violent|strong="G953" x-morph="strongMorph:TG5719" le sabbat|strong="G4521" dans|strong="G1722" le temple|strong="G2411" |strong="G2532" sans se rendre|strong="G1526" x-morph="strongMorph:TG5748" coupables|strong="G338" ⁶ Or|strong="G1161" je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" |strong="G3754" il y a|strong="G2076" x-morph="strongMorph:TG5748" ici|strong="G5602" quelque chose de plus grand que|strong="G3187" le temple|strong="G2411" ⁷ |strong="G1161" Si|strong="G1487" vous saviez|strong="G1097" x-morph="strongMorph:TG5715" ce|strong="G5101" que signifie|strong="G2076" x-morph="strongMorph:TG5748" Je prends plaisir|strong="G2309" x-morph="strongMorph:TG5719" à la miséricorde|strong="G1656" et|strong="G2532" non|strong="G3756" aux sacrifices|strong="G2378" |strong="G302" vous n'auriez pas|strong="G3756" condamné|strong="G2613" x-morph="strongMorph:TG5656" des innocents|strong="G338" ⁸ |strong="G2532" Car|strong="G1063" le Fils|strong="G5207" de l' homme|strong="G444" est|strong="G2076" x-morph="strongMorph:TG5748" maître|strong="G2962" du sabbat|strong="G4521" ⁹ Étant|strong="G2532" parti|strong="G3327" x-morph="strongMorph:TG5631" de là|strong="G1564" Jésus entra|strong="G2064" x-morph="strongMorph:TG5627" |strong="G1519" dans la|strong="G846" synagogue|strong="G4864" ¹⁰ Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" il s'y trouvait|strong="G2258" x-morph="strongMorph:TG5713" un homme|strong="G444" qui avait|strong="G2192" x-morph="strongMorph:TG5723" la main|strong="G5495" sèche|strong="G3584" |strong="G2532" Ils demandèrent|strong="G1905" x-morph="strongMorph:TG5656" |strong="G3004" x-morph="strongMorph:TG5723" à Jésus|strong="G846" Est-il permis|strong="G1487" |strong="G1832" x-morph="strongMorph:TG5748" de faire une guérison|strong="G2323" x-morph="strongMorph:TG5721" les jours de sabbat|strong="G4521" C'était afin de|strong="G2443" pouvoir l|strong="G846" accuser|strong="G2723" x-morph="strongMorph:TG5661" ¹¹ Il|strong="G1161" leur|strong="G846" répondit|strong="G2036" x-morph="strongMorph:TG5627" Lequel|strong="G5101" |strong="G444" |strong="G2071" x-morph="strongMorph:TG5704" d' entre|strong="G1537" vous|strong="G5216" |strong="G3739" s'il n' a|strong="G2192" x-morph="strongMorph:TG5692" qu' une|strong="G1520" brebis|strong="G4263" et|strong="G2532" |strong="G1437" qu' elle|strong="G5124" tombe|strong="G1706" x-morph="strongMorph:TG5632" dans|strong="G1519" une fosse|strong="G999" le jour du sabbat|strong="G4521" ne|strong="G3780" la|strong="G846" saisira|strong="G2902" x-morph="strongMorph:TG5692" |strong="G2532" pour l'en retirer|strong="G1453" x-morph="strongMorph:TG5692" ¹² |strong="G3767" Combien|strong="G4214" un homme|strong="G444"

ne vaut|strong="G1308" x-morph="strongMorph:TG5719" pas plus qu'une brebis|strong="G4263" Il est donc|strong="G5620" permis|strong="G1832" x-morph="strongMorph:TG5748" de faire|strong="G4160" x-morph="strongMorph:TG5721" du bien|strong="G2573" les jours de sabbat|strong="G4521" ¹³ Alors|strong="G5119" il dit|strong="G3004" x-morph="strongMorph:TG5719" à l' homme|strong="G444" Étends|strong="G1614" x-morph="strongMorph:TG5657" ta|strong="G4675" main|strong="G5495" |strong="G2532" Il l' étendit|strong="G1614" x-morph="strongMorph:TG5656" et|strong="G2532" elle devint|strong="G600" x-morph="strongMorph:TG5681" saine|strong="G5199" comme|strong="G5613" l' autre|strong="G243" ¹⁴ Les|strong="G1161" pharisiens|strong="G5330" sortirent|strong="G1831" x-morph="strongMorph:TG5631" et ils se consultèrent|strong="G2983" x-morph="strongMorph:TG5627" |strong="G4824" |strong="G2596" |strong="G846" sur les moyens|strong="G3704" de le|strong="G846" faire périr|strong="G622" x-morph="strongMorph:TG5661" ¹⁵ Mais|strong="G1161" Jésus|strong="G2424" l'ayant su|strong="G1097" x-morph="strongMorph:TG5631" s' éloigna|strong="G402" x-morph="strongMorph:TG5656" de ce lieu|strong="G1564" |strong="G2532" Une grande|strong="G4183" foule|strong="G3793" le|strong="G846" suivit|strong="G190" x-morph="strongMorph:TG5656" |strong="G2532" Il guérit|strong="G2323" x-morph="strongMorph:TG5656" tous|strong="G3956" les malades|strong="G846" ¹⁶ et|strong="G2532" il leur|strong="G846" recommanda sévèrement|strong="G2008" x-morph="strongMorph:TG5656" de ne pas|strong="G3363" le|strong="G846" faire|strong="G4160" x-morph="strongMorph:TG5661" connaître|strong="G5318" ¹⁷ afin que|strong="G3704" s' accomplît|strong="G4137" x-morph="strongMorph:TG5686" ce qui|strong="G3588" avait été annoncé|strong="G4483" x-morph="strongMorph:TG5685" |strong="G3004" x-morph="strongMorph:TG5723" par|strong="G1223" Ésaïe|strong="G2268" le prophète|strong="G4396" ¹⁸ Voici|strong="G2400" x-morph="strongMorph:TG5628" mon|strong="G3450" serviteur|strong="G3816" que|strong="G3739" j'ai choisi|strong="G140" x-morph="strongMorph:TG5656" Mon|strong="G3450" bien- aimé|strong="G27" en|strong="G1519" qui|strong="G3739" mon|strong="G3450" âme|strong="G5590" a pris plaisir|strong="G2106" x-morph="strongMorph:TG5656" Je mettrai|strong="G5087" x-morph="strongMorph:TG5692" mon|strong="G3450" Esprit|strong="G4151" sur|strong="G1909" lui|strong="G846" Et|strong="G2532" il annoncera|strong="G518" x-morph="strongMorph:TG5692" la justice|strong="G2920" aux nations|strong="G1484" ¹⁹ Il ne contestera|strong="G2051" x-morph="strongMorph:TG5692" point|strong="G3756" il ne criera|strong="G2905" x-morph="strongMorph:TG5692" point|strong="G3761" Et personne|strong="G5100" n|strong="G3761" entendra|strong="G191" x-morph="strongMorph:TG5692" sa|strong="G846" voix|strong="G5456" dans|strong="G1722" les rues|strong="G4113" ²⁰ Il ne brisera|strong="G2608" x-morph="strongMorph:TG5656" point|strong="G3756" le roseau|strong="G2563" cassé|strong="G4937" x-morph="strongMorph:TG5772" Et|strong="G2532" il n' éteindra|strong="G4570" x-morph="strongMorph:TG5692" point|strong="G3756" le lumignon|strong="G3043" qui fume|strong="G5188" x-morph="strongMorph:TG5746" Jusqu' à|strong="G2193" |strong="G302" ce qu'il ait fait|strong="G1544" x-morph="strongMorph:TG5632" triompher|strong="G1519" |strong="G3534" la justice|strong="G2920" ²¹ Et|strong="G2532" les nations|strong="G1484" espéreront|strong="G1679" x-morph="strongMorph:TG5692" en|strong="G1722" son|strong="G846" nom|strong="G3686" ²² Alors|strong="G5119" on lui|strong="G846" amena|strong="G4374" x-morph="strongMorph:TG5681" un démoniaque|strong="G1139" x-morph="strongMorph:TG5740" aveugle|strong="G5185" et|strong="G2532" muet|strong="G2974" et|strong="G2532" il le|strong="G846" guérit|strong="G2323" x-morph="strongMorph:TG5656" de sorte que|strong="G5620" le muet|strong="G2974" parlait|strong="G2980" x-morph="strongMorph:TG5721" et|strong="G2532" voyait|strong="G991" x-morph="strongMorph:TG5721" ²³ |strong="G2532" Toute|strong="G3956" la foule|strong="G3793" étonnée|strong="G1839" x-morph="strongMorph:TG5710" |strong="G2532" disait|strong="G3004" x-morph="strongMorph:TG5707" N' est|strong="G2076" x-morph="strongMorph:TG5748" ce|strong="G3778" point|strong="G3385" là le Fils|strong="G5207" de David|strong="G1138" ²⁴ Les|strong="G1161" pharisiens|strong="G5330" ayant entendu|strong="G191" x-morph="strongMorph:TG5660" cela, dirent|strong="G2036" x-morph="strongMorph:TG5627" Cet|strong="G3778" homme ne|strong="G3756" chasse|strong="G1544" x-morph="strongMorph:TG5719" les démons|strong="G1140" que|strong="G1508" par|strong="G1722" Béelzébul|strong="G954" prince|strong="G758" des démons|strong="G1140" ²⁵ Comme|strong="G1161" Jésus|strong="G2424" connaissait|strong="G1492" x-morph="strongMorph:TG5761" leurs|strong="G846" pensées|strong="G1761" il leur|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Tout|strong="G3956" royaume|strong="G932" divisé|strong="G3307" x-morph="strongMorph:TG5685" contre|strong="G2596" lui- même|strong="G1438" est dévasté|strong="G2049" x-morph="strongMorph:TG5743" et|strong="G2532" toute|strong="G3956" ville|strong="G4172" ou|strong="G2228" maison|strong="G3614" divisée|strong="G3307" x-morph="strongMorph:TG5685" contre|strong="G2596" elle- même|strong="G1438" ne|strong="G3756" peut subsister|strong="G2476" x-morph="strongMorph:TG5701" ²⁶ |strong="G2532" Si|strong="G1487" Satan|strong="G4567" chasse|strong="G1544" x-morph="strongMorph:TG5719" Satan|strong="G4567" il est divisé|strong="G3307" x-

morph="strongMorph:TG5681" contre|strong="G1909" lui-même|strong="G1438" comment|
 strong="G4459" donc|strong="G3767" son royaume|strong="G932" subsistera-t-il|strong="G2476" x-
 morph="strongMorph:TG5701" ²⁷ Et|strong="G2532" si|strong="G1487" moi|strong="G1473" je chasse|
 strong="G1544" x-morph="strongMorph:TG5719" les démons|strong="G1140" par|strong="G1722" Bée-
 zéboul|strong="G954" vos|strong="G5216" fils|strong="G5207" par|strong="G1722" qui|
 strong="G5101" les chassent-ils|strong="G1544" x-morph="strongMorph:TG5719" C'est pourquoi|
 strong="G5124" |strong="G1223" ils seront|strong="G2071" x-morph="strongMorph:TG5704" eux-
 mêmes|strong="G846" vos|strong="G5216" juges|strong="G2923" ²⁸ Mais|strong="G1161" si|
 strong="G1487" c'est par|strong="G1722" l'Esprit|strong="G4151" de Dieu|strong="G2316" que je|
 strong="G1473" chasse|strong="G1544" x-morph="strongMorph:TG5719" les démons|strong="G1140" le
 royaume|strong="G932" de Dieu|strong="G2316" est donc|strong="G686" venu|strong="G5348" x-
 morph="strongMorph:TG5656" vers|strong="G1909" vous|strong="G5209" ²⁹ Ou|strong="G2228"
 comment|strong="G4459" quelqu'un|strong="G5100" peut|strong="G1410" x-
 morph="strongMorph:TG5736" entrer|strong="G1525" x-morph="strongMorph:TG5629" dans|
 strong="G1519" la maison|strong="G3614" d'un homme fort|strong="G2478" et|strong="G2532" pillar|
 strong="G1283" x-morph="strongMorph:TG5658" ses|strong="G846" biens|strong="G4632" sans|
 strong="G3362" avoir auparavant|strong="G4412" lié|strong="G1210" x-morph="strongMorph:TG5661"
 cet homme fort|strong="G2478" |strong="G2532" Alors|strong="G5119" seulement il pillera|
 strong="G1283" x-morph="strongMorph:TG5692" sa|strong="G846" maison|strong="G3614" ³⁰ Celui qui
 n'est|strong="G5607" x-morph="strongMorph:TG5752" pas|strong="G3361" avec|strong="G3326" moi|
 strong="G1700" est|strong="G2076" x-morph="strongMorph:TG5748" contre|strong="G2596" moi|
 strong="G1700" et|strong="G2532" celui qui n'assemble|strong="G4863" x-
 morph="strongMorph:TG5723" pas|strong="G3361" avec|strong="G3326" moi|strong="G1700" disperse|
 strong="G4650" x-morph="strongMorph:TG5719" ³¹ C'est pourquoi|strong="G1223" |strong="G5124" je
 vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719" Tout|strong="G3956" péché|
 strong="G266" et|strong="G2532" tout blasphème|strong="G988" sera pardonné|strong="G863" x-
 morph="strongMorph:TG5701" aux hommes|strong="G444" mais|strong="G1161" le blasphème|
 strong="G988" contre l'Esprit|strong="G4151" ne sera|strong="G863" |strong="G0" point|
 strong="G3756" pardonné|strong="G863" x-morph="strongMorph:TG5701" ³² |strong="G2532"
 Quiconque|strong="G302" parlera|strong="G2036" x-morph="strongMorph:TG5632" |strong="G3056"
 contre|strong="G2596" le Fils|strong="G5207" de l'homme|strong="G444" il lui|strong="G846" sera
 pardonné|strong="G863" x-morph="strongMorph:TG5701" mais|strong="G3739" quiconque|
 strong="G302" parlera|strong="G2036" x-morph="strongMorph:TG5632" contre|strong="G2596" le
 Saint|strong="G40" Esprit|strong="G4151" il ne|strong="G3756" lui|strong="G846" sera pardonné|
 strong="G863" x-morph="strongMorph:TG5701" ni|strong="G3777" dans|strong="G1722" ce|
 strong="G5129" siècle|strong="G165" ni|strong="G3777" dans|strong="G1722" le siècle à venir|
 strong="G3195" x-morph="strongMorph:TG5723" ³³ Ou|strong="G2228" dites|strong="G4160" x-
 morph="strongMorph:TG5657" que l'arbre|strong="G1186" est bon|strong="G2570" et|strong="G2532"
 que son|strong="G846" fruit|strong="G2590" est bon|strong="G2570" ou|strong="G2228" dites|
 strong="G4160" x-morph="strongMorph:TG5657" que l'arbre|strong="G1186" est mauvais|
 strong="G4550" et|strong="G2532" que son|strong="G846" fruit|strong="G2590" est mauvais|
 strong="G4550" car|strong="G1063" on connaît|strong="G1097" x-morph="strongMorph:TG5743" l'
 arbre|strong="G1186" par|strong="G1537" le fruit|strong="G2590" ³⁴ Races|strong="G1081" de vipères|
 strong="G2191" comment|strong="G4459" pourriez-vous|strong="G1410" x-
 morph="strongMorph:TG5736" dire|strong="G2980" x-morph="strongMorph:TG5721" de bonnes|
 strong="G18" choses, méchants|strong="G4190" comme vous l'êtes|strong="G5607" x-
 morph="strongMorph:TG5752" Car|strong="G1063" c'est de|strong="G1537" l'abondance|
 strong="G4051" du coeur|strong="G2588" que la bouche|strong="G4750" parle|strong="G2980" x-
 morph="strongMorph:TG5719" ³⁵ L'homme|strong="G444" bon|strong="G18" tire|strong="G1544" x-
 morph="strongMorph:TG5719" de bonnes|strong="G18" choses de|strong="G1537" son bon|
 strong="G18" trésor|strong="G2344" et|strong="G2532" l'homme|strong="G444" méchant|
 strong="G4190" tire|strong="G1544" x-morph="strongMorph:TG5719" de mauvaises|strong="G4190"
 choses de|strong="G1537" son mauvais|strong="G4190" trésor|strong="G2344" ³⁶ Je|strong="G1161"
 vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" |strong="G3754" au|
 strong="G1722" jour|strong="G2250" du jugement|strong="G2920" les hommes|strong="G444"
 rendront|strong="G591" x-morph="strongMorph:TG5692" compte|strong="G3056" |strong="G846" |
 strong="G4012" de toute|strong="G3956" parole|strong="G4487" vaine|strong="G692" qu|
 strong="G1437" auront proférée|strong="G2980" x-morph="strongMorph:TG5661" ³⁷ Car|
 strong="G1063" par|strong="G1537" tes|strong="G4675" paroles|strong="G3056" tu seras justifié|
 strong="G1344" x-morph="strongMorph:TG5701" et|strong="G2532" par|strong="G1537" tes|
 strong="G4675" paroles|strong="G3056" tu seras condamné|strong="G2613" x-
 morph="strongMorph:TG5701" ³⁸ Alors|strong="G5119" quelques-uns|strong="G5100" des scribes|

strong="G1122" et|strong="G2532" des pharisiens|strong="G5330" prirent la parole|strong="G611" x-morph="strongMorph:TG5662" et dirent|strong="G3004" x-morph="strongMorph:TG5723" Maître|strong="G1320" nous voudrions|strong="G2309" x-morph="strongMorph:TG5719" te|strong="G575" |strong="G4675" voir|strong="G1492" x-morph="strongMorph:TG5629" faire un miracle|strong="G4592" **39** Il|strong="G1161" leur|strong="G846" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Une génération|strong="G1074" méchante|strong="G4190" et|strong="G2532" adultère|strong="G3428" demande|strong="G1934" x-morph="strongMorph:TG5719" un miracle|strong="G4592" |strong="G2532" il ne|strong="G3756" lui|strong="G846" sera donné|strong="G1325" x-morph="strongMorph:TG5701" d'autre miracle|strong="G4592" que|strong="G1508" celui|strong="G4592" du prophète|strong="G4396" Jonas|strong="G2495" **40** Car|strong="G1063" de même que|strong="G5618" Jonas|strong="G2495" fut|strong="G2258" x-morph="strongMorph:TG5713" trois|strong="G5140" jours|strong="G2250" et|strong="G2532" trois|strong="G5140" nuits|strong="G3571" dans|strong="G1722" le ventre|strong="G2836" d'un grand poisson|strong="G2785" de même|strong="G3779" le Fils|strong="G5207" de l' homme|strong="G444" sera|strong="G2071" x-morph="strongMorph:TG5704" trois|strong="G5140" jours|strong="G2250" et|strong="G2532" trois|strong="G5140" nuits|strong="G3571" dans|strong="G1722" le sein|strong="G2588" de la terre|strong="G1093" **41** Les hommes|strong="G435" de Ninive|strong="G3536" se lèveront|strong="G450" x-morph="strongMorph:TG5698" au|strong="G1722" jour du jugement|strong="G2920" avec|strong="G3326" cette|strong="G5026" génération|strong="G1074" et|strong="G2532" la|strong="G846" condamneront|strong="G2632" x-morph="strongMorph:TG5692" parce qu|strong="G3754" se repentirent|strong="G3340" x-morph="strongMorph:TG5656" à|strong="G1519" la prédication|strong="G2782" de Jonas|strong="G2495" et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" il y a ici|strong="G5602" plus que|strong="G4119" Jonas|strong="G2495" **42** La reine|strong="G938" du Midi|strong="G3558" se lèvera|strong="G1453" x-morph="strongMorph:TG5701" au|strong="G1722" jour du jugement|strong="G2920" avec|strong="G3326" cette|strong="G5026" génération|strong="G1074" et|strong="G2532" la|strong="G846" condamnera|strong="G2632" x-morph="strongMorph:TG5692" parce qu|strong="G3754" vint|strong="G2064" x-morph="strongMorph:TG5627" des|strong="G1537" extrémités|strong="G4009" de la terre|strong="G1093" pour entendre|strong="G191" x-morph="strongMorph:TG5658" la sagesse|strong="G4678" de Salomon|strong="G4672" et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" il y a ici|strong="G5602" plus que|strong="G4119" Salomon|strong="G4672" **43** |strong="G1161" Lorsque|strong="G3752" l' esprit|strong="G4151" impur|strong="G169" est sorti|strong="G1831" x-morph="strongMorph:TG5632" d' un|strong="G575" homme|strong="G444" il va|strong="G1330" x-morph="strongMorph:TG5736" par|strong="G1223" des lieux|strong="G5117" arides|strong="G504" cherchant|strong="G2212" x-morph="strongMorph:TG5723" du repos|strong="G372" et|strong="G2532" il n'en trouve|strong="G2147" x-morph="strongMorph:TG5719" point|strong="G3756" **44** Alors|strong="G5119" il dit|strong="G3004" x-morph="strongMorph:TG5719" Je retournerai|strong="G1994" x-morph="strongMorph:TG5692" dans|strong="G1519" ma|strong="G3450" maison|strong="G3624" d' où|strong="G3606" je suis sorti|strong="G1831" x-morph="strongMorph:TG5627" et|strong="G2532" quand il arrive|strong="G2064" x-morph="strongMorph:TG5631" il la trouve|strong="G2147" x-morph="strongMorph:TG5719" vide|strong="G4980" x-morph="strongMorph:TG5723" balayée|strong="G4563" x-morph="strongMorph:TG5772" et|strong="G2532" ornée|strong="G2885" x-morph="strongMorph:TG5772" **45** Il|strong="G5119" s'en va|strong="G4198" x-morph="strongMorph:TG5736" et|strong="G2532" il prend|strong="G3880" x-morph="strongMorph:TG5719" avec|strong="G3326" lui|strong="G1438" sept|strong="G2033" autres|strong="G2087" esprits|strong="G4151" plus méchants|strong="G4191" que lui|strong="G1438" |strong="G2532" ils entrent|strong="G1525" x-morph="strongMorph:TG5631" dans la maison|strong="G1563" s'y établissent|strong="G2730" x-morph="strongMorph:TG5719" et|strong="G2532" la dernière|strong="G2078" condition de cet|strong="G1565" homme|strong="G444" est|strong="G1096" x-morph="strongMorph:TG5736" pire que|strong="G5501" la première|strong="G4413" |strong="G2532" Il en sera|strong="G2071" x-morph="strongMorph:TG5704" de même|strong="G3779" pour cette|strong="G5026" génération|strong="G1074" méchante|strong="G4190" **46** Comme|strong="G1161" Jésus|strong="G846" s' adressait|strong="G2980" x-morph="strongMorph:TG5723" encore|strong="G2089" à la foule|strong="G3793" voici|strong="G2400" x-morph="strongMorph:TG5628" sa mère|strong="G3384" et|strong="G2532" ses frères|strong="G80" qui étaient|strong="G2476" x-morph="strongMorph:TG5715" dehors|strong="G1854" cherchèrent|strong="G2212" x-morph="strongMorph:TG5723" à lui|strong="G846" parler|strong="G2980" x-morph="strongMorph:TG5658" **47** Quelqu|strong="G1161" un|strong="G5100" lui|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Voici|strong="G2400" x-morph="strongMorph:TG5628" ta|strong="G4675" mère|strong="G3384" et|strong="G2532" tes|strong="G4675" frères|strong="G80" sont|strong="G2476" x-morph="strongMorph:TG5758" dehors|strong="G1854" et ils cherchent|strong="G2212" x-morph="strongMorph:TG5723" à te|strong="G4671"

parler|strong="G2980" x-morph="strongMorph: TG5658" ⁴⁸ Mais|strong="G1161" Jésus répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" à celui|strong="G846" qui le lui|strong="G846" disait|strong="G2036" x-morph="strongMorph: TG5631" Qui|strong="G5101" est|strong="G2076" x-morph="strongMorph: TG5748" ma|strong="G3450" mère|strong="G3384" et|strong="G2532" qui|strong="G5101" sont|strong="G1526" x-morph="strongMorph: TG5748" mes|strong="G3450" frères|strong="G80" ⁴⁹ Puis|strong="G2532" étendant|strong="G1614" x-morph="strongMorph: TG5660" la|strong="G846" main|strong="G5495" sur|strong="G1909" ses|strong="G846" disciples|strong="G3101" il dit|strong="G2036" x-morph="strongMorph: TG5627" Voici|strong="G2400" x-morph="strongMorph: TG5628" ma|strong="G3450" mère|strong="G3384" et|strong="G2532" mes|strong="G3450" frères|strong="G80" ⁵⁰ Car|strong="G1063" quiconque|strong="G3748" |strong="G302" fait|strong="G4160" x-morph="strongMorph: TG5661" la volonté|strong="G2307" de mon|strong="G3450" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" celui-là est|strong="G2076" x-morph="strongMorph: TG5748" mon|strong="G3450" frère|strong="G80" et|strong="G2532" ma soeur|strong="G79" et|strong="G2532" ma mère|strong="G3384"

Matthew 12:1

Informations générales:

C'est le début d'une nouvelle partie de l'histoire où Matthieu parle de l'opposition croissante au ministère de Jésus . Ici, les pharisiens critiquent ses disciples pour avoir ramassé du grain le jour du sabbat.

À ce moment-là

Cela marque une nouvelle partie de l'histoire. AT: "Un peu plus tard"

champs de céréales

un endroit pour planter du grain. Si le blé est inconnu et « grain » est trop général, vous pouvez utiliser « champs de la plante ils ont fait du pain à partir. » (Voir: Traduire Inconnues)

arracher des têtes de céréales et les manger... faire ce qu'il est illégal de faire le jour du sabbat

Cueillir du grain dans les champs des autres et le manger n'était pas considéré comme du vol. La question était de savoir si on pouvait faire cette activité par ailleurs légale le jour du sabbat.

cueillir des têtes de grain et les manger

«Cueillir du blé et le manger» ou «cueillir du grain et le manger»

têtes de grain

C'est la partie la plus haute du plant de blé. Il contient les grains mûrs ou les graines de la plante. 332 traductionNotes Matthieu 12: 1-2

les pharisiens

Cela ne signifie pas tous les pharisiens. AT: «des pharisiens»

Voyez, vos disciples

«Regardez, vos disciples.» Les pharisiens utilisent ce mot pour attirer l'attention sur ce que font les disciples .

Matthew 12:3

Déclaration de connexion:

Jésus répond à la critique des pharisiens.

pour eux

"Aux pharisiens"

Avez-vous jamais lu avec lui?

Jésus utilise une question pour répondre à la critique des pharisiens. Jésus leur demande de réfléchir à la signification des Écritures qu'ils ont lues. AT: "Je sais que vous avez lu sur... avec lui" (Voir: question rhétorique)

la maison de Dieu

À l'époque de David, il n'y avait pas encore de temple. AT: "le tabernacle" ou "le lieu de culte de Dieu"

pain de la présence

C'est le pain sacré que les prêtres ont placé devant Dieu dans le tabernacle. AT: "le pain que le prêtre a placé devant Dieu" ou "le pain sacré" (Voir: Connaissance supposée et information implicite)

ceux qui étaient avec lui

"Les hommes qui étaient avec David" 334 traductionNotes Matthieu 12: 3-4

mais légal seulement pour les prêtres

"Mais, selon la loi, seul le prêtre pouvait le manger"

Matthew 12:5

Déclaration de connexion:

Jésus continue de répondre aux pharisiens.

Avez-vous pas lu dans la loi que... mais sont sans culpabilité?

Jésus utilise une question pour répondre à la critique des pharisiens. Jésus leur demande de réfléchir à la signification de ce qu'ils ont lu dans les Écritures. AT: «Vous avez sûrement lu dans la loi de Moïse que... mais sont sans culpabilité. »Ou«

Vous devriez savoir que la loi enseigne que... mais sont sans culpabilité. » (Voir: question rhétorique)

profane le sabbat

«Faire le sabbat ce qu'ils feraient un autre jour»

sont innocents

"Dieu ne les punira pas" ou "Dieu ne les considère pas coupables"

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

un plus grand que le temple

«Quelqu'un qui est plus important que le temple». Jésus se réfère à lui-même comme étant le plus grand. (Voir: Première, deuxième ou troisième personne) 336 traductionNotes Matthieu 12: 5-6

Matthew 12:7

Déclaration de connexion:

Jésus continue de répondre aux pharisiens.

Informations générales:

Au verset 7, Jésus cite le prophète Osée pour réprimander les pharisiens.

Si vous aviez su ce que cela signifiait: "Je désire la miséricorde et non le sacrifice", vous n'auriez pas condamné le sans culpabilité

Ici, Jésus cite les Écritures. AT: «Le prophète Osée a écrit ceci il y a longtemps:« Je désire la miséricorde et non le sacrifice ». Si vous aviez compris ce que cela signifiait, vous n'auriez pas condamné l'innocent » (Voir: Connaissance supposée et information implicite)

Je désire la miséricorde et non le sacrifice

Dans la loi de Moïse, Dieu a commandé aux Israélites d'offrir des sacrifices. Cela signifie que Dieu considère la miséricorde plus importante que les sacrifices.

Je désire

Le pronom «je» fait référence à Dieu.

le sans culpabilité

Cela peut être traduit comme un adjectif. AT: "ceux qui ne sont pas coupables" (Voir: Adjectifs nominaux) 338 traductionNotes Matthieu 12: 7-8

Le fils de l'homme

Jésus se réfère à lui-même. (Voir: Première, deuxième ou troisième personne)

est le seigneur du sabbat

"Règne sur le sabbat" ou "fait les lois sur ce que les gens peuvent faire le jour du sabbat"

Matthew 12:9

Informations générales:

Ici, la scène se déplace plus tard lorsque les pharisiens critiquent Jésus pour avoir guéri un homme le jour du sabbat.

Alors Jésus est parti de là

"Jésus a quitté les champs de céréales" ou "alors Jésus est parti"

leur synagogue

Les significations possibles sont 1) le mot «leurs» se réfère aux Juifs de cette ville. AT: «la synagogue» ou 2) le mot «leur» fait référence aux pharisiens auxquels Jésus venait de parler, et c'était la synagogue à laquelle ils assistaient avec d'autres juifs de cette ville. Le mot «leur» ne signifie pas que les pharisiens possédaient la synagogue. AT: «la synagogue à laquelle ils ont assisté»

Voir

Le mot «voici» nous avertit d'une nouvelle personne dans l'histoire. Votre langue peut avoir un moyen de faire ce.

un homme qui avait une main flétrie

"Un homme qui avait une main paralysée" ou "un homme avec une main paralysée" 340 traductionNotes Matthieu 12: 9-10

Les pharisiens ont demandé à Jésus, en disant: "Est-il légal de guérir le jour du sabbat?" accusez-le de pécher
«Les pharisiens ont voulu accuser Jésus de pécher, alors ils lui ont demandé:« Est-il légal de guérir le jour du sabbat? »

Est-il légal de guérir le sabbat

"Selon la loi de Moïse, une personne peut guérir une autre personne le jour du sabbat"

afin qu'ils puissent l'accuser de pécher

Ils ne voulaient pas seulement accuser Jésus devant les gens. Les pharisiens voulaient que Jésus donne une réponse qui contredit la loi de Moïse afin qu'ils puissent le prendre devant un juge et le contraindre légalement à enfreindre la loi. (Voir: Connaissance supposée et information implicite)

Matthew 12:11

Déclaration de connexion

Jésus répond à la critique des pharisiens.

Quel homme y aurait-il parmi vous, qui, s'il n'avait qu'un mouton... ne saisisrait pas et le sortir?

Jésus utilise une question pour répondre aux pharisiens. Il les défie de réfléchir à quel type de travail ils font le jour du sabbat. AT: «Chacun d'entre vous, si vous n'aviez qu'un mouton... attrape les moutons et les retire» (Voir: Question rhétorique)

Combien vaut donc un homme qu'un mouton!

L'expression «combien plus» met l'accent sur la déclaration. AT: "Manifestement, un homme a beaucoup plus de valeur qu'un mouton!" Ou "Pensez à quel point un homme est plus important qu'un mouton"

il est légal de faire du bien le jour du sabbat

"Ceux qui font le bien le jour du sabbat obéissent à la loi"

Matthew 12:13**Alors Jésus dit à l'homme: "Étends ta main."**

Cela peut être traduit comme une citation indirecte. AT: "Alors Jésus a ordonné à l'homme de tendre la main" (Voir: Citations directes et indirectes)

À l'homme

"À l'homme avec la main paralysée" ou "à l'homme avec la main estropiée"

Étends ta main

"Tendez la main" ou "tendez la main"

Il a étiré

"L'homme tendu"

il a été restauré à la santé

Cela peut être indiqué sous forme active. AT: "c'était encore sain" ou "ça s'est à nouveau bien" (voir: actif ou passif)

comploté contre lui

"Prévu de nuire à Jésus"

cherchaient comment ils pourraient le mettre à mort

"Discutaient comment ils pourraient tuer Jésus" 344 traductionNotes Matthieu 12: 13-14

Matthew 12:15**Informations générales:**

Ce récit explique comment les actions de Jésus ont accompli l'une des prophéties d'Isaïe.

Comme Jésus a perçu cela, il

"Jésus était au courant de ce que les pharisiens préparaient, alors il"

s'est retiré de

"Départ" ou "gauche"

ne pas le faire connaître aux autres

«Ne pas le dire à quelqu'un d'autre»

ne pas le faire connaître aux autres, que cela pourrait se réaliser, que

L'expression «que cela pourrait se réaliser» peut être traduite par le début d'une nouvelle phrase. AT: «ne pas le faire connaître aux autres. C'était pour accomplir quoi »

ce qui avait été dit par le prophète Isaïe, en disant

Cela peut être indiqué sous forme active. AT: "ce que Dieu avait dit il y a longtemps par le prophète Isaïe" 346 traductionNotes Matthieu 12: 15-17

Matthew 12:18**Déclaration de connexion:**

Ici, Matthieu cite le prophète Isaïe pour montrer que le ministère de Jésus a accompli l'écriture.

Voir

«Regardez» ou «Écoutez» ou «Faites attention à ce que je vais vous dire»

mon je

Toutes les occurrences de ces mots font référence à Dieu. Esaïe cite ce que Dieu lui a dit.

mon bien-aimé, en qui mon âme est heureuse

"Il est mon bien-aimé, et je suis très heureux avec lui"

en qui mon âme est bien contente

Ici, «âme» se réfère à la personne entière. AT: "avec qui je suis très content" (voir: Synecdoche) 348 traductionNotes Matthieu 12:18

il proclamera la justice aux gentils

Les moyens que le serviteur de Dieu dira aux gentils qu'il y aura justice. On peut affirmer clairement que Dieu est celui qui provoquera la justice, et le nom abstrait «justice» peut être exprimé comme «ce qui est juste». AT: «il annoncera aux nations que Dieu fera pour eux ce qui est droite" (Voir: Connaissances présumées et information implicite et noms abstraits)

Matthew 12:19**Déclaration de connexion:**

Matthieu continue de citer le prophète Isaïe.

personne n'entendra sa voix

Ici, les gens qui n'entendent pas sa voix le représentent sans parler fort. AT: "il ne parlera pas fort" (Voir: métonymie)

son il

Toutes les occurrences de ces mots se réfèrent au serviteur choisi par Dieu.

dans les rues

C'est un idiome qui signifie «publiquement». AT: «dans les villes et les cités» (voir: idiome) 350 traductionNotes Matthieu 12: 19-21

Il ne cassera aucun roseau meurtri; il n'éteindra aucun lin fumant

Ces deux déclarations signifient la même chose. Ce sont des métaphores soulignant que le serviteur de Dieu sera doux et gentil. Le «roseau meurtri» et le «lin de tabac» représentent des personnes faibles

et blessantes. Si la métaphore est déroutante, vous pouvez traduire le sens littéral. AT: "Il sera gentil avec les personnes faibles , et il sera gentil avec ceux qui souffrent" (voir: Parallélisme et métaphore)

roseau meurtri
«Plante endommagée»

il n'éteindra aucun lin fumant
"Il ne mettra aucun lin à fumer" ou "il n'empêchera pas le lin de brûler"

fumer du lin
Cela se réfère à une mèche de lampe après que la flamme est éteinte et quand il ne fait que fumer.

le lin, jusqu'à ce que
Cela peut être traduit par une nouvelle phrase: «lin. C'est ce qu'il fera jusqu'à ce que »

il mène la justice à la victoire
Conduire quelqu'un à la victoire, c'est lui faire gagner. Faire que la justice soit victorieuse représente le fait de rendre les choses correctes. AT: «il fait tout bien» (voir: noms abstraits)

en son nom
Ici, «nom» fait référence à la personne entière. AT: "en lui" (voir: Synecdoche)

Matthew 12:22

Informations générales:
Ici, la scène se déplace plus tard quand les pharisiens accusent Jésus de guérir un homme par le pouvoir de Satan.

Puis quelqu'un aveugle et muet, possédé par un démon, fut amené à Jésus
Cela peut être indiqué sous forme active. AT: "Alors quelqu'un a amené à Jésus un homme aveugle et muet parce qu'un démon le contrôlait" (voir: Actif ou Passif)

quelqu'un aveugle et muet
"Quelqu'un qui ne pouvait pas voir et ne pouvait pas parler"

Toutes les foules étaient stupéfaites
"Toutes les personnes qui avaient vu Jésus guérir l'homme ont été très surpris"

le fils de David
Ceci est un titre pour le Christ ou le Messie.

Fils de
Ici, cela signifie «descendant de». 352 traductionNotes Matthieu 12: 22-23

Matthew 12:24

Informations générales:
Au verset 25, Jésus commence à répondre à accusatio des pharisiens de n qu'il a guéri l'homme par la puissance de Satan.

ce miracle
Cela fait référence au miracle de la guérison d'un aveugle, d'un sourd et d'un démoniaque.

Cet homme ne chasse pas les démons sauf par Beelzebul
Cela peut être énoncé sous une forme positive. "Cet homme est seulement capable de chasser le démon parce qu'il est un serviteur de Beelzebul" (Voir: Double Négatifs)

Cet homme
Les pharisiens évitent d'appeler Jésus par leur nom pour montrer qu'ils le rejettent.

le prince des démons
«Le chef des démons» 354 traductionNotes Matthieu 12: 24-25

Chaque royaume divisé contre lui-même est désolé, et toute ville ou maison divisée contre lui-même ne tiendra pas
Jésus utilise un proverbe pour répondre aux pharisiens. Ces deux déclarations signifient la même chose. Ils soulignent qu'il ne serait pas logique que Beelzebul utilise son pouvoir pour combattre d'autres démons. (Voir: Proverbes et Parallélisme)

Chaque royaume divisé contre lui-même est désolé
Ici, «royaume» se réfère à ceux qui vivent dans le royaume. Cela peut être traduit sous forme active. AT: "Un royaume ne durera pas quand son peuple se battra entre eux" (Voir: Métonymie et Actif ou Passif)

chaque ville ou maison divisée contre elle-même ne subsistera pas
Ici, «ville» fait référence aux personnes qui y vivent et «maison» fait référence à une famille. Etre «divisé contre soi-même» représente les personnes qui se combattent. AT: «cela ruine une ville ou une famille quand les gens se battent» (voir: métonymie et métaphore)

Matthew 12:26

Déclaration de connexion:
Jésus continue de répondre à l'accusation des pharisiens selon laquelle il aurait guéri l'homme par le pouvoir de Satan.

Si Satan chasse Satan
La seconde utilisation de Satan fait référence aux démons qui servent Satan. AT: "Si Satan travaille contre ses propres démons" (Voir: Métonymie)

Satan... Beelzebul

Les deux noms se rapportent à la même personne.

Comment alors son royaume se tiendra-t-il?

Jésus utilise cette question pour montrer aux pharisiens que ce qu'ils disaient était illogique. AT: "Si Satan était divisé contre lui-même, son royaume ne serait pas capable de se maintenir!" Ou "Si Satan devait se battre contre ses propres démons, son royaume ne durerait pas!" (Voir: Question rhétorique)

par qui vos fils les chassent-ils?

Jésus utilise une autre question pour défier les pharisiens. AT: «alors vous devez dire que vos partisans chassent aussi les démons par le pouvoir de Beelzebul. Mais vous savez que ce n'est pas vrai.» (Voir: Question rhétorique) 356 traductionNotes Matthieu 12: 26-27

tes fils

Jésus parlait aux pharisiens. L'expression «vos fils» fait référence à leurs adeptes. C'était une manière courante de faire référence à ceux qui suivent des enseignants ou des leaders. AT: "vos disciples" (Voir: Métaphore)

Pour cette raison, ils seront vos juges

"Parce que vos disciples chassent les démons par le pouvoir de Dieu, ils prouvent que vous avez tort à mon sujet ."

Matthew 12:28

Déclaration de connexion:

Jésus continue de répondre aux pharisiens.

Mais si je

Ici, «si» ne signifie pas que Jésus se demande comment il chasse les démons. Ici, Jésus utilise le mot pour introduire une déclaration vraie. AT: "Mais parce que je"

alors le royaume de Dieu est venu sur vous

«Alors le royaume de Dieu est arrivé parmi vous». Ici, «royaume» se réfère à la règle de Dieu en tant que roi. AT: "cela signifie que Dieu établit sa règle parmi vous" (Voir: Métonymie)

viens sur toi

Ici, «vous» est pluriel et fait référence au peuple d'Israël. (Voir: formes de vous)

Comment peut-on entrer dans la maison... effets personnels de sa maison

Jésus utilise une parabole pour continuer sa réponse aux pharisiens. Jesu signifie qu'il peut chasser les démons parce qu'il est plus puissant que Satan. (Voir: Paraboles) 358 traductionNotes Matthieu 12: 28-30

Comment peut-on entrer... sans attacher l'homme fort en premier?

Jésus utilise une question pour enseigner les pharisiens et la foule. AT: «Personne ne peut entrer... sans attacher l'homme fort en premier» ou «Si une personne veut entrer... il doit d'abord attacher l'homme fort.» (Voir: question rhétorique)

sans attacher l'homme fort en premier

"Sans prendre le contrôle de l'homme fort en premier"

Alors il volera

"Il peut voler" ou "Alors il pourra voler"

qui n'est pas avec moi

"Qui ne me soutient pas" ou "qui ne travaille pas avec moi"

est contre moi

"S'oppose à moi" ou "travaille contre moi"

celui qui ne rassemble pas avec moi disperse

Jésus utilise une métaphore qui fait référence à une personne qui rassemble le troupeau de moutons dans un berger ou les fait se disperser loin du berger. Jésus veut dire que la personne aide à faire que les gens deviennent des disciples de Jésus ou que les gens rejettent Jésus. (Voir: métaphore)

Matthew 12:31

Déclaration de connexion:

Jésus continue de répondre aux pharisiens.

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

te dire

Ici, vous êtes au pluriel. Jésus parle directement aux pharisiens, mais il enseigne aussi à la foule. (Voir: formes de vous)

chaque péché et blasphème sera pardonné aux hommes

Cela peut être indiqué sous forme active. AT: "Dieu pardonnera tous les péchés que les gens commettent et toutes les mauvaises choses qu'ils disent" ou "Dieu pardonnera à toute personne qui pèche ou dit des choses mauvaises" (Voir: Actif ou Passif)

le blasphème contre l'Esprit ne sera pas pardonné

Cela peut être indiqué sous forme active. AT: "Dieu ne pardonnera pas à la personne qui parle de mauvaises choses à propos du Saint-Esprit" (Voir: Actif ou Passif) 360 traductionNotes Matthieu 12: 31-32

Celui qui parle quelque chose contre le fils de l'homme

Ici, «mot» se réfère à ce que quelqu'un dit. AT: "Si une personne dit quelque chose de mal à propos du Fils de l'homme" (Voir: métonymie)

le fils de l'homme

Jésus parle de lui-même. (Voir: Première, deuxième ou troisième personne)

cela lui sera pardonné

Cela peut être indiqué sous forme active. AT: "Dieu pardonnera à une personne pour cela" (Voir: Actif ou Passif)

cela ne lui sera pas pardonné

Cela peut être indiqué sous forme active. AT: "Dieu ne pardonnera pas à cette personne"

ni dans ce monde, ni dans ce qui doit venir

Ici, «ce monde» et «ce qui doit venir» se réfèrent à la vie présente et à la vie suivante. AT: «dans cette vie ou dans la prochaine vie» ou «maintenant ou à jamais» (voir: métonymie)

Matthew 12:33

Déclaration de connexion:

Jésus continue de répondre aux pharisiens.

Rendre un arbre bon et ses fruits bons, ou rendre l'arbre mauvais et ses fruits mauvais

Les significations possibles sont 1) «Si vous faites un arbre bon, son fruit sera bon, et si vous rendez l'arbre mauvais, son fruit sera mauvais» ou 2) «Si vous considérez un arbre comme bon, ce sera parce que son fruit est bon, et si vous le considérez comme un arbre , ce sera parce que son fruit est mauvais. »C'était un proverbe. Les gens devaient appliquer sa vérité à la façon dont ils peuvent savoir si une personne est bonne ou mauvaise.

bon mauvais

"Sain... malade"

un arbre est reconnu par ses fruits

«Fruit» est une métaphore de ce que fait une personne. Cela peut être indiqué sous forme active. AT: «les gens savent si un arbre est bon ou mauvais en regardant son fruit» ou «les gens savent si une personne est bonne ou mauvaise en regardant les résultats des activités de cette personne» (voir: Actif ou passif et métaphore) 362 traductionNotes Matthieu 12: 33-35

Vous les enfants de vipères

Ici, «progéniture» signifie «avoir la caractéristique de». Les vipères sont des serpents toxiques qui sont dangereux et représentent le mal. Voyez comment vous avez traduit une phrase similaire dans Matthieu 3: 7 . (Voir: métaphore)

Vous... vous

Celles-ci sont plurielles et se réfèrent aux pharisiens. (Voir: formes de vous)

Comment peux-tu dire de bonnes choses?

Jésus utilise une question pour réprimander les pharisiens. AT: «on ne peut pas dire de bonnes

choses» ou «on ne peut que dire des choses mauvaises» (voir: question rhétorique)

de l'abondance du cœur, sa bouche parle

Ici, «cœur» est un métonyme pour les pensées dans l'esprit d'une personne. La «bouche» est une synecdoche qui représente une personne dans son ensemble. AT: "ce que dit une personne avec sa bouche révèle ce qui est dans sa tête" (voir: Métonymie et Synecdoche)

Le bon homme du bon trésor de son cœur produit ce qui est bon, et le méchant du mauvais trésor de son cœur produit ce qui est mal

Jésus parle du «cœur» comme si c'était un contenant qu'une personne remplit de bonnes ou de mauvaises choses. C'est une métaphore qui signifie que ce que dit une personne révèle à quoi ressemble la personne. Si vous voulez garder cette image, voir l'UDB. Vous pouvez également traduire le sens littéral. AT: "Un homme qui est vraiment bon parlera de bonnes choses, et l'homme qui fait vraiment preuve parlera de mauvaises choses" (Voir: Métaphore)

Matthew 12:36

Déclaration de connexion:

Jésus conclut sa réponse à l'accusation des pharisiens selon laquelle il aurait guéri l'homme par le pouvoir de Satan.

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

les gens vont donner un compte pour

"Dieu demandera aux gens" ou "les gens devront expliquer à Dieu"

chaque mot vide ils auront dit

Ici, «mot» fait référence à quelque chose que quelqu'un dit. AT: "chaque chose nuisible qu'ils auront dit" (Voir: métonymie)

vous serez justifié... vous serez condamné

Cela peut être indiqué sous forme active. AT: "Dieu te justifiera... Dieu te condamnera" (Voir: Actif ou Passif)

Matthew 12:38

Déclaration de connexion:

Le dialogue dans ces versets se produit immédiatement après que Jésus eut répondu à l'accusation des pharisiens qu'il guérissait un homme par le pouvoir de Satan.

Informations générales:

Au verset 39, Jésus commence à réprimander les scribes et les pharisiens.

nous souhaitons

"nous voulons"

pour voir un signe de toi

Vous pouvez expliquer explicitement pourquoi ils veulent voir un signe. AT: «voir un signe de toi qui prouve ce que tu dis est vrai» (Voir: Connaissance supposée et information implicite)

Une génération maléfique et adultère cherche un signe... donné

Jésus parle à sa génération actuelle. AT: "Vous êtes une génération maléfique et adultère qui exige de moi des signes... qui vous sont donnés »(voir: Première, deuxième ou troisième personne) 366 traductionNotes Matthieu 12: 38-40

génération adultère

Ici, «adultère» est une métaphore pour les personnes qui ne sont pas fidèles à Dieu. AT: « génération infidèle» ou «génération impie» (Voir: Métaphore)

aucun signe ne lui sera donné

Jésus ne leur donnerait pas de signe car, bien qu'il ait déjà fait beaucoup de miracles, ils ont refusé de le croire. Cela peut être indiqué sous forme active. AT: "Je ne lui donnerai pas de signe" ou "Dieu ne vous donnera pas de signe" (Voir: Actif ou Passif)

sauf le signe de Jonas le prophète

"Sauf le même signe que Dieu a donné à Jonas le prophète"

trois jours et trois nuits

Ici, «jour» et «nuit» signifient des périodes complètes de 24 heures. AT: "trois jours complets" (voir: Merism)

le fils de l'homme

Jésus parle de lui-même. (Voir: Première, deuxième ou troisième

au coeur de la terre

Cela signifie à l'intérieur d'une tombe physique. (Voir: idiome)

Matthew 12:41

Déclaration de connexion:

Jésus continue de réprimander les scribes et les pharisiens.

Les hommes de Ninive

"Les citoyens de Ninive"

au jugement

"Le jour du jugement" ou "quand Dieu juge les gens"

cette génération de personnes

Cela fait référence aux personnes vivant à l'époque où Jésus prêchait.

et le condamnera

Les significations possibles sont 1) «condamner» représente ici l'accusation. AT: «et accusera cette génération de personnes» ou 2) Dieu condamnera cette génération de personnes car elles ne se sont pas repenties comme le peuple de Ninive. AT: "et Dieu condamnera cette génération" (voir: métonymie)

et voir

"Et regarde." Ceci souligne ce que Jésus dit ensuite.

quelqu'un de plus grand

"Quelqu'un de plus important" 368 traductionNotes Matthew 12:41

Quelqu'un

Jésus parle de lui-même. (Voir: Première, deuxième ou troisième personne)

que Jonah est ici

Vous pouvez expliciter le sens implicite de la déclaration de Jésus. AT: « que Jonas est ici, mais vous encore ont pas repentis, ce qui est la raison pour laquelle Dieu vous condamner » (Voir: On suppose la connaissance et Implicite Informations)

Matthew 12:42

Déclaration de connexion:

Jésus continue de réprimander les scribes et les pharisiens.

Reine du sud

Cela fait référence à la reine de Saba. Sheba est une terre au sud d'Israël. (Voir: Comment traduire des noms)

se lèvera au jugement

"Se lèvera au jugement"

au jugement

«Le jour du jugement» ou «quand Dieu juge les gens». Voyez comment vous avez traduit cela dans Matthieu 12:41 .

cette génération

Cela fait référence aux personnes vivant à l'époque où Jésus prêchait.

et les condamner

Voyez comment vous avez traduit une déclaration similaire dans Matthieu 12:41 . Les significations possibles sont 1) «condamner» représente ici l'accusation. AT: "et accusera cette génération de personnes" ou 2) Dieu condamnera cette génération de gens parce qu'ils n'écoutaient pas la sagesse comme la reine du sud l'avait fait. AT: "et Dieu condamnera cette génération" (voir: métonymie) 370 traductionNotes Matthew 12:42

Elle est venue des extrémités de la terre

Ici, «extrémités de la terre» est un idiomme qui signifie «loin». AT: «Elle est venue de très loin» (Voir: idiomme)

Elle est venue des extrémités de la terre pour entendre la sagesse de Salomon

Cette déclaration explique pourquoi la reine du sud condamnera le peuple de la génération de Jésus. AT: "Car elle est venue" (voir: connecter les mots)

et voir

"Et regarde." Cela met l'accent sur ce que Jésus dit ensuite.

quelqu'un de plus grand

"Quelqu'un de plus important"

Quelqu'un

Jésus parle de lui-même. (Voir: Première, deuxième ou troisième personne)

que Salomon est ici

Vous pouvez expliciter le sens implicite de la déclaration de Jésus. AT: «que Salomon est ici, mais vous n'écoutez pas. C'est pourquoi Dieu vous condamnera »(Voir: Connaissance supposée et implicite Informations)

Matthew 12:43

Déclaration de connexion:

Jésus continue de réprimander les scribes et les pharisiens.

Quand un esprit impur... avec cette génération maléfique

Jésus raconte une parabole pour avertir les gens du danger de ne pas le croire. (Voir: Paraboles)

des endroits sans eau

"Lieux secs" ou "lieux où personne ne vit"

ne le trouve pas

Ici, «ça» fait référence au repos.

Ensuite, il est dit: «Je vais retourner chez moi d'où je suis venu».

Cela peut être traduit comme une déclaration plutôt que comme une citation. AT: "Alors l'esprit impur décide de retourner dans la maison d'où il est venu" 372 traductionNotes Matthieu 12: 43-45

à ma maison d'où je suis venu

Ceci est une métaphore pour la personne en qui vivait l'esprit impur. AT: "à l'endroit que j'ai quitté" (Voir: métaphore)

il trouve que la maison a balayé et mis en ordre

Cela peut être indiqué sous forme active. AT: «l'esprit impur trouve que quelqu'un a balayé la maison et a tout mis dans la maison où il appartient» (voir: Actif ou Passif)

cette maison a balayé et mis en ordre

Encore une fois, «maison» est une métaphore pour la personne chez qui l'esprit impur vivait. Ici, «balayé et mis en ordre» suggère que personne ne vit dans le monde . Jésus veut dire que lorsqu'un esprit impur quitte une personne, la personne doit inviter le Saint-Esprit à vivre en lui ou le démon reviens. (Voir: métaphore)

Ce sera comme ça avec cette génération maléfique

Cela signifie que si les gens de la génération de Jésus ne le croient pas et deviennent ses disciples, ils seront dans une situation pire qu'avant sa venue.

Matthew 12:46

Informations générales:

L'arrivée de la mère et des frères de Jésus devient une opportunité pour lui de décrire sa famille spirituelle .

voir

Le mot «voici» nous alerte sur une nouvelle personne dans l'histoire. Votre langue peut avoir un moyen de faire ce.

sa mère

Ceci est Marie, la mère humaine de Jésus

ses frères

Ce sont probablement d'autres enfants nés de Marie, mais il est possible que le mot «frères» fasse ici référence aux cousins de Jésus.

cherchant à parler

"Vouloir parler"

Quelqu'un lui dit: «Regarde, ta mère et tes frères se tiennent dehors, cherchant à te parler .

Cela peut être traduit comme une citation indirecte. AT: "Quelqu'un a dit à Jésus que sa mère et ses frères étaient à l'extérieur et voulaient lui parler" (Voir: citations directes et indirectes) 374 traductionNotes Matthieu 12: 46-47

Matthew 12:48

Déclaration de connexion:

C'est la fin de la partie de l'histoire qui a commencé dans Matthieu 12: 1 , où Matthieu parle d'une opposition croissante au ministère de Jésus.

Qui lui a dit

Les détails du message que la personne a dit à Jésus sont compris et ne sont pas répétés ici. AT: "qui a dit à Jésus que sa mère et ses frères voulaient lui parler" (Voir: Ellipsis)

Qui est ma mère et qui sont mes frères?

Jésus utilise ces questions pour enseigner aux gens. AT: "Je vous dirai qui sont vraiment mes mères et mes frères" (Voir: Question rhétorique)

Voir

«Regardez» ou «Écoutez» ou «Faites attention à ce que je vais vous dire»

voici ma mère et mes frères

C'est une métaphore qui signifie que les disciples de Jésus appartiennent à la famille spirituelle de Jésus. C'est plus important que d'appartenir à sa famille physique. (Voir: métaphore)

qui fait

"Quelqu'un qui le fait" 376 traductionNotes
Matthieu 12: 48-50

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

cette personne est mon frère, ma soeur et ma mère

Ceci est une métaphore signifiant que ceux qui obéissent à Dieu appartiennent à la famille spirituelle de Jésus. C'est plus important que d'appartenir à sa famille physique. (Voir: métaphore)

Translation Questions

Matthew 12:1

Que faisaient les disciples de Jésus et pourquoi les pharisiens le rapportèrent-ils à Jésus?

Les pharisiens se plaignirent à Jésus de ce que ces disciples cueillaient les épis et les mangeaient, ce qui selon les pharisiens était interdit le jour du sabbat.

Matthew 12:2

Que faisaient les disciples de Jésus et pourquoi les pharisiens le rapportèrent-ils à Jésus?

Les pharisiens se plaignirent à Jésus de ce que ces disciples cueillaient les épis et les mangeaient, ce qui selon les pharisiens était interdit le jour du sabbat.

Matthew 12:6

Selon la parole de Jésus qui était plus grand que le temple?

Jésus dit qu'il était plus grand que le temple.

Matthew 12:8

Quelle autorité le Fils de l'Homme, Jésus, a-t-il?

Le Fils de l'Homme, Jésus, est Seigneur du sabbat.

Matthew 12:10

Quelle question les pharisiens ont-ils posé à Jésus, en présence de l'homme avec une main sèche?

Les pharisiens ont demandé à Jésus, "est-il légal de guérir pendant le sabbat?"

Matthew 12:12

Selon la parole de Jésus, que peut-on légalement faire pendant le sabbat?

Jésus dit qu'il était légal de faire du bien pendant le sabbat.

Matthew 12:14

Quand les pharisiens ont vu Jésus guérir l'homme à la main sèche, qu'ont-ils fait?

Les pharisiens sortirent et complotèrent contre lui et cherchaient comment ils pourraient le mettre à mort.

Matthew 12:21

Quelle est la prophétie d'Esaïe concernant celui qui entendrait le jugement de Dieu et qui mettrait sa confiance en Jésus?

Les païens entendront Jésus et mettront leur confiance en lui.

Matthew 12:27

Quelle était la réponse de Jésus à ceux qui l'accusaient de chasser les démons par Beelzéboul?

Jésus dit que si Satan chasse Satan, comment son royaume subsistera-t-il?

Matthew 12:28

Selon la parole de Jésus, qu'arriverait-il s'il chassait les démons par l'Esprit de Dieu?",

Jésus dit que le royaume de Dieu était parmi eux s'il chassait les démons par l'Esprit de Dieu. "

Matthew 12:31

"Selon la parole de Jésus, quel péché était impardonnable? \n",

"Selon la parole de Jésus, quel péché était impardonnable? \n",

Matthew 12:33

"Comment un arbre est-il reconnu?",

"Par son fruit. " }]

Matthew 12:37

Selon la parole de Jésus, par quoi les pharisiens seraient-ils justifiés et condamnés?
Par leurs paroles.

Matthew 12:40

Selon la parole de Jésus, quel signe donnerait-il à cette génération?
Jésus dit qu'il donnerait à cette génération le signe de Jonas, car il serait dans la profondeur de la terre pendant trois jours et trois nuits.

Matthew 12:41

Selon la parole de Jésus, qui était plus grand que Jonas? Pourquoi les gens de Ninive condamneront-ils les gens de la génération de Jésus?
Jésus. Parce qu'ils ont écouté la parole de Dieu par Jonas, mais la génération de Jésus n'a même pas écouté le Fils de l'Homme qui est plus grand que Jonas.

Selon la parole de Jésus, qui était plus grand que Jonas? Pourquoi les gens de Ninive condamneront-ils les gens de la génération de Jésus?
Jésus. Parce qu'ils ont écouté la parole de Dieu par Jonas, mais la génération de Jésus n'a même pas écouté le Fils de l'Homme qui est plus grand que Jonas.

Matthew 12:42

Selon la parole de Jésus, qui était plus grand que Salomon?
Jésus.

Matthew 12:44

Comment la génération de Jésus ressemblera t-elle à un homme avec un esprit impur l'ayant quitté?
La génération de Jésus sera comme un homme qui a un esprit impur l'ayant quitté, car l'esprit impur retourne avec sept autres esprits et la dernière condition de l'homme est pire que la première. "

Matthew 12:45

Comment la génération de Jésus ressemblera t-elle à un homme avec un esprit impur l'ayant quitté?
La génération de Jésus sera comme un homme qui a un esprit impur l'ayant quitté, car l'esprit impur retourne avec sept autres esprits et la dernière condition de l'homme est pire que la première. "

Matthew 12:50

Selon la parole de Jésus, qui est son frère, sa soeur, sa mère?
Jésus dit que ceux qui font la volonté du Père sont ses frères, ses soeurs, sa mère.

Chapter 12

¹ En cette période, Jésus traversait les champs de blé le jour du sabbat. Ses disciples avaient faim et ils commencèrent à cueillir des épis et les mangèrent. ² Mais quand les pharisiens virent cela, ils dirent à Jésus: « Regarde! Tes disciples font ce que la loi n'autorise pas pendant le sabbat. » ³ Mais Jésus leur dit: « N'avez-vous jamais lu ce que David fit quand il avait faim, lui et les hommes qui étaient avec lui? ⁴ Comment il entra dans la maison de Dieu et mangea le pain consacré, ce qui était illégal pour lui d'en manger et illégal pour ceux qui étaient avec lui, mais légal seulement pour les sacrificateurs? ⁵ Et n'avez-vous pas lu dans la loi que, pendant le sabbat, les sacrificateurs dans le temple profanent le sabbat mais ne sont pas coupables? ⁶ Mais je vous dis un plus grand que le temple est ici. ⁷ Si vous aviez su ce que ceci signifiait: "Je désire la miséricorde et non les sacrifices" vous n'auriez pas condamné des innocents. ⁸ Car le Fils de l'Homme est Seigneur du sabbat. » ⁹ Alors Jésus partit de là et entra dans leur synagogue. ¹⁰ Voici, il se trouvait un homme qui avait une main sèche. Les Pharisiens demandèrent à Jésus disant: « Est-il légal de guérir pendant le sabbat? » afin de l'accuser de péché. ¹¹ Jésus leur dit: « Quel homme y aurait-il parmi vous, qui ayant seulement une brebis et que cette brebis tombait dans un trou profond pendant le sabbat, ne la tiendrait et retirerait de là? ¹² Combien mieux encore vaut un homme par rapport à une brebis! Ainsi, il est légal de faire du bien pendant le sabbat. » ¹³ Alors Jésus dit à l'homme: « Etends ta main! » Il l'étendit et elle fut guérie, tout comme l'autre main! ¹⁴ Mais les pharisiens sortirent et complotèrent contre lui. Ils cherchaient comment ils pourraient le mettre à mort. ¹⁵ Comme Jésus s'aperçut de cela, il se retira de là. Plusieurs personnes le suivirent et il les guérit tous. ¹⁶ Il leur recommanda de ne point le faire connaître à d'autres, ¹⁷ afin que s'accomplisse ce qui avait été dit par Esaïe le prophète: ¹⁸ « Voici mon serviteur que j'ai choisi, mon bien aimé, celui en qui mon âme prend plaisir. Je mettrai mon Esprit en lui et il annoncera le jugement aux païens. ¹⁹ Il ne se rebellera ni ne criera et personne n'entendra non plus sa voix dans les rues. ²⁰ Il ne brisera aucun roseau meurtri, il n'éteindra aucun lumignon qui fume, jusqu'à ce qu'il ait fait triompher la justice. ²¹ Et les païens auront confiance en son nom. » ²² Alors un homme aveugle et muet, possédé par un démon, fut amené à Jésus. Il le guérit de

sorte que l'homme muet parla et se mit à voir. ²³ Toute la foule était émerveillée et dit: « Se pourrait-il que cet homme soit le fils de David? » ²⁴ Mais quand les pharisiens entendirent parler de ce miracle, ils dirent: « Cet homme ne chasse les démons que par Beelzébul, le prince des démons. » ²⁵ Mais Jésus connaissant leurs pensées leur dit: « Chaque royaume divisé en lui-même est voué à la destruction, et toute ville ou maison opposée à elle-même ne pourra pas subsister. ²⁶ Si Satan chasse Satan, il est divisé contre lui-même. Comment son royaume pourrait subsister? ²⁷ Et si je chasse les démons par Beelzébul, par qui ceux qui vous suivent les chassent-ils? A cause de ceci, ils seront vos juges. ²⁸ Mais si je chasse les démons par l'Esprit de Dieu, alors le royaume de Dieu est parmi vous. ²⁹ Et comment quelqu'un peut-il entrer dans la maison d'un homme fort et voler tous ses biens sans avoir d'abord lié l'homme fort? Alors, il volera ses biens de sa maison. ³⁰ Celui qui n'est pas avec moi est contre moi et celui qui ne rassemble pas avec moi disperse. ³¹ Ainsi je vous le dis, tout péché et blasphème seront pardonnés aux hommes, mais le blasphème contre l'Esprit ne sera pas pardonné. ³² Et quiconque dit une parole contre le Fils de l'Homme, cela lui sera pardonné. Mais quiconque parle contre le Saint-Esprit, cela ne lui sera pardonné ni dans ce monde, ni dans celui à venir. ³³ Soit vous faites un arbre bon et son fruit bon, soit vous faites l'arbre mauvais et son fruit mauvais, car l'arbre est reconnu par son fruit. ³⁴ Vous, race de vipères, méchants que vous êtes, comment pouvez-vous dire de bonnes choses? Car c'est de l'abondance du cœur que la bouche parle. ³⁵ L'homme bon produit ce qui est bon des bons trésors de son cœur, et l'homme mauvais produit ce qui est mauvais des mauvais trésors de son cœur. ³⁶ Et je vous dis qu'au jour du jugement, les hommes rendront compte de chaque parole vaine qu'ils auront dite. ³⁷ Car par vos paroles, vous serez justifiés et par vos paroles vous serez condamnés. ³⁸ Alors, certains scribes et pharisiens répondirent à Jésus et dirent: « Maître, nous souhaitons voir un signe venant de toi. » ³⁹ Mais Jésus répondit et leur dit: « Une génération mauvaise et adultère cherche un signe. Mais aucun signe ne lui sera donné excepté le signe de Jonas le prophète. ⁴⁰ Car comme Jonas fut trois jours et trois nuits dans le ventre du grand poisson, de même le Fils de l'Homme sera trois jours et trois nuits dans la profondeur de la terre. ⁴¹ Les hommes de Ninive se lèveront le jour du jugement avec cette génération et la condamneront. Car ils se repentirent lors de la prédication de Jonas et voici, quelqu'un de plus grand que Jonas est ici. ⁴² La Reine du Sud se lèvera au jour du jugement avec les hommes de cette génération et les condamnera. Elle vint des extrémités de la terre pour écouter la sagesse de Salomon et voyez, il y a ici quelqu'un de plus grand que Salomon. ⁴³ Quand un esprit impur sort d'un homme, il passe par les endroits arides et cherche du repos, mais ne le trouve pas. ⁴⁴ Alors il dit: "Je retournerai dans ma maison d'où je suis sorti." Etant retourné, il trouve que cette maison est nettoyée et mise en ordre. ⁴⁵ Alors il repart et prend avec lui sept autres esprits plus mauvais que lui-même, et tous reviennent vivre là. Alors la dernière condition de cet homme devient pire que la première. Il en sera ainsi avec cette génération mauvaise. » ⁴⁶ Pendant que Jésus parlait encore à la foule, voici, sa mère et ses frères se tenaient dehors, cherchant à lui parler. ⁴⁷ Quelqu'un lui dit: « Voici, ta mère et tes frères sont dehors et cherchent à te parler. » ⁴⁸ Mais Jésus répondit et dit à celui qui le lui dit: « Qui est ma mère? Et qui sont mes frères? » ⁴⁹ Puis, il étendit sa main vers ses disciples et dit: « Voici, ici sont ma mère et mes frères! ⁵⁰ Car quiconque fait la volonté de mon Père qui est dans les cieus, cette personne est mon frère, et ma sœur, et ma mère. »

Chapter 13

¹ Ce|strong="G1722" même|strong="G1161" |strong="G1565" jour|strong="G2250" Jésus|strong="G2424" sortit|strong="G1831" x-morph="strongMorph: TG5631" de|strong="G575" la maison|strong="G3614" et s' assit|strong="G2521" x-morph="strongMorph: TG5711" au bord|strong="G3844" de la mer|strong="G2281" ² Une|strong="G2532" grande|strong="G4183" foule|strong="G3793" s'étant assemblée|strong="G4863" x-morph="strongMorph: TG5681" auprès|strong="G4314" de lui|strong="G846" |strong="G5620" il monta|strong="G1684" x-morph="strongMorph: TG5631" dans|strong="G1519" une barque|strong="G4143" et il s' assit|strong="G2521" x-morph="strongMorph: TG5738" |strong="G2532" Toute|strong="G3956" la foule|strong="G3793" se tenait|strong="G2476" x-morph="strongMorph: TG5715" sur|strong="G1909" le rivage|strong="G123" ³ Il|strong="G2532" leur|strong="G846" parla|strong="G2980" x-morph="strongMorph: TG5656" en|strong="G1722" paraboles|strong="G3850" sur beaucoup de choses|strong="G4183" et il dit|strong="G3004" x-morph="strongMorph: TG5723" |strong="G2400" x-morph="strongMorph: TG5628" Un semeur|strong="G4687" x-morph="strongMorph: TG5723" sortit|strong="G1831" x-morph="strongMorph: TG5627" pour semer|strong="G4687" x-morph="strongMorph: TG5721" ⁴ |strong="G2532" Comme|strong="G1722" il|strong="G846" semait|strong="G4687" x-morph="strongMorph: TG5721" une partie|strong="G3739" |strong="G3303" de la semence tomba|strong="G4098" x-morph="strongMorph: TG5627" le long|strong="G3844" du chemin|strong="G3598" |strong="G2532" les oiseaux|strong="G4071" vinrent|strong="G2064" x-morph="strongMorph: TG5627" et|strong="G2532" la|strong="G846" mangèrent|strong="G2719" x-morph="strongMorph: TG5627" ⁵ Une autre partie|strong="G1161" |strong="G243" tomba|strong="G4098" x-morph="strongMorph: TG5627" dans|strong="G1909" les endroits pierreux|strong="G4075" où|strong="G3699" elle n' avait|strong="G2192" x-morph="strongMorph: TG5707" pas|strong="G3756" beaucoup|strong="G4183" de terre|strong="G1093" |strong="G2532" elle leva|strong="G1816" x-morph="strongMorph: TG5656" aussitôt|strong="G2112" parce qu|strong="G1223" ne trouva|strong="G2192" x-morph="strongMorph: TG5721" pas|strong="G3361" un sol|strong="G1093" profond|strong="G899" ⁶ mais|strong="G1161" quand le soleil|strong="G2246" parut|strong="G393" x-morph="strongMorph: TG5660" elle fut brûlée|strong="G2739" x-morph="strongMorph: TG5681" et|strong="G2532" sécha|strong="G3583" x-morph="strongMorph: TG5681" faute|strong="G1223" |strong="G2192" x-morph="strongMorph: TG5721" |strong="G3361" de racines|strong="G4491" ⁷ Une|strong="G1161" autre partie|strong="G243" tomba|strong="G4098" x-morph="strongMorph: TG5627" parmi|strong="G1909" les épines|strong="G173" |strong="G2532" les épines|strong="G173" montèrent|strong="G305" x-morph="strongMorph: TG5627" et|strong="G2532" l|strong="G846" étouffèrent|strong="G638" x-morph="strongMorph: TG5656" ⁸ Une|strong="G1161" autre partie|strong="G243" tomba|strong="G4098" x-morph="strongMorph: TG5627" dans|strong="G1909" la bonne|strong="G2570" terre|strong="G1093" |strong="G2532" elle donna|strong="G1325" x-morph="strongMorph: TG5707" du fruit|strong="G2590" un grain|strong="G3303" cent|strong="G1540" un autre|strong="G1161" soixante|strong="G1835" un autre|strong="G1161" trente|strong="G5144" ⁹ Que celui|strong="G3588" qui a|strong="G2192" x-morph="strongMorph: TG5723" des oreilles|strong="G3775" pour entendre|strong="G191" x-morph="strongMorph: TG5721" entende|strong="G191" x-morph="strongMorph: TG5720" ¹⁰ Les|strong="G2532" disciples|strong="G3101" s' approchèrent|strong="G4334" x-morph="strongMorph: TG5631" et lui|strong="G846" dirent|strong="G2036" x-morph="strongMorph: TG5627" Pourquoi|strong="G1302" leur|strong="G846" parles- tu|strong="G2980" x-morph="strongMorph: TG5719" en|strong="G1722" paraboles|strong="G3850" ¹¹ Jésus leur|strong="G846" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G1161" |strong="G2036" x-morph="strongMorph: TG5627" Parce qu|strong="G3754" vous|strong="G5213" a été donné|strong="G1325" x-morph="strongMorph: TG5769" de connaître|strong="G1097" x-morph="strongMorph: TG5629" les mystères|strong="G3466" du royaume|strong="G932" des cieux|strong="G3772" et|strong="G1161" que cela ne leur|strong="G1565" a pas|strong="G3756" été donné|strong="G1325" x-morph="strongMorph: TG5769" ¹² Car|strong="G1063" on donnera|strong="G1325" x-morph="strongMorph: TG5701" |strong="G846" à celui|strong="G3748" qui a|strong="G2192" x-morph="strongMorph: TG5719" et|strong="G2532" il sera dans l' abondance|strong="G4052" x-morph="strongMorph: TG5701" mais|strong="G1161" à celui|strong="G3748" qui n' a|strong="G2192" x-morph="strongMorph: TG5719" pas|strong="G3756" on ôtera|strong="G142" x-morph="strongMorph: TG5701" |strong="G575" |strong="G846" même|strong="G2532" ce qu'il a|strong="G2192" x-morph="strongMorph: TG5719" ¹³ C'est pourquoi|strong="G1223" |strong="G5124" je leur|strong="G846" parle|strong="G2980" x-morph="strongMorph: TG5719" en|strong="G1722" paraboles|strong="G3850" parce qu|strong="G3754" voyant|strong="G991" x-morph="strongMorph: TG5723" ils ne voient|strong="G991" x-morph="strongMorph: TG5719" point|strong="G3756" et|strong="G2532" qu'en entendant|strong="G191" x-morph="strongMorph: TG5723" ils

n|strong="G3756" entendent|strong="G191" x-morph="strongMorph:TG5719" ni|strong="G3761" ne
 comprennent|strong="G4920" x-morph="strongMorph:TG5719" ¹⁴ Et|strong="G2532" pour|
 strong="G1909" eux|strong="G846" s' accomplit|strong="G378" x-morph="strongMorph:TG5743" cette
 prophétie|strong="G4394" d' Ésaïe|strong="G2268" |strong="G3588" |strong="G3004" x-
 morph="strongMorph:TG5723" Vous entendrez|strong="G191" x-morph="strongMorph:TG5692" de vos
 oreilles|strong="G189" et|strong="G2532" vous ne comprendrez|strong="G4920" x-
 morph="strongMorph:TG5655" point|strong="G3364" |strong="G2532" Vous regarderez|strong="G991"
 x-morph="strongMorph:TG5723" de vos yeux, et|strong="G2532" vous ne verrez|strong="G991" x-
 morph="strongMorph:TG5692" |strong="G1492" x-morph="strongMorph:TG5632" point|strong="G3364"
¹⁵ Car|strong="G1063" le cœur|strong="G2588" de ce|strong="G5127" peuple|strong="G2992" est
 devenu insensible|strong="G3975" x-morph="strongMorph:TG5681" |strong="G2532" Ils ont endurci|
 strong="G917" |strong="G191" x-morph="strongMorph:TG5656" leurs oreilles|strong="G3775" et|
 strong="G2532" ils ont fermé|strong="G2576" x-morph="strongMorph:TG5656" leurs|strong="G846"
 yeux|strong="G3788" De peur qu|strong="G3379" ne voient|strong="G1492" x-
 morph="strongMorph:TG5632" de leurs yeux|strong="G3788" |strong="G2532" qu'ils n' entendent|
 strong="G191" x-morph="strongMorph:TG5661" de leurs oreilles|strong="G3775" |strong="G2532"
 Qu'ils ne comprennent|strong="G4920" x-morph="strongMorph:TG5632" de leur cœur|strong="G2588" |
 strong="G2532" Qu'ils ne se convertissent|strong="G1994" x-morph="strongMorph:TG5661" et|
 strong="G2532" que je ne les|strong="G846" guérisse|strong="G2390" x-morph="strongMorph:TG5667"
¹⁶ Mais|strong="G1161" heureux|strong="G3107" sont vos|strong="G5216" yeux|strong="G3788" parce
 qu|strong="G3754" voient|strong="G991" x-morph="strongMorph:TG5719" et|strong="G2532" vos|
 strong="G5216" oreilles|strong="G3775" parce qu|strong="G3754" entendent|strong="G191" x-
 morph="strongMorph:TG5719" ¹⁷ Je|strong="G1063" vous|strong="G5213" le dis|strong="G3004" x-
 morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G3754" beaucoup|strong="G4183" de
 prophètes|strong="G4396" et|strong="G2532" de justes|strong="G1342" ont désiré|strong="G1937" x-
 morph="strongMorph:TG5656" voir|strong="G1492" x-morph="strongMorph:TG5629" ce que|
 strong="G3739" vous voyez|strong="G991" x-morph="strongMorph:TG5719" et|strong="G2532" ne l'ont
 pas|strong="G3756" vu|strong="G1492" x-morph="strongMorph:TG5627" |strong="G2532" entendre|
 strong="G191" x-morph="strongMorph:TG5658" ce que|strong="G3739" vous entendez|strong="G191"
 x-morph="strongMorph:TG5719" et|strong="G2532" ne l'ont pas|strong="G3756" entendu|
 strong="G191" x-morph="strongMorph:TG5656" ¹⁸ Vous|strong="G5210" donc|strong="G3767" écoutez|
 strong="G191" x-morph="strongMorph:TG5657" ce que signifie la parabole|strong="G3850" du semeur|
 strong="G4687" x-morph="strongMorph:TG5723" ¹⁹ Lorsqu' un|strong="G3956" homme écoute|
 strong="G191" x-morph="strongMorph:TG5723" la parole|strong="G3056" du royaume|strong="G932"
 et|strong="G2532" ne la comprend|strong="G4920" x-morph="strongMorph:TG5723" pas|
 strong="G3361" le malin|strong="G4190" vient|strong="G2064" x-morph="strongMorph:TG5736" et|
 strong="G2532" enlève|strong="G726" x-morph="strongMorph:TG5719" ce qui|strong="G3588" a été
 semé|strong="G4687" x-morph="strongMorph:TG5772" dans|strong="G1722" son|strong="G846" cœur|
 strong="G2588" cet|strong="G3778" homme est|strong="G2076" x-morph="strongMorph:TG5748" celui
 qui a reçu la semence|strong="G4687" x-morph="strongMorph:TG5651" le long|strong="G3844" du
 chemin|strong="G3598" ²⁰ Celui|strong="G1161" qui a reçu la semence|strong="G4687" x-
 morph="strongMorph:TG5651" dans|strong="G1909" les endroits pierreux|strong="G4075" c' est|
 strong="G2076" x-morph="strongMorph:TG5748" celui|strong="G3778" qui entend|strong="G191" x-
 morph="strongMorph:TG5723" la parole|strong="G3056" et|strong="G2532" la|strong="G846" reçoit|
 strong="G2983" x-morph="strongMorph:TG5723" aussitôt|strong="G2117" avec|strong="G3326" joie|
 strong="G5479" ²¹ mais|strong="G1161" il n' a|strong="G2192" x-morph="strongMorph:TG5719" pas|
 strong="G3756" de racines|strong="G4491" en|strong="G1722" lui-même|strong="G1438" |
 strong="G235" il manque de persistance|strong="G2076" x-morph="strongMorph:TG5748" |
 strong="G4340" et|strong="G1161" dès que survient|strong="G1096" x-morph="strongMorph:TG5637"
 une tribulation|strong="G2347" ou|strong="G2228" une persécution|strong="G1375" à cause de|
 strong="G1223" la parole|strong="G3056" il y|strong="G2117" trouve une occasion de chute|
 strong="G4624" x-morph="strongMorph:TG5743" ²² Celui|strong="G1161" qui a reçu la semence|
 strong="G4687" x-morph="strongMorph:TG5651" parmi|strong="G1519" les épines|strong="G173" c'
 est|strong="G2076" x-morph="strongMorph:TG5748" celui qui|strong="G3778" entend|strong="G191" x-
 morph="strongMorph:TG5723" la parole|strong="G3056" mais|strong="G2532" en qui les soucis|
 strong="G3308" du|strong="G5127" siècle|strong="G165" et|strong="G2532" la séduction|
 strong="G539" des richesses|strong="G4149" étouffent|strong="G4846" x-
 morph="strongMorph:TG5719" cette parole|strong="G3056" et|strong="G2532" la rendent|
 strong="G1096" x-morph="strongMorph:TG5736" infructueuse|strong="G175" ²³ Celui|strong="G1161"
 qui a reçu la semence|strong="G4687" x-morph="strongMorph:TG5651" dans|strong="G1909" la bonne|
 strong="G2570" terre|strong="G1093" c' est|strong="G2076" x-morph="strongMorph:TG5748" celui|
 strong="G3778" qui entend|strong="G191" x-morph="strongMorph:TG5723" la parole|strong="G3056"

et|strong="G2532" la comprend|strong="G4920" x-morph="strongMorph:TG5723" |strong="G3739" | strong="G1211" il porte du fruit|strong="G2592" x-morph="strongMorph:TG5719" et|strong="G2532" un grain|strong="G3303" en donne|strong="G4160" x-morph="strongMorph:TG5719" cent|strong="G1540" un autre|strong="G1161" soixante|strong="G1835" un autre|strong="G1161" trente|strong="G5144" ²⁴ Il leur|strong="G846" proposa|strong="G3908" x-morph="strongMorph:TG5656" une autre| strong="G243" parabole|strong="G3850" et il dit|strong="G3004" x-morph="strongMorph:TG5723" Le royaume|strong="G932" des cieux|strong="G3772" est semblable|strong="G3666" x-morph="strongMorph:TG5681" à un homme|strong="G444" qui a semé|strong="G4687" x-morph="strongMorph:TG5723" |x-morph="strongMorph:TG5625" |strong="G4687" x-morph="strongMorph:TG5660" une bonne|strong="G2570" semence|strong="G4690" dans| strong="G1722" son|strong="G846" champ|strong="G68" ²⁵ Mais|strong="G1161" pendant| strong="G1722" que les gens|strong="G444" dormaient|strong="G2518" x-morph="strongMorph:TG5721" son|strong="G846" ennemi|strong="G2190" vint|strong="G2064" x-morph="strongMorph:TG5627" |strong="G2532" sema|strong="G4687" x-morph="strongMorph:TG5656" de l' ivraie|strong="G2215" parmi|strong="G303" |strong="G3319" le blé|strong="G4621" et| strong="G2532" s'en alla|strong="G565" x-morph="strongMorph:TG5627" ²⁶ |strong="G1161" Lorsque| strong="G3753" l' herbe|strong="G5528" eut poussé|strong="G985" x-morph="strongMorph:TG5656" et| strong="G2532" donné|strong="G4160" x-morph="strongMorph:TG5656" du fruit|strong="G2590" | strong="G5119" l' ivraie|strong="G2215" parut|strong="G5316" x-morph="strongMorph:TG5648" aussi| strong="G2532" ²⁷ Les|strong="G1161" serviteurs|strong="G1401" du maître de la maison| strong="G3617" vinrent|strong="G4334" x-morph="strongMorph:TG5631" lui|strong="G846" dire| strong="G2036" x-morph="strongMorph:TG5627" Seigneur|strong="G2962" n'as-tu pas|strong="G3780" semé|strong="G4687" x-morph="strongMorph:TG5656" une bonne|strong="G2570" semence| strong="G4690" dans|strong="G1722" ton|strong="G4674" champ|strong="G68" D' où|strong="G4159" vient|strong="G2192" x-morph="strongMorph:TG5719" donc|strong="G3767" qu'il y a de l' ivraie| strong="G2215" ²⁸ Il|strong="G1161" leur|strong="G846" répondit|strong="G5346" x-morph="strongMorph:TG5713" C'est un ennemi|strong="G2190" |strong="G444" qui a fait| strong="G4160" x-morph="strongMorph:TG5656" cela|strong="G5124" Et|strong="G1161" les serviteurs|strong="G1401" lui|strong="G846" dirent|strong="G2036" x-morph="strongMorph:TG5627" | strong="G3767" Veux- tu|strong="G2309" x-morph="strongMorph:TG5719" que nous allions| strong="G565" x-morph="strongMorph:TG5631" l|strong="G846" arracher|strong="G4816" x-morph="strongMorph:TG5661" ²⁹ |strong="G1161" Non|strong="G3756" dit- il|strong="G5346" x-morph="strongMorph:TG5713" de peur qu|strong="G3379" arrachant|strong="G4816" x-morph="strongMorph:TG5723" l' ivraie|strong="G2215" vous ne déraciniez|strong="G1610" x-morph="strongMorph:TG5661" en même temps|strong="G260" |strong="G846" le blé|strong="G4621" ³⁰ Laissez|strong="G863" x-morph="strongMorph:TG5628" croître ensemble|strong="G4885" x-morph="strongMorph:TG5745" l'un et l' autre|strong="G297" jusqu' à|strong="G3360" la moisson| strong="G2326" et|strong="G2532" à|strong="G1722" l' époque|strong="G2540" de la moisson| strong="G2326" je dirai|strong="G2046" x-morph="strongMorph:TG5692" aux moissonneurs| strong="G2327" Arrachez|strong="G4816" x-morph="strongMorph:TG5657" d' abord|strong="G4412" l' ivraie|strong="G2215" et|strong="G2532" liez|strong="G1210" x-morph="strongMorph:TG5657" la| strong="G846" en|strong="G1519" gerbes|strong="G1197" pour|strong="G4314" la|strong="G846" brûler|strong="G2618" x-morph="strongMorph:TG5658" mais|strong="G1161" amassez|strong="G4863" x-morph="strongMorph:TG5628" le blé|strong="G4621" dans|strong="G1519" mon|strong="G3450" grenier|strong="G596" ³¹ Il leur|strong="G846" proposa|strong="G3908" x-morph="strongMorph:TG5656" une autre|strong="G243" parabole|strong="G3850" et il dit| strong="G3004" x-morph="strongMorph:TG5723" Le royaume|strong="G932" des cieux|strong="G3772" est|strong="G2076" x-morph="strongMorph:TG5748" semblable|strong="G3664" à un grain| strong="G2848" de sénevé|strong="G4615" qu|strong="G3739" homme|strong="G444" a pris| strong="G2983" x-morph="strongMorph:TG5631" et semé|strong="G4687" x-morph="strongMorph:TG5656" dans|strong="G1722" son|strong="G846" champ|strong="G68" ³² | strong="G3303" C|strong="G3739" est|strong="G2076" x-morph="strongMorph:TG5748" la plus petite| strong="G3398" de toutes|strong="G3956" les semences|strong="G4690" mais|strong="G1161" quand| strong="G3752" il a poussé|strong="G837" x-morph="strongMorph:TG5686" il est|strong="G2076" x-morph="strongMorph:TG5748" plus grand|strong="G3187" que les légumes|strong="G3001" et| strong="G2532" devient|strong="G1096" x-morph="strongMorph:TG5736" un arbre|strong="G1186" de sorte que|strong="G5620" les oiseaux|strong="G4071" du ciel|strong="G3772" viennent|strong="G2064" x-morph="strongMorph:TG5629" |strong="G2532" habiter|strong="G2681" x-morph="strongMorph:TG5721" dans|strong="G1722" ses|strong="G846" branches|strong="G2798" ³³ Il leur|strong="G846" dit|strong="G2980" x-morph="strongMorph:TG5656" cette autre|strong="G243" parabole|strong="G3850" Le royaume|strong="G932" des cieux|strong="G3772" est|strong="G2076" x-morph="strongMorph:TG5748" semblable|strong="G3664" à du levain|strong="G2219" qu|

strong="G3739" femme|strong="G1135" a pris|strong="G2983" x-morph="strongMorph: TG5631" et mis|
 strong="G1470" x-morph="strongMorph: TG5656" dans|strong="G1519" trois|strong="G5140" mesures|
 strong="G4568" de farine|strong="G224" jusqu'à|strong="G2193" ce que la pâte soit|strong="G3739"
 toute|strong="G3650" levée|strong="G2220" x-morph="strongMorph: TG5681" ³⁴ Jésus|strong="G2424"
 dit|strong="G2980" x-morph="strongMorph: TG5656" à la foule|strong="G3793" toutes|strong="G3956"
 ces choses|strong="G5023" en|strong="G1722" paraboles|strong="G3850" et|strong="G2532" il ne lui|
 strong="G846" parlait|strong="G2980" x-morph="strongMorph: TG5707" point|strong="G3756" sans|
 strong="G5565" parabole|strong="G3850" ³⁵ afin que|strong="G3704" s'accomplît|strong="G4137" x-
 morph="strongMorph: TG5686" ce|strong="G3588" qui avait été annoncé|strong="G4483" x-
 morph="strongMorph: TG5685" |strong="G3004" x-morph="strongMorph: TG5723" par|strong="G1223"
 le prophète|strong="G4396" J'ouvrirai|strong="G455" x-morph="strongMorph: TG5692" ma|
 strong="G3450" bouche|strong="G4750" en|strong="G1722" paraboles|strong="G3850" Je publierai|
 strong="G2044" x-morph="strongMorph: TG5695" des choses cachées|strong="G2928" x-
 morph="strongMorph: TG5772" depuis|strong="G575" la création|strong="G2602" du monde|
 strong="G2889" ³⁶ Alors|strong="G5119" il renvoya|strong="G863" x-morph="strongMorph: TG5631" la
 foule|strong="G3793" et entra|strong="G2064" x-morph="strongMorph: TG5627" dans|strong="G1519"
 la maison|strong="G3614" |strong="G2532" Ses|strong="G846" disciples|strong="G3101" s'
 approchèrent|strong="G4334" x-morph="strongMorph: TG5656" de lui|strong="G846" et dirent|
 strong="G3004" x-morph="strongMorph: TG5723" Explique|strong="G5419" x-
 morph="strongMorph: TG5657" nous|strong="G2254" la parabole|strong="G3850" de l'ivraie|
 strong="G2215" du champ|strong="G68" ³⁷ Il répondit|strong="G611" x-morph="strongMorph: TG5679"
 |strong="G1161" |strong="G2036" x-morph="strongMorph: TG5627" Celui qui sème|strong="G4687" x-
 morph="strongMorph: TG5723" la bonne|strong="G2570" semence|strong="G4690" c'est|
 strong="G2076" x-morph="strongMorph: TG5748" le Fils|strong="G5207" de l'homme|strong="G444" ³⁸
 le|strong="G1161" champ|strong="G68" c'est|strong="G2076" x-morph="strongMorph: TG5748" le
 monde|strong="G2889" |strong="G1161" la bonne|strong="G2570" semence|strong="G4690" ce|
 strong="G3778" sont|strong="G1526" x-morph="strongMorph: TG5748" les fils|strong="G5207" du
 royaume|strong="G932" |strong="G1161" l'ivraie|strong="G2215" ce sont|strong="G1526" x-
 morph="strongMorph: TG5748" les fils|strong="G5207" du malin|strong="G4190" ³⁹ l'|strong="G1161"
 ennemi|strong="G2190" qui l'|strong="G846" semée|strong="G4687" x-morph="strongMorph: TG5660" c'
 est|strong="G2076" x-morph="strongMorph: TG5748" le diable|strong="G1228" |strong="G1161" la
 moisson|strong="G2326" c'est|strong="G2076" x-morph="strongMorph: TG5748" la fin|strong="G4930"
 du monde|strong="G165" |strong="G1161" les moissonneurs|strong="G2327" ce sont|strong="G1526" x-
 morph="strongMorph: TG5748" les anges|strong="G32" ⁴⁰ Or|strong="G3767" comme|strong="G5618"
 on arrache|strong="G4816" x-morph="strongMorph: TG5743" l'ivraie|strong="G2215" et|
 strong="G2532" qu'on la jette au feu|strong="G2618" x-morph="strongMorph: TG5743" |strong="G4442"
 il en sera|strong="G2071" x-morph="strongMorph: TG5704" de même|strong="G3779" à|strong="G1722"
 la fin|strong="G4930" du|strong="G5127" monde|strong="G165" ⁴¹ Le Fils|strong="G5207" de l'homme|
 strong="G444" enverra|strong="G649" x-morph="strongMorph: TG5692" ses|strong="G846" anges|
 strong="G32" |strong="G2532" qui arracheront|strong="G4816" x-morph="strongMorph: TG5692" de|
 strong="G1537" son royaume|strong="G932" tous|strong="G3956" les scandales|strong="G4625" et|
 strong="G2532" ceux qui commettent|strong="G4160" x-morph="strongMorph: TG5723" l'iniquité|
 strong="G458" ⁴² et|strong="G2532" ils les|strong="G846" jetteront|strong="G906" x-
 morph="strongMorph: TG5692" dans|strong="G1519" la fournaise|strong="G2575" ardente|
 strong="G4442" où|strong="G1563" il y aura|strong="G2071" x-morph="strongMorph: TG5704" des
 pleurs|strong="G2805" et|strong="G2532" des grincements|strong="G1030" de dents|strong="G3599"
⁴³ Alors|strong="G5119" les justes|strong="G1342" resplendiront|strong="G1584" x-
 morph="strongMorph: TG5692" comme|strong="G5613" le soleil|strong="G2246" dans|strong="G1722"
 le royaume|strong="G932" de leur|strong="G846" Père|strong="G3962" Que celui|strong="G3588" qui a|
 strong="G2192" x-morph="strongMorph: TG5723" des oreilles|strong="G3775" pour entendre|
 strong="G191" x-morph="strongMorph: TG5721" entende|strong="G191" x-
 morph="strongMorph: TG5720" ⁴⁴ Le royaume|strong="G932" des cieus|strong="G3772" est|
 strong="G2076" x-morph="strongMorph: TG5748" encore|strong="G3825" semblable|strong="G3664" à
 un trésor|strong="G2344" caché|strong="G2928" x-morph="strongMorph: TG5772" dans|strong="G1722"
 un champ|strong="G68" L'homme|strong="G444" qui l'|strong="G3739" trouvé|strong="G2147" x-
 morph="strongMorph: TG5631" le cache|strong="G2928" x-morph="strongMorph: TG5656" et|
 strong="G2532" dans sa|strong="G846" joie|strong="G575" |strong="G5479" |strong="G2532" il va|
 strong="G5217" x-morph="strongMorph: TG5719" vendre|strong="G4453" x-
 morph="strongMorph: TG5719" tout|strong="G3956" ce|strong="G3745" qu'il a|strong="G2192" x-
 morph="strongMorph: TG5719" et|strong="G2532" achète|strong="G59" x-
 morph="strongMorph: TG5719" ce|strong="G1565" champ|strong="G68" ⁴⁵ Le royaume|strong="G932"
 des cieus|strong="G3772" est|strong="G2076" x-morph="strongMorph: TG5748" encore|strong="G3825"

semblable|strong="G3664" à un marchand|strong="G1713" |strong="G444" qui cherche|strong="G2212" x-morph="strongMorph:TG5723" de belles|strong="G2570" perles|strong="G3135" ⁴⁶ Il|strong="G3739" a trouvé|strong="G2147" x-morph="strongMorph:TG5631" une|strong="G1520" perle|strong="G3135" de grand prix|strong="G4186" et il est allé|strong="G565" x-morph="strongMorph:TG5631" vendre|strong="G4097" x-morph="strongMorph:TG5758" tout|strong="G3956" ce qu|strong="G3745" avait|strong="G2192" x-morph="strongMorph:TG5707" et|strong="G2532" l|strong="G846" achetée|strong="G59" x-morph="strongMorph:TG5656" ⁴⁷ Le royaume|strong="G932" des cieux|strong="G3772" est|strong="G2076" x-morph="strongMorph:TG5748" encore|strong="G3825" semblable|strong="G3664" à un filet|strong="G4522" jeté|strong="G906" x-morph="strongMorph:TG5685" dans|strong="G1519" la mer|strong="G2281" et|strong="G2532" ramassant|strong="G4863" x-morph="strongMorph:TG5631" des poissons de|strong="G1537" toute|strong="G3956" espèce|strong="G1085" ⁴⁸ |strong="G3739" Quand|strong="G3753" il est rempli|strong="G4137" x-morph="strongMorph:TG5681" les pêcheurs le tirent|strong="G307" x-morph="strongMorph:TG5660" et|strong="G2532" après s'être assis|strong="G2523" x-morph="strongMorph:TG5660" sur|strong="G1909" le rivage|strong="G123" ils mettent|strong="G4816" x-morph="strongMorph:TG5656" dans|strong="G1519" des vases|strong="G30" ce qui est bon|strong="G2570" et|strong="G1161" ils jettent|strong="G906" x-morph="strongMorph:TG5627" |strong="G1854" ce qui est mauvais|strong="G4550" ⁴⁹ Il en sera|strong="G2071" x-morph="strongMorph:TG5704" de même|strong="G3779" à|strong="G1722" la fin|strong="G4930" du monde|strong="G165" Les anges|strong="G32" viendront|strong="G1831" x-morph="strongMorph:TG5695" |strong="G2532" séparer|strong="G873" x-morph="strongMorph:TG5692" les méchants|strong="G4190" d|strong="G1537" avec|strong="G3319" les justes|strong="G1342" ⁵⁰ et|strong="G2532" ils les|strong="G846" jetteront|strong="G906" x-morph="strongMorph:TG5692" dans|strong="G1519" la fournaise|strong="G2575" ardente|strong="G4442" où|strong="G1563" il y aura|strong="G2071" x-morph="strongMorph:TG5704" des pleurs|strong="G2805" et|strong="G2532" des grincements|strong="G1030" de dents|strong="G3599" ⁵¹ Avez-vous compris|strong="G4920" x-morph="strongMorph:TG5656" toutes|strong="G3956" ces|strong="G5023" choses? - Oui|strong="G3483" répondirent|strong="G3004" x-morph="strongMorph:TG5719" |strong="G846" ⁵² Et|strong="G1161" il leur|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" C'est pourquoi|strong="G1223" |strong="G5124" tout|strong="G3956" scribe|strong="G1122" instruit|strong="G3100" x-morph="strongMorph:TG5685" de ce qui regarde|strong="G1519" le royaume|strong="G932" des cieux|strong="G3772" est|strong="G2076" x-morph="strongMorph:TG5748" semblable|strong="G3664" à un maître de maison|strong="G444" |strong="G3617" qui|strong="G3748" tire|strong="G1544" x-morph="strongMorph:TG5719" de|strong="G1537" son|strong="G846" trésor|strong="G2344" des choses nouvelles|strong="G2537" et|strong="G2532" des choses anciennes|strong="G3820" ⁵³ |strong="G1096" x-morph="strongMorph:TG5633" Lorsque|strong="G3753" Jésus|strong="G2424" eut achevé|strong="G5055" x-morph="strongMorph:TG5656" ces|strong="G5025" paraboles|strong="G3850" il partit|strong="G3332" x-morph="strongMorph:TG5656" de là|strong="G1564" ⁵⁴ S|strong="G2532" rendu|strong="G2064" x-morph="strongMorph:TG5631" dans|strong="G1519" sa|strong="G846" patrie|strong="G3968" il enseignait|strong="G1321" x-morph="strongMorph:TG5707" |strong="G846" dans|strong="G1722" la|strong="G846" synagogue|strong="G4864" de sorte que|strong="G5620" ceux qui l'entendirent étaient étonnés|strong="G1605" x-morph="strongMorph:TG5745" et|strong="G2532" disaient|strong="G3004" x-morph="strongMorph:TG5721" D' où|strong="G4159" lui|strong="G5129" viennent cette|strong="G3778" sagesse|strong="G4678" et|strong="G2532" ces miracles|strong="G1411" ⁵⁵ N' est|strong="G2076" x-morph="strongMorph:TG5748" ce|strong="G3778" pas|strong="G3756" le fils|strong="G5207" du charpentier|strong="G5045" n'est-ce pas|strong="G3780" Marie|strong="G3137" |strong="G3004" x-morph="strongMorph:TG5743" qui est sa|strong="G846" mère|strong="G3384" |strong="G2532" Jacques|strong="G2385" |strong="G2532" Joseph|strong="G2500" |strong="G2532" Simon|strong="G4613" et|strong="G2532" Jude|strong="G2455" ne sont-ils pas ses|strong="G846" frères|strong="G80" ⁵⁶ et|strong="G2532" ses|strong="G846" soeurs|strong="G79" ne sont- elles|strong="G1526" x-morph="strongMorph:TG5748" pas|strong="G3780" toutes|strong="G3956" parmi|strong="G4314" nous|strong="G2248" D' où|strong="G4159" lui|strong="G5129" viennent donc|strong="G3767" toutes|strong="G3956" ces choses|strong="G5023" ⁵⁷ Et|strong="G2532" il|strong="G1722" |strong="G846" était pour eux une occasion de chute|strong="G4624" x-morph="strongMorph:TG5712" Mais|strong="G1161" Jésus|strong="G2424" leur|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Un prophète|strong="G4396" n|strong="G3756" est|strong="G2076" x-morph="strongMorph:TG5748" méprisé|strong="G820" que|strong="G1508" dans|strong="G1722" sa|strong="G846" patrie|strong="G3968" et|strong="G2532" dans|strong="G1722" sa|strong="G846" maison|strong="G3614" ⁵⁸ Et|strong="G2532" il ne fit|strong="G4160" x-morph="strongMorph:TG5656" pas|strong="G3756" beaucoup|strong="G4183" de miracles|strong="G1411" dans ce lieu|strong="G1563" à cause de|strong="G1223" leur|strong="G846" incrédulité|strong="G570"

Matthew 13:1**Informations générales:**

C'est le début d'une nouvelle partie de l'histoire où Jésus commence à enseigner aux foules, en utilisant des paraboles, sur le royaume des cieux.

Ce jour là

Ces événements se sont produits le même jour que ceux du chapitre précédent.

En dehors de la maison

Il n'est pas mentionné à la maison de qui Jésus séjournait.

assis à côté de la mer

Il est implicite qu'il s'est assis pour enseigner les gens. (Voir: Connaissance supposée et information implicite)

alors il entra dans un bateau

Cela sous-entend que Jésus est monté dans un bateau parce que cela faciliterait l'enseignement aux gens. (Voir: Connaissance supposée et information implicite)

un bateau

C'était probablement un bateau de pêche en bois ouvert avec une voile. (Voir: Traduire les inconnus) 379 Matthieu 13: 1-2 traductionNotes

Matthew 13:3**Déclaration de connexion:**

Jésus décrit le royaume des cieux en racontant une parabole sur une personne qui sème des graines.

Jésus leur dit beaucoup de choses en paraboles

"Jésus leur a dit beaucoup de choses en paraboles"

pour eux

"Aux gens dans la foule"

Voir

«Regardez» ou «Écoutez». Ce mot attire l'attention sur ce qui doit être dit ensuite. AT: «Faites attention à ce que je vais vous dire»

un fermier est sorti pour semer des graines

"Un fermier est sorti pour semer des graines dans un champ"

Comme il a semé

"Comme le fermier a dispersé la graine" 381 Matthieu 13: 3-6 traductionNotes

au bord de la route

Cela fait référence à un «chemin» à côté du champ. Le sol aurait été difficile pour les gens qui marchaient dessus.

les dévorés

"Mangé toutes les graines"

sol rocheux

C'est un sol plein de roches avec juste une mince couche de terre au-dessus des roches.

Immédiatement ils se sont levés

«Les graines ont rapidement germé et grandi»

ils ont été brûlés

Cela peut être indiqué sous forme active. AT: "le soleil a brûlé les plantes et elles sont devenues trop chaudes" (voir: Actif ou Passif)

ils se sont fanés

"Les plantes sont devenues sèches et sont mortes"

Matthew 13:7**Déclaration de connexion:**

Jésus a fini de raconter une parabole sur une personne qui sème des graines.

est tombé parmi les plantes épineuses

"Est tombé où les plantes avec des épines ont augmenté"

les étouffe

"Étranglé les nouvelles pousses." Utilisez votre mot pour la façon dont les mauvaises herbes empêchent d' autres plantes de bien se développer .

produit une récolte

"Cultivé plus de graines" ou "donné des fruits"

cent fois plus, une soixantaine et une trentaine

Les mots «graines», «produit» et «culture» sont compris dans la phrase précédente. Ceux-ci peuvent être exprimés clairement. AT: «certaines graines ont produit cent fois plus de cultures, certaines graines ont produit soixante fois plus de cultures et certaines graines ont produit trente fois plus de cultures» (voir: Ellipsis)

cent... soixante... trente

"100... 60... 30" (voir: numéros) 383 Matthieu 13: 7-9 TraductionNotes

Celui qui a des oreilles

C'est une manière de faire référence à tous ceux qui entendaient ce que Jésus disait. Voyez comment vous avez traduit ceci dans Matthieu 11:15 . AT: "Qui peut m'entendre" (Voir: Idiom)

écoute

Ici, «écouter» représente l'attention. Voyez comment vous avez traduit ceci dans Matthieu 11:15 . AT: « fais attention à ce que je dis» (voir: métonymie)

Matthew 13:10

Informations générales:

Jésus explique à ses disciples pourquoi il enseigne avec des paraboles.

On vous a donné le privilège de comprendre les mystères du royaume des cieux, mais pour eux, il n'est pas donné

Cela peut être traduit avec la forme active et avec des informations implicites exprimées clairement. AT: "Dieu vous a donné le privilège de comprendre les mystères du royaume des cieux, mais Dieu ne les a pas donnés à ces gens" ou "Dieu vous a rendus capables de comprendre les mystères du royaume des cieux, mais il n'a pas permis les gens à comprendre »(Voir: Connaissances et informations implicites, actives ou passives et supposées)

Vous avez reçu le privilège

Le mot «vous» est pluriel ici et fait référence aux disciples. (Voir: formes de vous)

mystères du royaume des cieux

Ici, le «royaume des cieux» fait référence à la règle de Dieu. L'expression «royaume des cieux» ne se trouve que dans le livre de Matthieu. Si possible, essayez de le conserver dans votre traduction. AT: «les secrets de notre Dieu au ciel et de son règne» (voir: métonymie)

qui a

«Quiconque a de la compréhension» ou «quiconque reçoit ce que j'enseigne» 385 Matthieu 13: 10-12 traductionNotes

sera donné plus

Cela peut être traduit sous forme active. AT: "Dieu lui donnera plus de compréhension" (Voir: Actif ou Passif)

celui qui n'a pas

"Qui n'a pas de compréhension" ou "qui ne reçoit pas ce que j'enseigne"

même ce qu'il a lui sera enlevé

Cela peut être indiqué sous forme active. AT: "Dieu enlèvera même ce qu'il a" (voir: actif ou passif)

Matthew 13:13

Déclaration de connexion:

Jésus continue à expliquer à ses disciples pourquoi il enseigne en paraboles.

Informations générales:

Au verset 14, Jésus cite le prophète Isaïe pour montrer que l'incapacité du peuple à comprendre Jésus l'enseignement est un accomplissement de la prophétie.

à eux... ils

Toutes les occurrences de «eux» et «ils» se réfèrent aux personnes dans la foule.

Bien qu'ils voient, ils ne voient pas; et bien qu'ils entendent, ils n'entendent pas, ou comprendre.

Jésus utilise ce parallélisme pour dire et souligner aux disciples que la foule refuse de comprendre La vérité de Dieu (Voir: Parallélisme)

Bien qu'ils voient

Les significations possibles sont 1) cela se rapporte à ce qu'elles voient ce que fait Jésus. AT: "Bien qu'ils voient ce que je do »ou 2) cela se rapporte à leur capacité à voir. AT: "Bien qu'ils puissent voir" 387 Matthieu 13: 13-14 traductionNotes

ils ne voient pas

Ici, «voir» représente la compréhension. AT: "ils ne comprennent pas" (Voir: Métaphore)

bien qu'ils entendent

Les significations possibles sont 1) cela se réfère à entendre ce que Jésus enseigne. AT: "Bien qu'ils entendent ce que je dis »ou 2) cela se rapporte à leur capacité à entendre. AT: "Bien qu'ils puissent entendre"

ils n'entendent pas

Ici, «entendre» représente bien l'écoute. AT: "ils n'écoutent pas bien" ou "ils ne font pas attention" (Voir: métaphore)

Pour eux la prophétie d'Isaïe est accomplie, celle qui dit

Cela peut être indiqué sous forme active. AT: «Ils accomplissent ce que Dieu a dit il y a longtemps à travers le prophète Isaïe "

En entendant vous entendrez, mais vous ne comprendrez rien; en voyant que vous verrez, mais vous ne percevrez en aucun cas

Cela commence par une citation du prophète Isaïe à propos du peuple non croyant du jour d'Ésaïe. Jésus utilise cette citation pour décrire la foule qui l'écoutait. Ces déclarations sont à nouveau parallèlement et souligner que les gens ont refusé de comprendre la vérité de Dieu. (Voir: Parallélisme)

En entendant vous entendrez, mais vous ne comprendrez en aucun cas

"Vous entendrez des choses, mais vous ne les comprendrez pas." Vous pouvez expliquer ce que les gens entendra. AT: «Vous entendrez ce que Dieu dit à travers les prophètes, mais vous ne comprendrez pas son véritable sens »(Voir: Connaissance supposée et information implicite)

en voyant que vous verrez, mais vous ne percevrez en aucun cas

Vous pouvez expliciter ce que les gens verront. AT: «vous verrez ce que Dieu fait à travers le prophètes, mais vous ne le comprendrez pas »(voir:

Connaissances supposées et informations implicites)

Matthew 13:15

Déclaration de connexion:

Jésus a fini de citer le prophète Isaïe.

Pour le cœur de ce peuple... je le guérirais

En 13:15, Dieu décrit le peuple d'Israël comme s'il avait une maladie physique qui le incapable d'apprendre, de voir et d'entendre. Dieu veut qu'ils viennent à lui pour qu'il les guérissent. C'est toute une métaphore décrivant la condition spirituelle des gens. Cela signifie que les gens sont têtus et refuser de recevoir et de comprendre la vérité de Dieu. S'ils le voulaient, alors ils se repentiraient et Dieu pardonne-leur et accueille-les en retour comme leur peuple. Si le sens est clair, conservez la métaphore dans votre traduction (Voir: métaphore) 390 traductionNotes Matthew 13:15

le cœur de ce peuple est devenu terne

Ici, «cœur» fait référence à l'esprit. AT: "l'esprit de ces personnes est lent à apprendre" ou "ces personnes peuvent ne plus apprendre »(voir: métonymie)

ils sont malentendants

Ils ne sont pas physiquement sourds. Ici, «malentendant» signifie qu'ils refusent d'écouter et d'apprendre vérité. AT: "ils refusent d'utiliser leurs oreilles pour écouter" (Voir: Metonymy)

ils ont fermé les yeux

Ils n'ont littéralement pas fermé les yeux. Cela signifie qu'ils refusent de comprendre. AT: «ils refusent utiliser leurs yeux pour voir »(voir: métonymie)

de sorte qu'ils ne devraient pas voir avec leurs yeux, ou entendre avec leurs oreilles, ou comprendre avec leurs cœurs, alors ils se retourneraient

Pour qu'ils ne puissent pas voir avec leurs yeux, entendre avec leurs oreilles ou comprendre avec leur cœur, et à la suite tourner à nouveau "

comprendre avec leurs cœurs

Ici, les «cœurs» sont des métonymies pour les esprits. AT: «comprendre avec leurs esprits» (voir: La métonymie)

tourner à nouveau

«Reviens à moi» ou «repens-toi»

Je les soignerais

"Les guérir." Cela signifie que Dieu les guérirait spirituellement en pardonnant leurs péchés et les recevoir à nouveau comme son peuple. AT: "Les recevoir à nouveau" (Voir: Métaphore)

Matthew 13:16

Déclaration de connexion:

Jésus finit d'expliquer à ses disciples pourquoi il enseigne avec des paraboles.

Mais vos yeux sont bénis, car ils voient; et tes oreilles, car elles entendent

Ces deux déclarations signifient la même chose. Jésus insiste sur le fait qu'ils ont plu à Dieu parce qu'ils ont cru ce que Jésus a dit et fait. (Voir: Parallélisme)

Mais bénis sont vos yeux, car ils voient

Ici, les «yeux» font référence à la personne entière. AT: "Vous êtes bénis parce que vos yeux peuvent voir" (Voir: Synecdoche)

ton tu

Toutes les occurrences de ces mots sont au pluriel et se réfèrent aux disciples. (Voir: formes de vous)

tes oreilles, car elles entendent

Ici, les «oreilles» se réfèrent à la personne entière. Vous pouvez également clarifier les informations comprises. A: "Vous êtes béni parce que vos oreilles sont capables d'entendre" (Voir: Synecdoche et Ellipsis)

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite. 392 traductionNotes Matthieu 13: 16-17

les choses que vous voyez

Vous pouvez expliciter ce qu'ils ont vu. AT: « les choses que vous me l'avez vu faire » (Voir: On suppose Connaissance et information implicite)

les choses que vous entendez

Vous pouvez expliciter ce qu'ils ont entendu. AT: "les choses que vous m'avez entendues dire" (voir: Assume Connaissance et information implicite)

Matthew 13:18

Déclaration de connexion:

Ici, Jésus commence à expliquer à ses disciples la parabole d'une personne qui sème des graines, qu'il a commencé dans Matthieu 13: 3 .

la parole du royaume

"Le message de la règle de Dieu en tant que roi"

le malin vient et arrache ce qui a été semé dans son cœur

Jésus parle de Satan en faisant que la personne oublie ce qu'il a entendu comme si Satan était un oiseau arrachant la graine du sol. AT: «Le malin lui fait oublier le message qu'il a entendu comme un oiseau arrache des graines du sol »(Voir: Métaphore)

le malin

Cela fait référence à Satan. (Voir: Connaissance supposée et information implicite)

arrache

Essayez d'utiliser un mot qui signifie saisir quelque chose de quelqu'un qui est le propriétaire légitime.

ce qui a été semé dans son cœur

Cela peut se traduire par une forme active: AT: «le message que Dieu a semé dans son cœur» ou «le message qu'il a entendu "(voir: actif ou passif) 394 traductionNotes Matthieu 13: 18-19

dans son cœur

Ici, «cœur» se réfère à l'esprit de l'auditeur. (Voir: métonymie)

Ceci est la graine qui a été semée à côté de la route

"C'est la signification de la graine qui a été semée à côté de la route" ou "La route où la graine a été semée représente cette personne »

au bord de la route

Voyez comment vous avez traduit ceci dans Matthieu 13: 4 .

Matthew 13:20

Déclaration de connexion:

Jésus continue à expliquer à ses disciples la parabole sur une personne qui sème des graines.

Ce qui a été semé sur un sol rocheux

L'expression «ce qui a été semé» fait référence à la graine qui est tombée. AT: "La graine qui est tombée sur un sol rocheux" (Voir: Connaissances supposées et informations implicites)

la personne qui entend le mot

Dans la parabole, la graine représente le mot.

le mot

Ceci représente le message de Dieu. AT: "le message" ou "l'enseignement de Dieu" (voir: métonymie)

le reçoit avec joie

Croire que le mot est parlé comme le recevant. AT: «le croit joyeusement» (Voir: Métaphore) 396 traductionNotes Matthieu 13: 20-21

pourtant il n'a pas de racine en lui-même et il supporte un moment

"Pourtant, il a des racines peu profondes et ne dure qu'un petit moment." La racine représente ce qui fait qu'une personne continue à croire le message de Dieu. AT: «Mais comme une plante qui ne s'enracine pas profondément, il ne fait que durer un petit moment »(Voir: Métaphore)

il tombe vite

Ici "tombe" signifie arrêter de croire. AT: «immédiatement il tombe» ou «il s'arrête rapidement croire le message »(Voir: Métaphore)

Matthew 13:22

Déclaration de connexion:

Jésus continue à expliquer à ses disciples la parabole sur une personne qui sème des graines.

Ce qui a été semé

Cela se réfère à la graine qui a été semée ou qui est tombée. AT: "La graine qui a été semée" ou "La graine qui est tombée" (Voir: Connaissance supposée et information implicite)

Ce qui a été semé parmi les plantes épineuses

"Le sol avec les plantes épineuses où la semence a été semée"

c'est la personne

"Cela représente la personne"

le mot

"Le message" ou "l'enseignement de Dieu" 398 traductionNotes Matthieu 13: 22-23

les soucis du monde et la tromperie des richesses étouffent le mot

Jésus parle des soucis du monde et de la fausseté des richesses qui distraient une personne de obéir à la parole de Dieu comme s'il s'agissait de mauvaises herbes qui pourraient s'enrouler autour d'une plante et l'empêcher de croître. AT: «comme les mauvaises herbes empêchent les bonnes plantes de se développer, les soucis du monde et la les richesses empêchent cette personne d'écouter la parole de Dieu »(Voir: Métaphore)

se soucie du monde

"Les choses dans ce monde qui inquiètent les gens"

la fausseté des richesses

Jésus décrit les «richesses» comme si c'était une personne capable de tromper quelqu'un. Cela signifie que les gens Pensez qu'avoir plus d'argent les rendra heureux, mais ce ne sera pas le cas. AT: "l'amour de l'argent" (Voir: Personnification)

il devient infructueux

On parle de la personne comme s'il s'agissait d'une plante. Être infructueux représente être improductif. À: "Il devient improductif" ou "il ne fait pas ce que Dieu veut" (Voir: Métaphore)

Ce qui a été semé sur le bon sol

"Le bon sol où les graines ont été semées"

Il porte des fruits et fait une récolte

On parle de la personne comme s'il s'agissait d'une plante. AT: «Comme une plante saine qui porte une récolte de fruits, il est productif »(Voir: Métaphore)

cent fois plus que ce qui a été planté, une soixantaine et une trentaine de fois

L'expression «autant que cela a été planté» est comprise après chacun de ces chiffres. Regarde comment Vous avez traduit cela dans Matthieu 13: 8 . AT: «Certaines personnes produisent 100 fois plus que ce qui a été planté, certains en produisent 60 fois plus et certains en produisent 30 fois plus. »(Voir: Ellipsis and Numbers)

Matthew 13:24

Déclaration de connexion:

Ici, Jésus décrit le royaume des cieux en racontant une parabole sur un champ avec du blé et les mauvaises herbes qui y poussent. (Voir: Paraboles)

Le royaume des cieux est comme un homme

La traduction ne doit pas assimiler le royaume des cieux à un homme, mais plutôt le royaume de le ciel est comme la situation décrite dans la parabole. (Voir: Simile)

bonne graine

«Bonnes graines de nourriture» ou «bonnes graines». Le public a probablement pensé que Jésus parlait sur le blé. (Voir: Connaissance supposée et information implicite)

son ennemi est venu

"Son ennemi est venu sur le terrain" 401 Matthieu 13: 24-26 traductionNotes

mauvaises herbes

Ces mauvaises herbes ressemblent à des plantes alimentaires quand elles sont jeunes, mais leur grain est un poison. AT: "mauvaise graine" ou «graines de mauvaises herbes»

Quand les lames ont germé

"Quand les graines de blé ont germé" ou "Quand les plantes sont apparues"

produit leur récolte

«Grain produit» ou «produit la récolte de blé»

alors les mauvaises herbes sont apparues aussi

"Alors les gens pouvaient voir qu'il y avait aussi des mauvaises herbes sur le terrain"

Matthew 13:27

Déclaration de connexion:

Jésus continue à raconter une parabole sur un champ où poussent le blé et les mauvaises herbes.

le propriétaire

C'est la même personne qui a semé de bonnes graines dans son domaine.

N'avez-vous pas semé de bonnes graines dans votre domaine?

Les serviteurs ont utilisé une question pour souligner leur surprise. AT: "Vous avez semé de bonnes graines dans votre domaine!" (Voir: question rhétorique)

avez-vous pas semé

Le propriétaire a probablement fait planter les graines par ses serviteurs. AT: "n'avons-nous pas semé" (Voir: Métonymie)

Il leur a dit

"Le propriétaire a dit aux domestiques"

Alors, tu nous veux

Le mot «nous» fait référence aux serviteurs. 403 Matthieu 13: 27-28 traductionNotes

Matthew 13:29

Déclaration de connexion:

Jésus conclut la parabole sur un champ où poussent le blé et les mauvaises herbes.

Le propriétaire a dit

Le propriétaire a dit

Je dirai aux moissonneurs: «Retirez d'abord les mauvaises herbes et attachez-les en paquets pour les brûler, mais ramasse le blé dans ma grange.

Vous pouvez traduire ceci comme une citation indirecte: «Je vais demander aux moissonneurs de ramasser les mauvaises herbes et attachez-les en fagots pour les brûler, puis ramassez le blé dans ma grange »(Voir: Direct et Citations indirectes)

Grange

un bâtiment de ferme qui peut être utilisé pour stocker le grain

Matthew 13:31

Déclaration de connexion:

Jésus décrit le royaume des cieux en racontant une parabole sur une très petite graine qui se développe en une très grande plante. (Voir: Paraboles)

Le royaume des cieux est comme

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. L'expression «royaume des cieux» est utilisée uniquement dans Matthew. Si possible, utilisez "le paradis" dans votre traduction. Voyez comment vous avez traduit cela dans Matthew 13h24 . AT: «Quand notre Dieu au ciel se montre roi, ce sera comme ça» (Voir: Métonymie)

graine de moutarde

une très petite graine qui devient une grande plante (voir: Traduire les inconnus)

Cette graine est en effet la plus petite de toutes les graines

Les graines de moutarde étaient les plus petites graines connues des auditeurs d'origine. (Voir: Connaissance supposée et informations implicites)

Mais quand il a grandi

"Mais quand la plante a grandi" 407 Matthieu 13: 31-32 TraductionNotes

il est plus grand que

"Il est plus grand que"

devient un arbre

Une moutarde peut atteindre environ 2 à 4 mètres de hauteur.

oiseaux de l'air

"des oiseaux"

Matthew 13:33

Déclaration de connexion:

Jésus décrit le royaume des cieux en racontant une parabole sur les effets de la levure sur la farine. (Voir: Paraboles)

Le royaume des cieux est comme la levure

Le royaume n'est pas comme la levure, mais la propagation du royaume ressemble à la propagation de la levure. (Voir: Simile)

Le royaume des cieux est comme

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. L'expression «royaume des cieux» est utilisée uniquement dans Matthew. Si possible, utilisez "le paradis" dans votre traduction. Voyez comment vous avez traduit cela dans Matthew 13h24 . AT: «Quand notre Dieu au ciel se montre roi, ce sera comme ça» (Voir: Métonymie)

trois mesures de farine

Dites «une grande quantité de farine» ou utilisez un terme que votre culture utilise pour mesurer de grandes quantités de farine. farine. (Voir: Volume biblique)

jusqu'à ce que toute la pâte se soit levée

L'information implicite est que la levure et les trois mesures de farine ont été transformées en pâte pour la cuisson. (Voir: Connaissance supposée et information implicite) 409 Matthieu 13:33 TraductionNotes

Matthew 13:34

Informations générales:

Ici, l'auteur cite les Psaumes pour montrer que l'enseignement de Jésus en paraboles accomplissait la prophétie.

Toutes ces choses que Jésus a dites aux foules en paraboles; et il ne leur dit rien sans parabole

Les deux phrases signifient la même chose. Ils sont combinés pour souligner que Jésus a enseigné la foule seulement avec des paraboles. (Voir: Parallélisme)

Toutes ces choses

Cela fait référence à ce que Jésus a enseigné en commençant à Matthieu 13: 1 .

il ne leur dit rien sans parabole

"Il ne leur a rien appris que par paraboles." Le double négatif peut être exprimé dans un positif façon. AT: "tout ce qu'il leur a enseigné, il l'a dit en paraboles" (voir: doubles négatifs)

ce qui avait été dit par le prophète pourrait se réaliser, quand il dit

Cela peut être indiqué sous forme active. AT: «ce que Dieu a dit à l'un des prophètes d'écrire il y a longtemps pourrait devenu réalité »(voir: active ou passive) 411 Matthieu 13: 34-35 traduction

quand il a dit

"Quand le prophète a dit"

Je vais ouvrir la bouche

C'est un idiom qui veut dire parler. AT: "Je parlerai" (Voir: Idiom)

des choses qui étaient cachées

Cela peut être indiqué sous forme active. AT: «les choses que Dieu a gardées cachées» (Voir: Active ou Passive) de la fondation du monde

de la fondation du monde

"Depuis le début du monde" ou "depuis que Dieu a créé le monde"

Matthew 13:36

Déclaration de connexion:

Ici, la scène se déplace vers la maison où séjournèrent Jésus et ses disciples. Jésus commence à leur expliquer la parabole du champ qui contenait du blé et des mauvaises herbes, a-t-il dit en commençant dans Matthieu 13:24 .

entra dans la maison

"Est allé à l'intérieur" ou "est entré dans la maison où il séjournait"

Celui qui sème la bonne graine

"Celui qui sème la bonne graine" ou "Le semeur de la bonne graine"

le fils de l'homme

Jésus se réfère à lui-même. (Voir: Première, deuxième ou troisième personne)

les fils du royaume

L'idiome «fils de» fait référence à ceux qui appartiennent ou ont le même caractère que quelqu'un ou quelque chose. AT: «les gens qui appartiennent au royaume» (voir: idiome) 413 Matthieu 13: 36-39 traduction

du royaume

Ici, «royaume» se réfère à Dieu le roi. AT: "de Dieu" (voir: métonymie)

les fils du malin

L'idiome «fils de» désigne ceux qui appartiennent ou ont le même caractère que quelqu'un ou quelque chose. AT: «les gens qui appartiennent au malin» (voir: idiome)

l'ennemi qui les a semés

"L'ennemi qui a semé les mauvaises herbes"

Matthew 13:40**Déclaration de connexion:**

Jésus finit d'expliquer à ses disciples la parabole du champ avec le blé et les mauvaises herbes.

Par conséquent, comme les mauvaises herbes sont rassemblées et brûlées avec le feu

Cela peut être traduit sous forme active. AT: «Par conséquent, lorsque les gens ramassent les mauvaises herbes et les brûlent le feu »(voir: actif ou passif)

Le Fils de l'homme enverra ses anges

Ici, Jésus parle de lui-même. AT: «Moi, le Fils de l'homme, enverrai mes anges» (Voir: Premièrement, Deuxième ou troisième personne)

ceux qui commettent l'iniquité

"Ceux qui sont sans loi" ou "personnes malfaisantes"

four de feu

C'est une métaphore des feux de l'enfer. Si le terme «four» n'est pas connu, «four» peut être utilisé. À: «Fournaise ardente» (Voir: métaphore) 415 Matthieu 13: 40-43 traduction

pleurer et moudre les dents

Le «broyage des dents» est un acte symbolique, représentant une tristesse et une souffrance extrêmes. Regarde comment vous avez traduit ceci dans Matthieu 8:12 . AT: «pleurer et montrer qu'ils souffrent beaucoup» (Voir: Action symbolique)

briller comme le soleil

Si cette comparaison n'est pas compréhensible dans votre langue, vous pouvez utiliser: «Soyez aussi facile à voir que le soleil». (Voir: Simile)

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

Celui qui a des oreilles

C'est une manière de faire référence à tous ceux qui entendaient ce que Jésus disait. Voyez comment vous traduit ceci dans Matthieu 11:15 . AT: "Qui peut m'entendre" (Voir: Idiom)

écoute

Ici, «écouter» représente l'attention. Voyez comment vous avez traduit ceci dans Matthieu 11:15 . AT: «payer attention à ce que je dis »(voir: métonymie)

Matthew 13:44**Déclaration de connexion:**

Jésus décrit le royaume des cieux en racontant deux paraboles sur des personnes qui ont vendu leurs biens acheter quelque chose de grande valeur. (Voir: Paraboles)

Informations générales:

Dans ces deux paraboles, Jésus utilise deux comparaisons pour enseigner à ses disciples ce qu'est le royaume des cieux. comme. (Voir: Simile)

Le royaume des cieux est comme

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. L'expression «royaume des cieux» est utilisée uniquement dans Matthew. Si possible, utilisez "le paradis" dans votre traduction. Voyez comment vous avez traduit cela dans Matthew 13h24 . AT: «Quand notre Dieu au ciel se montre roi, ce sera comme ça» (Voir: Métonymie)

comme un trésor caché dans un champ

Cela peut être indiqué sous forme active. AT: "un trésor que quelqu'un avait caché dans un champ" (Voir: Active ou passif) 417 Matthieu 13: 44-46 traductionNotes

Trésor

une chose très précieuse et précieuse ou une collection de choses

cache le

"Couvert"

vend tout ce qu'il possède et achète ce champ

L'information implicite est que la personne achète le terrain pour prendre possession du trésor caché. (Voir: Connaissance supposée et information implicite)

comme un homme qui est un marchand à la recherche de perles précieuses

L'information implicite est que l'homme cherchait des perles de valeur qu'il pourrait acheter. (Voir: Connaissances simulées et supposées et informations implicites)

Un marchand

un commerçant ou un vendeur en gros qui obtient souvent des marchandises de lieux éloignés

perles précieuses

Une «perle» est une perle lisse, dure, brillante, blanche ou de couleur claire formée à l'intérieur des mollusques dans la mer. et très prisé comme un bijou ou pour faire des bijoux précieux. AT: «perles fines» ou «belles perles» (Voir: Traduire les inconnus)

Matthew 13:47**Déclaration de connexion:**

Jésus décrit le royaume des cieux en racontant une parabole sur les pêcheurs qui utilisent un grand filet pour attraper des poissons. (Voir: Paraboles)

le royaume des cieux est comme un filet

Le royaume n'est pas comme le filet, mais le royaume attire toutes sortes de gens comme un filet qui attrape tout sortes de poissons. (Voir: Simile)

le royaume des cieux est comme

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. L'expression «royaume des cieux» est utilisée uniquement dans Matthew. Si possible, utilisez "le paradis" dans votre traduction. Voyez comment vous avez traduit cela dans Matthew 13h24 . AT: «Quand notre Dieu au ciel se montre roi, ce sera comme ça» (Voir: Métonymie)

comme un filet qui a été jeté dans la mer

Cela peut être indiqué sous forme active. AT: «comme un filet que certains pêcheurs jettent à la mer» (voir: Active ou passif)

a été jeté dans la mer

"A été jeté à la mer"

rassemblé des créatures de toutes sortes

«Attrapé toutes sortes de poissons» 419 Matthieu 13: 47-48 TraductionNotes

l'a dessiné sur la plage

"A tiré le filet sur la plage" ou "a tiré le filet à terre"

les bonnes choses

"les bonnes"

les choses sans valeur

"Le mauvais poisson" ou "le poisson non comestible"

jeter

"N'a pas gardé"

Matthew 13:49**Déclaration de connexion:**

Jésus explique la parabole sur les pêcheurs qui utilisent un grand filet pour attraper du poisson.

viendra

"Sortira" ou "sortira" ou "viendra du ciel"

les méchants parmi les justes

Ces adjectifs nominaux peuvent être déclarés comme des adjectifs. AT: «les méchants du juste personnes »(Voir: Adjectifs nominaux)

Ils vont les jeter

"Les anges vont jeter les méchants"

four de feu

C'est une métaphore des feux de l'enfer. Si le terme «four» n'est pas connu, «four» peut être utilisé. Voir comment vous avez traduit ceci dans Matthieu 13:42 . AT: «fournaise ardente» (Voir: Métaphore)

pleurer et moudre les dents

Le «broyage des dents» est un acte symbolique, représentant une tristesse et une souffrance extrêmes. Regarde comment vous avez traduit ceci dans Matthieu 8:12 . AT: pleurer et exprimer leurs souffrances extrêmes. (Voir: Action symbolique) 421 Matthieu 13: 49-50 TraductionNotes

Matthew 13:51**Déclaration de connexion:**

Jésus décrit le royaume des cieux en racontant une parabole sur une personne qui gère un ménage. Ceci est la fin de la partie de l'histoire de Jésus enseignant aux foules au sujet du royaume de le ciel en utilisant des paraboles.

As-tu compris toutes ces choses? Les disciples lui dirent: Oui.

Si nécessaire, les deux citations directes peuvent être traduites en citations indirectes. AT: "Jésus leur a demandé s'ils avaient compris tout cela, et ils ont dit qu'ils avaient compris. »(Voir: Direct et indirect Citations)

est devenu un disciple du royaume des cieux

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. L'expression «royaume des cieux» est utilisée uniquement dans le livre de Matthieu. Si possible, gardez «paradis» dans votre traduction. AT: "a appris la vérité à propos de notre Dieu dans le ciel, qui est roi »ou« s'est soumis à la règle de Dieu »(voir: métonymie)

est comme un homme qui est propriétaire d'une maison, qui extrait de son trésor des choses anciennes et nouvelles

Jésus parle une autre parabole. Il compare les scribes, qui connaissent très bien les écritures que Moïse et les prophètes ont écrit, et acceptent aussi maintenant les enseignements de Jésus, à un propriétaire de maison qui utilise les deux vieux et nouveaux trésors. (Voir: Paraboles) 423 Matthieu 13: 51-53 traductionNotes

Trésor

Un trésor est une chose très précieuse et précieuse ou une collection de choses. Ici, il peut se référer à

la endroit où ces choses sont stockées, le "trésor" ou "magasin".

Puis il est venu à ce que quand

Cette phrase déplace l'histoire des enseignements de Jésus à ce qui s'est passé ensuite. AT: "Then" ou "After"

Matthew 13:54

Informations générales:

C'est le début d'une nouvelle partie de l'histoire qui traverse Matthieu 17:27 , où Matthew raconte l'opposition continue au ministère de Jésus et à l'enseignement du royaume des cieux. Ici, les habitants de la ville natale de Jésus le rejettent.

sa propre région

«Sa ville natale». Cela fait référence à la ville de Nazareth, où Jésus a grandi. (Voir: Connaissance supposée et informations implicites)

dans leur synagogue

Le pronom «leur» fait référence aux personnes de la région.

ils étaient étonnés

"Ils ont été stupéfaits" 425 Matthieu 13: 54-56 traductionNotes

D'où cet homme tire-t-il sa sagesse et ces miracles?

Les gens croyaient que Jésus n'était qu'un homme ordinaire. Ils utilisent cette question pour exprimer leur étonnement qu'il soit si sage et capable de faire des miracles. AT: «Comment un homme ordinaire comme ça soit si sage et faire de si grands miracles? »ou« il est étrange qu'il puisse parler avec une telle sagesse et faire ces miracles! »(Voir: Connaissance supposée et information implicite et Question rhétorique)

Cet homme n'est-il pas le fils du charpentier? Sa mère ne s'appelle-t-elle pas Marie? Ne sont pas ses frères James, Joseph, Simon et Judas? Ses sœurs ne sont-elles pas toutes avec nous?

La foule utilise ces questions pour exprimer sa conviction qu'ils savent qui est Jésus et qu'il est juste un homme ordinaire. AT: «Il est juste le fils

d'un menuisier. Nous connaissons sa mère Marie et son les frères James, Joseph, Simon et Judas. Et toutes ses sœurs sont avec nous aussi. »(Voir: Rhétorique Question)

le fils du charpentier

Un menuisier est quelqu'un qui fabrique des choses avec du bois ou de la pierre. Si «menuisier» n'est pas connu, "Constructeur" peut être utilisé.

Où a-t-il obtenu toutes ces choses?

La foule utilise cette question pour montrer que Jésus doit avoir acquis ses capacités de quelque part Ils exprimaient probablement leur doute sur le fait qu'il avait ses capacités de Dieu. AT: "Il doit avoir la capacité de faire ces choses quelque part!" Ou "Nous ne savons pas où il a eu ces capacités!" (Voir: question rhétorique)

toutes ces choses

Cela fait référence à la sagesse et à la capacité de Jésus à faire des miracles.

Matthew 13:57

Ils ont été offensés par lui

Cela peut être indiqué sous forme active. AT: "Le peuple de la ville natale de Jésus s'est offensé contre lui" ou les gens ont rejeté Jésus "(voir: actif ou passif)

Un prophète n'est pas sans honneur

Cela peut être énoncé sous une forme positive. AT: "Un prophète reçoit des honneurs partout" ou "Des gens partout honorer un prophète »(voir: doubles négatifs)

son propre pays

"Sa propre région" ou "sa propre ville natale"

dans sa propre famille

«Chez lui»

Il n'a pas fait beaucoup de miracles là-bas

"Jésus n'a pas fait beaucoup de miracles dans sa propre ville"

Translation Questions

Matthew 13:4

Dans la parabole du semeur dite par Jésus, qu'est-il arrivé à la graine qui tomba sur le bord du chemin?

Dans la parabole du semeur dite par Jésus, qu'est-il arrivé à la graine qui tomba sur le sol rocailleux?

Les oiseaux la dévorèrent. Les graines tombées sur le sol rocailleux poussèrent aussitôt, mais elles furent brûlées par le soleil et séchèrent.

Matthew 13:5

Dans la parabole du semeur dite par Jésus, qu'est-il arrivé à la graine qui tomba sur le bord du chemin?

Dans la parabole du semeur dite par Jésus, qu'est-il arrivé à la graine qui tomba sur le sol rocailleux?

Les oiseaux la dévorèrent. Les graines tombées sur le sol rocailleux poussèrent aussitôt, mais elles furent brûlées par le soleil et séchèrent.

Matthew 13:6

Dans la parabole du semeur dite par Jésus, qu'est-il arrivé à la graine qui tomba sur le bord du chemin? Dans la parabole du semeur dite par Jésus, qu'est-il arrivé à la graine qui tomba sur le sol rocailleux?
Les oiseaux la dévorèrent. Les graines tombées sur le sol rocailleux poussèrent aussitôt, mais elles furent brûlées par le soleil et séchèrent.

Matthew 13:7

Dans la parabole du semeur dite par Jésus, qu'est-il arrivé aux graines qui tombèrent parmi les épines? Dans la parabole du semeur dite par Jésus, Qu'est-il arrivé aux graines qui tombèrent sur la bonne terre?
Elles furent étouffées par les épines. Quelques-unes produirent cent fois plus, certaines soixante, et d'autres trente.

Matthew 13:8

Dans la parabole du semeur dite par Jésus, qu'est-il arrivé aux graines qui tombèrent parmi les épines? Dans la parabole du semeur dite par Jésus, Qu'est-il arrivé aux graines qui tombèrent sur la bonne terre?
Elles furent étouffées par les épines. Quelques-unes produirent cent fois plus, certaines soixante, et d'autres trente.

Matthew 13:14

Selon la prophétie d'Esaïe, les gens entendraient et verraient, mais qu'arriverait-il?
La prophétie Esaïe dit que les gens entendraient mais ne comprendraient pas, ils verraient, mais ne percevraient pas.

Matthew 13:15

Quel était le problème des gens qui entendaient Jésus, mais ne comprenaient pas?
Ils avaient le coeur devenu sans vie, les oreilles dures pour entendre, et les yeux fermés.

Matthew 13:18

Dans la parabole du semeur, quelle personne la graine tombée sur le bord de la route représente-t-elle?
La graine semée sur le bord de la route est la personne qui entend la parole du royaume mais ne la comprend pas, alors le malin vient et arrache ce qui a été semé dans son coeur 13:19]

Matthew 13:20

Dans la parabole du semeur qui est la personne représentée par la graine tombée sur le sol rocailleux?
C'est la personne qui entend la parole et la reçoit aussitôt avec joie, mais trébuche immédiatement quand la persécution vient.

Matthew 13:21

Dans la parabole du semeur qui est la personne représentée par la graine tombée sur le sol rocailleux?
C'est la personne qui entend la parole et la reçoit aussitôt avec joie, mais trébuche immédiatement quand la persécution vient.

Matthew 13:22

Dans la parabole du semeur quelle est la personne représentée par la graine tombée parmi les épines? Dans la parabole du semeur qui est la personne représentée par la graine qui est tombée sur la bonne terre?
Celle qui entend la parole, mais que les soucis du monde et la séduction des richesses étouffent la parole. Celle qui entend la parole, la comprend, et puis produit du fruit.

Matthew 13:23

Dans la parabole du semeur quelle est la personne représentée par la graine tombée parmi les épines? Dans la parabole du semeur qui est la personne représentée par la graine qui est tombée sur la bonne terre?
Celle qui entend la parole, mais que les soucis du monde et la séduction des richesses étouffent la parole. Celle qui entend la parole, la comprend, et puis produit du fruit.

Matthew 13:28

Dans la parabole des mauvaises herbes, qui a semé les mauvaises herbes dans le champ?
Un ennemi a semé les mauvaises herbes dans le champ.

Matthew 13:29

Quelles instructions le propriétaire a-t-il donné à ses serviteurs au sujet des épines et du blé?
Le propriétaire a dit à ses serviteurs de les laisser grandir ensemble jusqu'à la récolte, et puis de rassembler les mauvaises herbes pour être brûlées, et de rassembler le blé dans la grange.

Matthew 13:30

Quelles instructions le propriétaire a-t-il donné à ses serviteurs au sujet des épines et du blé?
Le propriétaire a dit à ses serviteurs de les laisser grandir ensemble jusqu'à la récolte, et puis de rassembler les mauvaises herbes pour être brûlées, et de rassembler le blé dans la grange.

Matthew 13:31

Dans la parabole de la graine de moutarde dite par Jésus, qu'arrive-t-il à la graine de moutarde?
La graine de moutarde devient un arbre plus grand que les plantes du jardin si bien que les oiseaux viennent faire leurs nids dans ses branches. 13:32]

Matthew 13:33

Selon la parole de Jésus, à quoi le royaume des cieux ressemblait-il ?

Jésus dit que le royaume des cieux était comme du levain mélangé avec trois mesures de farine jusqu'à ce que la pâte se lève.

Matthew 13:37

Dans la parabole des mauvaises herbes, qui plante la bonne semence? qu'est ce que le champ représente? qui est la bonne semence? qui sont les mauvaises herbes, et qui a planté les mauvaises herbes? Dans la parabole des mauvaises herbes, qui sont les moissonneurs ? la moisson, que représente t-elle?

Celui qui a planté la bonne semence est le Fils de l'Homme, le champ est le monde, la bonne semence est les fils du royaume, les mauvaises herbes sont les fils du diable, et celui qui a planté les mauvaises herbes est le diable. Les moissonneurs sont les anges, et la moisson c'est la fin du monde.13[:39]

Matthew 13:38

Dans la parabole des mauvaises herbes, qui plante la bonne semence? qu'est ce que le champ représente? qui est la bonne semence? qui sont les mauvaises herbes, et qui a planté les mauvaises herbes? Dans la parabole des mauvaises herbes, qui sont les moissonneurs ? la moisson, que représente t-elle?

Celui qui a planté la bonne semence est le Fils de l'Homme, le champ est le monde, la bonne semence est les fils du royaume, les mauvaises herbes sont les fils du diable, et celui qui a planté les mauvaises herbes est le diable. Les moissonneurs sont les anges, et la moisson c'est la fin du monde.13[:39]

Matthew 13:39

Dans la parabole des mauvaises herbes, qui plante la bonne semence? qu'est ce que le champ représente? qui est la bonne semence? qui sont les mauvaises herbes, et qui a planté les mauvaises herbes? Dans la parabole des mauvaises herbes, qui sont les moissonneurs ? la moisson, que représente t-elle?

Celui qui a planté la bonne semence est le Fils de l'Homme, le champ est le monde, la bonne semence est les fils du royaume, les mauvaises herbes sont les fils du diable, et celui qui a planté les mauvaises herbes est le diable. Les moissonneurs sont les anges, et la moisson c'est la fin du monde.13[:39]

Matthew 13:42

A la fin du monde, qu'arrive t-il à ceux qui commettent l'iniquité? Qu'arrive t-il aux justes à la fin du monde?

A la fin du monde, ceux qui commettent l'iniquité sont jetés dans la fournaise de feu. A la fin du monde les justes brilleront comme le soleil.

Matthew 13:43

A la fin du monde, qu'arrive t-il à ceux qui commettent l'iniquité? Qu'arrive t-il aux justes à la fin du monde?

A la fin du monde, ceux qui commettent l'iniquité sont jetés dans la fournaise de feu. A la fin du monde les justes brilleront comme le soleil.

Matthew 13:44

Dans la parabole de Jésus, que fait l'homme qui trouve dans un champ le trésor qui représente le royaume des cieux? Dans la parabole de Jésus que fait l'homme qui a trouvé une perle de grande valeur qui représente le royaume des cieux?

L'homme qui trouve le trésor vend tout ce qu'il possède et achète le champ. " L' homme qui trouve une perle de grande valeur vend tout ce qu'il possède et l'achète .

Matthew 13:446

Dans la parabole de Jésus, que fait l'homme qui trouve dans un champ le trésor qui représente le royaume des cieux? Dans la parabole de Jésus que fait l'homme qui a trouvé une perle de grande valeur qui représente le royaume des cieux?

L'homme qui trouve le trésor vend tout ce qu'il possède et achète le champ. " L' homme qui trouve une perle de grande valeur vend tout ce qu'il possède et l'achète .

Matthew 13:47

Quelle est la comparaison entre la parabole du filet pour pêcher et ce qui arrivera à la fin du monde?

De la même façon que les choses inutiles dans le filet sont séparées des choses utiles, ainsi à la fin du monde les méchants seront séparés des justes et jetés dans la fournaise.13:47-48]"

Matthew 13:54

Qu'est ce que les gens de la propre région de Jésus se demandèrent lorsqu'ils entendirent ce qu'il enseignait?

Les gens se demandèrent, \"D'où viennent sa sagesse et ses miracles?\"

Matthew 13:57

Qu'arrive t-il au prophète dans son propre pays ? Qu'est-il arrivé dans le propre pays de Jésus du fait de l'incrédulité des gens?

Jésus dit qu'un prophète n'est pas honoré dans son propre pays. A cause de l'incrédulité des gens, Jésus n'a pas fait beaucoup de miracles dans sa propre région.

Matthew 13:58

Qu'arrive t-il au prophète dans son propre pays ? Qu'est-il arrivé dans le propre pays de Jésus du fait de l'incrédulité des gens?

Jésus dit qu'un prophète n'est pas honoré dans son propre pays. A cause de l'incrédulité des gens,

Jésus n'a pas fait beaucoup de miracles dans sa propre région.

Chapter 13

¹ En ce jour, Jésus quitta la maison où il enseignait et s'assit au bord de la mer. ² Une foule immense l'entourait et il alla dans une barque et s'y assit. Toute la foule se tint sur le rivage. ³ Puis Jésus leur dit beaucoup de choses en paraboles. Il dit: « Voici un semeur est sorti pour semer. ⁴ Pendant qu'il semait, des graines tombèrent sur le bord de la route. Les oiseaux vinrent et les mangèrent. ⁵ D'autres graines tombèrent dans un endroit rocailleux avec moins de terre. Aussitôt elles poussèrent, parce que la terre n'était pas profonde. ⁶ Mais quand le soleil se leva, les plantes furent brûlées car elles étaient sans racines, et elles séchèrent. ⁷ D'autres tombèrent dans les épines. Les épines grandirent et les étouffèrent. ⁸ D'autres graines tombèrent sur la bonne terre et produirent des graines, certaines cent fois plus, d'autres soixante et d'autres trente. ⁹ Que celui qui a des oreilles entende.» ¹⁰ Les disciples vinrent à Jésus et lui dirent: « Pourquoi parles-tu à la foule en paraboles?» ¹¹ Jésus répondit et dit: « À vous, il a été donné le privilège de comprendre les mystères du royaume des cieux, mais cela ne leur a pas été donné. ¹² Car à celui qui a, on en donnera d'avantage, pour qu'il soit dans l'abondance. Mais à celui qui n'a pas, on retirera même ce qu'il possède. ¹³ C'est pourquoi je leur parle en paraboles, car même s'ils voient, ils ne voient pas vraiment, et même s'ils entendent, ils n'entendent pas vraiment, et ne comprennent rien non plus. ¹⁴ Et pour eux s'accomplit cette prophétie d'Esaïe: " Vous entendrez mais vous ne comprendrez point, et vous verrez mais vous ne percevrez point. ¹⁵ Car le cœur de ce peuple est devenu sans vie, leurs oreilles trop dures pour entendre, et ils ont fermé leurs yeux pour ne pas voir, ou leurs oreilles pour ne pas entendre, ou leurs cœurs pour ne pas comprendre, de peur de revenir et que je ne les guérisse. " ¹⁶ Bénis soient vos yeux car ils voient, et vos oreilles car elles entendent. ¹⁷ En vérité, je vous le dis, plusieurs prophètes et plusieurs justes ont voulu voir ces choses que vous voyez, mais ne les ont pas vues, et ont voulu entendre ce que vous entendez, mais ne les ont pas entendues. ¹⁸ Écoutez donc la parabole du semeur. ¹⁹ Lorsque quelqu'un entend la parole du royaume et ne la comprend pas, alors le malin vient et vole ce qui a été semé dans son cœur. C'est le cas des graines tombées sur le bord de la route. ²⁰ Les graines tombées dans l'endroit rocailleux, c'est celui qui entend la parole et la reçoit immédiatement avec une grande joie, ²¹ est sans racines et endure pour peu de temps. Quand vient la tribulation ou la persécution à cause de la parole, il trébuche immédiatement. ²² Celles tombées dans les épines, c'est celui qui écoute la parole mais les soucis du monde et la déception des richesses étouffe la parole, et il devient improductif. ²³ Les graines tombées dans la bonne terre, c'est celui qui entend la parole et la comprend; c'est celui qui en vérité produit du fruit et le cultive; certains cent fois plus, d'autres soixante et d'autres trente, et l'entretient.» ²⁴ Jésus leur proposa une autre parabole et dit: « Le royaume des cieux est semblable à un homme qui sema de bonnes graines dans son champ. ²⁵ Et pendant que les gens dormaient, son ennemi vint et sema de mauvaises graines parmi le blé et s'en alla. ²⁶ Lorsque les graines germèrent et produisirent leurs fruits, alors les mauvaises herbes apparurent aussi. ²⁷ Les serviteurs du propriétaire du champ vinrent et lui dirent: " Maître, n'as-tu pas semé des bonnes graines dans ton champ? Pourquoi y trouve-t-on des mauvaises herbes? ²⁸ Et il leur dit: " C'est l'œuvre de l'ennemi. " Et les serviteurs lui répondirent: " Veux-tu que nous allions les arracher? " ²⁹ Le maître répondit: " Non, de peur que vous ne déraciniez le blé en les arrachant. ³⁰ Laissez-les grandir ensemble jusqu'à la récolte. Au moment de la récolte, je dirai aux moissonneurs: " Enlevez d'abord les mauvaises herbes, attachez-les, puis entassez-les pour qu'elles soient brûlées. Puis, rassemblez le blé dans mon grenier. " ³¹ Puis Jésus leur présenta une autre parabole et dit: « Le royaume des cieux est semblable à une graine de moutarde qu'un homme prit et planta dans son champ. ³² Cette graine est en fait la plus petite de toutes les graines. Mais lorsqu'elle grandit, elle devient le plus grand arbre de tout le jardin, au point où les oiseaux viennent faire leurs nids dans ses branches.» ³³ Jésus leur raconta une autre parabole et dit: « Le royaume de cieux est semblable à du levain qu'une femme prit, mélangea avec trois mesures de farine jusqu'à ce que la pâte se lève.» ³⁴ Jésus enseigna la foule et lui dit toutes ces choses en paraboles. Il ne leur disait rien sans paraboles. ³⁵ Il en était ainsi afin que s'accomplisse ce qui avait été annoncé par le prophète quand il dit: « J'ouvrirai ma bouche en paraboles, je dirai des choses qui étaient cachées depuis la fondation du monde.» ³⁶ Après que Jésus eut renvoyé la foule, il alla dans la maison. Alors les disciples s'approchèrent de lui et dirent: « Explique-nous la parabole de l'ivraie qui a poussé dans le champ.» ³⁷ Il répondit: « Celui qui a semé la bonne semence c'est le Fils de l'Homme. ³⁸ Le champ représente ce

monde. Les bonnes semences ce sont les fils du royaume. L'ivraie ce sont les fils du malin. ³⁹ L'ennemi qui a semé l'ivraie représente le diable. La moisson c'est la fin du monde. Les moissonneurs ce sont les anges. ⁴⁰ Ainsi, comme les mauvaises herbes sont entassées et brûlées au feu, il en sera ainsi à la fin du monde. ⁴¹ Le Fils de l'Homme enverra ses anges, et ils arracheront de son royaume tout objet de péché, et ceux qui commettent l'iniquité, ⁴² et les jetteront dans la fournaise de feu ardent, là il y aura des pleurs et des grincements de dents. ⁴³ Alors, les justes brilleront comme le soleil dans le royaume de leur père. Que celui qui a des oreilles entende.» ⁴⁴ « Le royaume des cieux est encore semblable à un trésor caché dans un champ. Un homme le trouva et le cacha. Rempli de joie, il va vendre tout ce qu'il possède, et achète ce champ. ⁴⁵ Encore, le royaume des cieux est pareil à un marchand à la recherche des perles précieuses. ⁴⁶ Lorsqu'il trouva une perle de très grande valeur, il alla vendre tout ce qu'il possédait et l'acheta. ⁴⁷ Le royaume des cieux est comparable à un filet que l'on jeta dans la mer, et qui ramassa toutes sortes de poissons; utiles comme inutiles. Une fois le filet rempli, les pêcheurs le retirèrent sur le rivage. ⁴⁸ Ensuite, ils s'assirent et rassemblèrent la bonne partie dans des paniers, mais les mauvais poissons furent jetés. ⁴⁹ Il en sera ainsi à la fin du monde. Les anges viendront là où Dieu jugera les gens pour séparer les méchants des justes. ⁵⁰ Ils les jèteront dans la fournaise de feu, où il y aura des pleurs et des grincements de dents. ⁵¹ Avez-vous compris toutes ces choses?» Les disciples lui répondirent: ⁵² « Oui, nous avons compris.» Puis Jésus leur dit: « Ainsi, tout scribe qui a été instruit dans le royaume des cieux est semblable à un homme qui possède une maison, qui fait sortir de vieilles et de nouvelles choses de son trésor.» ⁵³ Après que Jésus eût fini de dire toutes ces choses, il quitta cet endroit. ⁵⁴ Ensuite Jésus se rendit dans sa région et enseignait le peuple dans leur synagogue. Ceux qui l'entendaient étaient étonnés et disaient: « D'où viennent la sagesse de cet homme et ces miracles? ⁵⁵ Cet homme n'est-il pas le fils du charpentier? Marie n'est-elle pas sa mère? Jacques, Joseph, Simon et Judas ne sont-ils pas ses frères? ⁵⁶ Et ses soeurs aussi ne sont-elles pas toutes parmi nous? Alors d'où cet homme tire-t-il toutes ces choses?» ⁵⁷ Ils se sentaient offensés par Lui, mais Jésus leur dit: « Ce n'est que dans son propre pays et dans sa propre maison que le prophète n'est pas honoré.» ⁵⁸ Il ne fit pas beaucoup de miracles en ce lieu, à cause de leur incrédulité.

Chapter 14

¹ En|strong="G1722" ce|strong="G1565" temps- là|strong="G2540" Hérode|strong="G2264" le tétarque|strong="G5076" ayant entendu|strong="G191" x-morph="strongMorph:TG5656" parler|strong="G189" de Jésus|strong="G2424" ² |strong="G2532" dit|strong="G2036" x-morph="strongMorph:TG5627" à ses|strong="G846" serviteurs|strong="G3816" C|strong="G3778" est|strong="G2076" x-morph="strongMorph:TG5748" Jean|strong="G2491" Baptiste|strong="G910" Il|strong="G846" est ressuscité|strong="G1453" x-morph="strongMorph:TG5681" des|strong="G575" morts|strong="G3498" et|strong="G2532" c'est pour cela|strong="G1223" |strong="G5124" qu'il se fait|strong="G1754" x-morph="strongMorph:TG5719" par|strong="G1722" lui|strong="G846" des miracles|strong="G1411" ³ Car|strong="G1063" Hérode|strong="G2264" qui avait fait arrêter|strong="G2902" x-morph="strongMorph:TG5660" Jean|strong="G2491" l|strong="G846" lié|strong="G1210" x-morph="strongMorph:TG5656" et|strong="G2532" mis|strong="G5087" x-morph="strongMorph:TG5639" en|strong="G1722" prison|strong="G5438" à cause d|strong="G1223" Hérodiad|strong="G2266" femme|strong="G1135" de Philippe|strong="G5376" son|strong="G846" frère|strong="G80" ⁴ parce que|strong="G1063" Jean|strong="G2491" lui|strong="G846" disait|strong="G3004" x-morph="strongMorph:TG5707" Il ne t|strong="G4671" pas|strong="G3756" permis|strong="G1832" x-morph="strongMorph:TG5748" de l|strong="G846" avoir|strong="G2192" x-morph="strongMorph:TG5721" pour femme. ⁵ Il|strong="G2532" voulait|strong="G2309" x-morph="strongMorph:TG5723" le|strong="G846" faire mourir|strong="G615" x-morph="strongMorph:TG5658" mais il craignait|strong="G5399" x-morph="strongMorph:TG5675" la foule|strong="G3793" parce qu|strong="G3754" regardait|strong="G2192" x-morph="strongMorph:TG5707" Jean|strong="G846" comme|strong="G5613" un prophète|strong="G4396" ⁶ Or|strong="G1161" lorsqu'on célébra|strong="G71" x-morph="strongMorph:TG5746" l'anniversaire de la naissance|strong="G2264" |strong="G1077" d'Hérode, la fille|strong="G2364" d'Hérodiad|strong="G2266" dansa|strong="G3738" x-morph="strongMorph:TG5662" au milieu|strong="G1722" |strong="G3319" des convives, et|strong="G2532" plut|strong="G700" x-morph="strongMorph:TG5656" à Hérode|strong="G2264" ⁷ de sorte qu|strong="G3606" promit|strong="G3670" x-morph="strongMorph:TG5656" avec|strong="G3326" serment|strong="G3727" de lui|strong="G846" donner|strong="G1325" x-morph="strongMorph:TG5629" ce|strong="G1437" qu'elle demanderait|strong="G154" x-morph="strongMorph:TG5672" ⁸ À|strong="G1161" l' instigation|strong="G4264" x-morph="strongMorph:TG5685" de|strong="G5259" sa|strong="G846" mère|strong="G3384" elle dit|strong="G5346" x-morph="strongMorph:TG5748" Donne|strong="G1325" x-morph="strongMorph:TG5628" moi|strong="G3427" ici|strong="G5602" sur|strong="G1909" un plat|strong="G4094" la tête|strong="G2776" de Jean|strong="G2491" Baptiste|strong="G910" ⁹ Le|strong="G2532" roi|strong="G935" fut attristé|strong="G3076" x-morph="strongMorph:TG5681" mais|strong="G1161" à cause de|strong="G1223" ses serments|strong="G3727" et|strong="G2532" des convives|strong="G4873" x-morph="strongMorph:TG5740" il commanda|strong="G2753" x-morph="strongMorph:TG5656" qu'on la lui donne|strong="G1325" x-morph="strongMorph:TG5683" ¹⁰ et|strong="G2532" il envoya|strong="G3992" x-morph="strongMorph:TG5660" décapiter|strong="G607" x-morph="strongMorph:TG5656" Jean|strong="G2491" dans|strong="G1722" la prison|strong="G5438" ¹¹ |strong="G2532" Sa|strong="G846" tête|strong="G2776" fut apportée|strong="G5342" x-morph="strongMorph:TG5681" sur|strong="G1909" un plat|strong="G4094" et|strong="G2532" donnée|strong="G1325" x-morph="strongMorph:TG5681" à la jeune fille|strong="G2877" |strong="G2532" qui la porta|strong="G5342" x-morph="strongMorph:TG5656" à sa|strong="G846" mère|strong="G3384" ¹² Les|strong="G2532" disciples|strong="G3101" de Jean|strong="G846" vinrent|strong="G4334" x-morph="strongMorph:TG5631" prendre|strong="G142" x-morph="strongMorph:TG5656" son corps|strong="G4983" et|strong="G2532" l|strong="G846" ensevelirent|strong="G2290" x-morph="strongMorph:TG5656" Et|strong="G2532" ils allèrent|strong="G2064" x-morph="strongMorph:TG5631" l' annoncer|strong="G518" x-morph="strongMorph:TG5656" à Jésus|strong="G2424" ¹³ À cette nouvelle|strong="G2532" |strong="G191" x-morph="strongMorph:TG5660" Jésus|strong="G2424" partit|strong="G402" x-morph="strongMorph:TG5656" de là|strong="G1564" dans|strong="G1722" une barque|strong="G4143" pour se retirer|strong="G1519" à l' écart|strong="G2596" |strong="G2398" dans un lieu|strong="G5117" désert|strong="G2048" et|strong="G2532" la foule|strong="G3793" l'ayant su|strong="G191" x-morph="strongMorph:TG5660" sortit|strong="G575" des villes|strong="G4172" et le|strong="G846" suivit|strong="G190" x-morph="strongMorph:TG5656" à pied|strong="G3979" ¹⁴ Quand|strong="G2532" il sortit|strong="G1831" x-morph="strongMorph:TG5631" de la barque, il vit|strong="G1492" x-morph="strongMorph:TG5627" une grande|strong="G4183" foule|strong="G3793" et|strong="G2532" fut ému de compassion|strong="G4697" x-morph="strongMorph:TG5675" pour|strong="G1909" elle|

strong="G846" et|strong="G2532" il guérit|strong="G2323" x-morph="strongMorph:TG5656" les|
 strong="G846" malades|strong="G732" ¹⁵ Le|strong="G1161" soir|strong="G3798" étant venu|
 strong="G1096" x-morph="strongMorph:TG5637" les disciples|strong="G3101" s' approchèrent|
 strong="G4334" x-morph="strongMorph:TG5656" de lui|strong="G846" et dirent|strong="G3004" x-
 morph="strongMorph:TG5723" Ce lieu|strong="G5117" est|strong="G2076" x-
 morph="strongMorph:TG5748" désert|strong="G2048" et|strong="G2532" l' heure|strong="G5610" est
 déjà|strong="G2235" avancée|strong="G3928" x-morph="strongMorph:TG5627" renvoie|strong="G630"
 x-morph="strongMorph:TG5657" la foule|strong="G3793" afin qu|strong="G2443" aille|strong="G565" x-
 morph="strongMorph:TG5631" dans|strong="G1519" les villages|strong="G2968" pour s|
 strong="G1438" acheter|strong="G59" x-morph="strongMorph:TG5661" des vivres|strong="G1033" ¹⁶ |
 strong="G1161" Jésus|strong="G2424" leur|strong="G846" répondit|strong="G2036" x-
 morph="strongMorph:TG5627" Ils n'ont pas|strong="G3756" besoin|strong="G5532" de s'en aller|
 strong="G565" x-morph="strongMorph:TG5629" |strong="G2192" x-morph="strongMorph:TG5719"
 donnez|strong="G1325" x-morph="strongMorph:TG5628" leur|strong="G846" vous- mêmes|
 strong="G5210" à manger|strong="G5315" x-morph="strongMorph:TG5629" ¹⁷ Mais|strong="G1161" ils
 lui|strong="G846" dirent|strong="G3004" x-morph="strongMorph:TG5719" Nous n' avons|
 strong="G2192" x-morph="strongMorph:TG5719" ici|strong="G5602" que|strong="G3756" |
 strong="G1508" cinq|strong="G4002" pains|strong="G740" et|strong="G2532" deux|strong="G1417"
 poissons|strong="G2486" ¹⁸ Et|strong="G1161" il dit|strong="G2036" x-morph="strongMorph:TG5627"
 Apportez|strong="G5342" x-morph="strongMorph:TG5720" |strong="G5602" les|strong="G846" moi|
 strong="G3427" ¹⁹ Il|strong="G2532" fit|strong="G2753" x-morph="strongMorph:TG5660" asseoir|
 strong="G347" x-morph="strongMorph:TG5683" la foule|strong="G3793" sur|strong="G1909" l' herbe|
 strong="G5528" |strong="G2532" prit|strong="G2983" x-morph="strongMorph:TG5631" les cinq|
 strong="G4002" pains|strong="G740" et|strong="G2532" les deux|strong="G1417" poissons|
 strong="G2486" et, levant les yeux|strong="G308" x-morph="strongMorph:TG5660" vers|
 strong="G1519" le ciel|strong="G3772" il rendit grâces|strong="G2127" x-
 morph="strongMorph:TG5656" Puis|strong="G2532" il rompit|strong="G2806" x-
 morph="strongMorph:TG5660" les pains|strong="G740" et les donna|strong="G1325" x-
 morph="strongMorph:TG5656" aux disciples|strong="G3101" |strong="G1161" qui|strong="G3101" les
 distribuèrent à la foule|strong="G3793" ²⁰ |strong="G2532" Tous|strong="G3956" mangèrent|
 strong="G5315" x-morph="strongMorph:TG5627" et|strong="G2532" furent rassasiés|strong="G5526" x-
 morph="strongMorph:TG5681" et|strong="G2532" l'on emporta|strong="G142" x-
 morph="strongMorph:TG5656" douze|strong="G1427" paniers|strong="G2894" pleins|strong="G4134"
 des morceaux|strong="G2801" qui restaient|strong="G4052" x-morph="strongMorph:TG5723" ²¹ Ceux|
 strong="G1161" qui avaient mangé|strong="G2068" x-morph="strongMorph:TG5723" étaient|
 strong="G2258" x-morph="strongMorph:TG5713" environ|strong="G5616" cinq mille|strong="G4000"
 hommes|strong="G435" sans|strong="G5565" les femmes|strong="G1135" et|strong="G2532" les
 enfants|strong="G3813" ²² Aussitôt|strong="G2532" après|strong="G2112" il obligea|strong="G315" x-
 morph="strongMorph:TG5656" les disciples|strong="G3101" à monter|strong="G1684" x-
 morph="strongMorph:TG5629" dans|strong="G1519" la barque|strong="G4143" et|strong="G2532" à
 passer avant|strong="G4254" x-morph="strongMorph:TG5721" lui|strong="G846" de|strong="G1519"
 l'autre côté|strong="G4008" pendant|strong="G2193" |strong="G3739" qu'il renverrait|strong="G630" x-
 morph="strongMorph:TG5661" la foule|strong="G3793" ²³ Quand|strong="G2532" il l|strong="G3793"
 renvoyée|strong="G630" x-morph="strongMorph:TG5660" il monta|strong="G305" x-
 morph="strongMorph:TG5627" sur|strong="G1519" la montagne|strong="G3735" pour prier|
 strong="G4336" x-morph="strongMorph:TG5664" à l' écart|strong="G2596" |strong="G2398" et|
 strong="G1161" comme le soir|strong="G3798" était venu|strong="G1096" x-
 morph="strongMorph:TG5637" il était|strong="G2258" x-morph="strongMorph:TG5713" là|
 strong="G1563" seul|strong="G3441" ²⁴ La|strong="G1161" barque|strong="G4143" déjà|
 strong="G2235" au milieu|strong="G3319" de la mer|strong="G2281" était|strong="G2258" x-
 morph="strongMorph:TG5713" battue|strong="G928" x-morph="strongMorph:TG5746" par|
 strong="G5259" les flots|strong="G2949" car|strong="G1063" le vent|strong="G417" était|
 strong="G2258" x-morph="strongMorph:TG5713" contraire|strong="G1727" ²⁵ À|strong="G1161" la
 quatrième|strong="G5067" veille|strong="G5438" de la nuit|strong="G3571" Jésus|strong="G2424" alla|
 strong="G565" x-morph="strongMorph:TG5627" vers|strong="G4314" eux|strong="G846" marchant|
 strong="G4043" x-morph="strongMorph:TG5723" sur|strong="G1909" la mer|strong="G2281" ²⁶ Quand|
 strong="G2532" les disciples|strong="G3101" le|strong="G846" virent|strong="G1492" x-
 morph="strongMorph:TG5631" marcher|strong="G4043" x-morph="strongMorph:TG5723" sur|
 strong="G1909" la mer|strong="G2281" ils furent troublés|strong="G5015" x-
 morph="strongMorph:TG5681" et dirent|strong="G3004" x-morph="strongMorph:TG5723" |
 strong="G3754" C' est|strong="G2076" x-morph="strongMorph:TG5748" un fantôme|strong="G5326" Et|
 strong="G2532" dans leur frayeur|strong="G575" |strong="G5401" ils poussèrent des cris|

strong="G2896" x-morph="strongMorph:TG5656" ²⁷ |strong="G1161" Jésus|strong="G2424" leur|
 strong="G846" dit|strong="G2980" x-morph="strongMorph:TG5656" |strong="G3004" x-
 morph="strongMorph:TG5723" aussitôt|strong="G2112" Rassurez- vous|strong="G2293" x-
 morph="strongMorph:TG5720" c' est|strong="G1510" x-morph="strongMorph:TG5748" moi|
 strong="G1473" n'ayez pas|strong="G3361" peur|strong="G5399" x-morph="strongMorph:TG5737" ²⁸ |
 strong="G1161" Pierre|strong="G4074" lui|strong="G846" répondit|strong="G611" x-
 morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Seigneur|
 strong="G2962" si|strong="G1487" c' est|strong="G1488" x-morph="strongMorph:TG5748" toi|
 strong="G4771" ordonne|strong="G2753" x-morph="strongMorph:TG5657" que j|strong="G3165" aille|
 strong="G2064" x-morph="strongMorph:TG5629" vers|strong="G4314" toi|strong="G4571" sur|
 strong="G1909" les eaux|strong="G5204" ²⁹ Et|strong="G1161" il dit|strong="G2036" x-
 morph="strongMorph:TG5627" Viens|strong="G2064" x-morph="strongMorph:TG5628" |
 strong="G2532" Pierre|strong="G4074" sortit|strong="G2597" x-morph="strongMorph:TG5631" |
 strong="G575" de la barque|strong="G4143" et marcha|strong="G4043" x-
 morph="strongMorph:TG5656" sur|strong="G1909" les eaux|strong="G5204" pour aller|strong="G2064"
 x-morph="strongMorph:TG5629" vers|strong="G4314" Jésus|strong="G2424" ³⁰ Mais|strong="G1161"
 voyant|strong="G991" x-morph="strongMorph:TG5723" que le vent|strong="G417" était fort|
 strong="G2478" il eut peur|strong="G5399" x-morph="strongMorph:TG5675" et|strong="G2532" comme
 il commençait|strong="G756" x-morph="strongMorph:TG5671" à enfoncer|strong="G2670" x-
 morph="strongMorph:TG5745" il s' écria|strong="G2896" x-morph="strongMorph:TG5656" |
 strong="G3004" x-morph="strongMorph:TG5723" Seigneur|strong="G2962" sauve|strong="G4982" x-
 morph="strongMorph:TG5657" moi|strong="G3165" ³¹ |strong="G1161" Aussitôt|strong="G2112" Jésus|
 strong="G2424" étendit|strong="G1614" x-morph="strongMorph:TG5660" la main|strong="G5495" le|
 strong="G846" saisit|strong="G1949" x-morph="strongMorph:TG5633" et|strong="G2532" lui|
 strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Homme de peu de foi|
 strong="G3640" pourquoi|strong="G1519" |strong="G5101" as-tu douté|strong="G1365" x-
 morph="strongMorph:TG5656" ³² Et|strong="G2532" ils|strong="G846" montèrent|strong="G1684" x-
 morph="strongMorph:TG5631" dans|strong="G1519" la barque|strong="G4143" et le vent|
 strong="G417" cessa|strong="G2869" x-morph="strongMorph:TG5656" ³³ Ceux|strong="G1161" qui
 étaient dans|strong="G1722" la barque|strong="G4143" vinrent|strong="G2064" x-
 morph="strongMorph:TG5631" se prosterner devant|strong="G4352" x-morph="strongMorph:TG5656"
 Jésus|strong="G846" et dirent|strong="G3004" x-morph="strongMorph:TG5723" Tu es|strong="G1488"
 x-morph="strongMorph:TG5748" véritablement|strong="G230" le Fils|strong="G5207" de Dieu|
 strong="G2316" ³⁴ Après|strong="G2532" avoir traversé|strong="G1276" x-
 morph="strongMorph:TG5660" la mer, ils vinrent|strong="G2064" x-morph="strongMorph:TG5627"
 dans|strong="G1519" le pays|strong="G1093" de Génésareth|strong="G1082" ³⁵ Les|strong="G2532"
 gens|strong="G435" de ce|strong="G1565" lieu|strong="G5117" ayant reconnu|strong="G1921" x-
 morph="strongMorph:TG5631" Jésus|strong="G846" envoyèrent|strong="G649" x-
 morph="strongMorph:TG5656" des messagers dans|strong="G1519" tous|strong="G3650" les|
 strong="G1565" environs|strong="G4066" et|strong="G2532" on lui|strong="G846" amena|
 strong="G4374" x-morph="strongMorph:TG5656" tous|strong="G3956" les malades|strong="G2192" x-
 morph="strongMorph:TG5723" |strong="G2560" ³⁶ Ils|strong="G2532" le|strong="G846" prièrent|
 strong="G3870" x-morph="strongMorph:TG5707" |strong="G2443" de leur permettre seulement|
 strong="G3440" de toucher|strong="G680" x-morph="strongMorph:TG5672" le bord|strong="G2899" de
 son vêtement|strong="G2440" Et|strong="G2532" tous|strong="G3745" ceux qui le touchèrent|
 strong="G680" x-morph="strongMorph:TG5662" furent guéris|strong="G1295" x-
 morph="strongMorph:TG5681"

Matthew 14:1

Informations générales:

Ces versets expliquent la réaction d'Hérode quand il a entendu parler de Jésus. Cet événement arrive un certain temps après les événements qui suivent dans le récit. (Voir: Ordre des événements)

À ce moment

"En ces jours" ou "Pendant que Jésus exerçait son ministère en Galilée"

entendu les nouvelles de Jésus

«Entendu parler de Jésus» ou «entendu parler de la renommée de Jésus»

Il a dit

"Hérode a dit"

est ressuscité

Les mots «des morts» parlent de tous les morts ensemble dans la pègre. Sortir de la Dead parle de revivre.

Par conséquent, ces pouvoirs sont à l'œuvre en lui
Certains Juifs à cette époque croyaient que si une personne revenait de la mort, il aurait le pouvoir de le faire. choses puissantes. 431 Matthieu 14: 1-2
TraductionNotes

Matthew 14:3

Déclaration de connexion:

Ici, l'auteur commence à raconter comment Hérode avait exécuté Jean-Baptiste. Ces événements se produisent quelque temps avant l'événement dans les versets précédents. (Voir: Ordre des événements)

Informations générales:

Matthew raconte l'histoire de la mort de Jean-Baptiste afin de montrer pourquoi Hérode a réagi comme il l'a fait quand il a entendu parler de Jésus.

Pour Hérode... comme votre femme

Si nécessaire, vous pouvez présenter les événements de 14: 3-4 dans l'ordre où ils se sont produits, comme dans la BDU. (Voir: Ordre des événements)

Hérode avait arrêté John, l'avait attaché et l'avait mis en prison

Il dit qu'Hérode a fait ces choses parce qu'il a ordonné aux autres de les faire pour lui. AT: "Hérode a ordonné à ses soldats d'arrêter et de lier Jean-Baptiste et de le mettre en prison »(Voir: Métonymie)

La femme de Philip

Philippe était le frère d'Hérode. Hérode avait pris la femme de Philip pour être sa propre femme. (Voir: Comment traduire Noms) 433 Matthieu 14: 3-5
TraductionNotes

Car Jean lui avait dit: «Ce n'est pas légal pour toi de l'avoir comme épouse.»

Cela peut être exprimé sous forme de devis indirect, si nécessaire. AT: «Car John avait dit à Herod que c'était Hérode n'a pas le droit d'avoir Herodias comme épouse. »(Voir: Citations directes et indirectes)

Car Jean lui avait dit

"Car John avait continué à dire à Hérode"

Ce n'est pas légal

Philip était encore en vie quand Herod a épousé Herodias. (Voir: Connaissance supposée et information implicite)

il craignait

"Hérode craint"

ils l'ont regardé

"Ils ont regardé John"

Matthew 14:6

au milieu

Vous pouvez expliciter les informations implicites. AT: «au milieu des invités à l'anniversaire célébration »(Voir: Connaissance supposée et information implicite)

Matthew 14:8

Après avoir été instruit par sa mère

Cela peut être indiqué sous forme active. AT: «Après que sa mère lui ait donné des instructions» (voir: active ou passive)

instruit

"Coaché" ou "dit"

dit-elle

"La fille d'Hérodias a dit à Hérode"

plat

une très grande assiette

Le roi était très contrarié par sa demande

Cela peut être indiqué sous forme active. AT: "Sa demande a bouleversé le roi" (Voir: Active ou Passif)

Le roi

"Roi Hérode" 436 traductionNotes Matthieu 14: 8-9

il a ordonné que cela soit fait

Cela peut être indiqué sous forme active. AT: «il a ordonné à ses hommes de faire ce qu'elle a dit» (voir: Actif ou Passif)

Matthew 14:10

Déclaration de connexion:

Ceci conclut le récit de la façon dont Hérode a exécuté Jean-Baptiste.

sa tête a été amenée sur un plateau et donnée à la fille

Cela peut être indiqué sous forme active. AT: «quelqu'un a apporté sa tête sur un plateau et l'a donnée à la fille »(voir: actif ou passif)

plat

une très grande assiette

fille

Utilisez le mot pour une jeune fille célibataire.

ses disciples

«Les disciples de Jean»

cadavre

"___ Le corps mort" 438 traductionNotes Matthieu 14: 10-12

ils sont allés et ont dit à Jésus

Le sens complet de cette déclaration peut être explicite. AT: «les disciples de John sont allés et ont dit Jésus ce qui était arrivé à Jean-Baptiste »(Voir: Connaissance supposée et information implicite)

Matthew 14:13

Déclaration de connexion:

Ces versets décrivent comment Jésus a réagi en entendant que Hérode avait exécuté Jean-Baptiste.

Informations générales:

Ces versets fournissent des informations de base sur le miracle que Jésus est sur le point d'accomplir. nourrir cinq mille personnes. (Voir: Informations générales)

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

entendu ceci

"Entendu ce qui est arrivé à John" ou "entendu les nouvelles de John"

il s'est retiré

"Il est parti" ou "il s'est éloigné de la foule". Il est sous-entendu que les disciples de Jésus l'ont accompagné. À: "Jésus et ses disciples sont partis" (Voir: Connaissance supposée et information implicite)

De là

"De cet endroit" 440 traductionNotes Matthieu 14: 13-14

Quand la foule en a entendu parler

"Quand la foule a entendu où Jésus était parti" ou "quand la foule a entendu qu'il était parti"

les foules

"La foule des gens" ou "le grand groupe de personnes" ou "le peuple"

à pied

Cela signifie que les gens dans la foule marchaient. (Voir: idiome)

Alors Jésus vint devant eux et vit la grande foule

"Quand Jésus est arrivé à terre, il a vu une grande foule"

Matthew 14:15

Déclaration de connexion:

Cela commence le récit de Jésus nourrir cinq mille personnes avec seulement cinq petits pains et deux petits poissons.

les disciples sont venus à lui

"Les disciples de Jésus sont venus à lui"

Matthew 14:16

Ils n'ont pas besoin

"Les gens dans la foule n'ont pas besoin"

Vous leur donnez

Le mot «vous» est pluriel, se référant aux disciples. (Voir: formes de vous)

Ils lui ont dit

"Les disciples ont dit à Jésus"

cinq pains

Un pain est un morceau de pâte qui est façonné et cuit.

Amenez-les moi

"Apportez les pains et les poissons pour moi"

Matthew 14:19

Déclaration de connexion:

Ceci conclut le récit de Jésus qui nourrit cinq mille personnes.

asseyez-vous

"Allongez-vous." Utilisez le verbe pour la position dans laquelle les gens de votre culture sont habituellement lorsqu'ils mangent.

Il a pris

"Il a tenu dans ses mains." Il ne les a pas volés. (Voir: idiome)

brisé les pains

"Déchiré les pains"

pains

"Miches de pain" ou "pains entiers"

Levant les yeux

Les significations possibles sont 1) «en regardant vers le haut» ou 2) «après avoir levé les yeux». 445 Matthieu 14: 19-21 traductionNotes

et ont été remplis

Cela peut être traduit sous forme active. AT: «jusqu'à ce qu'ils soient pleins» ou «jusqu'à ce qu'ils ne soient plus affamés» (voir: actif ou passif)

ils ont pris

«Les disciples se sont rassemblés» ou «certaines personnes se sont rassemblées»

douze paniers pleins

«12 paniers pleins» (voir: numéros)

Ceux qui ont mangé

«Ceux qui ont mangé le pain et le poisson»

cinq mille hommes

"5 000 hommes" (voir: numéros)

Matthew 14:22

Déclaration de connexion:

Les versets suivants décrivent les événements qui se sont produits juste après que Jésus ait nourri les cinq mille personnes.

Informations générales:

Ces versets fournissent des informations de base sur le miracle que Jésus est sur le point d'accomplir en marchant sur l'eau.

Immédiatement il

"Dès que Jésus eut fini de nourrir tout le monde, il"

Quand vint le soir

«Tard dans la soirée» ou «quand il fait noir»

être ballotté par les vagues

"Et les disciples ne pouvaient pas contrôler le bateau à cause des grandes vagues"

Matthew 14:25

Dans la quatrième veille de la nuit

La quatrième montre est entre 3 heures du matin et le lever du soleil. AT: «Juste avant l'aube»

marcher sur la mer

"Marcher sur l'eau"

ils étaient terrifiés

"Ils avaient très peur"

fantôme

un esprit qui a quitté le corps d'une personne décédée

Matthew 14:28

Peter lui répondit

"Pierre a répondu à Jésus"

quand Peter a vu le vent

Ici «vu le vent» signifie qu'il a pris conscience du vent. AT: "quand Peter a vu que le vent était lancer les vagues d'avant en arrière »ou« quand il a réalisé à quel point le vent était fort »(voir: Idiom)

Matthew 14:31

Vous de peu de foi, pourquoi

«Vous qui avez une si petite foi.» Jésus s'adressa à Pierre de cette façon parce que Pierre avait peur. Il peut également être traduit par une exclamation. AT: "Vous avez tellement peu de foi! Pourquoi"

pourquoi as-tu douté?

Jésus utilise une question pour dire à Peter qu'il n'aurait pas dû en douter. Vous pouvez rendre explicite ce que Peter n'aurait pas dû douter. AT: «tu n'aurais pas douté que je puisse te garder de naufrage. »(Voir: Question rhétorique et connaissances supposées et informations implicites)

Fils de Dieu

C'est un titre important pour Jésus qui décrit sa relation avec Dieu. (Voir: Fils de traduction et Père)

Matthew 14:34

Déclaration de connexion:

Ces versets décrivent ce qui s'est passé après que Jésus a marché sur l'eau. Ils résument comment le les gens répondaient au ministère de Jésus.

Quand ils ont traversé

"Quand Jésus et ses disciples ont traversé le lac"

Gennesaret

C'est une petite ville sur la rive nord-ouest de la mer de Galilée. (Voir: Comment traduire des noms)

ils ont envoyé des messages

"Les hommes de cette région ont envoyé des messages"

Ils l'ont supplié

"Les malades l'ont supplié"

son vêtement

"Sa robe" ou "ce qu'il portait" 454 traductionNotes Matthieu 14: 34-36

ont été guéris

Cela peut être indiqué sous forme active. AT: «est devenu bien» (voir: actif ou passif)

Translation Questions

Matthew 14:2

Qui était Jésus selon Hérode?

Hérode pensait que Jésus était Jean-Baptiste ressuscité des morts.

Matthew 14:5

Selon les propos de Jean-Baptiste qui parla à Hérode, qu'a fait Hérode contrairement à la loi ? Pourquoi

Hérode n'a-t-il pas immédiatement mis à mort Jean-Baptiste?

Hérode s'était marié avec la femme de son frère. 14:3-4] Il craignait le peuple qui considérait Jean comme un prophète.

Matthew 14:7

Qu'a fait Hérode après que la fille d'Hérodiade eut dansé pour lui pour son anniversaire?"

Hérode a promis avec serment de donner à la fille d'Hérodiade tout ce qu'elle demanderait.

Matthew 14:8

Qu'est-ce qu'Hérodiade a demandé? Pourquoi Hérode accepta-t-il la demande d'Hérodiade?

Hérodiade a demandé la tête de Jean-Baptiste sur un plateau. Hérode accepta la demande d'Hérodiade à cause de son serment et des gens présents au dîner. 14:9]

Matthew 14:13

Quelle était la réaction de Jésus quand il vit la foule qui le suivait?

Jésus eut compassion d'elle et guérit leurs maladies.[14-14]

Matthew 14:16

Quel défi Jésus donna-t-il à ses disciples envers la foule? Jésus donna comme défi à ses disciples, de donner quelque chose à manger à la foule.

Matthew 14:19

Qu'a fait Jésus avec les 5 pains et les 2 poissons que les disciples lui avaient apporté? Combien de gens mangèrent, et que restait-il de la nourriture?

Jésus leva les yeux vers le ciel, bénit les pains, les rompit, et les donna aux disciples qui les distribuèrent à la foule. Environ 5000 hommes mangèrent, plus les femmes et les enfants et 12 paniers étaient en surplus.

Matthew 14:21

Qu'a fait Jésus avec les 5 pains et les 2 poissons que les disciples lui avaient apporté? Combien de gens mangèrent, et que restait-il de la nourriture?

Jésus leva les yeux vers le ciel, bénit les pains, les rompit, et les donna aux disciples qui les distribuèrent à la foule. Environ 5000 hommes mangèrent, plus les femmes et les enfants et 12 paniers étaient en surplus.

Matthew 14:23

Que fit Jésus après avoir renvoyé la foule? Qu'arriva-t-il aux disciples qui se trouvaient au milieu de la mer?

Il monta sur la colline pour prier. La barque des disciples était presque incontrôlable à cause du vent et des vagues.

Matthew 14:24

Que fit Jésus après avoir renvoyé la foule? Qu'arriva-t-il aux disciples qui se trouvaient au milieu de la mer?

Il monta sur la colline pour prier. La barque des disciples était presque incontrôlable à cause du vent et des vagues.

Matthew 14:25

Comment Jésus est-il allé vers les disciples? Quand les disciples virent Jésus qu'est-ce qu'il leur a dit?

En marchant sur la mer.

Jésus leur a dit d'être courageux et de ne pas avoir peur.

Matthew 14:26

Comment Jésus est-il allé vers les disciples? Quand les disciples virent Jésus qu'est-ce qu'il leur a dit?

En marchant sur la mer.

Jésus leur a dit d'être courageux et de ne pas avoir peur.

Matthew 14:27

Comment Jésus est-il allé vers les disciples? Quand les disciples virent Jésus qu'est-ce qu'il leur a dit?

En marchant sur la mer.

Jésus leur a dit d'être courageux et de ne pas avoir peur.

Matthew 14:29

Que dit Jésus à Pierre? Pourquoi Pierre commença-t-il à s'enfoncer dans l'eau?

Jésus dit à Pierre de venir et de marcher sur l'eau. Pierre commença à s'enfoncer dans l'eau car il eut peur.

Matthew 14:30

Que dit Jésus à Pierre? Pourquoi Pierre commença-t-il à s'enfoncer dans l'eau?

Jésus dit à Pierre de venir et de marcher sur l'eau. Pierre commença à s'enfoncer dans l'eau car il eut peur.

Matthew 14:32

Qu'est-il arrivé quand Jésus et Pierre montèrent dans la barque? Qu'est-ce que les disciples ont fait quand ils virent cela?

Le vent s'arrêta de souffler. Quand les disciples virent cela ils adorèrent Jésus et dirent qu'il était le Fils de Dieu.[14:33]

Matthew 14:34

Qu'ont fait les gens quand ils virent Jésus et les disciples arriver de l'autre côté de la mer?

Les gens lui amenèrent tous ceux qui étaient malades. "

Matthew 14:35

Qu'ont fait les gens quand ils virent Jésus et les disciples arriver de l'autre côté de la mer?

Les gens lui amenèrent tous ceux qui étaient malades. "

Chapter 14

¹ En ce temps là, Hérode le Tétrarque entendit parler de Jésus. ² Il dit à ses serviteurs: « C'est Jean Baptiste, il est ressuscité des morts. C'est pourquoi ces puissances agissent en lui.» ³ En effet, Hérode avait arrêté Jean, l'avait lié, et l'avait mis en prison à cause d'Hérodiade, la femme de son frère Philippe. ⁴ Parce que Jean lui avait dit: « Il ne t'est pas permis selon la loi de la prendre pour femme.» ⁵ Hérode aurait voulu le mettre à mort, mais il craignait le peuple, puisqu'ils le considéraient comme un prophète. ⁶ Mais quand le jour d'anniversaire d'Hérode arriva, la fille d'Hérodiade dança au milieu des personnes présentes et cela plut à Hérode. ⁷ En réponse, il fit une promesse avec serment, de lui donner tout ce qu'elle demanderait. ⁸ Après avoir reçu des intructions de sa mère, elle dit: « Donne-moi ici, sur un plateau la tête de Jean Baptiste.» ⁹ Le roi fut très troublé par sa demande, mais à cause de son serment, et à cause de tous ceux qui étaient présents au dîner avec lui, il ordonna que ceci soit fait. ¹⁰ Il envoya couper la tête de Jean en prison. ¹¹ Et sa tête fut apportée dans un plateau et remise à la fille qui la porta à sa mère. ¹² Puis, ses disciples arrivèrent, prirent le corps et l'enterrent. Après ceci, ils allèrent et informèrent Jésus. ¹³ Quand Jésus apprit cela, il se retira de là, dans une pirogue, pour aller dans un lieu isolé. Quand la foule apprit cela, les gens venant des villes le suivirent à pieds. ¹⁴ Et Jésus se plaça devant eux et vit une grande foule. Il eut compassion d'eux et guérit leurs malades. ¹⁵ Quand le soir fut venu, les disciples vinrent à lui et dirent: « Ce lieu est désert, et il se fait déjà tard. Renvoie la foule pour qu'ils puissent aller dans les villages s'acheter à manger.» ¹⁶ Mais Jésus leur dit: « Ils n'ont pas besoin de s'en aller. Donnez leur vous-mêmes quelque chose à manger.» ¹⁷ Ils lui dirent: « Mais nous n'avons ici que cinq pains et deux poissons.» ¹⁸ Jésus dit: « Amenez-les moi.» ¹⁹ Jésus dit alors à la foule de s'asseoir sur l'herbe. Il prit les cinq pains et les deux poissons. Ayant levé les yeux vers le ciel, il bénit les pains et les rompit. Puis il les donna aux disciples, qui les distribuèrent à la foule. ²⁰ Tous mangèrent et furent rassasiés. Puis ils emportèrent les restes de pains - douze paniers pleins. ²¹ Ceux qui avaient mangé étaient environ cinq mille hommes, hormis les femmes et les enfants. ²² Immédiatement après, il fit monter les disciples dans la pirogue pour qu'ils le précèdent de l'autre côté, pendant que lui-même renverrait la foule. ²³ Après qu'il eût renvoyé la foule, il monta tout seul sur la colline pour prier. Quand le soir fut venu, il était là seul. ²⁴ Mais la barque, au milieu de la mer, était presque incontrôlable à cause des vagues, car le vent venait en sens inverse. ²⁵ A la quatrième veille de la nuit, Jésus s'approcha d'eux, marchant sur la mer. ²⁶ Lorsque les disciples le virent marchant sur les eaux, ils furent terrifiés et dirent: « C'est un fantôme», et ils crièrent de peur. ²⁷ Mais Jésus leur parla sur-le-champ et leur dit: « Courage! C'est moi! N'ayez pas peur.» ²⁸ Pierre lui répondit et dit: « Seigneur, si c'est toi, ordonne-moi de venir vers toi en marchant sur l'eau.» ²⁹ Jésus dit: « Viens!» Alors, Pierre sortit de la barque et marcha sur les eaux pour aller vers Jésus. ³⁰ Mais quand Pierre vit le vent, il eut peur. Comme il commençait à s'enfoncer dans l'eau, il s'écria: « Seigneur, sauve-moi!» ³¹ Aussitôt, Jésus étendit sa main et attrapa Pierre, et lui dit: « Homme de peu de foi, pourquoi as-tu douté?» ³² Et quand Jésus et Pierre montèrent dans la barque, le vent s'arrêta de souffler. ³³ Alors les disciples qui étaient dans la barque adorèrent Jésus et dirent: « En vérité, tu es le Fils de Dieu!» ³⁴ Quand ils eurent traversé, ils accostèrent à Génésareth. ³⁵ Quand les hommes de ce lieu reconnurent Jésus, ils envoyèrent des messages partout dans la région environnante, et ils lui apportèrent quiconque était malade. ³⁶ Ils le supplièrent afin de toucher juste le bord de son vêtement, et tous ceux qui le touchèrent furent guéris.

Chapter 15

¹ Alors|strong="G5119" des pharisiens|strong="G5330" et|strong="G2532" des scribes|strong="G1122" vinrent|strong="G4334" x-morph="strongMorph: TG5736" de|strong="G575" Jérusalem|strong="G2414" auprès de Jésus|strong="G2424" et dirent|strong="G3004" x-morph="strongMorph: TG5723" ² Pourquoi|strong="G1302" tes|strong="G4675" disciples|strong="G3101" transgressent|strong="G3845" x-morph="strongMorph: TG5719" la tradition|strong="G3862" des anciens|strong="G4245" Car|strong="G1063" ils ne se|strong="G846" lavent|strong="G3538" x-morph="strongMorph: TG5731" pas|strong="G3756" les mains|strong="G5495" quand|strong="G3752" ils prennent|strong="G2068" x-morph="strongMorph: TG5725" leurs repas|strong="G740" ³ Il|strong="G1161" leur|strong="G846" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Et|strong="G2532" vous|strong="G5210" pourquoi|strong="G1302" transgressez- vous|strong="G3845" x-morph="strongMorph: TG5719" le commandement|strong="G1785" de Dieu|strong="G2316" au profit de|strong="G1223" votre|strong="G5216" tradition|strong="G3862" ⁴ Car|strong="G1063" Dieu|strong="G2316" a dit|strong="G1781" x-morph="strongMorph: TG5662" |strong="G3004" x-morph="strongMorph: TG5723" Honore|strong="G5091" x-morph="strongMorph: TG5720" ton|strong="G4675" père|strong="G3962" et|strong="G2532" ta mère|strong="G3384" et|strong="G2532" Celui qui maudira|strong="G2551" x-morph="strongMorph: TG5723" son père|strong="G3962" ou|strong="G2228" sa mère|strong="G3384" sera puni de mort|strong="G5053" x-morph="strongMorph: TG5720" |strong="G2288" ⁵ Mais|strong="G1161" vous|strong="G5210" vous dites|strong="G3004" x-morph="strongMorph: TG5719" Celui|strong="G3739" |strong="G302" qui dira|strong="G2036" x-morph="strongMorph: TG5632" à son père|strong="G3962" ou|strong="G2228" à sa mère|strong="G3384" Ce dont|strong="G1537" |strong="G3739" |strong="G1437" j|strong="G1700" pu t' assister|strong="G5623" x-morph="strongMorph: TG5686" est une offrande|strong="G1435" à Dieu, ⁶ |strong="G2532" n'est pas|strong="G3364" tenu d' honorer|strong="G5091" x-morph="strongMorph: TG5661" son|strong="G846" père|strong="G3962" ou|strong="G2228" sa|strong="G846" mère|strong="G3384" Vous annulez|strong="G208" x-morph="strongMorph: TG5656" ainsi|strong="G2532" la parole|strong="G1785" de Dieu|strong="G2316" au profit de|strong="G1223" votre|strong="G5216" tradition|strong="G3862" ⁷ Hypocrites|strong="G5273" Ésaïe|strong="G2268" a bien|strong="G2573" prophétisé|strong="G4395" x-morph="strongMorph: TG5656" sur|strong="G4012" vous|strong="G5216" quand il a dit|strong="G3004" x-morph="strongMorph: TG5723" ⁸ Ce|strong="G3778" peuple|strong="G2992" m|strong="G3165" honore|strong="G5091" x-morph="strongMorph: TG5719" des lèvres|strong="G5491" Mais|strong="G1161" son|strong="G846" cœur|strong="G2588" est|strong="G568" x-morph="strongMorph: TG5719" éloigné|strong="G4206" de|strong="G575" moi|strong="G1700" ⁹ C|strong="G1161" en vain|strong="G3155" qu'ils m|strong="G3165" honorent|strong="G4576" x-morph="strongMorph: TG5736" en enseignant|strong="G1321" x-morph="strongMorph: TG5723" des préceptes|strong="G1319" qui sont des commandements|strong="G1778" d' hommes|strong="G444" ¹⁰ Ayant|strong="G2532" appelé|strong="G4341" x-morph="strongMorph: TG5666" à lui la foule|strong="G3793" il lui|strong="G846" dit|strong="G2036" x-morph="strongMorph: TG5627" Écoutez|strong="G191" x-morph="strongMorph: TG5720" et|strong="G2532" comprenez|strong="G4920" x-morph="strongMorph: TG5720" ¹¹ Ce n'est pas|strong="G3756" ce qui entre|strong="G1525" x-morph="strongMorph: TG5740" dans|strong="G1519" la bouche|strong="G4750" qui souille|strong="G2840" x-morph="strongMorph: TG5719" l' homme|strong="G444" mais|strong="G235" ce qui sort|strong="G1607" x-morph="strongMorph: TG5740" de|strong="G1537" la bouche|strong="G4750" c|strong="G5124" ce qui souille|strong="G2840" x-morph="strongMorph: TG5719" l' homme|strong="G444" ¹² Alors|strong="G5119" ses|strong="G846" disciples|strong="G3101" s' approchèrent|strong="G4334" x-morph="strongMorph: TG5631" et lui|strong="G846" dirent|strong="G2036" x-morph="strongMorph: TG5627" Sais- tu|strong="G1492" x-morph="strongMorph: TG5758" que|strong="G3754" les pharisiens|strong="G5330" ont été scandalisés|strong="G4624" x-morph="strongMorph: TG5681" des paroles|strong="G3056" qu'ils ont entendues|strong="G191" x-morph="strongMorph: TG5660" ¹³ Il|strong="G1161" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Toute|strong="G3956" plante|strong="G5451" que|strong="G3739" n'a pas|strong="G3756" plantée|strong="G5452" x-morph="strongMorph: TG5656" mon|strong="G3450" Père|strong="G3962" céleste|strong="G3770" sera déracinée|strong="G1610" x-morph="strongMorph: TG5701" ¹⁴ Laissez|strong="G863" x-morph="strongMorph: TG5628" les|strong="G846" ce sont|strong="G1526" x-morph="strongMorph: TG5748" des aveugles|strong="G5185" qui conduisent|strong="G3595" des aveugles|strong="G5185" |strong="G1161" si|strong="G1437" un aveugle|strong="G5185" conduit|strong="G3594" x-morph="strongMorph: TG5725" un aveugle|strong="G5185" ils tomberont|

strong="G4098" x-morph="strongMorph: TG5699" tous deux|strong="G297" dans|strong="G1519" une fosse|strong="G999" ¹⁵ |strong="G1161" Pierre|strong="G4074" prenant la parole|strong="G611" x-morph="strongMorph: TG5679" lui|strong="G846" dit|strong="G2036" x-morph="strongMorph: TG5627" Explique|strong="G5419" x-morph="strongMorph: TG5657" nous|strong="G2254" cette|strong="G5026" parabole|strong="G3850" ¹⁶ Et|strong="G1161" Jésus|strong="G2424" dit|strong="G2036" x-morph="strongMorph: TG5627" Vous|strong="G5210" aussi|strong="G2532" êtes|strong="G2075" x-morph="strongMorph: TG5748" encore|strong="G188" sans intelligence|strong="G801" ¹⁷ Ne comprenez- vous|strong="G3539" x-morph="strongMorph: TG5719" pas|strong="G3768" que|strong="G3754" tout|strong="G3956" ce qui entre|strong="G1531" x-morph="strongMorph: TG5740" dans|strong="G1519" la bouche|strong="G4750" va|strong="G5562" x-morph="strongMorph: TG5719" dans|strong="G1519" le ventre|strong="G2836" puis|strong="G2532" est jeté|strong="G1544" x-morph="strongMorph: TG5743" dans|strong="G1519" les lieux secrets|strong="G856" ¹⁸ Mais|strong="G1161" ce qui|strong="G3588" sort|strong="G1607" x-morph="strongMorph: TG5740" de|strong="G1537" la bouche|strong="G4750" vient|strong="G1831" x-morph="strongMorph: TG5736" du|strong="G1537" coeur|strong="G2588" et c'est ce qui|strong="G2548" souille|strong="G2840" x-morph="strongMorph: TG5719" l' homme|strong="G444" ¹⁹ Car|strong="G1063" c'est du|strong="G1537" coeur|strong="G2588" que viennent|strong="G1831" x-morph="strongMorph: TG5736" les mauvaises|strong="G4190" pensées|strong="G1261" les meurtres|strong="G5408" les adultères|strong="G3430" les impudicités|strong="G4202" les vols|strong="G2829" les faux témoignages|strong="G5577" les calomnies|strong="G988" ²⁰ Voilà|strong="G5023" |strong="G2076" x-morph="strongMorph: TG5748" les choses qui|strong="G3588" souillent|strong="G2840" x-morph="strongMorph: TG5723" l' homme|strong="G444" mais|strong="G1161" manger|strong="G5315" x-morph="strongMorph: TG5629" sans s'être lavé|strong="G449" les mains|strong="G5495" cela ne souille|strong="G2840" x-morph="strongMorph: TG5719" point|strong="G3756" l' homme|strong="G444" ²¹ |strong="G2532" Jésus|strong="G2424" étant parti|strong="G1831" x-morph="strongMorph: TG5631" de là|strong="G1564" se retira|strong="G402" x-morph="strongMorph: TG5656" dans|strong="G1519" le territoire|strong="G3313" de Tyr|strong="G5184" et|strong="G2532" de Sidon|strong="G4605" ²² Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph: TG5628" une femme|strong="G1135" cananéenne|strong="G5478" qui venait|strong="G1831" x-morph="strongMorph: TG5631" de|strong="G575" ces|strong="G1565" contrées|strong="G3725" lui|strong="G846" cria|strong="G2905" x-morph="strongMorph: TG5656" |strong="G3004" x-morph="strongMorph: TG5723" Aie pitié|strong="G1653" x-morph="strongMorph: TG5657" de moi|strong="G3165" Seigneur|strong="G2962" Fils|strong="G5207" de David|strong="G1138" Ma|strong="G3450" fille|strong="G2364" est cruellement tourmentée|strong="G2560" par le démon|strong="G1139" x-morph="strongMorph: TG5736" ²³ Il|strong="G1161" ne lui|strong="G846" répondit|strong="G611" x-morph="strongMorph: TG5662" pas|strong="G3756" un mot|strong="G3056" et|strong="G2532" ses|strong="G846" disciples|strong="G3101" s' approchèrent|strong="G4334" x-morph="strongMorph: TG5631" et lui|strong="G846" dirent avec instance|strong="G2065" x-morph="strongMorph: TG5707" |strong="G3004" x-morph="strongMorph: TG5723" Renvoie|strong="G630" x-morph="strongMorph: TG5657" la|strong="G846" car|strong="G3754" elle crie|strong="G2896" x-morph="strongMorph: TG5719" derrière|strong="G3693" nous|strong="G2257" ²⁴ Il|strong="G1161" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Je n'|strong="G3756" été envoyé|strong="G649" x-morph="strongMorph: TG5648" qu'|strong="G1508" aux|strong="G1519" brebis|strong="G4263" perdues|strong="G622" x-morph="strongMorph: TG5756" de la maison|strong="G3624" d' Israël|strong="G2474" ²⁵ Mais|strong="G1161" elle vint|strong="G2064" x-morph="strongMorph: TG5631" se prosterner devant|strong="G4352" x-morph="strongMorph: TG5707" lui|strong="G846" disant|strong="G3004" x-morph="strongMorph: TG5723" Seigneur|strong="G2962" secours|strong="G997" x-morph="strongMorph: TG5720" moi|strong="G3427" ²⁶ Il|strong="G1161" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Il n' est|strong="G2076" x-morph="strongMorph: TG5748" pas|strong="G3756" bien|strong="G2570" de prendre|strong="G2983" x-morph="strongMorph: TG5629" le pain|strong="G740" des enfants|strong="G5043" et|strong="G2532" de le jeter|strong="G906" x-morph="strongMorph: TG5629" aux petits chiens|strong="G2952" ²⁷ |strong="G1161" Oui|strong="G3483" Seigneur|strong="G2962" dit- elle|strong="G2036" x-morph="strongMorph: TG5627" mais|strong="G2532" |strong="G1063" les petits chiens|strong="G2952" mangent|strong="G2068" x-morph="strongMorph: TG5719" les|strong="G575" miettes|strong="G5589" qui|strong="G3588" tombent|strong="G4098" x-morph="strongMorph: TG5723" de|strong="G575" la table|strong="G5132" de leurs|strong="G846" maîtres|strong="G2962" ²⁸ Alors|strong="G5119" Jésus|strong="G2424" lui|strong="G846" dit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" |strong="G5599" Femme|strong="G1135" ta|strong="G4675" foi|strong="G4102" est grande|strong="G3173" qu'il te|strong="G4671" soit|strong="G1096" x-morph="strongMorph: TG5676" fait comme|strong="G5613" tu veux|strong="G2309" x-

morph="strongMorph: TG5719" Et|strong="G2532" à l' heure|strong="G5610" même|strong="G575" |
 strong="G1565" sa|strong="G846" fille|strong="G2364" fut guérie|strong="G2390" x-
 morph="strongMorph: TG5681" ²⁹ |strong="G2532" Jésus|strong="G2424" quitta|strong="G3327" x-
 morph="strongMorph: TG5631" ces lieux|strong="G1564" et vint|strong="G2064" x-
 morph="strongMorph: TG5627" près de|strong="G3844" la mer|strong="G2281" de Galilée|
 strong="G1056" |strong="G2532" Étant monté|strong="G305" x-morph="strongMorph: TG5631" sur|
 strong="G1519" la montagne|strong="G3735" il s' y|strong="G1563" assit|strong="G2521" x-
 morph="strongMorph: TG5711" ³⁰ Alors|strong="G2532" s' approcha|strong="G4334" x-
 morph="strongMorph: TG5656" de lui|strong="G846" une grande|strong="G4183" foule|strong="G3793"
 ayant|strong="G2192" x-morph="strongMorph: TG5723" avec|strong="G3326" elle|strong="G1438" des
 boiteux|strong="G5560" des aveugles|strong="G5185" des muets|strong="G2974" des estropiés|
 strong="G2948" et|strong="G2532" beaucoup|strong="G4183" d' autres|strong="G2087" malades. |
 strong="G2532" On les|strong="G846" mit|strong="G4496" x-morph="strongMorph: TG5656" à|
 strong="G3844" ses pieds|strong="G4228" et|strong="G2532" il les|strong="G846" guérit|
 strong="G2323" x-morph="strongMorph: TG5656" ³¹ en sorte que|strong="G5620" la foule|
 strong="G3793" était dans l' admiration|strong="G2296" x-morph="strongMorph: TG5658" de voir|
 strong="G991" x-morph="strongMorph: TG5723" que les muets|strong="G2974" parlaient|
 strong="G2980" x-morph="strongMorph: TG5723" que les estropiés|strong="G2948" étaient guéris|
 strong="G5199" que les boiteux|strong="G5560" marchaient|strong="G4043" x-
 morph="strongMorph: TG5723" |strong="G2532" que les aveugles|strong="G5185" voyaient|
 strong="G991" x-morph="strongMorph: TG5723" et|strong="G2532" elle glorifiait|strong="G1392" x-
 morph="strongMorph: TG5656" le Dieu|strong="G2316" d' Israël|strong="G2474" ³² |strong="G1161"
 Jésus|strong="G2424" ayant appelé|strong="G4341" x-morph="strongMorph: TG5666" ses|
 strong="G846" disciples|strong="G3101" dit|strong="G2036" x-morph="strongMorph: TG5627" Je suis
 ému de compassion|strong="G4697" x-morph="strongMorph: TG5736" pour|strong="G1909" cette foule|
 strong="G3793" car|strong="G3754" voilà|strong="G2235" trois|strong="G5140" jours|strong="G2250"
 qu'ils sont|strong="G4357" x-morph="strongMorph: TG5719" près de moi|strong="G3427" et|
 strong="G2532" ils n' ont|strong="G2192" x-morph="strongMorph: TG5719" rien|strong="G3756" |
 strong="G5101" à manger|strong="G5315" x-morph="strongMorph: TG5632" |strong="G2532" Je ne
 veux|strong="G2309" x-morph="strongMorph: TG5719" pas|strong="G3756" les|strong="G846" renvoyer|
 strong="G630" x-morph="strongMorph: TG5658" à jeun|strong="G3523" de peur que|strong="G3379" les
 forces ne leur manquent|strong="G1590" x-morph="strongMorph: TG5686" en|strong="G1722" chemin|
 strong="G3598" ³³ Les|strong="G2532" disciples|strong="G3101" lui|strong="G846" dirent|
 strong="G3004" x-morph="strongMorph: TG5719" Comment|strong="G4159" nous procurer|
 strong="G2254" dans|strong="G1722" ce lieu désert|strong="G2047" assez|strong="G5118" de pains|
 strong="G740" pour|strong="G5620" rassasier|strong="G5526" x-morph="strongMorph: TG5658" une si
 grande|strong="G5118" foule|strong="G3793" ³⁴ |strong="G2532" Jésus|strong="G2424" leur|
 strong="G846" demanda|strong="G3004" x-morph="strongMorph: TG5719" Combien|strong="G4214"
 avez- vous|strong="G2192" x-morph="strongMorph: TG5719" de pains|strong="G740" |strong="G1161"
 Sept|strong="G2033" répondirent- ils|strong="G2036" x-morph="strongMorph: TG5627" et|
 strong="G2532" quelques|strong="G3641" petits poissons|strong="G2485" ³⁵ Alors|strong="G2532" il
 fit|strong="G2753" x-morph="strongMorph: TG5656" asseoir|strong="G377" x-
 morph="strongMorph: TG5629" la foule|strong="G3793" par|strong="G1909" terre|strong="G1093" ³⁶ |
 strong="G2532" prit|strong="G2983" x-morph="strongMorph: TG5631" les sept|strong="G2033" pains|
 strong="G740" et|strong="G2532" les poissons|strong="G2486" et, après avoir rendu grâces|
 strong="G2168" x-morph="strongMorph: TG5660" il les rompit|strong="G2806" x-
 morph="strongMorph: TG5656" et|strong="G2532" les donna|strong="G1325" x-
 morph="strongMorph: TG5656" à ses|strong="G846" disciples|strong="G3101" |strong="G1161" qui|
 strong="G3101" les distribuèrent à la foule|strong="G3793" ³⁷ |strong="G2532" Tous|strong="G3956"
 mangèrent|strong="G5315" x-morph="strongMorph: TG5627" et|strong="G2532" furent rassasiés|
 strong="G5526" x-morph="strongMorph: TG5681" et|strong="G2532" l'on emporta|strong="G142" x-
 morph="strongMorph: TG5656" sept|strong="G2033" corbeilles|strong="G4711" pleines|strong="G4134"
 des morceaux|strong="G2801" qui restaient|strong="G4052" x-morph="strongMorph: TG5723" ³⁸ Ceux|
 strong="G1161" qui avaient mangé|strong="G2068" x-morph="strongMorph: TG5723" étaient|
 strong="G2258" x-morph="strongMorph: TG5713" quatre mille|strong="G5070" hommes|strong="G435"
 sans|strong="G5565" les femmes|strong="G1135" et|strong="G2532" les enfants|strong="G3813" ³⁹
 Ensuite|strong="G2532" il renvoya|strong="G630" x-morph="strongMorph: TG5660" la foule|
 strong="G3793" monta|strong="G1684" x-morph="strongMorph: TG5627" dans|strong="G1519" la
 barque|strong="G4143" et|strong="G2532" se rendit|strong="G2064" x-morph="strongMorph: TG5627"
 dans|strong="G1519" la contrée|strong="G3725" de Magadan|strong="G3093"

Matthew 15:1**Informations générales:**

La scène se déplace vers des événements survenus quelque temps après les événements du chapitre précédent. Ici Jésus répond aux critiques des pharisiens. (Voir: Introduction d'un nouvel événement)

Pourquoi vos disciples violent-ils les traditions des anciens?

Les pharisiens et les scribes utilisent cette question pour critiquer Jésus et ses disciples. AT: «Vos disciples ne respectez pas les règles que nos ancêtres nous ont données. »(Voir: question rhétorique)

traditions des anciens

Ce n'est pas la même que la loi de Moïse. Cela fait référence aux enseignements et aux interprétations ultérieurs de la loi donnée par les chefs religieux après Moïse.

ils ne se lavent pas les mains

Ce lavage ne consiste pas seulement à se laver les mains. Cela se réfère à un lavage de cérémonie selon la tradition des anciens. AT: « ils ne se lavent pas les mains correctement » (voir: Connaissance acceptation et de Informations implicites)

Alors pourquoi violez-vous le commandement de Dieu pour vos traditions?

Jésus répond par une question pour critiquer ce que font les chefs religieux. AT: «Et je vois que tu refuses d'obéir aux commandements de Dieu pour que vous puissiez suivre ce que vos ancêtres vous ont enseigné! »(Voir: Question rhétorique) 457 Matthieu 15: 1-3 TraductionNotes

Matthew 15:4**Déclaration de connexion:**

Jésus continue de répondre aux pharisiens.

Informations générales:

Au verset 4, Jésus cite à deux reprises Exode pour montrer comment Dieu attend des gens qu'ils traitent leurs parents.

mourra sûrement

"Le peuple l'exécutera sûrement"

Mais vous dites: "Quiconque dit à son père ou à sa mère" Quelle que soit l'aide que vous auriez reçue de moi est maintenant un cadeau donné à Dieu », cette personne n'a pas besoin d'honorer son père

Ceci a une citation dans une citation. Si nécessaire, vous pouvez les traduire en tant que citations indirectes. AT: «Mais vous enseignez qu'une personne n'a pas besoin d'honorer ses parents en leur donnant quelque chose peut les aider si la personne dit à ses parents qu'il les a déjà donnés en cadeau à Dieu »(voir: Citations dans les devis et citations directes et indirectes)

Mais vous dites

Ici, «vous» est pluriel et fait référence aux pharisiens et aux scribes. (Voir: formes de vous)

n'a pas besoin d'honorer son père

Cela implique que «son père» signifie «ses parents». Cela signifie que les chefs religieux ont enseigné que une personne n'a pas besoin de montrer du respect à ses parents en prenant soin d'eux. (Voir: Assume Connaissance et information implicite)

vous avez annulé la parole de Dieu pour vos traditions

"Vous avez rendu vos traditions plus importantes que les commandements de Dieu"

Matthew 15:7**Déclaration de connexion:**

Jésus conclut sa réponse aux pharisiens et aux scribes.

Informations générales:

Aux versets 8 et 9, Jésus cite le prophète Isaïe pour réprimander les pharisiens et les scribes.

Esaïe a bien prophétisé sur toi

"Isaïe a dit la vérité dans cette prophétie à ton sujet"

quand il a dit

Il est sous-entendu qu'Isaïe parle de ce que Dieu lui a dit. AT: "quand il a dit ce que Dieu a dit" (voir: Connaissances supposées et informations implicites)

Ce peuple m'honore des lèvres

Ici, «lèvres» fait référence à parler. AT: "Ces gens me disent toutes les bonnes choses" (Voir: Métonymie)

moi

Toutes les occurrences de ce mot se réfèrent à Dieu. 461 Matthieu 15: 7-9 TraductionNotes

mais leur cœur est loin de moi

Ici, «cœur» fait référence aux pensées ou aux émotions d'une personne. Cette phrase est une façon de dire les gens ne sont pas vraiment dévoués à Dieu. AT: "mais ils ne m'aiment pas vraiment" (voir: métonymie et idiomme)

Ils m'adorent en vain

"Leur culte ne signifie rien pour moi" ou "Ils font seulement semblant de m'adorer"

les commandements des gens

"Les règles que les gens composent"

Matthew 15:10**Déclaration de connexion:**

Jésus commence à enseigner à la foule et à ses disciples ce qui souille une personne et pourquoi les pharisiens et les scribes ont eu tort de le critiquer.

Écoutez et comprenez

Jésus insiste sur l'importance de ce qu'il va dire. Les informations implicites peuvent être rendu explicite. AT: «Écoutez attentivement ce que je dis pour que vous puissiez en comprendre le sens» (Voir: Connaissances supposées et informations implicites)

entre dans la bouche... sort de la bouche

Jésus met en contraste ce qu'une personne mange à ce qu'une personne dit. Jésus signifie que Dieu est concerné avec ce qu'une personne dit plutôt que ce que mange une personne. (Voir: métonymie)

Matthew 15:12**les pharisiens ont été offensés quand ils ont entendu cette déclaration**

Cela peut être indiqué sous forme active. AT: "cette déclaration a mis les pharisiens en colère" ou "cette déclaration offensé les pharisiens »(voir: actif ou passif)

Chaque plante que mon Père céleste n'a pas plantée sera déracinée

Ceci est une métaphore. Jésus signifie que les pharisiens n'appartiennent pas réellement à Dieu, alors Dieu le fera retirez-les. (Voir: métaphore)

mon père céleste

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

sera déraciné

Cela peut être indiqué sous forme active. AT: "mon père va déraciner" ou "il va sortir du sol" ou "il enlèvera" (voir: actif ou passif)

Laissez les seuls

Le mot «eux» fait référence aux pharisiens. 464 traductionNotes Matthieu 15: 12-14

guides aveugles... les deux tomberont dans une fosse

Jésus utilise une autre métaphore pour décrire les pharisiens. Jésus signifie que les pharisiens ne comprennent les commandements de Dieu ou comment lui plaire. Par conséquent, ils ne peuvent pas enseigner aux autres comment s'il vous plait Dieu (Voir: métaphore)

Matthew 15:15**Déclaration de connexion:**

Jésus explique la parabole qu'il a racontée dans Matthieu 15: 13-14 .

à nous

"À nous les disciples"

Êtes-vous toujours sans comprendre?

Jésus utilise une question pour reprocher aux disciples de ne pas comprendre la parabole. Aussi, le mot «Vous» est souligné. Jésus ne peut pas croire que ses propres disciples ne comprennent pas. AT: «Je suis déçu que vous, mes disciples, ne comprenez toujours pas ce que j'enseigne! »(Voir: Question rhétorique)

Vous ne voyez pas... dans les latrines?

Jésus utilise une question pour reprocher aux disciples de ne pas comprendre la parabole. AT: "Vous avez sûrement comprendre... dans les latrines »(voir: question rhétorique)

passe dans l'estomac

"Va dans l'estomac"

latrine

Ceci est un terme poli pour l'endroit où les gens enterrent les déchets corporels. 466 traductionNotes Matthieu 15: 15-17

Matthew 15:18**Déclaration de connexion:**

Jésus continue à expliquer la parabole qu'il a racontée dans Matthieu 15: 13-14 .

des choses qui sortent de la bouche

Cela fait référence à ce que dit une personne. AT: «mots qu'une personne dit» (voir: métonymie)

du coeur

Ici, «cœur» fait référence à l'esprit d'une personne ou à son être le plus profond. AT: "de l'intérieur de la personne" ou "de l'esprit d'une personne »(Voir: métonymie)

meurtre

le fait de tuer des innocents

manger avec des mains non lavées

Cela se réfère à manger sans se laver les mains d'abord cérémonieusement selon les traditions de les aînés. AT: «manger sans se laver les mains» 468 traductionNotes Matthieu 15: 18-20

Matthew 15:21**Informations générales:**

Cela commence par un récit de Jésus guérissant la fille d'une femme cananéenne.

Jésus est parti

Il est sous-entendu que les disciples sont allés avec Jésus. AT: "Jésus et ses disciples sont partis" (voir: Assume Connaissance et information implicite)

Voici qu'une femme cananéenne est venue

Le mot «voici» nous avertit d'une nouvelle personne dans l'histoire. Votre langue peut avoir un moyen de faire ce. AT: "Il y avait une femme cananéenne qui est venue"

une femme cananéenne est sortie de cette région

«Une femme originaire de cette région et appartenant au groupe de personnes appelées cananéens est venue. "Le pays de Canaan n'existait plus à cette époque. Elle faisait partie d'un groupe de personnes qui habitait près des villes de Tyr et de Sidon.

Ayez pitié de moi

Cette phrase implique qu'elle demande à Jésus de guérir sa fille. AT: «Ayez pitié et guérissez ma fille »(Voir: Connaissances supposées et informations implicites) 470 traductionNotes Matthieu 15: 21-23

Fils de David

Jésus n'était pas le fils littéral de David, donc cela peut être traduit par «Descendant de David». Cependant, "Fils de David" est aussi un titre pour le Messie, et la femme a peut-être appelé Jésus par ceci Titre.

Ma fille est très possédée par les démons

Cela peut être indiqué sous forme active. AT: "Un démon contrôle ma fille terriblement" ou "Un démon est en train de tourmenter ma fille »(Voir: Actif ou Passif)

lui répondit pas un mot

Ici, «mot» fait référence à ce que dit une personne. AT: "rien dit" (voir: métonymie)

Matthew 15:24**Je n'ai été envoyé à personne**

Cela peut être indiqué sous forme active. AT: "Dieu ne m'a envoyé à personne" (Voir: Actif ou Passif)

aux brebis perdues de la maison d'Israël

Ceci est une métaphore comparant la nation entière d'Israël à des moutons qui ont quitté leur berger. Voyez comment vous avez traduit ceci dans Matthieu 10: 6 . (Voir: métaphore)

elle est venue

"La femme cananéenne est venue"

se prosterna devant lui

Cela montre que la femme s'est humiliée devant Jésus. (Voir: Action symbolique)

Il n'est pas correct de prendre le pain des enfants et de le jeter aux petits chiens

Jésus répond à la femme avec un proverbe. Le sens fondamental est qu'il n'est pas juste de prendre quoi est censé appartenir aux Juifs et le donner aux non-Juifs. (Voir: Proverbes)

le pain des enfants

Ici, le «pain» fait référence à la nourriture en général. AT: "la nourriture des enfants" (Voir: Synecdoche) 472 traductionNotes Matthieu 15: 24-26

les petits chiens

Les Juifs considéraient les chiens comme des animaux impurs. Ici, ils sont utilisés comme une image pour les non-juifs.

Matthew 15:27**même les petits chiens mangent des miettes qui tombent des tables de leurs maîtres**

La femme répond en utilisant la même image que celle utilisée par Jésus dans le proverbe qu'il vient de parler. Elle Cela signifie que les non-Juifs devraient être en mesure d'avoir une petite partie des bonnes choses que les Juifs jettent. (Voir: métaphore)

petits chiens

Utilisez des mots ici pour les chiens de toute taille que les gens gardent comme animaux de compagnie. Voyez comment vous avez traduit cela dans Matthew 15h26 .

laisse faire

Cela peut être indiqué sous forme active. AT: "Je ferai" (Voir: Actif ou Passif)

À cette heure

Ceci est un idiome. AT: "exactement au même moment" ou "immédiatement" (voir: idiome)

sa fille a été guérie

Cela peut être indiqué sous forme active. AT: "Jésus a guéri sa fille" ou "sa fille est devenue bonne" (Voir: actif ou passif) 474 traductionNotes Matthieu 15: 27-28

Matthew 15:29**Informations générales:**

Ces versets fournissent des informations de base sur le miracle que Jésus est sur le point d'accomplir. nourrir quatre mille personnes. (Voir: Informations générales)

les gens boiteux, aveugles, muets et estropiés

«Ceux qui ne pouvaient pas marcher, ceux qui ne pouvaient pas voir, ceux qui ne pouvaient pas parler et ceux dont les bras ou les jambes ne fonctionnaient pas ”

Ils les ont présentés aux pieds de Jésus

Apparemment, certaines de ces personnes malades ou infirmes étaient incapables de se lever, alors quand leurs amis les ont amenés à Jésus, ils les ont placés sur le sol devant lui. AT: "La foule a placé les malades sur le sol devant Jésus »

les estropiés bien faits

Cela peut être indiqué sous forme active. AT: «les estropiés deviennent bien» (voir: actifs ou passifs) 476 traductionNotes Matthieu 15: 29-31

les estropiés ... les boiteux... les aveugles

Ces adjectifs nominaux peuvent être déclarés comme des adjectifs. AT: «les infirmes... les boiteux ... Les aveugles »(Voir: Adjectifs nominaux)

Matthew 15:32

Déclaration de connexion:

Cela commence le récit de Jésus nourrir quatre mille personnes avec sept pains et un peu de petits poissons.

sans manger, ou ils peuvent s'évanouir en chemin
"Sans manger car ils pourraient s'évanouir en chemin"

Où peut-on avoir assez de pain dans un endroit aussi désert pour satisfaire une si grande foule?

Les disciples utilisent une question pour dire qu'il n'y a nulle part où aller chercher de la nourriture pour la foule. AT: "Il y a nulle part à proximité que nous puissions avoir assez de pain pour une si grande foule. »(Voir: Question rhétorique)

Sept et quelques petits poissons

L'information comprise peut être clarifiée. AT: "Sept miches de pain et quelques petits poissons"

(Voir: Ellipsis) 478 traductionNotes Matthieu 15: 32-35

s'asseoir par terre

Utilisez le mot de votre langue pour savoir comment les gens mangent habituellement quand il n'y a pas de table, si assis ou couché.

Matthew 15:36

Il a pris les sept pains et le poisson

"Jésus a tenu les sept pains et le poisson dans ses mains"

il a cassé les pains

"Il a déchiré les pains"

leur donna

"A donné le pain et le poisson"

ils se sont réunis

«Les disciples se sont rassemblés» ou «certaines personnes se sont rassemblées»

Ceux qui ont mangé

"Les gens qui ont mangé" 480 traductionNotes Matthieu 15: 36-39

quatre mille hommes

«4 000 hommes» (voir: chiffres)

la région

"la zone"

Magadan

Cette région est parfois appelée "Magdala". (Voir: Comment traduire des noms)

Translation Questions

Matthew 15:5

Quel exemple Jésus a-t-il donné pour démontrer que les pharisiens avaient supprimé la parole de Dieu par leurs traditions?

Les pharisiens empêchaient les enfants d'aider leurs parents parce qu'ils prenaient leur argent comme "don donné à Dieu."

Matthew 15:6

Quel exemple Jésus a-t-il donné pour démontrer que les pharisiens avaient supprimé la parole de Dieu par leurs traditions?

Les pharisiens empêchaient les enfants d'aider leurs parents parce qu'ils prenaient leur argent comme "don donné à Dieu."

Matthew 15:8

Qu'a prophétisé Esaïe au sujet des lèvres et des cœurs des pharisiens? Au lieu d'enseigner la parole de Dieu, quelle doctrine les pharisiens enseignaient-ils?"

Esaïe a prophétisé que les pharisiens honoreront Dieu avec leurs lèvres, mais leurs cœurs seraient éloignés de Dieu. Les pharisiens enseignaient des commandements d'hommes en tant que doctrine.

Matthew 15:9

Qu'a prophétisé Esaïe au sujet des lèvres et des cœurs des pharisiens? Au lieu d'enseigner la parole de Dieu, quelle doctrine les pharisiens enseignaient-ils?"

Esaïe a prophétisé que les pharisiens honoreront Dieu avec leurs lèvres, mais leurs cœurs seraient éloignés de Dieu. Les pharisiens enseignaient des commandements d'hommes en tant que doctrine.

Matthew 15:10

Selon la parole de Jésus qu'est-ce qui ne souille pas une personne? Selon la parole de Jésus qu'est-ce qui souille une personne?

Jésus dit que ce qu'une personne mange ne la souille pas. Jésus dit que ce qui sort de la bouche de quelqu'un souille cette personne.

Matthew 15:11

Selon la parole de Jésus qu'est-ce qui ne souille pas une personne? Selon la parole de Jésus qu'est-ce qui souille une personne?

Jésus dit que ce qu'une personne mange ne la souille pas. Jésus dit que ce qui sort de la bouche de quelqu'un souille cette personne.

Matthew 15:14

Comment Jésus appelle t-il les pharisiens et que leur arrivera-t-il selon ses paroles?

Jésus qualifie les pharisiens de guides aveugles et dit qu'ils tomberont dans un fossé.

Matthew 15:19

Quel sont les choses qui sortent du coeur qui souillent une personne?

Du coeur proviennent les mauvaises pensées, le meurtre, l'adultère, l'immoralité sexuelle, le vol, le faux témoignage, et les insultes.

Matthew 15:23

Qu'a fait Jésus tout d'abord quand une femme cananéenne implora par ses cris sa pitié?

Jésus ne lui répondit pas .

Matthew 15:24

Comment Jésus expliqua pourquoi il n'aidait pas la femme cananéenne?

Jésus expliqua qu'il avait été seulement envoyé vers les brebis égarées de la maison d'Israël.

Matthew 15:28

"Quand la femme cananéenne s'humilia que dit Jésus et que fit-il pour elle?

Jésus dit que la femme avait une grande foi, et il lui accorda son souhait.

Matthew 15:30

Que fit Jésus pour les grandes foules qui venaient à lui en Galilée?

Jésus guérit les sourds, les paralysés, les estropiés, et les aveugles.

Matthew 15:34

Combien de pains et de poissons les disciples avaient-ils pour nourrir la foule?

Les disciples avaient 7 pains et un peu de petits poissons.

Matthew 15:36

Que fit Jésus avec les pains et le poisson? Que restait-il après avoir nourri tout le monde? Combien de gens ont mangé les pains et le poisson et étaient satisfaits?

Jésus prit les pains et le poisson , rendit grâce, rompit les pains et les donna à ses disciples. Il y avait 7 paniers pleins. 4000 hommes, plus les femmes et les enfants, mangèrent et furent satisfaits.

Matthew 15:37

Que fit Jésus avec les pains et le poisson? Que restait-il après avoir nourri tout le monde? Combien de gens ont mangé les pains et le poisson et étaient satisfaits?

Jésus prit les pains et le poisson , rendit grâce, rompit les pains et les donna à ses disciples. Il y avait 7 paniers pleins. 4000 hommes, plus les femmes et les enfants, mangèrent et furent satisfaits.

Matthew 15:38

Que fit Jésus avec les pains et le poisson? Que restait-il après avoir nourri tout le monde? Combien de gens ont mangé les pains et le poisson et étaient satisfaits?

Jésus prit les pains et le poisson , rendit grâce, rompit les pains et les donna à ses disciples. Il y avait 7 paniers pleins. 4000 hommes, plus les femmes et les enfants, mangèrent et furent satisfaits.

Chapter 15

¹ Puis quelques pharisiens et scribes venaient à Jésus de Jérusalem. Ils dirent: ² « Pourquoi tes disciples transgressent-ils la tradition des anciens? Ils ne lavent pas leurs mains avant de manger.» ³ Jésus répondit et leur dit: « Et vous, pourquoi transgressez-vous le commandement de Dieu pour l'intérêt de vos traditions? ⁴ Car Dieu a dit: " Honore ton père et ta mère ", et " Quiconque maudit son père ou sa mère mourra certainement ". ⁵ Mais vous dites aux gens: " Quiconque dit à son père ou à sa mère: " L'aide que j'aurais pu vous donner je l'ai promise à Dieu ". ⁶ Cette personne-là n'a plus besoin d'honorer son père.

Ainsi, vous avez supprimé la parole de Dieu au profit de vos traditions.» ⁷ « Hypocrites! Esaïe avait dit la vérité lorsqu'il a prophétisé à propos de vous: ⁸ " Ces gens m'honorent du bout des lèvres mais leurs coeurs sont éloignés de moi. ⁹ Ils m'adorent en vain, par ce qu'en guise de doctrine, ils enseignent des commandements d'hommes "». ¹⁰ Puis il appela la foule à lui et lui dit: « Ecoutez et comprenez. ¹¹ Rien de ce qui rentre dans la bouche d'une personne ne la souille. Mais toute parole qui sort de sa bouche; c'est ce qui la souille.» ¹² Puis les disciples vinrent et dirent à Jésus: « Sais-tu que les pharisiens étaient offensés en entendant tes propos?» ¹³ Alors Jésus leur répondit: « Toute plante que mon père n'a pas semée sera déracinée. ¹⁴ Ne prêtez pas attention à eux: ce sont des guides aveugles. Si un aveugle conduit un autre, les deux tomberont dans un fossée.» ¹⁵ Pierre répondit à Jésus: « Explique nous cette parabole.» ¹⁶ Jésus répliqua: « Ne comprenez-vous aussi toujours pas? ¹⁷ Ne voyez-vous pas que tout ce qui rentre dans la bouche passe dans l'estomac puis passe dans les latrines? ¹⁸ Mais les choses qui sortent de la bouche proviennent du coeur. Ce sont ces choses qui souillent une personne. ¹⁹ Car c'est du coeur que proviennent les mauvaises pensées, le meurtre, l'adultère, l'immoralité sexuelle, le vol, les faux témoignages et les insultes. ²⁰ Telles sont les choses qui souillent une personne. Mais manger sans se laver les mains ne souille pas une personne.» ²¹ Puis Jésus partit de là, et se retira dans la région de Tyr et de Sidon. ²² Et une femme Canaanéenne vivant dans cette région vint à Jésus. Elle cria: « Aie pitié de moi, Seigneur, fils de David; Ma fille est très tourmentée par un démon.» ²³ Mais Jésus ne lui répondit pas. Ses disciples vinrent le supplier, disant: « Renvoie-la car elle crie après nous.» ²⁴ Mais Jésus répondit: « Je ne suis envoyé que pour les brebis égarées de la maison d'Israël.» ²⁵ Mais elle vint et se prosterna devant lui, disant: « Seigneur, aide-moi.» ²⁶ Il répondit et dit: « Il n'est pas bien pour quelqu'un de prendre le pain des enfants et de le jeter aux chiens.» ²⁷ Elle dit: « Oui, Seigneur, mais même les chiens mangent les miettes qui tombent de la table de leurs maîtres.» ²⁸ Jésus lui répondit: « Femme, ta foi est grande. Que cela soit fait pour toi comme tu le désires.» Et sa fille guérit à cette heure. ²⁹ Jésus quitta cette place et partit du côté de la mer de Galilée, puis il gravit une colline et s'assit là-bas. ³⁰ Une grande foule vint à lui, et aussi, des estropiés, des aveugles, des muets, et des paralysés, et plusieurs autres qui étaient malades. Ils les présentèrent aux pieds de Jésus et il les guérit. ³¹ Ainsi, la foule fut émerveillée quand ils virent les muets parler, les paralysés guéris, les estropiés marcher, et les aveugles recouvrer la vue. Ils louèrent le Dieu d'Israël. ³² Jésus appela ses disciples et leur dit: « J'ai pitié de ces gens, parce qu'ils continuent d'être avec moi et ils n'ont rien à manger. Je ne veux pas les renvoyer à jeûn, de peur qu'ils ne s'évanouissent sur le chemin.» ³³ Les disciples lui répondirent: « Où pourrions-nous trouver assez de pains dans cet endroit désert pour satisfaire une si grande foule?» ³⁴ Jésus leur dit: « Combien de pains avez vous?» Ils dirent: « Sept, et un peu de petits poissons.» ³⁵ Puis Jésus ordonna à la foule de s'asseoir à même le sol. ³⁶ Il prit les sept pains et les poissons. Après avoir rendu grâce, il rompit les pains et donna les morceaux aux disciples. Les disciples les donnèrent à la foule. ³⁷ Tous mangèrent et furent satisfaits. Ils ramassèrent les morceaux restants qui remplirent sept paniers. ³⁸ Quatre mille hommes mangèrent, sans compter les femmes et les enfants. ³⁹ Puis Jésus renvoya la foule et monta dans une barque, puis partit dans la région de Magadan.

Chapter 16

¹ Les pharisiens|strong="G5330" et|strong="G2532" les sadducéens|strong="G4523" abordèrent|strong="G4334" x-morph="strongMorph: TG5631" Jésus et|strong="G2532" pour l' éprouver|strong="G3985" x-morph="strongMorph: TG5723" lui|strong="G846" demandèrent|strong="G1905" x-morph="strongMorph: TG5656" de leur|strong="G846" faire voir|strong="G1925" x-morph="strongMorph: TG5658" un signe|strong="G4592" venant|strong="G1537" du ciel|strong="G3772" ² Jésus|strong="G1161" leur|strong="G846" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Le soir|strong="G1096" x-morph="strongMorph: TG5637" |strong="G3798" vous dites|strong="G3004" x-morph="strongMorph: TG5719" Il fera beau|strong="G2105" car|strong="G1063" le ciel|strong="G3772" est rouge|strong="G4449" x-morph="strongMorph: TG5719" ³ et|strong="G2532" le matin|strong="G4404" Il y aura de l' orage|strong="G5494" aujourd' hui|strong="G4594" car|strong="G1063" le ciel|strong="G3772" est d'un rouge|strong="G4449" x-morph="strongMorph: TG5719" sombre|strong="G4768" x-morph="strongMorph: TG5723" Vous savez|strong="G1097" x-morph="strongMorph: TG5719" discerner|strong="G1252" x-morph="strongMorph: TG5721" |strong="G3303" l' aspect|strong="G4383" du ciel|strong="G3772" et|strong="G1161" vous ne|strong="G3756" pouvez|strong="G1410" x-morph="strongMorph: TG5736" discerner les signes|strong="G4592" des temps|strong="G2540" ⁴ Une génération|strong="G1074" méchante|strong="G4190" et|strong="G2532" adultère|strong="G3428" demande|strong="G1934" x-morph="strongMorph: TG5719" un miracle|strong="G4592" |strong="G2532" il ne|strong="G3756" lui|strong="G846" sera donné|strong="G1325" x-morph="strongMorph: TG5701" d'autre miracle|strong="G4592" que|strong="G1508" celui|strong="G4592" de Jonas|strong="G2495" Puis|strong="G2532" il les|strong="G846" quitta|strong="G2641" x-morph="strongMorph: TG5631" et s'en alla|strong="G565" x-morph="strongMorph: TG5627" ⁵ Les|strong="G2532" disciples|strong="G3101" en passant|strong="G2064" x-morph="strongMorph: TG5631" à|strong="G1519" l'autre bord|strong="G4008" avaient oublié|strong="G1950" x-morph="strongMorph: TG5633" de prendre|strong="G2983" x-morph="strongMorph: TG5629" des pains|strong="G740" ⁶ |strong="G1161" Jésus|strong="G2424" leur|strong="G846" dit|strong="G2036" x-morph="strongMorph: TG5627" Gardez- vous|strong="G3708" x-morph="strongMorph: TG5720" avec soin|strong="G2532" |strong="G4337" x-morph="strongMorph: TG5720" du|strong="G575" levain|strong="G2219" des pharisiens|strong="G5330" et|strong="G2532" des sadducéens|strong="G4523" ⁷ Les|strong="G1161" disciples raisonnaient|strong="G1260" x-morph="strongMorph: TG5711" en|strong="G1722" eux- mêmes|strong="G1438" et disaient|strong="G3004" x-morph="strongMorph: TG5723" C'est parce que|strong="G3754" nous n'avons pas|strong="G3756" pris|strong="G2983" x-morph="strongMorph: TG5627" de pains|strong="G740" ⁸ |strong="G1161" Jésus|strong="G2424" l'ayant connu|strong="G1097" x-morph="strongMorph: TG5631" dit|strong="G2036" x-morph="strongMorph: TG5627" Pourquoi|strong="G5101" raisonnez- vous|strong="G1260" x-morph="strongMorph: TG5736" en|strong="G1722" vous- mêmes|strong="G1438" gens de peu de foi|strong="G3640" sur ce que|strong="G3754" vous n'avez pas|strong="G3756" pris|strong="G2983" x-morph="strongMorph: TG5627" de pains|strong="G740" ⁹ Etes-vous encore|strong="G3768" sans intelligence|strong="G3539" x-morph="strongMorph: TG5719" et ne|strong="G3761" vous rappelez- vous|strong="G3421" x-morph="strongMorph: TG5719" plus les cinq|strong="G4002" pains|strong="G740" des cinq mille|strong="G4000" hommes et|strong="G2532" combien|strong="G4214" de paniers|strong="G2894" vous avez emportés|strong="G2983" x-morph="strongMorph: TG5627" ¹⁰ ni|strong="G3761" les sept|strong="G2033" pains|strong="G740" des quatre mille|strong="G5070" hommes et|strong="G2532" combien|strong="G4214" de corbeilles|strong="G4711" vous avez emportées|strong="G2983" x-morph="strongMorph: TG5627" ¹¹ Comment|strong="G4459" |strong="G3754" ne comprenez- vous|strong="G3539" x-morph="strongMorph: TG5719" pas|strong="G3756" que ce n'est pas|strong="G3756" au sujet|strong="G4012" de pains|strong="G740" que je vous|strong="G5213" ai parlé|strong="G2036" x-morph="strongMorph: TG5627" Gardez- vous|strong="G4337" x-morph="strongMorph: TG5721" du|strong="G575" levain|strong="G2219" des pharisiens|strong="G5330" et|strong="G2532" des sadducéens|strong="G4523" ¹² Alors|strong="G5119" ils comprirent|strong="G4920" x-morph="strongMorph: TG5656" que|strong="G3754" ce n'était pas|strong="G3756" du|strong="G575" levain|strong="G2219" du pain|strong="G740" qu'il avait dit|strong="G2036" x-morph="strongMorph: TG5627" de se garder|strong="G4337" x-morph="strongMorph: TG5721" mais|strong="G235" de|strong="G575" l' enseignement|strong="G1322" des pharisiens|strong="G5330" et|strong="G2532" des sadducéens|strong="G4523" ¹³ |strong="G1161" Jésus|strong="G2424" étant arrivé|strong="G2064" x-morph="strongMorph: TG5631" dans|strong="G1519" le territoire|strong="G3313" de Césarée|strong="G2542" de Philippe|strong="G5376" demanda|strong="G2065" x-morph="strongMorph: TG5707" |strong="G3004" x-

morph="strongMorph: TG5723" à ses|strong="G846" disciples|strong="G3101" Qui|strong="G5101" dit|strong="G3004" x-morph="strongMorph: TG5719" on|strong="G444" que je suis|strong="G1511" x-morph="strongMorph: TG5750" moi|strong="G3165" le Fils|strong="G5207" de l' homme|strong="G444" **14** Ils|strong="G1161" répondirent|strong="G2036" x-morph="strongMorph: TG5627" Les uns|strong="G3303" disent que tu es Jean|strong="G2491" Baptiste|strong="G910" |strong="G1161" les autres|strong="G243" Élie|strong="G2243" |strong="G1161" les autres|strong="G2087" Jérémie|strong="G2408" ou|strong="G2228" l' un|strong="G1520" des prophètes|strong="G4396" **15** Et|strong="G1161" vous|strong="G5210" leur|strong="G846" dit- il|strong="G3004" x-morph="strongMorph: TG5719" qui|strong="G5101" dites- vous|strong="G3004" x-morph="strongMorph: TG5719" que je|strong="G3165" suis|strong="G1511" x-morph="strongMorph: TG5750" **16** |strong="G1161" Simon|strong="G4613" Pierre|strong="G4074" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Tu|strong="G4771" es|strong="G1488" x-morph="strongMorph: TG5748" le Christ|strong="G5547" le Fils|strong="G5207" du Dieu|strong="G2316" vivant|strong="G2198" x-morph="strongMorph: TG5723" **17** |strong="G2532" Jésus|strong="G2424" reprenant la parole|strong="G611" x-morph="strongMorph: TG5679" lui|strong="G846" dit|strong="G2036" x-morph="strongMorph: TG5627" Tu es|strong="G1488" x-morph="strongMorph: TG5748" heureux|strong="G3107" Simon|strong="G4613" fils de Jonas|strong="G920" car|strong="G3754" ce ne sont pas|strong="G3756" la chair|strong="G4561" et|strong="G2532" le sang|strong="G129" qui t|strong="G4671" révélé|strong="G601" x-morph="strongMorph: TG5656" cela, mais|strong="G235" c'est mon|strong="G3450" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" **18** Et|strong="G1161" moi, |strong="G2504" je te|strong="G4671" dis|strong="G3004" x-morph="strongMorph: TG5719" que|strong="G3754" tu|strong="G4771" es|strong="G1488" x-morph="strongMorph: TG5748" Pierre|strong="G4074" et|strong="G2532" que sur|strong="G1909" cette|strong="G5026" pierre|strong="G4073" je bâtirai|strong="G3618" x-morph="strongMorph: TG5692" mon|strong="G3450" Église|strong="G1577" et|strong="G2532" que les portes|strong="G4439" du séjour des morts|strong="G86" ne prévaudront|strong="G2729" x-morph="strongMorph: TG5692" point|strong="G3756" contre elle|strong="G846" **19** Je|strong="G2532" te|strong="G4671" donnerai|strong="G1325" x-morph="strongMorph: TG5692" les clefs|strong="G2807" du royaume|strong="G932" des cieux|strong="G3772" |strong="G2532" ce|strong="G1437" que tu lieras|strong="G1210" x-morph="strongMorph: TG5661" sur|strong="G1909" la terre|strong="G1093" sera|strong="G2071" x-morph="strongMorph: TG5704" lié|strong="G1210" x-morph="strongMorph: TG5772" dans|strong="G1722" les cieux|strong="G3772" et|strong="G2532" ce|strong="G1437" que tu délieras|strong="G3089" x-morph="strongMorph: TG5661" sur|strong="G1909" la terre|strong="G1093" sera|strong="G2071" x-morph="strongMorph: TG5704" délié|strong="G3089" x-morph="strongMorph: TG5772" dans|strong="G1722" les cieux|strong="G3772" **20** Alors|strong="G5119" il recommanda|strong="G1291" x-morph="strongMorph: TG5668" aux disciples|strong="G3101" de|strong="G2443" ne dire|strong="G2036" x-morph="strongMorph: TG5632" à personne|strong="G3367" qu|strong="G3754" il|strong="G846" était|strong="G2076" x-morph="strongMorph: TG5748" le Christ|strong="G5547" **21** Dès|strong="G575" lors|strong="G5119" Jésus|strong="G2424" commença|strong="G756" x-morph="strongMorph: TG5662" à faire connaître|strong="G1166" x-morph="strongMorph: TG5721" à ses|strong="G846" disciples|strong="G3101" qu|strong="G3754" il|strong="G846" fallait|strong="G1163" x-morph="strongMorph: TG5748" qu'il allât|strong="G565" x-morph="strongMorph: TG5629" à|strong="G1519" Jérusalem|strong="G2414" |strong="G2532" qu'il souffrit|strong="G3958" x-morph="strongMorph: TG5629" beaucoup|strong="G4183" de la part|strong="G575" des anciens|strong="G4245" |strong="G2532" des principaux sacrificateurs|strong="G749" et|strong="G2532" des scribes|strong="G1122" |strong="G2532" qu'il fût mis à mort|strong="G615" x-morph="strongMorph: TG5683" et|strong="G2532" qu'il ressuscitât|strong="G1453" x-morph="strongMorph: TG5683" le troisième|strong="G5154" jour|strong="G2250" **22** |strong="G2532" Pierre|strong="G4074" l|strong="G846" pris à part|strong="G4355" x-morph="strongMorph: TG5642" se mit|strong="G756" x-morph="strongMorph: TG5662" à le|strong="G846" reprendre|strong="G2008" x-morph="strongMorph: TG5721" et dit|strong="G3004" x-morph="strongMorph: TG5723" À Dieu ne plaise|strong="G2436" |strong="G4671" Seigneur|strong="G2962" Cela|strong="G5124" ne t|strong="G4671" arrivera|strong="G2071" x-morph="strongMorph: TG5704" pas|strong="G3364" **23** Mais|strong="G1161" Jésus, se retournant|strong="G4762" x-morph="strongMorph: TG5651" dit|strong="G2036" x-morph="strongMorph: TG5627" à Pierre|strong="G4074" Arrière|strong="G5217" x-morph="strongMorph: TG5720" |strong="G3694" de moi|strong="G3450" Satan|strong="G4567" tu m|strong="G3450" es|strong="G3754" |strong="G1488" x-morph="strongMorph: TG5748" en scandale|strong="G4625" car tes pensées|strong="G5426" x-morph="strongMorph: TG5719" ne sont pas|strong="G3756" les pensées|strong="G3588" de Dieu|strong="G2316" mais|strong="G235" celles des hommes|strong="G444" **24** Alors|strong="G5119" Jésus|strong="G2424" dit|strong="G2036" x-morph="strongMorph: TG5627" à ses|strong="G846" disciples|strong="G3101" Si quelqu' un|

strong="G1536" veut|strong="G2309" x-morph="strongMorph:TG5719" venir|strong="G2064" x-morph="strongMorph:TG5629" après|strong="G3694" moi|strong="G3450" qu'il renonce|strong="G533" x-morph="strongMorph:TG5663" à lui-même|strong="G1438" |strong="G2532" qu'il se charge|strong="G142" x-morph="strongMorph:TG5657" de sa|strong="G846" croix|strong="G4716" et|strong="G2532" qu'il me|strong="G3427" suive|strong="G190" x-morph="strongMorph:TG5720" ²⁵ Car|strong="G1063" celui|strong="G3739" |strong="G302" qui voudra|strong="G2309" x-morph="strongMorph:TG5725" sauver|strong="G4982" x-morph="strongMorph:TG5658" sa|strong="G846" vie|strong="G5590" la|strong="G846" perdra|strong="G622" x-morph="strongMorph:TG5692" mais|strong="G1161" celui|strong="G3739" |strong="G302" qui la|strong="G846" |strong="G5590" perdra|strong="G622" x-morph="strongMorph:TG5661" à cause de|strong="G1752" moi|strong="G1700" la|strong="G846" trouvera|strong="G2147" x-morph="strongMorph:TG5692" ²⁶ Et|strong="G1063" que|strong="G5101" servirait- il|strong="G5623" x-morph="strongMorph:TG5743" à un homme|strong="G444" de|strong="G1437" gagner|strong="G2770" x-morph="strongMorph:TG5661" tout|strong="G3650" le monde|strong="G2889" |strong="G1161" s'il perdait|strong="G2210" x-morph="strongMorph:TG5686" son|strong="G846" âme|strong="G5590" ou|strong="G2228" que|strong="G5101" donnerait|strong="G1325" x-morph="strongMorph:TG5692" un homme|strong="G444" en échange|strong="G465" de son|strong="G846" âme|strong="G5590" ²⁷ Car|strong="G1063" le Fils|strong="G5207" de l' homme|strong="G444" doit|strong="G3195" x-morph="strongMorph:TG5719" venir|strong="G2064" x-morph="strongMorph:TG5738" dans|strong="G1722" la gloire|strong="G1391" de son|strong="G846" Père|strong="G3962" avec|strong="G3326" ses|strong="G846" anges|strong="G32" et|strong="G2532" alors|strong="G5119" il rendra|strong="G591" x-morph="strongMorph:TG5692" à chacun|strong="G1538" selon|strong="G2596" ses|strong="G846" oeuvres|strong="G4234" ²⁸ Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G1526" x-morph="strongMorph:TG5748" quelques- uns|strong="G5100" de ceux qui|strong="G3748" sont|strong="G2476" x-morph="strongMorph:TG5761" ici|strong="G5602" ne mourront|strong="G1089" x-morph="strongMorph:TG5667" |strong="G2288" point|strong="G3364" qu|strong="G302" |strong="G2193" n'aient vu|strong="G1492" x-morph="strongMorph:TG5632" le Fils|strong="G5207" de l' homme|strong="G444" venir|strong="G2064" x-morph="strongMorph:TG5740" dans|strong="G1722" son|strong="G846" règne|strong="G932"

Matthew 16:1

Informations générales:

Cela commence une rencontre entre Jésus et les pharisiens et les sadducéens.

l'a testé

Ici, «testé» est utilisé dans un sens négatif. AT: «l'a défié» ou «voulait le piéger»

Quand c'est le soir

La situation peut être énoncée plus clairement. AT: "Si le ciel est rouge le soir" ou "Si le ciel est rouge quand le soleil se couche »(voir: Connaissance supposée et information implicite)

Quand c'est le soir

"Quand le soleil se couche"

beau temps

Cela signifie un temps clair, calme et agréable.

pour le ciel est rouge

Alors que le soleil se couche, les Juifs savaient que si la couleur du ciel devenait rouge, il s'agirait du jour suivant. sera clair et calme. 483 Matthieu 16: 1-2 TraductionNotes

Matthew 16:3

Déclaration de connexion:

Jésus continue sa réponse aux pharisiens et aux sadducéens.

Quand c'est le matin

La situation peut être énoncée plus clairement. AT: "Si le ciel est rouge le matin" ou "Si le ciel est rouge quand le soleil se lève »(Voir: Connaissance supposée et information implicite)

mauvais temps

"Temps nuageux et orageux"

rouge et couvert

"Rouge et nuageux"

Vous savez interpréter l'apparence du ciel

"Vous savez regarder le ciel et comprendre quel genre de temps vous aurez"

mais vous ne pouvez pas interpréter les signes des temps

"Mais vous ne savez pas comment regarder ce qui se passe en ce moment et comprendre ce que cela signifie" 485 Matthieu 16: 3-4 traductionNotes

Une génération maléfique et adultère cherche un signe... donné

Jésus parle à sa génération actuelle. AT: "Vous êtes une génération maléfique et adultère qui exige de moi des signes... donnés à toi »Voyez comment vous avez traduit ceci dans Matthieu 12:39 . (Voir: d'abord, Deuxième ou troisième personne)

Une génération maléfique et adultère

Ici, «adultère» est une métaphore pour les personnes qui ne sont pas fidèles à Dieu. Voyez comment vous avez traduit ceci dans Matthieu 12:39 . AT: "Une génération infidèle" ou "Une génération impie" (Voir: Métaphore)

aucun signe ne lui sera donné

Jésus ne leur donnerait pas de signe car, bien qu'il ait déjà fait beaucoup de miracles, ils refusé de le croire. Cela peut être indiqué sous forme active. Voyez comment vous avez traduit cela dans Matthew 12h39 . AT: "Je ne lui donnerai pas de signe" ou "Dieu ne vous donnera pas de signe" (Voir: Actif ou Passif)

sauf le signe de Jonas

"Sauf le même signe que Dieu a donné à Jonas le prophète." Voyez comment vous avez traduit cela dans Matthieu 12h39 .

Matthew 16:5

Déclaration de connexion:

Ici, la scène se déplace plus tard. Jésus profite de l'occasion pour avertir ses disciples de la Les pharisiens et les sadducéens.

l'autre côté

Vous pouvez clarifier les informations comprises. AT: "de l'autre côté du lac" ou "de l'autre côté de la mer de Galilée »(Voir: Ellipsis)

le levain des pharisiens et des sadducéens

Ici, la «levure» est une métaphore qui fait référence aux idées mauvaises et au mauvais enseignement. Traduire comme «levure» ici et n'expliquez pas sa signification dans votre traduction. Ce sens sera précisé dans 16:12. (Voir: Métaphore)

raisonné entre eux

"Discuté de cela" ou "pensé à cela" 487 Matthieu 16: 5-8 traductionNotes

Vous de peu de foi

"Vous qui avez peu de foi." Jésus s'adresse à ses disciples de cette façon parce que leur préoccupation à propos de ne pas apporter de pain montre qu'ils ont peu de foi en Jésus pour subvenir à leurs besoins. Voyez comment vous avez traduit ceci dans Matthieu 6:30 .

pourquoi tu raisonne... pas pris de pain?

Jésus utilise une question pour réprimander ses disciples pour ne pas comprendre ce qu'il vient de

dire. AT: «Je suis déçu que tu penses que c'était parce que tu as oublié d'apporter du pain dont j'ai parlé de la levure des pharisiens et des sadducéens. »(Voir: question rhétorique)

Matthew 16:9

Déclaration de connexion:

Jésus continue à avertir ses disciples des pharisiens et des sadducéens.

Vous ne percevez pas ou ne vous souvenez pas encore... vous vous êtes rassemblé?

Jésus utilise une question pour réprimander les disciples. AT: «Vous vous souvenez sûrement... vous vous êtes rassemblés!» (Voir: Question rhétorique)

cinq mille... quatre mille

"5 000... 4 000" (voir: numéros)

Ou les sept pains... vous avez pris?

"Vous ne vous souvenez pas non plus des sept pains... vous avez pris?" Jésus utilise une question pour réprimander ses disciples. AT: "Vous vous souvenez sûrement aussi des sept pains que vous avez pris!" (Voir: Rhétorique Question) Liens:

- Introduction à l'évangile de Matthieu
- Matthieu 16 Notes générales
- Matthew 16 translationQuestions

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Matthew 16:11

Déclaration de connexion:

Jésus continue à avertir ses disciples des pharisiens et des sadducéens.

Comment se fait-il que vous ne compreniez pas que je ne vous parlais pas de pain?

Jésus utilise cette question pour réprimander les disciples. AT: «Vous auriez dû comprendre que je n'étais pas vraiment parler de pain. "(Voir: question rhétorique)

le levain des pharisiens et des sadducéens

Ici, la «levure» représente les idées mauvaises et le mauvais enseignement. Traduisez en "levure" et n'expliquez pas la sens dans votre traduction. En 16:12, les disciples comprendront le sens. (Voir: métaphore)

ils... eux

Celles-ci se réfèrent aux disciples.

Matthew 16:13

Déclaration de connexion:

Ici, la scène se déplace plus tard. Jésus demande à ses disciples s'ils comprennent qui il est.

À présent

Ce mot est utilisé ici pour marquer une pause dans le scénario principal ou pour présenter une nouvelle personne. Ici Matthew commence à raconter une nouvelle partie de l'histoire.

le fils de l'homme

Jésus se réfère à lui-même. (Voir: Première, deuxième ou troisième personne)

le fils du Dieu vivant

C'est un titre important pour Jésus qui montre sa relation avec Dieu. (Voir: Fils de traduction et Père)

le Dieu vivant

Ici «vivant» oppose le Dieu d'Israël à tous les faux dieux et idoles que les gens adoraient. Seulement le Dieu d'Israël est vivant et a le pouvoir d'agir. 492 traductionNotes Matthieu 16: 13-16

Matthew 16:17**Simon Bar Jonah**

"Simon fils de Jonas" (Voir: Comment traduire les noms)

la chair et le sang n'ont pas révélé

Ici, «chair et sang» fait référence à un être humain. AT: "un humain n'a pas révélé" (Voir: Synecdoche)

ceci à toi

Ici, «cela» fait référence à la déclaration de Pierre selon laquelle Jésus est le Christ et le Fils du Dieu vivant.

mais mon père qui est au ciel

L'information comprise peut être clarifiée. AT: «mais c'était mon Père qui a révélé ceci à vous »(voir: Ellipsis)

mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

Je te dis aussi

Cela met l'accent sur ce que Jésus dit ensuite. 494 traductionNotes Matthieu 16: 17-18

tu es Peter

Le nom de Pierre signifie «roche». (Voir: Connaissance supposée et information implicite)

sur ce rocher je construirai mon église

Ici «construire mon église» est une métaphore pour unir les personnes qui croient en Jésus en une communauté. Les significations possibles sont 1) "ce rocher" représente Peter, ou 2) "ce rocher" représente la vérité que Pierre venait de dire dans Matthieu 16:16 . (Voir: métaphore)

Les portes d'Hadès ne prévaudront pas contre elle

On parle ici d'Hadès comme d'une ville entourée de murs avec des portes qui retiennent les morts dans et d'autres personnes. Ici, «Hadès» représente la mort et ses «portes» représentent son pouvoir. Possibles significations sont 1) «les pouvoirs de la mort ne vaincront pas mon église» ou 2) «mon église se cassera le pouvoir de la mort comme une armée s'introduit dans une ville. »(Voir: Métaphore et métonymie)

Matthew 16:19**Je te donnerai**

Ici, vous êtes singulier et fait référence à Peter. (Voir: formes de vous)

les clefs du royaume des cieux

Les clés sont des objets utilisés pour verrouiller ou déverrouiller des portes. Ici, ils représentent l'autorité. (Voir: Métaphore)

le royaume des cieux

Cela fait référence à la règle de Dieu en tant que roi. L'expression «royaume des cieux» n'est utilisée que dans le livre de Matthieu. Si possible, utilisez "le paradis" dans votre traduction. (Voir: métonymie)

lier sur la terre sera lié au ciel... lâche sur la terre sera délié dans le ciel

Cette métaphore signifie que Dieu au ciel approuvera ce que Pierre permet ou interdit sur terre. (Voir: métaphore)

doit être lié... doit être délié

Celles-ci peuvent être énoncées sous forme active. AT: "Dieu liera... Dieu perdra" (Voir: Actif ou Passif) 496 traductionNotes Matthieu 16: 19-20

Matthew 16:21**Déclaration de connexion:**

Jésus dit à ses disciples pour la première fois qu'il mourra bientôt.

À partir de ce moment, Jésus a commencé à raconter...**Puis Peter l'a pris à part**

Jésus leur dit pour la première fois qu'il mourra bientôt. Il leur dira la même chose beaucoup fois après cette première fois. C'est après cette première fois que Pierre a pris Jésus de côté. (Voir: Contexte Informations)

souffrir beaucoup de choses de la part des anciens et des chefs des prêtres et des scribes

Ici, «main» fait référence au pouvoir. AT: «où les anciens, les prêtres en chef et les scribes le feront souffrir »(voir: métonymie)

scribes, être tué et être ressuscité le troisième jour

Ici, revenir à la vie est un idiomme pour faire revivre quelqu'un qui est mort. Ce peut être indiqué sous

forme active. Les anciens et les principaux sacrificateurs accuseraient Jésus pour que d'autres tue-le. AT: «les scribes. Les gens vont alors le tuer et le troisième jour, Dieu le fera devenir à nouveau vivant »(voir: actif ou passif) 498 traductionNotes Matthieu 16: 21-23

troisième jour

"Troisième" est la forme ordinale de "trois". (Voir: Nombres ordinaux)

Peter l'a pris à part

"Peter a parlé à Jésus quand personne d'autre ne pouvait les entendre"

Que cela soit loin de toi

Ceci est un idiomme qui signifie «que cela ne se produise jamais». AT: «Non» ou «Jamais» ou «Que Dieu nous en garde» (Voir: idiomme)

Derrière moi, Satan! Vous êtes une pierre d'achoppement pour moi

Jésus veut dire que Pierre agit comme Satan parce que Pierre essaie d'empêcher Jésus d'accomplir ce que Dieu l'a envoyé faire. AT: «Derrière moi, parce que tu agis comme Satan! Tu es une pierre d'achoppement pour moi »ou« Derrière moi, Satan! Je vous appelle Satan parce que vous êtes une pierre d'achoppement bloquer à moi "(voir: métaphore)

Derrière moi

"Eloigne toi de moi"

Matthew 16:24

suis moi

Suivre Jésus ici, c'est être l'un de ses disciples. AT: "sois mon disciple" ou "sois l'un de mes disciples »(Voir: Métaphore)

doit se refuser

"Ne pas céder à ses propres désirs" ou "doit abandonner ses propres désirs"

prendre sa croix et me suivre

Portez sa croix et suivez-moi. La croix représente la souffrance et la mort. Prendre la croixreprésente être disposé à souffrir et à mourir. AT: «et m'obéis jusqu'au point de souffrir et mourant "ou" et il doit m'obéir jusqu'au point de souffrir et de mourir "(Voir: Métonymie et Métaphore)

et suis moi

Suivre Jésus ici, c'est lui obéir. AT: «et obéis-moi» (Voir: Métaphore)

Pour qui veut

"Pour quiconque veut" 501 Matthieu 16: 24-26 traductionNotes

va le perdre

Cela ne signifie pas que la personne doit nécessairement mourir. C'est une métaphore qui

signifie que la personne considérez obéir à Jésus comme étant plus important que sa propre vie. (Voir: métaphore)

pour mon profit, BENEFICE

"Parce qu'il me fait confiance" ou "sur mon compte" ou "à cause de moi"

le trouvera

Cette métaphore signifie que la personne expérimentera la vie spirituelle avec Dieu. AT: "trouvera la vraie vie" (Voir: métaphore)

Car qu'est-ce que profite une personne... sa vie?

Jésus utilise une question pour enseigner à ses disciples. AT: «Il ne profite pas à une personne... à sa vie.» (Voir: Rhétorique Question)

s'il gagne le monde entier

Les mots «le monde entier» sont une exagération pour les grandes richesses. AT: «s'il gagne tout, il désirs »(voir: Hyperbole et généralisation)

mais perd sa vie

"Mais il perd sa vie"

Que peut donner une personne en échange de sa vie?

Jésus utilise une question pour enseigner à ses disciples. AT: «Il n'y a rien qu'une personne puisse donner pour retrouver sa vie. »(Voir: question rhétorique)

Matthew 16:27

le fils de l'homme... son père...

Ici, Jésus se réfère à lui-même à la troisième personne. AT: "Moi, le Fils de l'homme... mon Père... alors je" (voir: Première, deuxième ou troisième personne)

viendra dans la gloire de son père

"Viendra, ayant la même gloire que son père"

avec ses anges

"Et les anges seront avec lui." Si vous traduisez la première partie de la phrase avec Jésus parlant à la première personne, vous pouvez traduire cela comme « et sera avec moi de mon Père anges. » (Voir: Tout d'abord, Deuxième ou troisième personne)

son père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et le Fils de l'homme, Jésus. (Voir: Traduire Fils et Père)

selon ce qu'il a fait

«Selon ce que chacun a fait»

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite. 504 traductionNotes Matthieu 16: 27-28

toi

Toutes les occurrences de ce mot sont au pluriel et se réfèrent aux disciples. (Voir: formes de vous)

ne goûtera pas la mort

Ici, «goût» signifie expérimenter. AT: "ne fera pas l'expérience de la mort" ou "ne mourra pas" (Voir: Idiom)

jusqu'à ce qu'ils voient le fils de l'homme venir dans son royaume

Ici «son royaume» le représente en tant que roi. AT: "jusqu'à ce qu'ils voient le fils de l'homme venir comme roi" ou "jusqu'à ce qu'ils voient la preuve que le fils de l'homme est roi" (voir: métonymie)

Translation Questions

Matthew 16:1

"Qu'est-ce que les pharisiens et les sadducéens veulent voir de la part de Jésus alors qu'ils le testaient?",
Les pharisiens et les sadducéens voulaient voir un signe venant du ciel de la part de Jésus. "

Matthew 16:3

Selon la parole de Jésus, que donnerait-il aux pharisiens et aux sadducéens?",
Jésus dit qu'il donnerait le signe de Jonas aux pharisiens et aux sadducéens. 16:4]"

Matthew 16:6

Quel était l'avertissement de Jésus pour ses disciples?",
"Jésus dit aux disciples de prendre garde au levain des pharisiens et des sadducéens. "

Matthew 16:12

"De quoi en fait Jésus parlait-il quand il avertit ses disciples?",
Jésus disait à ses disciples de se méfier de l'enseignement des pharisiens et des sadducéens. "

Matthew 16:13

Quelle question Jésus posa-t-il à ses disciples quand ils vinrent à Césarée de Philippe "Qui était Jésus selon certaines personnes? Qu'a répondu Pierre à la question de Jésus?
Jésus demanda à ses disciples, \ "qui dit-on que je suis, moi, le Fils de l'Homme?" "Certains pensaient que Jésus était Jean-Baptiste, ou Elie, ou Jérémie, ou l'un des prophètes.
"Pierre a répondu. \ "Tu es le Christ, le Fils du Dieu vivant.\ " "

Matthew 16:14

Quelle question Jésus posa-t-il à ses disciples quand ils vinrent à Césarée de Philippe "Qui était Jésus selon certaines personnes? Qu'a répondu Pierre à la question de Jésus?
Jésus demanda à ses disciples, \ "qui dit-on que je suis, moi, le Fils de l'Homme?" "Certains pensaient que Jésus était Jean-Baptiste, ou Elie, ou Jérémie, ou l'un des prophètes.

"Pierre a répondu. \ "Tu es le Christ, le Fils du Dieu vivant.\ " "

Matthew 16:16

Quelle question Jésus posa-t-il à ses disciples quand ils vinrent à Césarée de Philippe "Qui était Jésus selon certaines personnes? Qu'a répondu Pierre à la question de Jésus?
Jésus demanda à ses disciples, \ "qui dit-on que je suis, moi, le Fils de l'Homme?" "Certains pensaient que Jésus était Jean-Baptiste, ou Elie, ou Jérémie, ou l'un des prophètes.
"Pierre a répondu. \ "Tu es le Christ, le Fils du Dieu vivant.\ " "

Matthew 16:17

Comment Pierre connaissait-il la réponse à la question de Jésus?"
Le Père le lui avait révélé. "

Matthew 16:19

Quelle autorité Jésus a-t-il donné à Pierre sur terre?
Jésus a donné à Pierre les clés du royaume afin qu'il puisse lier et délier sur terre et cela serait lié et délié dans les cieux. "

Matthew 16:21

Qu'est-ce que Jésus commença à dire ouvertement à ses disciples? Qu'a dit Jésus à Pierre quand il s'opposa à ce que Jésus décrivait concernant ce qui lui arriverait?
Jésus dit à ses disciples qu'il doit aller à Jérusalem, souffrir beaucoup de choses, être tué, et ressusciter le troisième jour. Jésus dit à Pierre, \ "Arrière de moi, Satan.\ "

Matthew 16:23

Qu'est-ce que Jésus commença à dire ouvertement à ses disciples? Qu'a dit Jésus à Pierre quand il s'opposa à ce que Jésus décrivait concernant ce qui lui arriverait?
Jésus dit à ses disciples qu'il doit aller à Jérusalem, souffrir beaucoup de choses, être tué, et ressusciter le troisième jour. Jésus dit à Pierre, \ "Arrière de moi, Satan.\ "

Matthew 16:24

Que doit-on faire si l'on désire suivre Jésus? Selon la parole de Jésus, qu'est-ce qui ne sert à rien à un homme?"

Quiconque voulant suivre Jésus, doit se renier lui-même et prendre sa croix. Jésus dit qu'il ne sert à rien à un homme de gagner le monde entier, s'il perd son âme.

Matthew 16:26

Que doit-on faire si l'on désire suivre Jésus? Selon la parole de Jésus, qu'est-ce qui ne sert à rien à un homme?"

Quiconque voulant suivre Jésus, doit se renier lui-même et prendre sa croix. Jésus dit qu'il ne sert à rien à un homme de gagner le monde entier, s'il perd son âme.

Matthew 16:27

Selon la parole de Jésus, comment le Fils de l'Homme viendra t-il? Comment le Fils de l'Homme récompensera t-il chacun quand il viendra? Selon la parole de Jésus, qui verrait le Fils de l'Homme venir dans son royaume?

t-il chacun quand il viendra? Selon la parole de Jésus, qui verrait le Fils de l'Homme venir dans son royaume? Il viendra dans la gloire de son Père avec ses anges. Le Fils de l'Homme récompensera chacun selon ses oeuvres quand il viendra. Jésus dit que certains de ceux qui étaient avec lui verraient le Fils de l'Homme venir dans son royaume.

Selon la parole de Jésus, comment le Fils de l'Homme viendra t-il? Comment le Fils de l'Homme récompensera t-il chacun quand il viendra? Selon la parole de Jésus, qui verrait le Fils de l'Homme venir dans son royaume? Il viendra dans la gloire de son Père avec ses anges. Le Fils de l'Homme récompensera chacun selon ses oeuvres quand il viendra. Jésus dit que certains de ceux qui étaient avec lui verraient le Fils de l'Homme venir dans son royaume.

Matthew 16:28

Selon la parole de Jésus, comment le Fils de l'Homme viendra t-il? Comment le Fils de l'Homme récompensera t-il chacun quand il viendra? Selon la parole de Jésus, qui verrait le Fils de l'Homme venir dans son royaume? Il viendra dans la gloire de son Père avec ses anges. Le Fils de l'Homme récompensera chacun selon ses oeuvres quand il viendra. Jésus dit que certains de ceux qui étaient avec lui verraient le Fils de l'Homme venir dans son royaume.

Chapter 16

¹ Les Pharisiens et les Sadducéens vinrent le tester en lui demandant de leur montrer un signe venant du ciel. ² Mais il leur répondit: «Quand vient le soir, vous dites: «Il fera beau temps, car le ciel est rouge.» ³ Et le matin vous dites: «Il y aura de l'orage aujourd'hui, car le ciel est rouge et sombre. Vous savez comment interpréter l'aspect du ciel, mais vous n'arrivez pas à interpréter les signes des temps. ⁴ Une génération méchante et adultère cherche un signe, mais aucun signe ne lui sera donné, excepté celui de Jonas.» Puis Jésus les quitta et s'en alla. ⁵ Quand les disciples atteignirent l'autre bord, ils avaient oublié de prendre des pains. ⁶ Jésus leur dit: «Gardez-vous avec soin du levain des Pharisiens et des Sadducéens.» ⁷ Les disciples raisonnèrent entre eux et dirent: «C'est parce que nous n'avons pas pris de pain.» ⁸ Jésus étant averti de cela, dit: «Vous, gens de peu de foi, pourquoi raisonnez-vous entre vous en disant que c'est parce que vous n'avez pas pris de pains! ⁹ Ne percevez-vous pas et ne vous rappelez-vous pas des cinq pains pour les cinq mille hommes, et combien de paniers avez vous ramassés? ¹⁰ Ou encore des sept pains pour les quatre milles hommes et combien de paniers vous avez ramassés? ¹¹ Comment ne comprenez-vous pas que je ne vous parlais pas de pain? Prenez garde et méfiez vous du levain des Pharisiens et des Sadducéens. ¹² Alors ils comprirent qu'il ne leur demandait pas de se méfier du levain qu'on met dans du pain mais de se méfier de l'enseignement des Pharisiens et des Sadducéens. ¹³ Lorsque Jésus vint sur le territoire de Césarée de Philippe, il demanda à ses disciples: «Qui dit-on que le Fils de l'Homme est?» ¹⁴ Ils dirent: «Certains disent Jean-Baptiste, d'autres Elie, et d'autres Jérémie, ou l'un des prophètes.» ¹⁵ Il leur dit: «Mais vous, qui dites-vous que je suis?» ¹⁶ Simon-Pierre répondit: «Tu es le Christ, le Fils du Dieu vivant.» ¹⁷ Jésus répondit: «Béni es-tu, Simon fils de Jonas, car ce ne sont pas la chair et le sang qui t'ont révélé ceci, mais mon Père qui est dans les cieux. ¹⁸ Je te dis aussi que tu es Pierre, et sur cette pierre je bâtirai mon Église. Les portes du séjour des morts ne prévaudront pas contre elle. ¹⁹ Je te donnerai les clés du Royaume des cieux. Tout ce que tu lieras sur cette terre sera lié dans les cieux, et tout ce que tu délieras sur cette terre sera aussi délié dans les cieux.» ²⁰ Alors Jésus ordonna aux disciples de ne dire à personne qu'il était le Christ. ²¹ Dès lors, Jésus commença à dire à ses disciples qu'il doit aller à Jérusalem, souffrir beaucoup de choses de la main des anciens; des principaux sacrificateurs et des scribes, qu'il faut qu'il soit tué et ressuscité le troisième jour. ²² Alors Pierre le prit à part et le reprit: «Que ceci puisse s'éloigner de toi, Seigneur, Que ceci ne t'arrive jamais.» ²³ Mais Jésus

se retourna et dit à Pierre: «Arrière de moi, Satan! Tu es une pierre d'achoppement pour moi, car tu ne te soucies pas des choses de Dieu, mais des choses des hommes.» ²⁴ Alors Jésus dit à ses disciples: « Si quelqu'un veut me suivre, il doit se renier lui-même, prendre sa croix et me suivre. ²⁵ Car quiconque veut sauver sa vie la perdra, et quiconque perd sa vie à cause de moi la retrouvera. ²⁶ Car que servira t-il à un homme s'il gagne le monde entier mais perd sa vie? Qu'est-ce qu'une personne peut donner en échange pour sa vie? ²⁷ Car le Fils de l'Homme viendra dans la gloire de son Père avec ses anges. Puis il récompensera chacun selon ses oeuvres. ²⁸ Je vous le dis en vérité, il y a certains de vous ici présents, qui ne goûteront pas à la mort, sans avoir vu le Fils de l'Homme venir dans son royaume.»

Chapter 17

¹ Six jours après Jésus prit Jacques et il les conduisit à l' écart sur une haute montagne.² Il fut transfiguré devant eux. Son visage resplendit et ses vêtements blancs comme la lumière.³ Et voici le soleil et ses vêtements blancs comme la lumière.⁴ Pierre prenant la parole x-morph="strongMorph:G611" x-morph="strongMorph:G5679" dit x-morph="strongMorph:G2036" x-morph="strongMorph:G5627" à Jésus Seigneur il est x-morph="strongMorph:G2076" x-morph="strongMorph:G5748" bon que nous soyons x-morph="strongMorph:G1511" x-morph="strongMorph:G5750" ici si tu le veux x-morph="strongMorph:G2309" x-morph="strongMorph:G5719" je dresserai x-morph="strongMorph:G4160" x-morph="strongMorph:G5661" ici trois tentes une pour toi une pour Moïse et une pour Élie.⁵ Comme il parlait x-morph="strongMorph:G2980" x-morph="strongMorph:G5723" encore une nuée lumineuse les couvrit x-morph="strongMorph:G1982" x-morph="strongMorph:G5656" Et voici x-morph="strongMorph:G2400" x-morph="strongMorph:G5628" une voix fit entendre ces paroles: Celui-ci est x-morph="strongMorph:G2076" x-morph="strongMorph:G5748" mon Fils bien-aimé en qui j'ai mis toute mon affection x-morph="strongMorph:G2106" x-morph="strongMorph:G5656" écoutez x-morph="strongMorph:G191" x-morph="strongMorph:G5720" le.⁶ Lorsqu' ils entendirent cette voix, les disciples tombèrent sur leurs faces et furent saisis d'une grande frayeur x-morph="strongMorph:G5399" x-morph="strongMorph:G5675".⁷ Mais Jésus s'approchant les toucha x-morph="strongMorph:G4334" x-morph="strongMorph:G5631" et dit x-morph="strongMorph:G2036" x-morph="strongMorph:G5627" Levez-vous x-morph="strongMorph:G1453" x-morph="strongMorph:G5682" n' ayez x-morph="strongMorph:G5399" | x-morph="strongMorph:G0" pas peur x-morph="strongMorph:G5399" x-morph="strongMorph:G5737".⁸ Ils levèrent x-morph="strongMorph:G1869" x-morph="strongMorph:G5660" les yeux et ne virent que Jésus seul.⁹ Comme ils descendaient x-morph="strongMorph:G2597" x-morph="strongMorph:G5723" de la montagne Jésus leur donna cet ordre x-morph="strongMorph:G1781" x-morph="strongMorph:G5662" | x-morph="strongMorph:G3004" x-morph="strongMorph:G5723" Ne parlez jusqu'à ce que | x-morph="strongMorph:G2193" | x-morph="strongMorph:G3739" le Fils de l' homme soit ressuscité x-morph="strongMorph:G450" x-morph="strongMorph:G5632" des morts.¹⁰ Les disciples lui firent cette question x-morph="strongMorph:G1905" x-morph="strongMorph:G5656" | x-morph="strongMorph:G3004" x-morph="strongMorph:G5723" Pourquoi | x-morph="strongMorph:G5101" donc les scribes disent-ils x-morph="strongMorph:G3004" x-morph="strongMorph:G5719" qu' Élie doit x-morph="strongMorph:G1163" x-morph="strongMorph:G5748" venir x-morph="strongMorph:G2064" x-morph="strongMorph:G5629" premièrement | x-morph="strongMorph:G4412" | x-morph="strongMorph:G1161" répondit x-morph="strongMorph:G611" x-morph="strongMorph:G5679" | x-morph="strongMorph:G2036" x-morph="strongMorph:G5627" Il est vrai | x-morph="strongMorph:G3303" qu' Élie doit venir x-morph="strongMorph:G4412" | x-morph="strongMorph:G2064" x-morph="strongMorph:G5736" et x-morph="strongMorph:G2532" rétablir toutes choses.¹² Mais x-morph="strongMorph:G1161" je vous dis x-morph="strongMorph:G3004" x-morph="strongMorph:G5719" qu'

strong="G3754" Élie|strong="G2243" est déjà|strong="G2235" venu|strong="G2064" x-morph="strongMorph:TG5627" |strong="G2532" qu'ils ne l|strong="G846" pas|strong="G3756" reconnu|strong="G1921" x-morph="strongMorph:TG5627" et|strong="G235" qu'ils l|strong="G1722" |strong="G846" traité|strong="G4160" x-morph="strongMorph:TG5656" comme|strong="G3745" ils ont voulu|strong="G2309" x-morph="strongMorph:TG5656" De même|strong="G3779" |strong="G2532" le Fils|strong="G5207" de l' homme|strong="G444" souffrira|strong="G3195" x-morph="strongMorph:TG5719" |strong="G3958" x-morph="strongMorph:TG5721" de|strong="G5259" leur part|strong="G846" **13** Les|strong="G5119" disciples|strong="G3101" comprirent|strong="G4920" x-morph="strongMorph:TG5656" alors qu|strong="G3754" leur|strong="G846" parlait|strong="G2036" x-morph="strongMorph:TG5627" de|strong="G4012" Jean|strong="G2491" Baptiste|strong="G910" **14** Lorsqu|strong="G2532" furent arrivés|strong="G2064" x-morph="strongMorph:TG5631" près|strong="G4314" de la foule|strong="G3793" un homme|strong="G444" vint|strong="G4334" x-morph="strongMorph:TG5627" se jeter à genoux|strong="G1120" x-morph="strongMorph:TG5723" devant Jésus|strong="G846" |strong="G846" et|strong="G2532" dit|strong="G3004" x-morph="strongMorph:TG5723" **15** Seigneur|strong="G2962" aie pitié|strong="G1653" x-morph="strongMorph:TG5657" de moi|strong="G3450" fils|strong="G5207" |strong="G3754" qui est lunatique|strong="G4583" x-morph="strongMorph:TG5736" et|strong="G2532" qui souffre|strong="G3958" x-morph="strongMorph:TG5719" cruellement|strong="G2560" |strong="G1063" il tombe|strong="G4098" x-morph="strongMorph:TG5719" souvent|strong="G4178" dans|strong="G1519" le feu|strong="G4442" et|strong="G2532" souvent|strong="G4178" dans|strong="G1519" l' eau|strong="G5204" **16** Je|strong="G2532" l|strong="G846" amené|strong="G4374" x-morph="strongMorph:TG5656" à tes|strong="G4675" disciples|strong="G3101" et|strong="G2532" ils n'ont pas|strong="G3756" pu|strong="G1410" x-morph="strongMorph:TG5675" le|strong="G846" guérir|strong="G2323" x-morph="strongMorph:TG5658" **17** |strong="G5599" Race|strong="G1074" incrédule|strong="G571" et|strong="G2532" perverse|strong="G1294" x-morph="strongMorph:TG5772" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Jésus|strong="G2424" jusques à quand|strong="G2193" |strong="G4219" serai- je|strong="G2071" x-morph="strongMorph:TG5704" avec|strong="G3326" vous|strong="G5216" jusques à quand|strong="G2193" |strong="G4219" vous|strong="G5216" supporterai- je|strong="G430" x-morph="strongMorph:TG5695" Amenez|strong="G5342" x-morph="strongMorph:TG5720" le|strong="G846" moi|strong="G3427" ici|strong="G5602" **18** |strong="G2532" Jésus|strong="G2424" parla sévèrement|strong="G2008" x-morph="strongMorph:TG5656" au démon|strong="G1140" |strong="G2532" qui sortit|strong="G1831" x-morph="strongMorph:TG5627" de|strong="G575" lui|strong="G846" et|strong="G2532" l' enfant|strong="G3816" fut guéri|strong="G2323" x-morph="strongMorph:TG5681" à|strong="G575" l' heure|strong="G5610" même|strong="G1565" **19** Alors|strong="G5119" les disciples|strong="G3101" s' approchèrent|strong="G4334" x-morph="strongMorph:TG5631" de Jésus|strong="G2424" et lui dirent|strong="G2036" x-morph="strongMorph:TG5627" en particulier|strong="G2596" |strong="G2398" Pourquoi|strong="G1302" n|strong="G3756" nous|strong="G2249" pu|strong="G1410" x-morph="strongMorph:TG5675" chasser|strong="G1544" x-morph="strongMorph:TG5629" ce démon|strong="G846" **20** C|strong="G1161" à cause de|strong="G1223" votre|strong="G5216" incrédule|strong="G570" leur|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Jésus|strong="G2424" |strong="G1063" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" si|strong="G1437" vous aviez|strong="G2192" x-morph="strongMorph:TG5725" de la foi|strong="G4102" comme|strong="G5613" un grain|strong="G2848" de sénévé|strong="G4615" vous diriez|strong="G2046" x-morph="strongMorph:TG5692" à cette|strong="G5129" montagne|strong="G3735" Transporte|strong="G3327" x-morph="strongMorph:TG5628" d' ici|strong="G1782" là|strong="G1563" et|strong="G2532" elle se transporterait|strong="G3327" x-morph="strongMorph:TG5695" |strong="G2532" rien|strong="G3762" ne vous|strong="G5213" serait impossible|strong="G101" x-morph="strongMorph:TG5692" **21** Mais|strong="G1161" cette|strong="G5124" sorte|strong="G1085" de démon ne|strong="G3756" sort|strong="G1607" x-morph="strongMorph:TG5736" que|strong="G1508" par|strong="G1722" la prière|strong="G4335" et|strong="G2532" par le jeûne|strong="G3521" **22** Pendant|strong="G1161" qu' ils|strong="G846" parcouraient|strong="G390" x-morph="strongMorph:TG5746" |strong="G1722" la Galilée|strong="G1056" Jésus|strong="G2424" leur|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Le Fils|strong="G5207" de l' homme|strong="G444" doit être|strong="G3195" x-morph="strongMorph:TG5719" livré|strong="G3860" x-morph="strongMorph:TG5745" entre|strong="G1519" les mains|strong="G5495" des hommes|strong="G444" **23** ils|strong="G2532" le|strong="G846" feront mourir|strong="G615" x-morph="strongMorph:TG5692" et|strong="G2532" le troisième|strong="G5154" jour|strong="G2250" il ressuscitera|strong="G1453" x-morph="strongMorph:TG5701" |strong="G2532" Ils furent profondément|strong="G4970" attristés|strong="G3076" x-morph="strongMorph:TG5681" **24** Lorsqu|strong="G1161"

ils|strong="G846" arrivèrent|strong="G2064" x-morph="strongMorph: TG5631" à|strong="G1519" Capernaüm|strong="G2584" ceux qui percevaient|strong="G2983" x-morph="strongMorph: TG5723" les deux drachmes|strong="G1323" s' adressèrent|strong="G4334" x-morph="strongMorph: TG5656" à Pierre|strong="G4074" et|strong="G2532" lui dirent|strong="G2036" x-morph="strongMorph: TG5627" Votre|strong="G5216" maître|strong="G1320" ne paie|strong="G5055" x-morph="strongMorph: TG5719" pas|strong="G3756" les deux drachmes|strong="G1323" ²⁵ Oui|strong="G3483" dit- il|strong="G3004" x-morph="strongMorph: TG5719" Et|strong="G2532" quand|strong="G3753" il fut entré|strong="G1525" x-morph="strongMorph: TG5627" dans|strong="G1519" la maison|strong="G3614" Jésus|strong="G2424" le|strong="G846" prévint|strong="G4399" x-morph="strongMorph: TG5656" et dit|strong="G3004" x-morph="strongMorph: TG5723" Que|strong="G5101" t|strong="G4671" semble|strong="G1380" x-morph="strongMorph: TG5719" Simon|strong="G4613" Les rois|strong="G935" de la terre|strong="G1093" de|strong="G575" qui|strong="G5101" perçoivent- ils|strong="G2983" x-morph="strongMorph: TG5719" des tributs|strong="G2778" ou|strong="G2228" des impôts|strong="G5056" de|strong="G575" leurs|strong="G846" fils|strong="G5207" ou|strong="G2228" des|strong="G575" étrangers|strong="G245" ²⁶ Il lui|strong="G846" dit|strong="G3004" x-morph="strongMorph: TG5719" Des|strong="G575" étrangers|strong="G245" Et Jésus|strong="G2424" lui|strong="G846" répondit|strong="G5346" x-morph="strongMorph: TG5713" Les fils|strong="G5207" en sont|strong="G1526" x-morph="strongMorph: TG5748" donc|strong="G686" exempts|strong="G1658" ²⁷ Mais|strong="G1161" pour ne pas|strong="G3363" les|strong="G846" scandaliser|strong="G4624" x-morph="strongMorph: TG5661" va|strong="G4198" x-morph="strongMorph: TG5679" à|strong="G1519" la mer|strong="G2281" |strong="G2532" jette|strong="G906" x-morph="strongMorph: TG5628" l' hameçon|strong="G44" et|strong="G2532" tire|strong="G142" x-morph="strongMorph: TG5657" le premier|strong="G4413" poisson|strong="G2486" qui viendra|strong="G305" x-morph="strongMorph: TG5631" |strong="G2532" ouvre|strong="G455" x-morph="strongMorph: TG5660" lui|strong="G846" la bouche|strong="G4750" et tu trouveras|strong="G2147" x-morph="strongMorph: TG5692" un statère|strong="G4715" Prends|strong="G2983" x-morph="strongMorph: TG5631" le|strong="G1565" et donne|strong="G1325" x-morph="strongMorph: TG5628" leur|strong="G846" pour|strong="G473" moi|strong="G1700" et|strong="G2532" pour toi|strong="G4675"

Matthew 17:1

Informations générales:

Cela commence le récit de la transfiguration de Jésus.

Peter, James et John son frère

«Peter, James et le frère de James, John»

Il était transfiguré devant eux

Quand ils l'ont regardé, son apparence était différente de ce qu'elle avait été.

Il était transfiguré

Cela peut être indiqué sous forme active. AT: "son apparence avait changé" ou "il semblait très différent" (Voir: actif ou passif)

avant eux

"Devant eux" ou "afin qu'ils puissent clairement le voir"

Son visage brillait comme le soleil et ses

vêtements devenaient aussi brillants que la lumière
Ce sont des comparaisons qui soulignent à quel point l'apparence de Jésus est brillante. (Voir: Simile)

ses vêtements

"Ce qu'il portait" 507 Matthieu 17: 1-2
TraductionNotes

Matthew 17:3

Voir

Ce mot nous avertit de faire attention aux informations surprenantes qui suivent.

pour eux

Cela fait référence à Peter, James et John.

avec lui

"Avec Jésus"

répondu et dit

"A dit." Peter ne répond pas à une question.

c'est bon pour nous d'être ici

Il n'est pas clair si «nous» se réfère uniquement à Peter, James et John, ou s'il se réfère à tout le monde là-bas, y compris Jésus, Elie et Moïse. Si vous pouvez traduire pour que les deux options soient possibles, faites-le. (Voir: Exclusive et inclusive « Nous » et inclusive « Nous »)

des abris

Les significations possibles sont 1) les endroits où les gens peuvent venir pour le culte ou 2) les endroits temporaires pour les gens dormir. 509 Matthieu 17: 3-4 traductionNotes

Matthew 17:5**voir**

Cela avertit le lecteur de faire attention aux informations surprenantes qui suivent.

les éclipsé

"Est venu sur eux"

il y avait une voix hors du nuage

Ici, «voix» fait référence à Dieu qui parle. AT: "Dieu leur a parlé depuis le nuage" (Voir: La métonymie)

les disciples l'ont entendu

"Les disciples ont entendu Dieu parler"

ils sont tombés sur leur visage

Ici «tombé sur leur visage», voici un idiome. AT: «ils sont tombés en avant, face à terre» (Voir: idiome) 511 Matthieu 17: 5-8 traductionNotes

Matthew 17:9**Déclaration de connexion:**

Les événements suivants se produisent immédiatement après que les trois disciples soient témoins de la transfiguration de Jésus.

Comme ils

"Comme Jésus et les disciples"

le fils de l'homme

Jésus parle de lui-même. (Voir: Première, deuxième ou troisième personne)

Pourquoi alors les scribes disent-ils qu'Élie doit venir en premier?

Les disciples font référence à la croyance selon laquelle Elie reviendra à la vie et reviendra vers les gens d'Israël avant l'arrivée du Messie. (Voir: Connaissance supposée et information implicite)

Matthew 17:11**restaurer toutes choses**

"Mettre les choses en ordre" ou "préparer les gens à recevoir le Messie"

Mais je te le dis

Cela met l'accent sur ce que Jésus dit ensuite.

ils leur

Toutes les occurrences de ces mots peuvent signifier 1) les chefs juifs ou 2) tous les juifs.

le Fils de l'homme souffrira aussi à leurs mains

Ici, «mains» fait référence au pouvoir. AT: "ils feront souffrir le Fils de l'homme" (voir: métonymie)

Le fils de l'homme

Jésus se réfère à lui-même. (Voir: Première, deuxième ou troisième personne) 515 Matthieu 17: 11-13 traductionNotes

Matthew 17:14**Déclaration de connexion:**

Cela commence un récit de Jésus guérissant un garçon qui avait un mauvais esprit. Ces événements se produisent immédiatement après que Jésus et ses disciples soient descendus de la montagne.

aie pitié de mon fils

Il est sous-entendu que l'homme veut que Jésus guérisse son fils. AT: "Aie pitié de mon fils et guériss-le" (Voir: Connaissance supposée et information implicite)

est épileptique

Cela signifie qu'il a parfois eu des crises. Il deviendrait inconscient et bougerait de manière incontrôlable. AT: "a des crises"

Matthew 17:17**Génération incrédule et corrompue, comment**

«Cette génération ne croit pas en Dieu et ne sait pas ce qui est bien ou mal. Comment"

combien de temps vais-je rester avec vous? Combien de temps dois-je supporter avec vous?

Ces questions montrent que Jésus est mécontent des gens. AT: «Je suis fatigué d'être avec vous! je suis fatigué de votre incrédulité et de votre corruption! »(Voir: question rhétorique)

le garçon était guéri

Cela peut être indiqué sous forme active. AT: "le garçon est devenu bien" (voir: actif ou passif)

à partir de cette heure

Ceci est un idiome. AT: «immédiatement» ou «à ce moment» (voir: idiome)

Matthew 17:19**Pourquoi ne pourrions-nous pas le rejeter?**

"Pourquoi ne pourrions-nous pas faire sortir le démon du garçon?"

Car je vous le dis vraiment

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

si vous avez la foi aussi petite qu'un grain de moutarde

Jésus compare la taille d'une graine de moutarde à la quantité de foi nécessaire pour faire un miracle. Une moutarde la graine est très petite, mais elle devient une grande plante. Jésus signifie qu'il ne faut qu'une petite quantité de foi faire un grand miracle. (Voir: Simile) 520 traductionNotes Matthieu 17: 19-20

rien ne sera impossible pour vous

Cela peut être énoncé sous une forme positive. AT: "tu pourras tout faire" (voir: litotes)

Matthew 17:22**Déclaration de connexion:**

Ici, la scène change momentanément et Jésus annonce sa mort et sa résurrection une seconde fois.

ils sont restes

"Jésus et ses disciples sont restés"

Le fils de l'homme sera livré

Cela peut être indiqué sous forme active. AT: "Quelqu'un délivrera le Fils de l'homme" (Voir: Actif ou Passif)

livré dans les mains des gens

Le mot «mains» est ici un métonyme du pouvoir que les gens utilisent pour exercer. AT: "prise et mis sous le pouvoir des gens »ou« pris et donné à des gens qui le contrôleront »(Voir:)

Le fils de l'homme... lui... il

Jésus se réfère à lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

dans les mains des gens

Ici, les «mains» désignent le pouvoir ou le contrôle. AT: "au contrôle du peuple" ou "au peuple" (Voir: La métonymie) 522 traductionNotes Matthieu 17: 22-23

troisième jour

"Troisième" est la forme ordinale de "trois". (Voir: Nombres ordinaux)

il sera ressuscité

Ici, se lever est un idiomme pour faire revivre quelqu'un qui est mort. Cela peut être indiqué sous forme active. AT: "Dieu le relèvera" ou "Dieu le fera revivre" (Voir: actif ou passif et idiomme)

Matthew 17:24**Déclaration de connexion:**

Ici, la scène se déplace à un moment ultérieur où Jésus enseigne à Peter comment payer la taxe du temple.

Quand ils

"Quand Jésus et ses disciples"

la taxe de demi-shekel

C'était une taxe que les hommes juifs payaient pour soutenir le temple de Jérusalem. AT: «la taxe du temple» (voir: Fractions et argent biblique et connaissance supposée et information implicite)

la maison

«L'endroit où Jésus séjournait»

«Qu'est-ce que tu en penses, Simon? De qui les rois de la terre collectent-ils les péages ou les taxes? De leurs fils ou d'autres?

Jésus pose ces questions pour enseigner à Simon, pas pour obtenir des informations pour lui-même. AT: «Écoute, Simon. Nous savons que lorsque les rois perçoivent des taxes, ils les collectent auprès de personnes qui ne sont pas membres de leur propre famille »(voir: question rhétorique) 524 traductionNotes Matthieu 17: 24-25

Matthew 17:26**Déclaration de connexion:**

Jésus continue d'enseigner à Peter le paiement de la taxe du temple.

Informations générales:

Ceci est la fin de la partie de l'histoire qui a commencé dans Matthieu 13:54 , où Matthieu parle de la poursuite opposition au ministère de Jésus et enseignement sur le royaume des cieux.

Quand il a dit: «Par d'autres, a dit Jésus

Si vous avez traduit les questions de Jésus comme des déclarations dans Matthieu 17:25 , vous devrez peut-être donner une autre réponse ici. Vous pouvez également l'indiquer comme une citation indirecte. AT: "Quand Peter a dit:" Oui, c'est vrai. Les rois collectent des taxes auprès des étrangers, a dit Jésus ou après que Pierre ait été d'accord avec Jésus, Jésus a dit (Voir: Citations directes et indirectes)

Des autres

Dans les temps modernes, les dirigeants imposent généralement leurs propres citoyens. Mais, dans les temps anciens, les dirigeants souvent imposé les gens qu'ils avaient conquis plutôt que leurs propres citoyens.

fils

les gens sur lesquels règne un souverain ou un roi 526 traductionNotes Matthieu 17: 26-27

Mais pour ne pas faire pécher les collecteurs d'impôts,
«Mais nous ne voulons pas irriter les collecteurs d'impôts. Alors allez."

jeter dans un crochet

Les pêcheurs ont attaché des hameçons au bout d'une ligne, puis l'ont jeté dans l'eau pour attraper du poisson. (Voir: Assume Connaissance et information implicite)

sa bouche

"La gueule du poisson"

un shekel

une pièce d'argent d'une valeur de quatre jours de salaire (voir: argent biblique)

Prends le
"Prenez le shekel"

pour moi et toi
Ici, vous êtes singulier et fait référence à Peter.
Chaque homme devait payer une taxe de demi

shekel. Donc un shekel serait suffisant pour que Jésus et Pierre paient leurs impôts. (Voir: formes de vous)

Translation Questions

Matthew 17:1

Qui est allé avec Jésus sur une haute montagne? Qu'est-il arrivé à l'apparence de Jésus sur la montagne?"
Pierre, Jacques et Jean vinrent avec Jésus sur une haute montagne. Jésus était transfiguré si bien que sa face brillait comme le soleil et ses vêtements étaient aussi brillants que la lumière.

Matthew 17:2

Qui est allé avec Jésus sur une haute montagne? Qu'est-il arrivé à l'apparence de Jésus sur la montagne?"
Pierre, Jacques et Jean vinrent avec Jésus sur une haute montagne. Jésus était transfiguré si bien que sa face brillait comme le soleil et ses vêtements étaient aussi brillants que la lumière.

Matthew 17:3

Qui est apparu et a parlé avec Jésus? Qu'est-ce que Pierre a proposé?
Moïse et Elie apparurent et parlèrent avec Jésus. Pierre a proposé de dresser 3 tentes pour les 3 hommes.

Matthew 17:4

Qui est apparu et a parlé avec Jésus? Qu'est-ce que Pierre a proposé?
Moïse et Elie apparurent et parlèrent avec Jésus. Pierre a proposé de dresser 3 tentes pour les 3 hommes.

Matthew 17:5

Qu'a dit la voix venant de la nuée?
La voix venant de la nuée a dit, \"c'est mon Fils bien-aimé en qui je me plais; écoutez-le.\"

Matthew 17:9

Qu'a ordonné Jésus aux disciples quand ils descendirent de la montagne?
Il leur a dit de ne rapporter leur vision à personne jusqu'à ce que le Fils de l'Homme soit réssuscité des morts.

Matthew 17:11

Qu'est-ce que Jésus a dit au sujet de l'enseignement des scribes qui disaient qu'Elie devait venir en premier? Selon la parole de Jésus, qui était Elie qui était déjà venu, et que lui a-t-on fait?
Jésus dit qu'Elie, en réalité, viendra et restaurera toutes choses. " Jésus dit que Jean-Baptiste était Elie qui était déjà venu et ils ont fait tout ce qu'ils voulaient envers lui.

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Matthew 17:12

Qu'est-ce que Jésus a dit au sujet de l'enseignement des scribes qui disaient qu'Elie devait venir en premier? Selon la parole de Jésus, qui était Elie qui était déjà venu, et que lui a-t-on fait?
Jésus dit qu'Elie, en réalité, viendra et restaurera toutes choses. " Jésus dit que Jean-Baptiste était Elie qui était déjà venu et ils ont fait tout ce qu'ils voulaient envers lui.

Matthew 17:16

Qu'est-ce que les disciples ont pu faire avec le garçon qui était épileptique?
Les disciples n'avaient pas pu guérir le garçon qui était épileptique.

Matthew 17:18

Qu'a fait Jésus pour le garçon qui était épileptique?
Jésus menaça le démon, et le garçon fut guéri à cette heure même.

Matthew 17:20

Pourquoi les disciples n'étaient-ils pas capables de guérir le garçon qui était épileptique?
Jésus dit que c'était à cause de leur petite foi qu'ils ne pouvaient pas guérir le garçon qui était épileptique.

Matthew 17:22

Quelles paroles de Jésus rendirent les disciples tristes?
Jésus dit à ses disciples qu'il serait livré entre les mains des hommes qui le tueraient, et qu'il ressusciterait le troisième jour.

Matthew 17:23

Quelles paroles de Jésus rendirent les disciples tristes?
Jésus dit à ses disciples qu'il serait livré entre les mains des hommes qui le tueraient, et qu'il ressusciterait le troisième jour.

Matthew 17:27

Comment Pierre et Jésus ont-ils payé leur impôt?
Jésus dit à Pierre d'aller à la mer, de jeter un hameçon et de tirer le poisson qui vient en premier, qui aurait un statère dans sa bouche pour payer l'impôt

Chapter 17

¹ Six jours plus tard, Jésus prit avec lui Pierre, Jacques, et Jean son frère, et les amenèrent à l'écart sur une haute montagne. ² Il fut transfiguré devant eux. Son visage resplendit comme le soleil, et ses vêtements devinrent brillants comme la lumière. ³ Et voici, Moïse et Elie leur apparurent, s'entretenant avec lui. ⁴ Pierre répondit à Jésus: «Seigneur, il est bon pour nous d'être ici. Si tu le veux, je dresserai ici trois abris, un pour toi, un pour Moïse, et un pour Elie.» ⁵ Comme il parlait encore, voici, une nuée brillante les couvrit, une voix venant de la nuée dit: «Voici mon Fils bien-aimé en qui je me plais. Ecoutez-le.» ⁶ Quand les disciples entendirent cela, ils tombèrent sur leur face et étaient animés d'une grande frayeur. ⁷ Alors Jésus vint, les toucha et dit: «Levez-vous, n'ayez pas peur.» ⁸ Alors ils regardèrent en haut mais ne virent personne excepté Jésus. ⁹ Comme ils descendaient de la montagne, Jésus leur ordonna en disant: «Ne rapportez cette vision à personne jusqu'à ce que le Fils de l'Homme soit ressuscité des morts.» ¹⁰ Ces disciples lui demandèrent: «Pourquoi donc les scribes disent-ils qu'il est nécessaire qu'Elie vienne premièrement?» ¹¹ Jésus leur répondit: «En réalité, Elie viendra et restaurera toutes choses. ¹² Mais je vous dis: Elie est déjà venu, mais ils ne l'ont pas reconnu. Au contraire, ils lui ont fait tout ce qu'ils voulaient. De la même manière, le Fils de l'Homme souffrira entre leurs mains.» ¹³ Alors les disciples comprirent qu'il leur parlait de Jean Baptiste. ¹⁴ Lorsqu'ils retournèrent vers la foule, un homme vint vers Jésus, se mit à genoux devant lui ¹⁵ et dit: «Seigneur, aie pitié de mon fils car il est épileptique et souffre beaucoup. En effet, il tombe souvent dans le feu et dans l'eau. ¹⁶ Je l'ai amené à tes disciples mais ils n'ont pas pu le guérir.» ¹⁷ Jésus répondit: «Génération incrédule et corrompue, jusqu'à devrai je rester avec vous? Jusqu'à quand vous supporterai-je? Amenez-le-moi ici.» ¹⁸ Jésus menaça le démon et il sortit de lui. Le garçon fut guéri à partir cette heure même. ¹⁹ Alors les disciples s'approchèrent de Jésus en privé et dirent: «Pourquoi n'avons-nous pas pu le chasser?» ²⁰ Jésus leur dit: «A cause de votre petite foi. Car je vous le dis en vérité, si vous avez la foi aussi petite qu'un grain de moutarde, vous pourrez dire à cette montagne, "transporte-toi d'ici et va là-bas", elle se transportera et rien ne vous sera impossible.» ²¹ [Les meilleures copies anciennes omettent le verset Note: mais ce genre de démon ne sort que par la prière et le jeûne.] ²² Alors qu'ils étaient en Galilée, Jésus dit à ses disciples: «Le Fils de l'Homme sera livré entre les mains des hommes; ²³ et ils le tueront, et le troisième jour il ressuscitera.» Les disciples devinrent très tristes. ²⁴ Lorsqu'ils furent arrivés à Capernaüm, les hommes qui collectaient les taxes de demi-shekel pour le temple vinrent à Pierre et dirent: «Votre maître ne paie-t-il pas les taxes de demi-shekel?» ²⁵ Il dit: «Si.» Quand Pierre entra dans la maison, Jésus prit le premier la parole et lui dit: «Qu'en penses-tu Simon, les rois de la terre, de qui reçoivent-ils les taxes ou tributs? De leurs sujets ou des étrangers?» ²⁶ Quand Pierre répondit: «des étrangers» Jésus lui dit: «Alors, les sujets sont donc exempts de les payer. ²⁷ Mais pour ne pas faire pécher les collecteurs d'impôts, va à la mer, jete l'hameçon et tire le poisson qui vient en premier; quand tu ouvriras sa bouche, tu verras un shekel. Prend-le et donne-le aux collecteurs d'impôts pour toi et moi.»

Chapter 18

¹ En|strong="G1722" ce|strong="G1565" moment|strong="G5610" les disciples|strong="G3101" s'approchèrent|strong="G4334" x-morph="strongMorph:TG5656" de Jésus|strong="G2424" et dirent|strong="G3004" x-morph="strongMorph:TG5723" Qui|strong="G5101" donc|strong="G686" est|strong="G2076" x-morph="strongMorph:TG5748" le plus grand|strong="G3187" dans|strong="G1722" le royaume|strong="G932" des cieux|strong="G3772" ² |strong="G2532" Jésus|strong="G2424" ayant appelé|strong="G4341" x-morph="strongMorph:TG5666" un petit enfant|strong="G3813" le|strong="G846" plaça|strong="G2476" x-morph="strongMorph:TG5656" au|strong="G1722" milieu|strong="G3319" d' eux|strong="G846" ³ et|strong="G2532" dit|strong="G2036" x-morph="strongMorph:TG5627" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" si|strong="G3362" vous ne vous convertissez|strong="G4762" x-morph="strongMorph:TG5652" et|strong="G2532" si vous ne devenez|strong="G1096" x-morph="strongMorph:TG5638" comme|strong="G5613" les petits enfants|strong="G3813" vous n' entrez|strong="G1525" x-morph="strongMorph:TG5632" pas|strong="G3364" dans|strong="G1519" le royaume|strong="G932" des cieux|strong="G3772" ⁴ C'est pourquoi|strong="G3767" quiconque|strong="G3748" se|strong="G1438" rendra humble|strong="G5013" x-morph="strongMorph:TG5661" comme|strong="G5613" ce|strong="G5124" petit enfant|strong="G3813" sera|strong="G3778" |strong="G2076" x-morph="strongMorph:TG5748" le plus grand|strong="G3187" dans|strong="G1722" le royaume|strong="G932" des cieux|strong="G3772" ⁵ Et|strong="G2532" quiconque|strong="G3739" |strong="G1437" reçoit|strong="G1209" x-morph="strongMorph:TG5667" en|strong="G1909" mon|strong="G3450" nom|strong="G3686" un|strong="G1520" petit enfant|strong="G3813" comme celui- ci|strong="G5108" me reçoit|strong="G1209" x-morph="strongMorph:TG5736" moi- même|strong="G1691" ⁶ Mais|strong="G1161" si quelqu' un|strong="G3739" |strong="G302" scandalisait|strong="G4624" x-morph="strongMorph:TG5661" un|strong="G1520" de ces|strong="G5130" petits|strong="G3398" qui|strong="G3588" croient|strong="G4100" x-morph="strongMorph:TG5723" en|strong="G1519" moi|strong="G1691" il vaudrait mieux|strong="G4851" x-morph="strongMorph:TG5719" pour lui|strong="G846" qu|strong="G2443" suspendit|strong="G2910" x-morph="strongMorph:TG5686" à|strong="G1909" son|strong="G846" cou|strong="G5137" une meule de moulin|strong="G3458" |strong="G3684" et|strong="G2532" qu'on le jetât|strong="G2670" x-morph="strongMorph:TG5686" au|strong="G1722" fond|strong="G3989" de la mer|strong="G2281" ⁷ Malheur|strong="G3759" au monde|strong="G2889" à cause|strong="G575" des scandales|strong="G4625" Car|strong="G1063" il est nécessaire|strong="G318" qu'il arrive|strong="G2076" x-morph="strongMorph:TG5748" |strong="G2064" x-morph="strongMorph:TG5629" des scandales|strong="G4625" mais|strong="G4133" malheur|strong="G3759" à l' homme|strong="G444" par|strong="G1223" |strong="G1565" qui|strong="G3739" le scandale|strong="G4625" arrive|strong="G2064" x-morph="strongMorph:TG5736" ⁸ |strong="G1161" Si|strong="G1487" ta|strong="G4675" main|strong="G5495" ou|strong="G2228" ton|strong="G4675" pied|strong="G4228" est pour toi une occasion de chute|strong="G4624" x-morph="strongMorph:TG5719" coupe|strong="G1581" x-morph="strongMorph:TG5657" les|strong="G846" et|strong="G2532" jette- les|strong="G906" x-morph="strongMorph:TG5628" loin|strong="G575" de toi|strong="G4571" |strong="G4675" mieux|strong="G2570" vaut|strong="G2076" x-morph="strongMorph:TG5748" pour toi|strong="G4671" entrer|strong="G1525" x-morph="strongMorph:TG5629" dans|strong="G1519" la vie|strong="G2222" boiteux|strong="G5560" ou|strong="G2228" manchot|strong="G2948" que|strong="G2228" d' avoir|strong="G2192" x-morph="strongMorph:TG5723" deux|strong="G1417" pieds|strong="G4228" ou|strong="G2228" deux|strong="G1417" mains|strong="G5495" et d'être jeté|strong="G906" x-morph="strongMorph:TG5683" dans|strong="G1519" le feu|strong="G4442" éternel|strong="G166" ⁹ Et|strong="G2532" si|strong="G1487" ton|strong="G4675" oeil|strong="G3788" est pour toi|strong="G4571" une occasion de chute|strong="G4624" x-morph="strongMorph:TG5719" arrache|strong="G1807" x-morph="strongMorph:TG5628" le|strong="G846" et|strong="G2532" jette|strong="G906" x-morph="strongMorph:TG5628" loin|strong="G575" de toi|strong="G4675" mieux|strong="G2570" vaut|strong="G2076" x-morph="strongMorph:TG5748" pour toi|strong="G4671" entrer|strong="G1525" x-morph="strongMorph:TG5629" dans|strong="G1519" la vie|strong="G2222" n'ayant qu'un oeil|strong="G3442" que|strong="G2228" d' avoir|strong="G2192" x-morph="strongMorph:TG5723" deux|strong="G1417" yeux|strong="G3788" et d'être jeté|strong="G906" x-morph="strongMorph:TG5683" dans|strong="G1519" le feu|strong="G4442" de la géhenne|strong="G1067" ¹⁰ Gardez- vous|strong="G3708" x-morph="strongMorph:TG5720" de mépriser|strong="G2706" x-morph="strongMorph:TG5661" |strong="G3361" un seul|strong="G1520" de ces|strong="G5130" petits|strong="G3398" car|strong="G1063" je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719" que|strong="G3754" leurs|strong="G846" anges|strong="G32" dans|strong="G1722" les cieux|strong="G3772" voient|strong="G991" x-morph="strongMorph:TG5719"

continuellement|strong="G1223" |strong="G3956" la face|strong="G4383" de mon|strong="G3450" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" ¹¹ Car|strong="G1063" le Fils|strong="G5207" de l' homme|strong="G444" est venu|strong="G2064" x-morph="strongMorph:TG5627" sauver|strong="G4982" x-morph="strongMorph:TG5658" ce|strong="G3588" qui était perdu|strong="G622" x-morph="strongMorph:TG5756" ¹² Que|strong="G5101" vous|strong="G5213" en semble|strong="G1380" x-morph="strongMorph:TG5719" Si|strong="G1437" |strong="G5100" un homme|strong="G444" a|strong="G1096" x-morph="strongMorph:TG5638" cent|strong="G1540" brebis|strong="G4263" et|strong="G2532" que l' une|strong="G1520" d|strong="G1537" elles|strong="G846" s' égare|strong="G4105" x-morph="strongMorph:TG5686" ne laisse|strong="G863" x-morph="strongMorph:TG5631" pas|strong="G3780" les quatre-vingt-dix- neuf|strong="G1768" autres sur|strong="G1909" les montagnes|strong="G3735" pour aller|strong="G4198" x-morph="strongMorph:TG5679" chercher|strong="G2212" x-morph="strongMorph:TG5719" celle|strong="G3588" qui s'est égarée|strong="G4105" x-morph="strongMorph:TG5746" ¹³ Et|strong="G2532" s|strong="G1437" |strong="G1096" x-morph="strongMorph:TG5638" la|strong="G846" trouve|strong="G2147" x-morph="strongMorph:TG5629" je vous|strong="G5213" |strong="G3754" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" elle|strong="G1909" |strong="G846" lui cause plus|strong="G3123" de joie|strong="G5463" x-morph="strongMorph:TG5719" que|strong="G2228" |strong="G1909" les quatre-vingt-dix- neuf|strong="G1768" qui|strong="G3588" ne se sont pas|strong="G3361" égarées|strong="G4105" x-morph="strongMorph:TG5772" ¹⁴ De même|strong="G3779" ce n' est|strong="G2076" x-morph="strongMorph:TG5748" pas|strong="G3756" la volonté|strong="G2307" de|strong="G1715" votre|strong="G5216" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" qu|strong="G2443" se perde|strong="G622" x-morph="strongMorph:TG5643" un seul|strong="G1520" de ces|strong="G5130" petits|strong="G3398" ¹⁵ |strong="G1161" Si|strong="G1437" ton|strong="G4675" frère|strong="G80" a péché|strong="G264" x-morph="strongMorph:TG5661" va|strong="G5217" x-morph="strongMorph:TG5720" et|strong="G2532" reprends|strong="G1651" x-morph="strongMorph:TG5657" le|strong="G846" entre|strong="G3342" toi|strong="G4675" et|strong="G2532" lui|strong="G846" seul|strong="G3441" S|strong="G1437" t|strong="G4675" écoute|strong="G191" x-morph="strongMorph:TG5661" tu as gagné|strong="G2770" x-morph="strongMorph:TG5656" ton|strong="G4675" frère|strong="G80" ¹⁶ Mais|strong="G1161" s'il ne t' écoute|strong="G191" x-morph="strongMorph:TG5661" pas|strong="G3362" prends|strong="G3880" x-morph="strongMorph:TG5628" avec|strong="G3326" toi|strong="G4675" une|strong="G1520" ou|strong="G2228" deux|strong="G1417" personnes|strong="G2089" afin que|strong="G2443" toute|strong="G3956" l' affaire|strong="G4487" se règle|strong="G2476" x-morph="strongMorph:TG5686" sur|strong="G1909" la déclaration|strong="G4750" de deux|strong="G1417" ou|strong="G2228" de trois|strong="G5140" témoins|strong="G3144" ¹⁷ |strong="G1161" S|strong="G1437" refuse|strong="G3878" |strong="G0" de les|strong="G846" écouter|strong="G3878" x-morph="strongMorph:TG5661" dis- le|strong="G2036" x-morph="strongMorph:TG5628" à l' Église|strong="G1577" et|strong="G1161" |strong="G2532" s|strong="G1437" refuse|strong="G3878" |strong="G0" aussi d' écouter|strong="G3878" x-morph="strongMorph:TG5661" l' Église|strong="G1577" qu'il soit|strong="G2077" x-morph="strongMorph:TG5749" pour toi|strong="G4671" comme|strong="G5618" un païen|strong="G1482" et|strong="G2532" un publicain|strong="G5057" ¹⁸ Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" tout|strong="G3745" |strong="G1437" ce que vous lierez|strong="G1210" x-morph="strongMorph:TG5661" sur|strong="G1909" la terre|strong="G1093" sera|strong="G2071" x-morph="strongMorph:TG5704" lié|strong="G1210" x-morph="strongMorph:TG5772" dans|strong="G1722" le ciel|strong="G3772" et|strong="G2532" tout|strong="G3745" |strong="G1437" ce que vous délierez|strong="G3089" x-morph="strongMorph:TG5661" sur|strong="G1909" la terre|strong="G1093" sera|strong="G2071" x-morph="strongMorph:TG5704" délié|strong="G3089" x-morph="strongMorph:TG5772" dans|strong="G1722" le ciel|strong="G3772" ¹⁹ Je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719" encore|strong="G3825" que|strong="G3754" si|strong="G1437" deux|strong="G1417" d'entre vous|strong="G5216" s' accordent|strong="G4856" x-morph="strongMorph:TG5661" sur|strong="G1909" la terre|strong="G1093" pour demander|strong="G154" x-morph="strongMorph:TG5672" une chose|strong="G4229" quelconque|strong="G4012" |strong="G3956" |strong="G1437" elle leur|strong="G846" sera accordée|strong="G1096" x-morph="strongMorph:TG5695" par|strong="G3844" mon|strong="G3450" Père|strong="G3962" qui|strong="G3588" est dans|strong="G1722" les cieux|strong="G3772" ²⁰ Car|strong="G1063" là où|strong="G3757" deux|strong="G1417" ou|strong="G2228" trois|strong="G5140" sont|strong="G1526" x-morph="strongMorph:TG5748" assemblés|strong="G4863" x-morph="strongMorph:TG5772" en|strong="G1519" mon|strong="G1699" nom|strong="G3686" |strong="G1563" je suis|strong="G1510" x-morph="strongMorph:TG5748" au|strong="G1722" milieu|strong="G3319" d' eux|strong="G846" ²¹ Alors|strong="G5119" Pierre|strong="G4074" s' approcha|strong="G4334" x-

morph="strongMorph:TG5631" de lui|strong="G846" et dit|strong="G2036" x-
 morph="strongMorph:TG5627" Seigneur|strong="G2962" combien de fois|strong="G4212" pardonnerai|
 strong="G863" x-morph="strongMorph:TG5692" à mon|strong="G3450" frère|strong="G80" |
 strong="G2532" lorsqu' il|strong="G846" péchera|strong="G264" x-morph="strongMorph:TG5692"
 contre|strong="G1519" moi|strong="G1691" Sera-ce jusqu' à|strong="G2193" sept fois|strong="G2034"
 22 Jésus|strong="G2424" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Je ne
 te|strong="G4671" dis|strong="G3004" x-morph="strongMorph:TG5719" pas|strong="G3756" jusqu' à|
 strong="G2193" sept fois|strong="G2034" mais|strong="G235" jusqu' à|strong="G2193" septante fois|
 strong="G1441" sept fois|strong="G2033" 23 C'est pourquoi|strong="G1223" |strong="G5124" le
 royaume|strong="G932" des cieux|strong="G3772" est semblable|strong="G3666" x-
 morph="strongMorph:TG5681" à un roi|strong="G444" |strong="G935" qui|strong="G3739" voulut|
 strong="G2309" x-morph="strongMorph:TG5656" faire rendre compte|strong="G4868" x-
 morph="strongMorph:TG5658" |strong="G3056" à|strong="G3326" ses|strong="G846" serviteurs|
 strong="G1401" 24 Quand|strong="G1161" il|strong="G846" se mit|strong="G756" x-
 morph="strongMorph:TG5671" à compter|strong="G4868" x-morph="strongMorph:TG5721" on lui|
 strong="G846" en amena|strong="G4374" x-morph="strongMorph:TG5681" un|strong="G1520" qui
 devait|strong="G3781" |strong="G846" dix mille|strong="G3463" talents|strong="G5007" 25 Comme|
 strong="G1161" il n' avait|strong="G2192" x-morph="strongMorph:TG5723" pas|strong="G3361" de
 quoi payer|strong="G591" x-morph="strongMorph:TG5629" son|strong="G846" maître|strong="G2962"
 ordonna|strong="G2753" x-morph="strongMorph:TG5656" qu'il fût vendu|strong="G4097" x-
 morph="strongMorph:TG5683" lui|strong="G846" |strong="G2532" sa|strong="G846" femme|
 strong="G1135" |strong="G2532" ses enfants|strong="G5043" et|strong="G2532" tout|strong="G3956"
 ce qu|strong="G3745" avait|strong="G2192" x-morph="strongMorph:TG5707" et|strong="G2532" que la
 dette fût acquittée|strong="G591" x-morph="strongMorph:TG5683" 26 Le|strong="G3767" serviteur|
 strong="G1401" se jetant à terre|strong="G4098" x-morph="strongMorph:TG5631" se prosterna devant|
 strong="G4352" x-morph="strongMorph:TG5707" lui|strong="G846" et dit|strong="G3004" x-
 morph="strongMorph:TG5723" Seigneur|strong="G2962" aie patience|strong="G3114" x-
 morph="strongMorph:TG5657" envers|strong="G1909" moi|strong="G1698" et|strong="G2532" je te|
 strong="G4671" paierai|strong="G591" x-morph="strongMorph:TG5692" tout|strong="G3956" 27 Ému|
 strong="G1161" de compassion|strong="G4697" x-morph="strongMorph:TG5679" |strong="G2532" le
 maître|strong="G2962" de ce|strong="G1565" serviteur|strong="G1401" le laissa aller|strong="G630" x-
 morph="strongMorph:TG5656" et|strong="G2532" lui|strong="G846" remit|strong="G863" x-
 morph="strongMorph:TG5656" la dette|strong="G1156" 28 Après|strong="G1161" qu'il fut sorti|
 strong="G1831" x-morph="strongMorph:TG5631" ce|strong="G1565" serviteur|strong="G1401"
 rencontra|strong="G2147" x-morph="strongMorph:TG5627" un|strong="G1520" de ses|strong="G846"
 compagnons|strong="G4889" qui|strong="G3739" lui|strong="G846" devait|strong="G3784" x-
 morph="strongMorph:TG5707" cent|strong="G1540" deniers|strong="G1220" |strong="G2532" Il le|
 strong="G846" saisit|strong="G2902" x-morph="strongMorph:TG5660" et l|strong="G846" étranglait|
 strong="G4155" x-morph="strongMorph:TG5707" en disant|strong="G3004" x-
 morph="strongMorph:TG5723" Paie|strong="G591" x-morph="strongMorph:TG5628" ce que|
 strong="G3748" tu me|strong="G3427" dois|strong="G3784" x-morph="strongMorph:TG5719" 29 |
 strong="G3767" Son|strong="G846" compagnon|strong="G4889" se jetant|strong="G4098" x-
 morph="strongMorph:TG5631" à|strong="G1519" terre|strong="G846" |strong="G4228" le|
 strong="G846" suppliait|strong="G3870" x-morph="strongMorph:TG5707" disant|strong="G3004" x-
 morph="strongMorph:TG5723" Aie patience|strong="G3114" x-morph="strongMorph:TG5657" envers|
 strong="G1909" moi|strong="G1698" et|strong="G2532" je te|strong="G4671" paierai|strong="G591" x-
 morph="strongMorph:TG5692" 30 Mais|strong="G1161" l'autre ne voulut|strong="G2309" x-
 morph="strongMorph:TG5707" pas|strong="G3756" et|strong="G235" il alla|strong="G565" x-
 morph="strongMorph:TG5631" le|strong="G846" jeter|strong="G906" x-morph="strongMorph:TG5627"
 en|strong="G1519" prison|strong="G5438" jusqu' à|strong="G2193" ce qu'il eût payé|strong="G591" x-
 morph="strongMorph:TG5632" ce qu'il devait|strong="G3784" x-morph="strongMorph:TG5746" 31 |
 strong="G1161" Ses|strong="G846" compagnons|strong="G4889" ayant vu|strong="G1492" x-
 morph="strongMorph:TG5631" ce qui était arrivé|strong="G1096" x-morph="strongMorph:TG5637"
 furent profondément|strong="G4970" attristés|strong="G3076" x-morph="strongMorph:TG5681" et|
 strong="G2532" ils allèrent|strong="G2064" x-morph="strongMorph:TG5631" raconter|strong="G1285"
 x-morph="strongMorph:TG5656" à leur|strong="G846" maître|strong="G2962" tout|strong="G3956" ce
 qui s'était passé|strong="G1096" x-morph="strongMorph:TG5637" 32 Alors|strong="G5119" le|
 strong="G846" maître|strong="G2962" fit appeler|strong="G4341" x-morph="strongMorph:TG5666" ce
 serviteur|strong="G846" et lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719"
 Méchant|strong="G4190" serviteur|strong="G1401" je t|strong="G4671" remis|strong="G863" x-
 morph="strongMorph:TG5656" en entier|strong="G3956" ta|strong="G1565" dette|strong="G3782"
 parce que|strong="G1893" tu m|strong="G3165" avais supplié|strong="G3870" x-

morph="strongMorph: TG5656" ³³ ne devais|strong="G1163" x-morph="strongMorph: TG5713" tu|strong="G4571" pas|strong="G3756" aussi|strong="G2532" avoir pitié|strong="G1653" x-morph="strongMorph: TG5658" de ton|strong="G4675" compagnon|strong="G4889" |strong="G2532" comme|strong="G5613" j|strong="G1473" eu pitié|strong="G1653" x-morph="strongMorph: TG5656" de toi|strong="G4571" ³⁴ Et|strong="G2532" son|strong="G846" maître|strong="G2962" irrité|strong="G3710" x-morph="strongMorph: TG5685" le|strong="G846" livra|strong="G3860" x-morph="strongMorph: TG5656" aux bourreaux|strong="G930" jusqu' à|strong="G2193" ce qu'il eût payé|strong="G591" x-morph="strongMorph: TG5632" tout|strong="G3956" ce qu'il devait|strong="G3784" x-morph="strongMorph: TG5746" |strong="G846" ³⁵ C'est ainsi|strong="G3779" que mon|strong="G3450" Père|strong="G3962" céleste|strong="G2032" vous|strong="G5213" traitera|strong="G4160" x-morph="strongMorph: TG5692" |strong="G2532" si chacun|strong="G1538" de vous ne|strong="G3362" pardonne|strong="G863" x-morph="strongMorph: TG5632" à son|strong="G846" frère|strong="G80" de|strong="G575" tout son|strong="G5216" coeur|strong="G2588"

Matthew 18:1

Informations générales:

C'est le début d'une nouvelle partie de l'histoire qui traverse Matthieu 18:35, où Jésus enseigne la vie dans le royaume des cieux. Ici, Jésus utilise un petit enfant pour enseigner aux disciples.

Qui est le plus grand

"Qui est le plus important" ou "Qui parmi nous sera le plus important"

dans le royaume des cieux

L'expression «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase est utilisée uniquement dans le livre de Matthew. Si possible, gardez «paradis» dans votre traduction. AT: «dans le royaume de Dieu» ou «quand notre Dieu au ciel établit son autorité sur la terre »(Voir: Métonymie)

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

à moins que vous ne tourniez... les enfants, vous n'entrerez en aucun cas

Cela peut être énoncé sous une forme positive. AT: "il faut changer... les enfants pour entrer" (voir: Double Négatifs)

devenir comme des petits enfants

Jésus utilise une comparaison pour enseigner aux disciples qu'ils ne devraient pas se préoccuper de qui est le plus important. Ils devraient se préoccuper de devenir humble comme un enfant. (Voir: Simile) 529 Matthieu 18: 1-3 TraductionNotes

entrer dans le royaume des cieux

L'expression «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase est utilisée uniquement dans le livre de Matthew. Si possible, gardez «paradis» dans votre traduction. AT: "entrer dans le royaume de Dieu" ou "appartenir à notre Dieu dans le ciel quand il établit sa domination sur la terre »(Voir: Métonymie)

Matthew 18:4

Déclaration de connexion:

Jésus continue d'enseigner aux disciples qu'ils doivent être humbles comme un enfant s'ils veulent être important dans le royaume de Dieu. (Voir: Simile)

est le plus grand

"Est le plus important" ou "sera le plus important"

dans le royaume des cieux

L'expression «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase est utilisée uniquement dans le livre de Matthew. Si possible, gardez «paradis» dans votre traduction. AT: «dans le royaume de Dieu» ou «quand notre Dieu au ciel établit son autorité sur la terre »(Voir: Métonymie)

en mon nom

Ici, «mon nom» fait référence à la personne entière. AT: "à cause de moi" ou "parce qu'il est mon disciple" (Voir: métonymie)

Celui qui, en mon nom, me reçoit

Jésus veut dire que c'est la même chose que de l'accueillir. AT: «Quand quelqu'un... en mon nom, c'est comme s'il me souhaite la bienvenue »ou« Quand quelqu'un... en mon nom, c'est comme s'il m'accueillait » 531 Matthieu 18: 4-6 TraductionNotes

une grande meule devrait être accrochée autour de son cou et qu'il devrait être enfoncé dans les profondeurs de la mer

Cela peut être indiqué sous forme active. AT: «si quelqu'un a mis une grande meule autour du cou et a jeté lui dans la mer profonde »(voir: actif ou passif)

meule

Il s'agit d'une grosse pierre circulaire lourde utilisée pour moudre le grain de blé en farine. AT: «une pierre lourde»

Matthew 18:7**Déclaration de connexion:**

Jésus continue d'utiliser un petit enfant pour enseigner les disciples et met en garde contre les conséquences terribles de causer des enfants à pécher.

au monde

Ici, «monde» fait référence aux personnes. AT: «aux peuples du monde» (voir: métonymie)

des pierres d'achoppement... ces pierres d'achoppement viennent... la personne par qui ceux qui trébuchent
les blocs viennent Ici, «trébucher» est une métaphore du péché. AT: "les choses qui font pécher les gens... les choses viennent faire pécher les gens... toute personne qui pousse les autres à pécher »(Voir: Métaphore)

Si votre main ou votre pied vous fait trébucher, coupez-le et jetez-le loin de vous

Jésus exagère ici pour souligner que les gens doivent faire tout ce qui est nécessaire pour se retirer de leurs vices ce qui les pousse à pécher. (Voir: Hyperbole et Généralisation)

ton tu

Toutes les occurrences de ces mots sont singulières. Jésus parle à toutes les personnes en général. C'est possible plus naturel pour votre langue de traduire avec le pluriel «vous». (Voir: formes de vous) 533 Matthieu 18: 7-8 TraductionNotes

dans la vie

"Dans la vie éternelle"

que d'être jeté dans le feu éternel ayant deux mains ou deux pieds

Cela peut être indiqué sous forme active. AT: «que d'avoir les deux mains et les pieds quand Dieu vous jette dans le feu éternel »(voir: actif ou passif)

Matthew 18:9**Si ton œil te fait trébucher, arrache-le et jette-le loin de toi**

La commande de détruire l'œil, peut-être la partie la plus importante du corps, est probablement une exagération pour ses auditeurs de faire tout ce qui est nécessaire pour retirer de leur vie tout ce qui les pousse à pécher. (Voir: Hyperbole et Généralisation)

vous fait trébucher

Ici, «trébucher» est une métaphore du péché. AT: "vous pousse à pécher" (Voir: Métaphore)

ton tu

Toutes les occurrences de ces mots sont singulières. Jésus parle à toutes les personnes en général. C'est possible plus naturel pour votre

langue de traduire avec le pluriel «vous». (Voir: formes de vous)

dans la vie

"Dans la vie éternelle"

que d'être jeté dans le feu éternel ayant les deux yeux

Cela peut être indiqué sous forme active. AT: «que d'avoir les deux yeux quand Dieu vous jette dans l'éternel feu "(voir: actif ou passif)

Matthew 18:10**Regarde ça**

"Faites attention à cela" ou "Soyez sûr que"

vous ne méprisez aucun de ces petits

"Vous ne pensez pas à ces petits comme sans importance." Cela peut être énoncé sous une forme positive. AT: "tu montre du respect à ces petits"

Car je te dis

Cela ajoute de l'emphase à ce que Jésus dit ensuite.

qu'au ciel leurs anges regardent toujours le visage de mon Père qui est au ciel

Les enseignants juifs ont enseigné que seuls les anges les plus importants pouvaient être en présence de Dieu. Jésus veut dire que les anges les plus importants parlent à Dieu de ces petits. (Voir: Connaissance supposée et Informations implicites) 537 Matthieu 18: 10-11 traductionNotes

toujours regarder le visage de mon père

C'est un idiomme qui signifie qu'ils sont en présence de Dieu. AT: «sont toujours proches de mon père» ou «sont toujours en présence de mon père »(voir: idiomme)

mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

Matthew 18:12**Déclaration de connexion:**

Jésus continue à utiliser un petit enfant pour enseigner aux disciples et raconte une parabole pour expliquer les soins de Dieu pour les personnes.

Qu'est-ce que tu penses?

Jésus utilise cette question pour attirer l'attention des gens. AT: «Pensez à la façon dont les gens agissent» ou «Pensez à ce sujet. "(Voir: Question rhétorique)

vous votre

Toutes les occurrences de ces mots sont au pluriel. (Voir: formes de vous)

Si quelqu'un... qui ne s'est pas égaré

Jésus utilise une parabole pour enseigner à ses disciples. (Voir: Paraboles)

cent... quatre vingt dix neuf

"100... 99" (voir: numéros) 539 Matthieu 18: 12-14 traductionNotes

ne laisse-t-il pas... égarer?

Jésus utilise une question pour enseigner à ses disciples. AT: «il partira toujours... égaré.» (Voir: Rhétorique Question)

vraiment je te dis

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

ce n'est pas la volonté de votre Père céleste qu'un de ces petits périsse

"Votre Père céleste ne veut pas que l'un de ces petits meurt" ou "votre Père céleste Je ne veux même pas qu'un de ces petits meurent »

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

Matthew 18:15

Déclaration de connexion:

Jésus commence à enseigner à ses disciples le pardon et la réconciliation.

ton frère

Cela se réfère à un compagnon de foi en Dieu, pas un frère physique. AT: «votre compagnon de foi»

vous aurez gagné votre frère

"Vous aurez fait de votre relation avec votre frère une bonne nouvelle"

afin que par la bouche de deux ou trois témoins chaque mot pourrait être vérifié

Ici, «bouche» et «mot» se réfèrent à ce que dit une personne. Cela peut être indiqué sous forme active. AT: "pour que deux ou trois témoins peuvent vérifier que ce que vous dites à propos de votre frère est vrai »(Voir: Métonymie et actif ou passif)

Matthew 18:17

s'il refuse de les écouter

"Si votre confrère refuse d'écouter les témoins qui vous ont accompagnés"

à l'église

"À toute la communauté des croyants"

laissez-le être à vous en tant que Gentil et un collecteur d'impôts

"Traitez-le comme vous traiteriez un Gentil ou un collecteur d'impôts." Cela implique qu'ils doivent

l'enlever de la communauté des croyants. (Voir: Connaissance supposée et information implicite)

Matthew 18:18

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

toi

Toutes les occurrences de ce mot sont au pluriel. (Voir: formes de vous)

bind... bound... release... publié

Cette métaphore signifie que Dieu au ciel approuvera ce que les disciples permettent ou interdisent Terre. Voyez comment vous avez traduit des phrases similaires dans Matthieu 16:19 . (Voir: métaphore)

sera lié... sera publié

Cela peut être indiqué sous forme active. AT: "Dieu liera... Dieu libérera" (Voir: Actif ou Passif)

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

si deux d'entre vous

Il est sous - entendu que Jésus signifie « si au moins deux d' entre vous » ou « si deux ou plusieurs d' entre vous. » (Voir: Supposé Connaissance et information implicite) 544 traductionNotes Matthieu 18: 18-20

ils... eux

Celles-ci se réfèrent aux «deux d'entre vous». AT: «vous... vous»

mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

deux ou trois

Il est sous-entendu que Jésus signifie «deux ou plus» ou «au moins deux». (Voir: Connaissances supposées et Informations implicites)

sont réunis

"rencontrer"

en mon nom

Ici, «nom» désigne la personne entière. AT: "à cause de moi" ou "parce qu'ils sont mes disciples" (Voir: métonymie)

Matthew 18:21

Sept fois

"7 fois" (voir: numéros)

soixante-dix fois sept

Les significations possibles sont 1) «70 fois 7» ou 2) «77 fois». Si utiliser un nombre serait déroutant,

vous pouvez le traduire par «plus de fois que vous ne pouvez en compter» ou «vous devez toujours lui pardonner». Nombres)

Matthew 18:23

Déclaration de connexion:

Jésus utilise une parabole pour enseigner le pardon et la réconciliation.

le royaume des cieux est semblable

Cela introduit une parabole. Voyez comment vous avez traduit une introduction similaire en parabole dans Matthieu 13:24 . (Voir: Paraboles)

régler des comptes avec ses serviteurs

«Ses serviteurs à lui payer ce qu'ils devaient»

un serviteur a été amené

Cela peut être indiqué sous forme active. AT: "quelqu'un a amené un des serviteurs du roi" (Voir: Actif ou Passif)

dix mille talents

«10 000 talents» ou «plus d'argent que le serviteur ne pourrait jamais rembourser» (voir: L'argent et les chiffres bibliques) 547 Matthieu 18: 23-25 traduction

son maître lui a ordonné d'être vendu... et le paiement à faire

Cela peut être indiqué sous forme active. AT: «le roi a commandé à ses serviteurs de vendre l'homme... et à payer la dette avec l'argent de la vente »(voir: actif ou passif)

Matthew 18:26

est tombé, s'est incliné

Cela montre que le serviteur s'est approché du roi de la manière la plus humble possible. (Voir: Symbolique Action)

avant lui

"Devant le roi"

il était ému de compassion

"Il ressentait de la compassion pour le serviteur"

libéré

"laisse le partir"

Matthew 18:28

Déclaration de connexion:

Jésus continue à raconter une parabole à ses disciples. (Voir: Paraboles)

cent deniers

«100 deniers» ou «cent jours de salaire» (voir: argent et chiffres bibliques)

Il l'a saisi

"Le premier serviteur a saisi son compagnon de service"

saisi

"Saisi" ou "saisi"

est tombé

Cela montre que le compagnon de service a approché le premier serviteur de la manière la plus humble possible. Voyez comment vous avez traduit cela dans Matthieu 18:26 . (Voir: Action symbolique)

et l'implora

"Et l'a supplié" 551 Matthieu 18: 28-29

TraductionNotes

Matthew 18:30

Déclaration de connexion:

Jésus continue à raconter une parabole à ses disciples. (Voir: Paraboles)

il est allé et l'a jeté en prison

"Le premier serviteur est allé et a jeté son compagnon dans la prison"

ses compagnons de service

"Autres serviteurs"

dit à leur maître

"Dit le roi"

Matthew 18:32

Déclaration de connexion:

Jésus continue à raconter une parabole à son disciple. (Voir: Paraboles)

Alors le maître de ce serviteur l'a appelé

"Alors le roi a appelé le premier serviteur"

tu m'as imploré

Vous m'avez supplié

Ne devrais-tu pas... toi?

Le roi utilise une question pour gronder le premier serviteur. AT: "Tu devrais avoir... toi!" (Voir: Rhétorique Question)

Matthew 18:34

Déclaration de connexion:

Jésus conclut sa parabole sur le pardon et la réconciliation.

Informations générales:

Ceci est la fin de la partie de l'histoire qui a commencé dans Matthieu 18: 1 , où Jésus enseigne la vie dans le royaume des cieux.

Son maître
"Le roi"

lui a remis
"Il l'a livré." Très probablement le roi lui-même n'a pas pris le premier serviteur aux tortionnaires. AT: "il a ordonné à ses serviteurs de le livrer »(Voir: Connaissance supposée et information implicite)

aux tortionnaires
"À ceux qui le tortureraient"

qui était dû
Cela peut être indiqué sous forme active. AT: "que le premier serviteur a dû le roi" (voir: actif ou passif) 557 Matthieu 18: 34-35 traduction

mon père céleste
C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

à toi... ton
Toutes les occurrences de ces mots sont au pluriel. Jésus parle à ses disciples, mais cette parabole enseigne une vérité générale qui s'applique à tous les croyants. (Voir: formes de vous)

de ton cœur
Ici, «cœur» est un métonyme pour l'être intérieur d'une personne. La phrase "de ton cœur" est un idiomme cela signifie «sincèrement». AT: «sincèrement» ou «complètement» (voir: et idiomme)

Translation Questions

Matthew 18:3

Selon la parole de Jésus, que devons-nous faire pour entrer dans le royaume des cieux?
Jésus dit que nous devons nous repentir et devenir comme des petits enfants pour entrer dans le royaume des cieux.

Matthew 18:4

Selon la parole de Jésus qui est le plus grand dans le royaume de Dieu? Qu'arrive t-il à quiconque scandaliserait un petit enfant ?
Jésus dit que quiconque s'humilie comme un petit enfant est le plus grand dans le royaume des cieux. Il serait mieux pour quiconque scandalise un petit enfant qui croit en Jésus d'avoir une grosse pierre attachée à son cou et d'être jeté dans la profondeur de la mer.18:6]

Matthew 18:8

Selon la parole de Jésus que devons-nous faire avec tout ce qui est une occasion de chute pour nous?
Jésus dit que nous devons jeter au loin tout ce qui est une occasion de chute.

Matthew 18:10

Pourquoi Jésus a t-il dit que nous ne devons pas mépriser les tout-petits?
Nous ne devons pas mépriser les tout-petits car leurs anges regardent constamment la face du Père.

Matthew 18:14

Comment celui qui va chercher la brebis égarée est semblable au Père qui est dans les cieux?
Parce que ce n'est pas aussi la volonté du Père qu'aucun des tout- petits périsse.

Matthew 18:15

Si ton frère pêche envers toi, que devrais-tu faire en premier? Si ton frère ne t'écoute pas, que devrais-tu faire deuxièmement?
D'abord, tu devrais aller le voir et lui montrer son tort entre toi et lui seul. Deuxièmement, tu devrais prendre avec toi un ou deux autres frères comme témoins.

Matthew 18:16

Si ton frère pêche envers toi, que devrais-tu faire en premier? Si ton frère ne t'écoute pas, que devrais-tu faire deuxièmement?
D'abord, tu devrais aller le voir et lui montrer son tort entre toi et lui seul. Deuxièmement, tu devrais prendre avec toi un ou deux autres frères comme témoins.

Matthew 18:17

Troisièmement, si ton frère n'écoute toujours pas, que devriez-vous faire ?" Si ton frère n'écoute toujours pas , que devriez -vous faire?"
Troisièmement, vous devriez amener l'affaire au niveau de l'église. Finalement, S'il n'écoute pas l'église on devrait le considérer comme un païen et un collecteur d'impôts.

Troisièmement, si ton frère n'écoute toujours pas, que devriez-vous faire ?" Si ton frère n'écoute toujours pas, que devriez-vous faire?"

Troisièmement, vous devriez amener l'affaire au niveau de l'église. Finalement, S'il n'écoute pas l'église on devrait le considérer comme un païen et un collecteur d'impôts.

Matthew 18:20

Qu'est-ce que Jésus a promis quand 2 ou 3 se rassemblent en son nom?
Jésus a promis d'être au milieu d'eux.

Matthew 18:22

elon la parole de Jésus, combien de fois devons-nous pardonner notre frère?
70 fois 7 fois.

Matthew 18:24

Combien le serviteur devait-il à son maître et pouvait-il repayer son maître?
Le serviteur devait 10000 talents à son maître qu'il ne pouvait pas payer.

Matthew 18:27

Pourquoi le maître pardonne t-il la dette au serviteur?
Le maître fut touché de compassion et pardonna la dette au serviteur.

Matthew 18:30

Qu'est-ce que le serviteur a fait avec son collègue serviteur qui lui devait 100 deniers?
Il refusa d'être patient et jeta son collègue serviteur en prison.

Matthew 18:33

Qu'est-ce que le maître dit que le serviteur aurait dû faire avec son collègue serviteur?
Le maître dit que le serviteur aurait dû avoir de la compassion envers son collègue serviteur.

Matthew 18:34

Alors qu'est-ce que le maître a fait au serviteur? Selon la parole de Jésus, que fera le Père si nous ne pardonnons pas notre frère de tout notre coeur?

Le maître livra le serviteur aux bourreaux jusqu'à ce qu'il eut payé tout ce qu'il devait. Jésus dit que le Père nous traitera comme le maître l'a fait envers son serviteur si nous ne pardonnons pas notre frère de tout notre coeur.

Matthew 18:35

Alors qu'est-ce que le maître a fait au serviteur? Selon la parole de Jésus, que fera le Père si nous ne pardonnons pas notre frère de tout notre coeur?

Le maître livra le serviteur aux bourreaux jusqu'à ce qu'il eut payé tout ce qu'il devait. Jésus dit que le Père nous traitera comme le maître l'a fait envers son serviteur si nous ne pardonnons pas notre frère de tout notre coeur.

Chapter 18

¹ En ce moment même, les disciples vinrent à Jésus et dirent: «Qui est le plus grand dans le royaume des cieux?» ² Jésus appela vers lui un petit enfant et le plaça au milieu d'eux ³ et dit: «En vérité je vous le dis, si vous ne changez, et ne devenez comme de petits enfants, vous n'entrerez d'aucune manière dans le royaume des cieux. ⁴ Pour cela, quiconque s'humilie comme ce petit enfant, celui-là est le plus grand dans le royaume des cieux. ⁵ Et quiconque reçoit l'un de ces petits enfants en mon nom, me reçoit. ⁶ Mais quiconque pousse l'un de ces petits qui croit en moi à pécher, il serait mieux pour lui qu'on attache à son cou une grosse pierre et qu'on le jette dans la profondeur de la mer. ⁷ Malheur au monde à cause des temps difficiles! Car il est nécessaire que ces choses arrivent, mais malheur à la personne par laquelle ces choses arriveront! ⁸ Si ta main ou ton pied est pour toi une occasion de chute, arrache-le et jete-le loin de toi. C'est mieux pour toi d'entrer dans le royaume des cieux manchot ou estropié, que d'être jeté dans le feu éternel ayant les deux mains et les deux pieds. ⁹ Si ton oeil est pour toi une occasion de chute, arrache-le et jête-le loin de toi. C'est mieux pour toi d'entrer dans le royaume des cieux avec un oeil que d'être jeté dans le feu éternel avec les deux yeux. ¹⁰ Prenez garde, afin de ne pas mépriser l'un de ces tous petits. Car je vous le dis, dans les cieux, leurs anges regardent constamment la face de mon Père qui est dans les cieux. ¹¹ Car le Fils de l'Homme est venu sauver ce qui était perdu. ¹² Que pensez-vous? Si quelqu'un a cent brebis et l'une s'égare, ne laisse t-il pas les quatre-vingt-dix-neuf autres sur la montagne pour aller chercher celle qui est égarée? ¹³ Et s'il la trouve, en vérité je vous le dis, il se réjouit d'avantage à son sujet plus que les quatre-vingt-dix-neuf qui ne se sont pas égarées. ¹⁴ De même, ce n'est pas la volonté de votre Père qui est dans les cieux que l'un de ces plus petits périsse. ¹⁵ Si ton frère pêche contre toi, va, montre lui son tort entre toi et lui seuls. S'il t'écoute, tu l'as gagné. ¹⁶ Mais s'il ne t'écoute pas, prends avec toi un ou deux autres frères afin que par la bouche de deux ou trois témoins, la vérité

soit établie. ¹⁷ Et s'il refuse de les écouter, amène l'affaire au niveau de l'église. S'il refuse aussi d'écouter l'église, qu'il soit considéré comme un païen et un collecteur d'impôts. ¹⁸ En vérité, je vous le dis: tout ce que vous lierez sur la terre sera lié dans les cieux et tout ce que vous délierez sur la terre sera délié dans les cieux. ¹⁹ Encore je vous le dis, si deux d'entre vous s'accordent sur la terre sur quelque chose qu'ils demandent, il le leur sera accordé par mon Père qui est dans les cieux. ²⁰ Car là où deux ou trois sont rassemblés en mon nom, je suis au milieu d'eux.» ²¹ Alors, Pierre vint et dit à Jésus, «Seigneur, combien de fois pardonnerai-je à mon frère quand il pêchera contre moi? Jusqu'à sept fois?» ²² Jésus lui dit: «Je ne vous ai pas dit sept fois, mais jusqu'à soixante-dix fois sept. ²³ Alors, le royaume des cieux est semblable à un roi qui voulait faire l'inventaire avec ses serviteurs. ²⁴ Quand il commença l'inventaire on lui amena un serviteur qui lui devait dix mille talents. ²⁵ Mais puisqu'il n'avait pas de quoi payer, son maître ordonna qu'on le vende avec sa femme, ses enfants et tout ce qu'il possédait pour rembourser la dette. ²⁶ Le serviteur tomba, se prosterna devant lui et dit: "Maître, aïes de la patience envers moi et je paierai tout." ²⁷ Alors le maître de ce serviteur, étant touché de compassion, le relâcha et lui pardonna toute la dette. ²⁸ Mais ce serviteur sortit et trouva un de ses collègues serviteurs qui lui devait cent deniers. Il l'attrappa, le prit par la gorge et dit: "Paie moi ce que tu me dois." ²⁹ Mais son collègue serviteur tomba et l'implora en disant: "Aïes de la patience envers moi et je paierai." ³⁰ Mais le premier serviteur refusa; il alla plutôt le jeter en prison jusqu'à ce qu'il lui paie ce qu'il devait. ³¹ Quand ses collègues serviteurs virent ce qui s'était passé, ils étaient très attristés; ils vinrent et racontèrent à leur maître tout ce qui s'était passé. ³² Alors le maître de ce serviteur l'appela et lui dit: "Toi, méchant serviteur, je t'avais pardonné toute cette dette parce que tu m'avais supplié. ³³ N'aurais-tu pas dû avoir de la compassion pour ton collègue serviteur comme moi j'avais eu de la compassion pour toi?" ³⁴ Le maître étant irrité, le livra aux bourreaux jusqu'à ce qu'il eut payé tout ce qu'il devait. ³⁵ C'est ainsi que mon Père céleste vous traitera si chacun de vous ne pardonne pas à son frère de tout son cœur.»

Chapter 19

1 |strong="G2532" Lorsque|strong="G1096" x-morph="strongMorph:TG5633" |strong="G3753" Jésus|strong="G2424" eut achevé|strong="G5055" x-morph="strongMorph:TG5656" ces|strong="G5128" discours|strong="G3056" il quitta|strong="G3332" x-morph="strongMorph:TG5656" |strong="G575" la Galilée|strong="G1056" et|strong="G2532" alla|strong="G2064" x-morph="strongMorph:TG5627" dans|strong="G1519" le territoire|strong="G3725" de la Judée|strong="G2449" au delà|strong="G4008" du Jourdain|strong="G2446" ² Une|strong="G2532" grande|strong="G4183" foule|strong="G3793" le|strong="G846" suivit|strong="G190" x-morph="strongMorph:TG5656" et|strong="G2532" là|strong="G1563" il guérit|strong="G2323" x-morph="strongMorph:TG5656" les malades|strong="G846" ³ Les|strong="G2532" pharisiens|strong="G5330" l|strong="G846" abordèrent|strong="G4334" x-morph="strongMorph:TG5656" et|strong="G2532" dirent|strong="G3004" x-morph="strongMorph:TG5723" |strong="G846" pour l|strong="G846" éprouver|strong="G3985" x-morph="strongMorph:TG5723" Est-il permis|strong="G1487" |strong="G1832" x-morph="strongMorph:TG5748" à un homme|strong="G444" de répudier|strong="G630" x-morph="strongMorph:TG5658" sa|strong="G846" femme|strong="G1135" pour|strong="G2596" un motif|strong="G156" quelconque|strong="G3956" ⁴ Il|strong="G1161" répondit|strong="G611" x-morph="strongMorph:TG5679" N'avez-vous pas|strong="G3756" lu|strong="G314" x-morph="strongMorph:TG5627" que|strong="G3754" le créateur|strong="G3588" |strong="G4160" x-morph="strongMorph:TG5660" au|strong="G575" commencement|strong="G746" fit|strong="G4160" x-morph="strongMorph:TG5656" |strong="G846" l' homme|strong="G730" et|strong="G2532" la femme|strong="G2338" ⁵ et|strong="G2532" qu'il dit|strong="G2036" x-morph="strongMorph:TG5627" C'est pourquoi|strong="G5127" |strong="G1752" l' homme|strong="G444" quittera|strong="G2641" x-morph="strongMorph:TG5692" son père|strong="G3962" et|strong="G2532" sa mère|strong="G3384" et|strong="G2532" s' attachera|strong="G4347" x-morph="strongMorph:TG5701" à sa|strong="G846" femme|strong="G1135" et|strong="G2532" les deux|strong="G1417" deviendront|strong="G2071" x-morph="strongMorph:TG5704" |strong="G1519" une seule|strong="G3391" chair|strong="G4561" ⁶ Ainsi|strong="G5620" ils ne sont|strong="G1526" x-morph="strongMorph:TG5748" plus|strong="G3765" deux|strong="G1417" mais|strong="G235" ils sont une seule|strong="G3391" chair|strong="G4561" Que l' homme|strong="G444" donc|strong="G3767" ne sépare|strong="G5563" x-morph="strongMorph:TG5720" pas|strong="G3361" ce|strong="G3739" que Dieu|strong="G2316" a joint|strong="G4801" x-morph="strongMorph:TG5656" ⁷ Pourquoi|strong="G5101" donc|strong="G3767" lui|strong="G846" dirent- ils|strong="G3004" x-morph="strongMorph:TG5719" Moïse|strong="G3475" a-t-il prescrit|strong="G1781" x-morph="strongMorph:TG5662" de donner|strong="G1325" x-morph="strongMorph:TG5629" à la femme une lettre|strong="G975" de divorce|strong="G647" et|strong="G2532" de la|strong="G846" répudier|strong="G630" x-morph="strongMorph:TG5658" ⁸ Il leur|strong="G846" répondit|strong="G3004" x-morph="strongMorph:TG5719" |strong="G3754" C'est à cause de|strong="G4314" la dureté|strong="G4641" |strong="G0" de votre|strong="G5216" coeur|strong="G4641" que Moïse|strong="G3475" vous|strong="G5213" a permis|strong="G2010" x-morph="strongMorph:TG5656" de répudier|strong="G630" x-morph="strongMorph:TG5658" vos|strong="G5216" femmes|strong="G1135" |strong="G1161" au|strong="G575" commencement|strong="G746" il n'en était|strong="G1096" x-morph="strongMorph:TG5754" pas|strong="G3756" ainsi|strong="G3779" ⁹ Mais|strong="G1161" je vous|strong="G5213" dis|strong="G3004" x-morph="strongMorph:TG5719" que|strong="G3754" celui|strong="G3739" |strong="G302" qui répudie|strong="G630" x-morph="strongMorph:TG5661" sa|strong="G846" femme|strong="G1135" sauf|strong="G1508" pour|strong="G1909" infidélité|strong="G4202" et|strong="G2532" qui en épouse|strong="G1060" x-morph="strongMorph:TG5661" une autre|strong="G243" commet un adultère|strong="G3429" x-morph="strongMorph:TG5736" ¹⁰ Ses|strong="G846" disciples|strong="G3101" lui|strong="G846" dirent|strong="G3004" x-morph="strongMorph:TG5719" Si|strong="G1487" telle est|strong="G2076" x-morph="strongMorph:TG5748" la condition|strong="G156" de l' homme|strong="G444" à l'égard de|strong="G3779" |strong="G3326" la femme|strong="G1135" il n'est pas|strong="G3756" avantageux|strong="G4851" x-morph="strongMorph:TG5719" de se marier|strong="G1060" x-morph="strongMorph:TG5658" ¹¹ Il|strong="G1161" leur|strong="G846" répondit|strong="G2036" x-morph="strongMorph:TG5627" Tous|strong="G3956" ne comprennent|strong="G5562" x-morph="strongMorph:TG5719" pas|strong="G3756" cette|strong="G5126" parole|strong="G3056" mais seulement|strong="G235" ceux|strong="G3739" à qui cela est donné|strong="G1325" x-morph="strongMorph:TG5769" ¹² Car|strong="G1063" il y a|strong="G1526" x-morph="strongMorph:TG5748" des eunuques|strong="G2135" qui|strong="G3748" le sont|strong="G3779" |strong="G1080" x-morph="strongMorph:TG5681" dès|strong="G1537" le ventre|strong="G2836" de leur mère|strong="G3384" |strong="G2532" il y en|strong="G2135" a|

strong="G1526" x-morph="strongMorph:TG5748" qui|strong="G3748" le sont devenus|strong="G2134" x-morph="strongMorph:TG5656" par|strong="G5259" les hommes|strong="G444" et|strong="G2532" il y en|strong="G2135" a|strong="G1526" x-morph="strongMorph:TG5748" qui|strong="G3748" se sont rendus tels|strong="G2134" x-morph="strongMorph:TG5656" eux- mêmes|strong="G1438" à cause du|strong="G1223" royaume|strong="G932" des cieus|strong="G3772" Que celui qui peut|strong="G1410" x-morph="strongMorph:TG5740" comprendre|strong="G5562" x-morph="strongMorph:TG5721" comprenne|strong="G5562" x-morph="strongMorph:TG5720" ¹³ Alors|strong="G5119" on lui|strong="G846" amena|strong="G4374" x-morph="strongMorph:TG5681" des petits enfants|strong="G3813" afin qu|strong="G2443" leur|strong="G846" imposât|strong="G2007" x-morph="strongMorph:TG5632" les mains|strong="G5495" et|strong="G2532" priât|strong="G4336" x-morph="strongMorph:TG5667" pour eux. Mais|strong="G1161" les disciples|strong="G3101" les|strong="G846" repoussèrent|strong="G2008" x-morph="strongMorph:TG5656" ¹⁴ Et|strong="G1161" Jésus|strong="G2424" dit|strong="G2036" x-morph="strongMorph:TG5627" Laissez|strong="G863" x-morph="strongMorph:TG5628" les petits enfants|strong="G3813" et|strong="G2532" ne les|strong="G846" empêchez|strong="G2967" x-morph="strongMorph:TG5720" pas|strong="G3361" de venir|strong="G2064" x-morph="strongMorph:TG5629" à|strong="G4314" moi|strong="G3165" car|strong="G1063" le royaume|strong="G932" des cieus|strong="G3772" est|strong="G2076" x-morph="strongMorph:TG5748" pour ceux qui leur ressemblent|strong="G5108" ¹⁵ Il|strong="G2532" leur|strong="G846" imposa|strong="G2007" x-morph="strongMorph:TG5631" les mains|strong="G5495" et il partit|strong="G4198" x-morph="strongMorph:TG5675" de là|strong="G1564" ¹⁶ Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" un|strong="G1520" homme s'approcha|strong="G4334" x-morph="strongMorph:TG5631" et dit|strong="G2036" x-morph="strongMorph:TG5627" à Jésus|strong="G846" Maître|strong="G1320" que|strong="G5101" dois-je faire|strong="G4160" x-morph="strongMorph:TG5661" de bon|strong="G18" pour|strong="G2443" avoir|strong="G2192" x-morph="strongMorph:TG5725" la vie|strong="G2222" éternelle|strong="G166" ¹⁷ Il|strong="G1161" lui|strong="G846" répondit|strong="G2036" x-morph="strongMorph:TG5627" Pourquoi|strong="G5101" m|strong="G3165" interrogas|strong="G3004" x-morph="strongMorph:TG5719" sur ce qui est bon|strong="G18" Un seul|strong="G3762" |strong="G1508" |strong="G1520" est le bon|strong="G18" |strong="G1161" Si|strong="G1487" tu veux|strong="G2309" x-morph="strongMorph:TG5719" entrer|strong="G1525" x-morph="strongMorph:TG5629" dans|strong="G1519" la vie|strong="G2222" observe|strong="G5083" x-morph="strongMorph:TG5657" les commandements|strong="G1785" ¹⁸ Lesquels|strong="G4169" lui|strong="G846" dit- il|strong="G3004" x-morph="strongMorph:TG5719" Et|strong="G1161" Jésus|strong="G2424" répondit|strong="G2036" x-morph="strongMorph:TG5627" Tu ne tueras|strong="G5407" x-morph="strongMorph:TG5692" point|strong="G3756" tu ne commettras point|strong="G3756" d' adultère|strong="G3431" x-morph="strongMorph:TG5692" tu ne déroberas|strong="G2813" x-morph="strongMorph:TG5692" point|strong="G3756" tu ne diras point|strong="G3756" de faux témoignage|strong="G5576" x-morph="strongMorph:TG5692" ¹⁹ honore|strong="G5091" x-morph="strongMorph:TG5720" ton|strong="G4675" père|strong="G3962" et|strong="G2532" ta mère|strong="G3384" et|strong="G2532" tu aimeras|strong="G25" x-morph="strongMorph:TG5692" ton|strong="G4675" prochain|strong="G4139" comme|strong="G5613" toi- même|strong="G4572" ²⁰ Le jeune homme|strong="G3495" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" J'ai observé|strong="G5442" x-morph="strongMorph:TG5668" toutes|strong="G3956" ces choses|strong="G5023" que|strong="G5101" me manque-t- il|strong="G5302" x-morph="strongMorph:TG5719" encore|strong="G2089" ²¹ Jésus|strong="G2424" lui|strong="G846" dit|strong="G5346" x-morph="strongMorph:TG5713" Si|strong="G1487" tu veux|strong="G2309" x-morph="strongMorph:TG5719" être|strong="G1511" x-morph="strongMorph:TG5750" parfait|strong="G5046" va|strong="G5217" x-morph="strongMorph:TG5720" vends|strong="G4453" x-morph="strongMorph:TG5657" ce que tu|strong="G4675" possèdes|strong="G5224" x-morph="strongMorph:TG5723" |strong="G2532" donne- le|strong="G1325" x-morph="strongMorph:TG5628" aux pauvres|strong="G4434" et|strong="G2532" tu auras|strong="G2192" x-morph="strongMorph:TG5692" un trésor|strong="G2344" dans|strong="G1722" le ciel|strong="G3772" Puis|strong="G2532" viens|strong="G1204" x-morph="strongMorph:TG5773" et suis|strong="G190" x-morph="strongMorph:TG5720" moi|strong="G3427" ²² Après|strong="G1161" avoir entendu|strong="G191" x-morph="strongMorph:TG5660" ces paroles|strong="G3056" le jeune homme|strong="G3495" s'en alla|strong="G565" x-morph="strongMorph:TG5627" tout triste|strong="G3076" x-morph="strongMorph:TG5746" car|strong="G1063" il avait|strong="G2192" x-morph="strongMorph:TG5723" |strong="G2258" x-morph="strongMorph:TG5713" de grands|strong="G4183" biens|strong="G2933" ²³ |strong="G1161" Jésus|strong="G2424" dit|strong="G2036" x-morph="strongMorph:TG5627" à ses|strong="G846" disciples|strong="G3101" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G3754" un riche|strong="G4145" entrera|strong="G1525" x-morph="strongMorph:TG5695" difficilement|

strong="G1423" dans|strong="G1519" le royaume|strong="G932" des cieux|strong="G3772" ²⁴ Je|
 strong="G1161" vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" encore|
 strong="G3825" il est|strong="G2076" x-morph="strongMorph:TG5748" plus facile|strong="G2123" à un
 chameau|strong="G2574" de passer|strong="G1330" x-morph="strongMorph:TG5629" par|
 strong="G1223" le trou|strong="G5169" d'une aiguille|strong="G4476" qu|strong="G2228" un riche|
 strong="G4145" d' entrer|strong="G1525" x-morph="strongMorph:TG5629" dans|strong="G1519" le
 royaume|strong="G932" de Dieu|strong="G2316" ²⁵ Les|strong="G1161" disciples|strong="G3101"
 ayant entendu|strong="G191" x-morph="strongMorph:TG5660" cela, furent très|strong="G4970"
 étonnés|strong="G1605" x-morph="strongMorph:TG5712" et dirent|strong="G3004" x-
 morph="strongMorph:TG5723" Qui|strong="G5101" peut|strong="G1410" x-
 morph="strongMorph:TG5736" donc|strong="G686" être sauvé|strong="G4982" x-
 morph="strongMorph:TG5683" ²⁶ |strong="G1161" Jésus|strong="G2424" les regarda|strong="G1689"
 x-morph="strongMorph:TG5660" et leur|strong="G846" dit|strong="G2036" x-
 morph="strongMorph:TG5627" Aux|strong="G3844" hommes|strong="G444" cela|strong="G5124" est|
 strong="G2076" x-morph="strongMorph:TG5748" impossible|strong="G102" mais|strong="G1161" à|
 strong="G3844" Dieu|strong="G2316" tout|strong="G3956" est|strong="G2076" x-
 morph="strongMorph:TG5748" possible|strong="G1415" ²⁷ Pierre|strong="G4074" prenant alors|
 strong="G5119" la parole|strong="G611" x-morph="strongMorph:TG5679" lui|strong="G846" dit|
 strong="G2036" x-morph="strongMorph:TG5627" Voici|strong="G2400" x-
 morph="strongMorph:TG5628" nous|strong="G2249" avons tout|strong="G3956" quitté|strong="G863"
 x-morph="strongMorph:TG5656" et|strong="G2532" nous t|strong="G4671" suivi|strong="G190" x-
 morph="strongMorph:TG5656" |strong="G686" qu|strong="G5101" sera-t- il|strong="G2071" x-
 morph="strongMorph:TG5704" pour nous|strong="G2254" ²⁸ |strong="G1161" Jésus|strong="G2424"
 leur|strong="G846" répondit|strong="G2036" x-morph="strongMorph:TG5627" Je vous|strong="G5213"
 le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité, |strong="G281" quand|
 strong="G3752" le Fils|strong="G5207" de l' homme|strong="G444" au|strong="G1722" renouvellement|
 strong="G3824" de toutes choses, sera assis|strong="G2523" x-morph="strongMorph:TG5661" sur|
 strong="G1909" le trône|strong="G2362" de sa|strong="G846" gloire|strong="G1391" |strong="G3754"
 vous|strong="G5210" qui|strong="G3588" m|strong="G3427" suivi|strong="G190" x-
 morph="strongMorph:TG5660" vous|strong="G5210" serez de même|strong="G2532" assis|
 strong="G2523" x-morph="strongMorph:TG5695" sur|strong="G1909" douze|strong="G1427" trônes|
 strong="G2362" et vous jugerez|strong="G2919" x-morph="strongMorph:TG5723" les douze|
 strong="G1427" tribus|strong="G5443" d' Israël|strong="G2474" ²⁹ Et|strong="G2532" quiconque|
 strong="G3956" |strong="G3739" aura quitté|strong="G863" x-morph="strongMorph:TG5656" à cause
 de|strong="G1752" mon|strong="G3450" nom|strong="G3686" ses frères|strong="G80" ou|
 strong="G2228" ses soeurs|strong="G79" ou|strong="G2228" son père|strong="G3962" ou|
 strong="G2228" sa mère|strong="G3384" ou|strong="G2228" sa femme|strong="G1135" ou|
 strong="G2228" ses enfants|strong="G5043" ou|strong="G2228" ses terres|strong="G68" ou|
 strong="G2228" ses maisons|strong="G3614" recevra|strong="G2983" x-morph="strongMorph:TG5695"
 le centuple|strong="G1542" et|strong="G2532" héritera|strong="G2816" x-
 morph="strongMorph:TG5692" la vie|strong="G2222" éternelle|strong="G166" ³⁰ |strong="G1161"
 Plusieurs|strong="G4183" des premiers|strong="G4413" seront|strong="G2071" x-
 morph="strongMorph:TG5704" les derniers|strong="G2078" et|strong="G2532" plusieurs des derniers|
 strong="G2078" seront les premiers|strong="G4413"

Matthew 19:1

Informations générales:

C'est le début d'une nouvelle partie de l'histoire qui traverse Matthieu 22:46 , qui raconte Jésus au service de la Judée.

Informations générales:

Ces versets fournissent des informations de base sur la manière dont Jésus est venu en Judée. (Voir: Contexte Informations)

C'est arrivé quand

Cette phrase déplace l'histoire des enseignements de Jésus à ce qui s'est passé ensuite. AT: "Quand" ou "Après"

avait fini ces mots

Ici, «mots» se réfère à ce que Jésus a enseigné à partir de Matthieu 18: 1 . AT: "avait fini d'enseigner ces choses »(voir: métonymie)

est parti de

"S'est éloigné de" ou "gauche"

Matthew 19:3**Déclaration de connexion:**

Jésus commence à enseigner le mariage et le divorce.

est venu à lui

"Est venu à Jésus"

le tester, lui disant

Ici, «testé» est utilisé dans un sens négatif. AT: "et l'a défié en lui demandant" ou "et voulait pour le piéger en lui demandant "

N'avez-vous pas lu que ceux qui les ont faits depuis le début les ont faits hommes et femmes?

Jésus utilise cette question pour rappeler aux Pharisiens ce que dit l'Écriture à propos des hommes, des femmes et des femmes. mariage. AT: «Vous avez sûrement lu cela au début, quand Dieu créa des gens, il les créa homme et femme. »(Voir: question rhétorique)

Matthew 19:5**Informations générales:**

Au verset 5, Jésus cite Genesis pour montrer qu'un mari et sa femme ne doivent pas divorcer.

Celui qui les a faits a dit aussi: «Pour cette raison... de la chair».

Cela fait partie de ce que Jésus s'attendait à ce que les pharisiens aient compris de l'Écriture. Le direct la citation peut être exprimée comme une citation indirecte. AT: «Et vous savez sûrement que Dieu a aussi dit que pour cette raison... chair "(Voir: Connaissances présumées et information implicite et directe et Citations indirectes)

Pour cette raison

Ceci est une partie de la citation de l'histoire de la Genèse sur Adam et Eve. Dans ce contexte, la raison pour laquelle l'homme quittera son père et sa mère parce que Dieu a créé une femme pour être le compagnon de l'homme.

rejoindre sa femme

«Restez près de sa femme» ou «vis avec sa femme»

les deux deviendront une chair

C'est une métaphore qui met l'accent sur l'unité d'un mari et d'une femme. AT: "ils deviendront comme une personne "(voir: métaphore) 564 traductionNotes Matthieu 19: 5-6

Donc, ils ne sont plus deux, mais une seule chair

C'est une métaphore qui met l'accent sur l'unité d'un mari et d'une femme. AT: "Alors mari et femme ne sont plus comme deux personnes, mais elles sont comme une seule personne »(Voir: Métaphore)

Matthew 19:7**Ils lui ont dit**

"Les pharisiens ont dit à Jésus"

commande nous

«Commande-nous les juifs»

attestation de divorce

Ceci est un document qui met fin légalement au mariage.

Pour ta dureté de cœur

L'expression «dureté du cœur» est une métaphore qui signifie «obstination». AT: «À cause de votre entêtement »ou« parce que vous êtes têtu »(voir: métaphore)

ta dureté... t'a permis... tes femmes

Ici, vous et votre sont au pluriel. Jésus parle aux pharisiens, mais Moïse a donné cet ordre plusieurs années plus tôt à leurs ancêtres. Le commandement de Moïse s'appliquait à tous les hommes juifs en général. (Voir: Formes de vous) 566 traductionNotes Matthieu 19: 7-9

Depuis le début

Ici, «commencement» fait référence à la première fois que Dieu a créé l'homme et la femme. (Voir: métonymie)

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

épouse un autre

Vous pouvez clarifier les informations comprises. AT: "épouse une autre femme" (Voir: Ellipsis)

et l'homme qui épouse une femme divorcée commet un adultère

Beaucoup de textes anciens n'incluent pas ces mots. (Voir: Variantes textuelles)

Matthew 19:10**qui sont autorisés**

Cela peut être indiqué sous forme active. AT: "que Dieu permet" ou "que Dieu permet" (Voir: Actif ou Passif)

Car il y a des eunuques qui se trouvaient dans le ventre de leur mère

Vous pouvez expliciter les informations implicites. AT: «Car les hommes ont différentes raisons ne pas se marier. Par exemple, il y a des hommes qui sont nés eunuques » . Informations implicites)

il y a des eunuques qui ont été faits eunuques par des hommes

Cela peut être indiqué sous forme active. AT: «il y a des hommes que d'autres hommes ont faits des eunuques» (voir: Actif ou Passif)

eunuques qui se sont faits eunuques

Les significations possibles sont 1) «les hommes qui se sont fait des eunuques en enlevant leur parties »ou 2)« les hommes qui choisissent de rester célibataires et sexuellement purs »(voir: Métaphore) 568 traductionNotes Matthieu 19: 10-12

pour l'amour du royaume des cieux

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase se trouve uniquement dans le livre de Matthieu. Si possible, gardez «paradis» dans votre traduction. AT: «pour mieux servir notre Dieu le paradis »(voir: métonymie)

recevoir cet enseignement... le recevoir

«Accepte cet enseignement... accepte-le»

Matthew 19:13**Déclaration de connexion:**

Jésus reçoit et bénit les petits enfants.

des petits enfants lui ont été apportés

Cela peut être indiqué sous forme active. AT: «certaines personnes ont amené de petits enfants à Jésus» (voir: Actif ou Passif)

Permis

permettre

ne leur interdit pas de venir à moi

"Ne les empêche pas de venir à moi"

car le royaume des cieux appartient à ceux-là

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase se trouve uniquement dans le livre de Matthieu. Si possible, gardez «paradis» dans votre traduction. AT: «car quand notre Dieu au ciel établit son règne sur la terre, il sera roi comme ceux-ci »ou« car Dieu permettra son royaume »(voir: métonymie) 570 traductionNotes Matthieu 19: 13-15

appartient à ceux-là

"Appartient à ceux qui sont comme les enfants." C'est une comparaison qui signifie ceux qui sont humbles comme les enfants entreront dans le royaume de Dieu. (Voir: Simile)

Matthew 19:16**Déclaration de connexion:**

Ici la scène passe à une autre époque où Jésus explique à un homme riche ce qu'il en coûtera de suivre lui.

Voir

Le mot «voici» nous avertit d'une nouvelle personne dans l'histoire. Votre langue peut avoir un moyen de faire ce.

bonne chose

Cela signifie une chose qui plaît à Dieu.

Pourquoi tu me demandes ce qui est bon?

Jésus utilise cette question rhétorique pour encourager l'homme à réfléchir à sa raison de demander à Jésus à propos de ce qui est bon. AT: "Vous m'interrogez sur ce qui est bon" ou "Pensez à pourquoi vous m'interrogez sur ce qui est bon. »(Voir: question rhétorique)

Un seul est bon

"Dieu seul est complètement bon"

entrer dans la vie

«Recevoir la vie éternelle» 572 traductionNotes Matthieu 19: 16-17

Matthew 19:18**aime ton voisin**

Le peuple juif croyait que ses voisins n'étaient que d'autres juifs. Jésus étend cela définition pour inclure toutes les personnes.

Matthew 19:20**Si vous le souhaitez**

"Si tu veux"

aux pauvres

Cet adjectif nominal peut être déclaré comme un adjectif. AT: "aux pauvres" (Voir: Nominal Adjectifs)

vous aurez un trésor au paradis

L'expression «trésor au paradis» est une métaphore qui fait référence à une récompense de Dieu. AT: «Dieu veut récompensez-vous au ciel »(Voir: Métaphore) traductionWords

Matthew 19:23**Déclaration de connexion:**

Jésus explique à ses disciples les avantages d'abandonner les possessions matérielles et les relations avec suis-le.

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

entrer dans le royaume des cieux

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. Cette phrase se trouve uniquement dans le livre de Matthieu. Si possible, gardez «paradis» dans votre traduction. AT: «accepter notre Dieu au ciel comme leur roi »ou« entrer dans le royaume de Dieu »(voir: métonymie)

c'est plus facile... royaume de Dieu

Jésus utilise une exagération pour illustrer combien il est difficile pour les riches d'entrer dans le

royaume de Dieu. (Voir: Hyperbole et Généralisation)

l'oeil d'une aiguille

le trou près d'une extrémité d'une aiguille, à travers lequel le fil est passé 577 Matthieu 19: 23-24 traductionNotes

Matthew 19:25

ils ont été très étonnés

"Les disciples ont été stupéfaits." Il est sous-entendu qu'ils ont été surpris parce qu'ils croyaient avoir la richesse était la preuve que Dieu approuvait quelqu'un. (Voir: Connaissance supposée et information implicite)

Qui alors peut être sauvé?

Les disciples utilisent une question pour souligner leur surprise. Cela peut être indiqué sous forme active. A: "Alors il n'y a personne que Dieu sauvera!" Ou "Alors il n'y a personne qui recevra la vie éternelle!" (Voir: question rhétorique et active ou passive)

nous avons tout quitté

"Nous avons laissé toute notre richesse" ou "nous avons abandonné toutes nos possessions"

Qu'aurons-nous alors?

"Quelle bonne chose Dieu va-t-il nous donner?"

Matthew 19:28

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

dans le nouvel âge

«Dans le nouveau temps». Cela fait référence au moment où Dieu restaure toutes choses. AT: «au moment où Dieu fait toutes choses nouvelles »(voir: métonymie)

le fils de l'homme

Jésus parle de lui-même. (Voir: Première, deuxième ou troisième personne)

est assis sur son trône glorieux

Assis sur son trône représente la règle en tant que roi. Son trône étant glorieux représente sa règle étant glorieux. AT: "Assis comme roi sur son trône glorieux" ou "règne glorieusement comme roi" (Voir: Métonymie)

s'asseoir sur douze trônes

Ici assis sur des trônes se réfère à la décision en tant que rois. Les disciples ne seront pas égaux à Jésus qui est aussi sur un trône. Ils recevront l'autorité de lui. AT: «Asseyez-vous comme rois sur 12 trônes» (Voir: Métonymie)

les douze tribus d'Israël

Ici, les «tribus» font référence aux personnes de ces tribus. AT: «le peuple des 12 tribus d'Israël» (Voir: La métonymie) 581 Matthieu 19:28 traductionNotes

Matthew 19:29

pour mon nom

Ici, «nom» désigne la personne entière. AT: "à cause de moi" ou "parce qu'il croit en moi" (voir: La métonymie)

recevoir cent fois

"Recevoir de Dieu 100 fois plus de bonnes choses qu'elles ont abandonné" (voir: Nombres)

hériter la vie éternelle

Ceci est un idiom qui signifie "Dieu les bénira avec la vie éternelle" ou "Dieu les fera vivre pour toujours. »(Voir: Idiom)

Mais beaucoup qui seront les premiers seront les derniers, et les derniers seront les premiers

Ici, «premier» et «dernier» se rapportent au statut ou à l'importance des personnes. Jésus contraste le statut des gens maintenant avec leur statut dans le royaume des cieux. AT: «Mais beaucoup qui semblent être importants maintenant sera le moins important, et beaucoup qui semblent sans importance maintenant seront très importants "

Translation Questions

Matthew 19:3

Quelle question les pharisiens ont-ils posé à Jésus pour l'éprouver?" Selon la parole de Jésus, qu'est-ce qui est vrai depuis le début de la création?

Les pharisiens ont demandé à Jésus, \"est-il permis selon la loi à un homme de divorcer sa femme pour n'importe quelle raison?\" \" Jésus dit que depuis le commencement Dieu les a créés mâle et femelle. "

Matthew 19:4

Quelle question les pharisiens ont-ils posé à Jésus pour l'éprouver?" Selon la parole de Jésus, qu'est-ce qui est vrai depuis le début de la création?

Les pharisiens ont demandé à Jésus, \"est-il permis selon la loi à un homme de divorcer sa femme pour n'importe quelle raison?\" \" Jésus dit que depuis le commencement Dieu les a créés mâle et femelle. "

Matthew 19:5

A cause du fait que Dieu les a créés mâle et femelle, que devrait faire un homme selon la parole de Jésus?" "Selon la parole de Jésus, que se passe t-il quand l'homme s'unit avec sa femme?", Qu'est-ce que Jésus a dit que l'homme devait faire avec ce que Dieu a uni?"

Jésus dit que l'homme quitterait son père et sa mère et s'attacherait à sa femme. " Jésus dit que quand l'homme s'attache à sa femme, les deux deviennent une seule chair. Jésus dit que l'homme ne devait pas séparer ce que Dieu a uni. "

Matthew 19:6

A cause du fait que Dieu les a créés mâle et femelle, que devrait faire un homme selon la parole de Jésus?" "Selon la parole de Jésus, que se passe t-il quand l'homme s'unit avec sa femme?", Qu'est-ce que Jésus a dit que l'homme devait faire avec ce que Dieu a uni?"

Jésus dit que l'homme quitterait son père et sa mère et s'attacherait à sa femme. " Jésus dit que quand l'homme s'attache à sa femme, les deux deviennent une seule chair. Jésus dit que l'homme ne devait pas séparer ce que Dieu a uni. "

A cause du fait que Dieu les a créés mâle et femelle, que devrait faire un homme selon la parole de Jésus?" "Selon la parole de Jésus, que se passe t-il quand l'homme s'unit avec sa femme?", Qu'est-ce que Jésus a dit que l'homme devait faire avec ce que Dieu a uni?"

Jésus dit que l'homme quitterait son père et sa mère et s'attacherait à sa femme. " Jésus dit que quand l'homme s'attache à sa femme, les deux deviennent une seule chair. Jésus dit que l'homme ne devait pas séparer ce que Dieu a uni. "

Matthew 19:8

"Pourquoi Jésus dit que Moïse avait ordonné de donner des certificats de divorce?", Qui commet l'adultère selon la parole de Jésus?"

"Jésus dit que Moïse avait ordonné des certificats de divorce à cause de la dureté de coeur des juifs. " Jésus dit que quiconque divorce sa femme excepté en cas d'immoralité sexuelle et épouse une autre, commet l'adultère et qu'un homme qui épouse une femme divorcée commet l'adultère. "

Matthew 19:9

"Pourquoi Jésus dit que Moïse avait ordonné de donner des certificats de divorce?", Qui commet l'adultère selon la parole de Jésus?"

"Jésus dit que Moïse avait ordonné des certificats de divorce à cause de la dureté de coeur des juifs. " Jésus dit que quiconque divorce sa femme excepté en cas d'immoralité sexuelle et épouse une autre, commet l'adultère et qu'un homme qui épouse une femme divorcée commet l'adultère. "

Matthew 19:11

Selon la parole de Jésus qui pouvait accepter d'être eunuque?

Jésus dit que c'est ceux à qui cela est demandé, qui peuvent accepter d'être eunuques.

Matthew 19:13

Qu'ont fait les disciples quand on a amené des petits enfants à Jésus? Qu'a dit Jésus quand il vit les petits enfants?

Les disciples les réprimandèrent. Jésus dit de permettre aux petits enfants de venir à lui, car à eux appartient le royaume des cieux.

Matthew 19:14

Qu'ont fait les disciples quand on a amené des petits enfants à Jésus? Qu'a dit Jésus quand il vit les petits enfants?

Les disciples les réprimandèrent. Jésus dit de permettre aux petits enfants de venir à lui, car à eux appartient le royaume des cieux.

Matthew 19:17

Selon la parole de Jésus, qu'est-ce que le jeune homme devait faire pour avoir la vie éternelle?

Jésus lui dit de garder les commandements pour avoir la vie éternelle.

Matthew 19:21

Quand le jeune dit qu'il a gardé les commandements, qu'est-ce que Jésus lui a dit de faire?" Comment le jeune homme a-t-il réagi au commandement de Jésus de vendre tout ce qu'il possédait?

Jésus lui dit de vendre ce qu'il avait et de le donner aux pauvres. Le jeune homme s'en alla tout triste parce qu'il avait beaucoup de biens.

Matthew 19:22

Quand le jeune dit qu'il a gardé les commandements, qu'est-ce que Jésus lui a dit de faire?" Comment le jeune homme a-t-il réagi au commandement de Jésus de vendre tout ce qu'il possédait?

Jésus lui dit de vendre ce qu'il avait et de le donner aux pauvres. Le jeune homme s'en alla tout triste parce qu'il avait beaucoup de biens.

Matthew 19:26

Qu'a dit Jésus au sujet de la possibilité d'un homme riche d'entrer dans le royaume des cieux?

Jésus dit cela est impossible aux hommes, mais avec Dieu toutes choses sont possibles.

Matthew 19:28

Quelle récompense Jésus a-t-il promis à ses disciples qui l'ont suivi?

Jésus promit à ses disciples que dans le nouvel âge, ils seraient assis sur 12 trônes, jugeant les 12 tribus d'Israël.

Matthew 19:30

Qu'est-ce que dit Jésus au sujet de ceux qui sont premiers maintenant et ceux qui sont derniers maintenant?

Jésus dit que ceux qui sont premiers maintenant seront derniers, et ceux qui sont derniers maintenant seront premiers.

Chapter 19

¹ Lorsque Jésus eut achevé ces paroles, il quitta la Galilée, et alla dans le territoire de la Judée au delà du fleuve du Jourdain. ² Une grande foule le suivit et il les guérit. ³ Les Pharisiens l'abordèrent, l'éprouvèrent en lui disant: «Est-il permis selon la loi à un homme de divorcer de sa femme pour n'importe quelle cause?» ⁴ Jésus répondit et dit: «N'avez-vous pas lu que celui qui les a créés depuis le commencement, les fit mâle et femelle? ⁵ Et qu'il dit aussi: "Pour cette raison, l'homme quittera son père et sa mère et s'attachera à sa femme, et les deux deviendront une seule chair?" ⁶ Ainsi, ils ne sont plus deux, mais une seule chair. Par conséquent, ce que Dieu a uni, que personne ne le sépare.» ⁷ Ils lui dirent: «pourquoi alors Moïse nous ordonne de donner un certificat de divorce et de la répudier?» ⁸ Il leur dit: «A cause de la dureté de votre coeur, Moïse vous a permis de divorcer de vos femmes mais au commencement, ce n'était pas comme cela.» ⁹ Je vous le dis: «Quiconque divorce sa femme excepté en cas d'immoralité sexuelle et épouse une autre, commet l'adultère. Et l'homme qui épouse une femme qui a été divorcée commet l'adultère.» ¹⁰ Les disciples dirent à Jésus: «Si telle est la condition de l'homme vis-à-vis de la femme, il n'est pas bon de se marier.» ¹¹ Mais Jésus leur dit: «ce n'est pas tout le monde qui peut accepter cet enseignement, mais seuls ceux à qui il est permis de l'accepter. ¹² Car il y a des eunuques qui le sont depuis le ventre de leur mère. Et il y a des eunuques qui le sont par des hommes, et il y a des eunuques qui se sont rendus eux-mêmes eunuques pour la cause du royaume des cieux. Que celui qui est capable de recevoir cet enseignement, le reçoive.» ¹³ Alors certains petits enfants lui furent amenés afin qu'il puisse leur imposer les mains et prier pour eux, mais les disciples les réprimandèrent. ¹⁴ Mais Jésus dit: «permettez aux petits enfants et ne leur interdissez pas de venir à moi, car le royaume des cieux appartient à ceux qui leur ressemblent.» ¹⁵ Il leur imposa les mains, et ensuite, partit de là. ¹⁶ Voici un homme vint à Jésus et dit: «Maître, quelle bonne oeuvre dois-je faire pour avoir la vie éternelle?» ¹⁷ Jésus lui dit: «pourquoi me demandes-tu ce qui est bon? Un seul est bon, mais si tu veux entrer dans la vie, garde les commandements.» ¹⁸ L'homme lui dit: «Quels commandements?» Jésus dit: «Ne tue pas, ne commets pas d'adultère, ne vole pas, ne porte pas de faux témoignages, ¹⁹ honore ton père et ta mère, et aime ton prochain comme toi-même.» ²⁰ Le jeune homme lui dit: «J'ai obéi à toutes ces choses. De quoi ai-je encore besoin?» ²¹ Jésus lui dit: «Si tu souhaites être parfait, alors vends ce que tu as, et donne-le aux pauvres, et tu auras un trésor dans le ciel. Puis, viens et suis-moi.» ²² Mais lorsque le jeune homme entendit ce que Jésus disait, il s'en alla tout triste, car il avait beaucoup de biens. ²³ Jésus dit à ses disciples: «en vérité je vous le dis, il est difficile pour un homme riche d'entrer dans le royaume des cieux. ²⁴ Aussi, je vous le dis, il est plus facile pour un chameau de passer par le trou d'une aiguille, que pour un homme riche d'entrer dans le royaume de Dieu.» ²⁵ Lorsque les disciples entendirent cela, ils furent très étonnés et dirent: «Qui alors peut être sauvé?» ²⁶ Jésus les regarda et dit: «Cela est impossible aux hommes mais avec Dieu toutes choses sont possibles.» ²⁷ Alors Pierre répondit et lui dit: «Regarde, nous avons tout laissé pour te suivre; qu'aurons-nous alors?» ²⁸ Jésus leur dit: «En vérité je vous le dis, vous qui m'avez suivi, dans le siècle avenir, lorsque le Fils de l'Homme sera assis sur son trône glorieux, vous aussi vous serez assis sur les douze trônes, jugeant les douze tribus d'Israël.» ²⁹ Toute personne qui a laissé ses maisons, ses frères, ses soeurs, son père, sa mère, ses enfants ou son terrain à cause de mon nom, recevra le centuple et héritera de la vie éternelle. ³⁰ Mais beaucoup de ceux qui sont premiers maintenant seront derniers, et beaucoup qui sont derniers seront premiers.

Chapter 20

¹ Car|strong="G1063" le royaume|strong="G932" des cieux|strong="G3772" est|strong="G2076" x-morph="strongMorph:TG5748" semblable|strong="G3664" à un maître de maison|strong="G444" | strong="G3617" qui|strong="G3748" sortit|strong="G1831" x-morph="strongMorph:TG5627" dès le matin|strong="G260" |strong="G4404" afin de louer|strong="G3409" x-morph="strongMorph:TG5670" des ouvriers|strong="G2040" pour|strong="G1519" sa|strong="G846" vigne|strong="G290" ² Il|strong="G1161" convint|strong="G4856" x-morph="strongMorph:TG5660" avec|strong="G3326" eux|strong="G2040" d|strong="G1537" denier|strong="G1220" par jour|strong="G2250" et il les|strong="G846" envoya|strong="G649" x-morph="strongMorph:TG5656" à|strong="G1519" sa|strong="G846" vigne|strong="G290" ³ Il|strong="G2532" sortit|strong="G1831" x-morph="strongMorph:TG5631" vers|strong="G4012" la troisième|strong="G5154" heure|strong="G5610" et il en vit|strong="G1492" x-morph="strongMorph:TG5627" d' autres|strong="G243" qui étaient|strong="G2476" x-morph="strongMorph:TG5761" sur|strong="G1722" la place|strong="G58" sans rien faire|strong="G692" ⁴ Il leur|strong="G2548" dit|strong="G2036" x-morph="strongMorph:TG5627" Allez|strong="G5217" x-morph="strongMorph:TG5720" |strong="G5210" aussi|strong="G2532" à|strong="G1519" ma vigne|strong="G290" et|strong="G2532" je vous|strong="G5213" donnerai|strong="G1325" x-morph="strongMorph:TG5692" ce qui|strong="G1437" sera|strong="G5600" x-morph="strongMorph:TG5753" raisonnable|strong="G1342" Et|strong="G1161" ils y allèrent|strong="G565" x-morph="strongMorph:TG5627" ⁵ Il sortit|strong="G1831" x-morph="strongMorph:TG5631" de nouveau|strong="G3825" vers|strong="G4012" la sixième|strong="G1623" heure|strong="G5610" et|strong="G2532" vers la neuvième|strong="G1766" et il fit|strong="G4160" x-morph="strongMorph:TG5656" de même|strong="G5615" ⁶ Étant|strong="G1161" sorti|strong="G1831" x-morph="strongMorph:TG5631" vers|strong="G4012" la onzième|strong="G1734" heure|strong="G5610" il en trouva|strong="G2147" x-morph="strongMorph:TG5627" d' autres|strong="G243" qui étaient|strong="G2476" x-morph="strongMorph:TG5761" sur la place, et|strong="G2532" il leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Pourquoi|strong="G5101" vous tenez- vous|strong="G2476" x-morph="strongMorph:TG5758" ici|strong="G5602" toute|strong="G3650" la journée|strong="G2250" sans rien faire|strong="G692" ⁷ Ils lui|strong="G846" répondirent|strong="G3004" x-morph="strongMorph:TG5719" C'est que|strong="G3754" personnel|strong="G3762" ne nous|strong="G2248" a loués|strong="G3409" x-morph="strongMorph:TG5668" Allez|strong="G5217" x-morph="strongMorph:TG5720" |strong="G5210" aussi|strong="G2532" à|strong="G1519" ma vigne|strong="G290" leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" ⁸ Quand|strong="G1161" le soir|strong="G3798" fut venu|strong="G1096" x-morph="strongMorph:TG5637" le maître|strong="G2962" de la vigne|strong="G290" dit|strong="G3004" x-morph="strongMorph:TG5719" à son|strong="G846" intendant|strong="G2012" Appelle|strong="G2564" x-morph="strongMorph:TG5657" les ouvriers|strong="G2040" et|strong="G2532" paie|strong="G591" x-morph="strongMorph:TG5628" leur|strong="G846" le salaire|strong="G3408" en allant|strong="G756" x-morph="strongMorph:TG5671" des|strong="G575" derniers|strong="G2078" aux|strong="G2193" premiers|strong="G4413" ⁹ Ceux|strong="G2532" de la onzième|strong="G4012" |strong="G1734" heure|strong="G5610" vinrent|strong="G2064" x-morph="strongMorph:TG5631" et reçurent|strong="G2983" x-morph="strongMorph:TG5627" chacun|strong="G303" un denier|strong="G1220" ¹⁰ Les|strong="G1161" premiers|strong="G4413" vinrent|strong="G2064" x-morph="strongMorph:TG5631" ensuite, croyant|strong="G3543" x-morph="strongMorph:TG5656" |strong="G3754" recevoir|strong="G2983" x-morph="strongMorph:TG5695" davantage|strong="G4119" mais|strong="G2532" ils reçurent|strong="G2983" x-morph="strongMorph:TG5627" aussi|strong="G2532" chacun|strong="G303" un denier|strong="G1220" ¹¹ En|strong="G1161" le recevant|strong="G2983" x-morph="strongMorph:TG5631" ils murmurèrent|strong="G1111" x-morph="strongMorph:TG5707" contre|strong="G2596" le maître de la maison|strong="G3617" ¹² et dirent|strong="G3754" |strong="G3004" x-morph="strongMorph:TG5723" Ces|strong="G3778" derniers|strong="G2078" n'ont travaillé|strong="G4160" x-morph="strongMorph:TG5656" qu' une|strong="G3391" heure|strong="G5610" et|strong="G2532" tu les|strong="G846" traites|strong="G4160" x-morph="strongMorph:TG5656" à l' égal|strong="G2470" de nous|strong="G2254" qui|strong="G3588" avons supporté|strong="G941" x-morph="strongMorph:TG5660" la fatigue|strong="G922" du jour|strong="G2250" et|strong="G2532" la chaleur|strong="G2742" ¹³ Il|strong="G1161" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" à l' un|strong="G1520" d' eux|strong="G846" Mon ami|strong="G2083" je ne te|strong="G4571" fais pas|strong="G3756" tort|strong="G91" x-morph="strongMorph:TG5719" n'es-tu pas|strong="G3780" convenu|strong="G4856" x-morph="strongMorph:TG5656" avec moi|strong="G3427" d'un denier|

strong="G1220" ¹⁴ Prends|strong="G142" x-morph="strongMorph: TG5657" ce qui te|strong="G4674" revient, et|strong="G2532" va-t' en|strong="G5217" x-morph="strongMorph: TG5720" |strong="G1161" Je veux|strong="G2309" x-morph="strongMorph: TG5719" donner|strong="G1325" x-morph="strongMorph: TG5629" à ce|strong="G5129" dernier|strong="G2078" autant|strong="G2532" |strong="G5613" qu'à toi|strong="G4671" ¹⁵ Ne|strong="G2228" m|strong="G3427" pas|strong="G3756" permis|strong="G1832" x-morph="strongMorph: TG5748" de faire|strong="G4160" x-morph="strongMorph: TG5658" de|strong="G1722" mon|strong="G1699" bien ce|strong="G3739" que je veux|strong="G2309" x-morph="strongMorph: TG5719" |x-morph="strongMorph: TG5725" |strong="G2228" Ou vois|strong="G2076" x-morph="strongMorph: TG5748" de mauvais|strong="G4190" oeil|strong="G3788" que|strong="G3754" je|strong="G1473" sois|strong="G1510" x-morph="strongMorph: TG5748" bon|strong="G18" - ¹⁶ Ainsi|strong="G3779" les derniers|strong="G2078" seront|strong="G2071" x-morph="strongMorph: TG5704" les premiers|strong="G4413" et|strong="G2532" les premiers|strong="G4413" seront les derniers|strong="G2078" ¹⁷ Pendant|strong="G2532" que Jésus|strong="G2424" montait|strong="G305" x-morph="strongMorph: TG5723" à|strong="G1519" Jérusalem|strong="G2414" il prit|strong="G3880" x-morph="strongMorph: TG5627" à part|strong="G2596" |strong="G2398" les douze|strong="G1427" disciples|strong="G3101" et|strong="G2532" il leur|strong="G846" dit|strong="G2036" x-morph="strongMorph: TG5627" en|strong="G1722" chemin|strong="G3598" ¹⁸ Voici|strong="G2400" x-morph="strongMorph: TG5628" nous montons|strong="G305" x-morph="strongMorph: TG5719" à|strong="G1519" Jérusalem|strong="G2414" et|strong="G2532" le Fils|strong="G5207" de l' homme|strong="G444" sera livré|strong="G3860" x-morph="strongMorph: TG5701" aux principaux sacrificateurs|strong="G749" et|strong="G2532" aux scribes|strong="G1122" |strong="G2532" Ils le|strong="G846" condamneront|strong="G2632" x-morph="strongMorph: TG5692" à mort|strong="G2288" ¹⁹ et|strong="G2532" ils le|strong="G846" livreront|strong="G3860" x-morph="strongMorph: TG5692" aux païens|strong="G1484" pour|strong="G1519" qu'ils se moquent|strong="G1702" x-morph="strongMorph: TG5658" de lui, |strong="G2532" le battent de verges|strong="G3146" x-morph="strongMorph: TG5658" et|strong="G2532" le crucifient|strong="G4717" x-morph="strongMorph: TG5658" et|strong="G2532" le troisième|strong="G5154" jour|strong="G2250" il ressuscitera|strong="G450" x-morph="strongMorph: TG5698" ²⁰ Alors|strong="G5119" la mère|strong="G3384" des fils|strong="G5207" de Zébédée|strong="G2199" s' approcha|strong="G4334" x-morph="strongMorph: TG5627" de Jésus|strong="G846" avec|strong="G3326" ses|strong="G846" fils|strong="G5207" et se prosterna|strong="G4352" x-morph="strongMorph: TG5723" |strong="G2532" pour lui|strong="G846" faire une demande|strong="G5100" |strong="G154" x-morph="strongMorph: TG5723" |strong="G3844" ²¹ Il|strong="G1161" lui|strong="G846" dit|strong="G2036" x-morph="strongMorph: TG5627" Que|strong="G5101" veux- tu|strong="G2309" x-morph="strongMorph: TG5719" Ordonne|strong="G2036" x-morph="strongMorph: TG5628" lui|strong="G846" dit- elle|strong="G3004" x-morph="strongMorph: TG5719" que|strong="G2443" mes|strong="G3450" deux|strong="G1417" fils|strong="G5207" que voici|strong="G3778" soient assis|strong="G2523" x-morph="strongMorph: TG5661" dans|strong="G1722" ton|strong="G4675" royaume|strong="G932" l' un|strong="G1520" à|strong="G1537" ta|strong="G4675" droite|strong="G1188" et|strong="G2532" l' autre|strong="G1520" à|strong="G1537" ta gauche|strong="G2176" ²² |strong="G1161" Jésus|strong="G2424" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Vous ne|strong="G3756" savez|strong="G1492" x-morph="strongMorph: TG5758" ce|strong="G5101" que vous demandez|strong="G154" x-morph="strongMorph: TG5731" Pouvez- vous|strong="G1410" x-morph="strongMorph: TG5736" boire|strong="G4095" x-morph="strongMorph: TG5629" la coupe|strong="G4221" que je|strong="G1473" dois|strong="G3195" x-morph="strongMorph: TG5719" boire|strong="G4095" x-morph="strongMorph: TG5721" Nous le pouvons|strong="G1410" x-morph="strongMorph: TG5736" dirent- ils|strong="G3004" x-morph="strongMorph: TG5719" ²³ Et|strong="G2532" il leur|strong="G846" répondit|strong="G3004" x-morph="strongMorph: TG5719" Il est vrai|strong="G3303" que vous boirez|strong="G4095" x-morph="strongMorph: TG5695" ma|strong="G3450" coupe|strong="G4221" mais|strong="G1161" pour ce qui est d'être assis|strong="G2523" x-morph="strongMorph: TG5658" à|strong="G1537" ma|strong="G3450" droite|strong="G1188" et|strong="G2532" à|strong="G1537" ma|strong="G3450" gauche|strong="G2176" cela ne dépend|strong="G2076" x-morph="strongMorph: TG5748" pas|strong="G3756" de moi|strong="G1699" et|strong="G235" ne sera donné|strong="G1325" x-morph="strongMorph: TG5629" qu'à ceux|strong="G3739" à qui mon|strong="G5259" |strong="G3450" Père|strong="G3962" l'a réservé|strong="G2090" x-morph="strongMorph: TG5769" ²⁴ Les|strong="G2532" dix|strong="G1176" ayant entendu|strong="G191" x-morph="strongMorph: TG5660" cela, furent indignés|strong="G23" x-morph="strongMorph: TG5656" contre|strong="G4012" les deux|strong="G1417" frères|strong="G80" ²⁵ |strong="G1161" Jésus|strong="G2424" les|strong="G846" appela|strong="G4341" x-morph="strongMorph: TG5666" et dit|strong="G2036" x-morph="strongMorph: TG5627" Vous savez|

strong="G1492" x-morph="strongMorph: TG5758" que|strong="G3754" les chefs|strong="G758" des nations|strong="G1484" les|strong="G846" tyrannisent|strong="G2634" x-morph="strongMorph: TG5719" et|strong="G2532" que les grands|strong="G3173" les|strong="G846" asservissent|strong="G2715" x-morph="strongMorph: TG5719" ²⁶ Il|strong="G1161" n'en sera|strong="G2071" x-morph="strongMorph: TG5704" pas|strong="G3756" de même|strong="G3779" au milieu|strong="G1722" de vous|strong="G5213" Mais|strong="G235" quiconque|strong="G1437" veut|strong="G2309" x-morph="strongMorph: TG5725" être|strong="G1096" x-morph="strongMorph: TG5635" grand|strong="G3173" parmi|strong="G1722" vous|strong="G5213" qu'il soit|strong="G2077" x-morph="strongMorph: TG5749" votre|strong="G5216" serviteur|strong="G1249" ²⁷ et|strong="G2532" quiconque|strong="G1437" veut|strong="G2309" x-morph="strongMorph: TG5725" être|strong="G1511" x-morph="strongMorph: TG5750" le premier|strong="G4413" parmi|strong="G1722" vous|strong="G5213" qu'il soit|strong="G2077" x-morph="strongMorph: TG5749" votre|strong="G5216" esclave|strong="G1401" ²⁸ C'est ainsi|strong="G5618" que le Fils|strong="G5207" de l' homme|strong="G444" est venu|strong="G2064" x-morph="strongMorph: TG5627" non|strong="G3756" pour être servi|strong="G1247" x-morph="strongMorph: TG5683" mais|strong="G235" pour servir|strong="G1247" x-morph="strongMorph: TG5658" et|strong="G2532" donner|strong="G1325" x-morph="strongMorph: TG5629" sa|strong="G846" vie|strong="G5590" comme la rançon|strong="G3083" de|strong="G473" plusieurs|strong="G4183" ²⁹ Lorsqu|strong="G2532" sortirent|strong="G1607" x-morph="strongMorph: TG5740" de|strong="G575" Jéricho|strong="G2410" une grande|strong="G4183" foule|strong="G3793" suivit|strong="G190" x-morph="strongMorph: TG5656" Jésus|strong="G846" ³⁰ Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph: TG5628" deux|strong="G1417" aveugles|strong="G5185" assis|strong="G2521" x-morph="strongMorph: TG5740" au bord|strong="G3844" du chemin|strong="G3598" entendirent|strong="G191" x-morph="strongMorph: TG5660" que|strong="G3754" Jésus|strong="G2424" passait|strong="G3855" x-morph="strongMorph: TG5719" et crièrent|strong="G2896" x-morph="strongMorph: TG5656" |strong="G3004" x-morph="strongMorph: TG5723" Aie pitié|strong="G1653" x-morph="strongMorph: TG5657" de nous|strong="G2248" Seigneur|strong="G2962" Fils|strong="G5207" de David|strong="G1138" ³¹ La|strong="G1161" foule|strong="G3793" les|strong="G846" reprenait|strong="G2008" x-morph="strongMorph: TG5656" pour|strong="G2443" les faire taire|strong="G4623" x-morph="strongMorph: TG5661" mais|strong="G1161" ils crièrent|strong="G2896" x-morph="strongMorph: TG5707" plus fort|strong="G3185" |strong="G3004" x-morph="strongMorph: TG5723" Aie pitié|strong="G1653" x-morph="strongMorph: TG5657" de nous|strong="G2248" Seigneur|strong="G2962" Fils|strong="G5207" de David|strong="G1138" ³² |strong="G2532" Jésus|strong="G2424" s' arrêta|strong="G2476" x-morph="strongMorph: TG5631" les|strong="G846" appela|strong="G5455" x-morph="strongMorph: TG5656" et|strong="G2532" dit|strong="G2036" x-morph="strongMorph: TG5627" Que|strong="G5101" voulez- vous|strong="G2309" x-morph="strongMorph: TG5719" que je vous|strong="G5213" fasse|strong="G4160" x-morph="strongMorph: TG5661" ³³ Ils lui|strong="G846" dirent|strong="G3004" x-morph="strongMorph: TG5719" Seigneur|strong="G2962" que|strong="G2443" nos|strong="G2257" yeux|strong="G3788" s' ouvrent|strong="G455" x-morph="strongMorph: TG5686" ³⁴ Ému|strong="G1161" de compassion|strong="G4697" x-morph="strongMorph: TG5679" Jésus|strong="G2424" toucha|strong="G680" x-morph="strongMorph: TG5662" leurs|strong="G846" yeux|strong="G3788" et|strong="G2532" aussitôt|strong="G2112" ils recouvrèrent la vue|strong="G846" |strong="G3788" |strong="G308" x-morph="strongMorph: TG5656" et|strong="G2532" le|strong="G846" suivirent|strong="G190" x-morph="strongMorph: TG5656"

Matthew 20:1

Déclaration de connexion:

Jésus raconte une parabole à propos d'un propriétaire qui engage des travailleurs, pour illustrer comment Dieu récompensera ceux qui appartiennent au royaume des cieux.

Car le royaume des cieux est comme

C'est le début d'une parabole. Voyez comment vous avez traduit l'introduction de la parabole dans Matthieu 13:24 . (Voir: Paraboles)

Après avoir accepté

"Après que le propriétaire avait accepté"

un denier

C'était le salaire journalier à cette époque. AT: «un jour de salaire» (voir: argent biblique)

il les a envoyés dans son vignoble

"Il les a envoyés travailler dans son vignoble"

Matthew 20:3**Déclaration de connexion:**

Jésus continue à raconter une parabole. (Voir: Paraboles)

Il sortit encore

"Le propriétaire est sorti à nouveau"

la troisième heure

La troisième heure est autour de neuf heures du matin. (Voir: Nombres ordinaux)

ne rien faire sur le marché

«Se tenir sur le marché sans rien faire» ou «se tenir sur le marché sans travailler faire"

marché

un grand espace en plein air où les gens achètent et vendent de la nourriture et d'autres articles

Matthew 20:5**Déclaration de connexion**

Jésus continue à raconter une parabole. (Voir: Paraboles)

Encore il est sorti

"Encore une fois, le propriétaire est sorti"

la sixième heure et encore la neuvième heure

La sixième heure est vers midi. La neuvième heure est vers trois heures de l'après-midi. (Voir: Ordinal Nombres)

fait la même chose

Cela signifie que le propriétaire est allé sur le marché et a embauché des travailleurs.

la onzième heure

Il est environ cinq heures de l'après-midi. (Voir: Nombres ordinaux)

debout

«Ne rien faire» ou «ne pas avoir de travail» 590 traductionNotes Matthieu 20: 5-7

Matthew 20:8**Déclaration de connexion:**

Jésus continue à raconter une parabole. (Voir: Paraboles)

en commençant du dernier au premier

Vous pouvez clarifier les informations comprises. AT: «en commençant par les travailleurs qui ont commencé travail dernier, puis les travailleurs qui ont commencé à travailler plus tôt, et enfin les travailleurs qui ont commencé en travaillant d'abord »ou« en payant d'abord les travailleurs que j'ai embauchés en dernier, puis en payant les travailleurs que j'ai embauchés plus tôt le jour, et

enfin payer les travailleurs que j'ai embauchés en premier "

un denier

C'était le salaire journalier à cette époque. AT: «un jour de salaire» (voir: argent biblique)

Matthew 20:11**Déclaration de connexion:**

Jésus continue à raconter une parabole. (Voir: Paraboles)

Quand ils ont reçu

"Quand les travailleurs qui avaient travaillé le plus longtemps ont reçu"

le propriétaire

"Le propriétaire du vignoble"

vous les avez rendus égaux à nous

"Vous leur avez payé la même somme d'argent que vous nous avez payé"

nous qui avons porté le fardeau de la journée et la chaleur torride

L'expression «porte le fardeau du jour» est une expression qui signifie «travaillé toute la journée». AT: «nous qui ont travaillé toute la journée, même pendant la période la plus chaude »(Voir: Idiom)

Matthew 20:13**Déclaration de connexion:**

Jésus continue à raconter une parabole. (Voir: Paraboles)

l'un d'eux

"L'un des travailleurs qui a travaillé le plus longtemps"

Ami

Utilisez un mot qu'un homme utiliserait pour s'adresser à un autre homme qu'il réprimande poliment.

N'as-tu pas été d'accord avec moi pour un denier?

Le propriétaire utilise une question pour réprimander les travailleurs qui se plaignaient. AT: "Nous avons déjà convenu que je vous donnerais un denier. »(Voir: Question rhétorique)

un denier

C'était le salaire journalier à cette époque. AT: «un jour de salaire» (voir: argent biblique)

Matthew 20:15**Déclaration de connexion:**

Jésus conclut sa parabole sur un propriétaire qui engage des travailleurs. (Voir: Paraboles)

Est-ce que je n'ai pas le droit de faire ce que je veux avec ce qui m'appartient?

Le propriétaire utilise une question pour corriger les travailleurs qui se plaignent. AT: «Je peux faire quoi Je veux avec mes propres possessions. »(Voir: Question rhétorique)

Où êtes-vous envieux parce que je suis généreux?

Le propriétaire utilise une question pour réprimander les travailleurs qui se plaignaient. AT: «Ne soyez pas jaloux quand je suis généreux envers les autres. »(Voir: question rhétorique et idiome)

Donc le dernier sera le premier et le premier dernier

Ici, «premier» et «dernier» se rapportent au statut ou à l'importance des personnes. Jésus contraste le statut des gens maintenant avec leur statut dans le royaume des cieux. Voyez comment vous avez traduit une déclaration similaire dans Matthieu 19:30 . AT: «Donc, ceux qui semblent sans importance maintenant seront les plus importants, et ceux qui semblent être les plus importants maintenant seront les moins importants »

Donc le dernier sera le premier

Ici la parabole est terminée et Jésus parle. AT: "Alors Jésus a dit:" Alors le dernier sera le premier " 598

Matthew 20:17

Déclaration de connexion:

Jésus annonce sa mort et sa résurrection une troisième fois alors que ses disciples et lui se rendent à Jérusalem.

monter à Jérusalem

Jérusalem était au sommet d'une colline, donc les gens devaient monter pour y arriver.

Voir, nous allons

Jésus utilise le mot «Voir» pour dire aux disciples qu'il doit faire attention à ce qu'il va leur dire.

nous allons

Ici, «nous» fait référence à Jésus et aux disciples. (Voir: "Nous" inclus)

le fils de l'homme sera délivré

Cela peut être indiqué sous forme active. AT: "quelqu'un va délivrer le fils de l'homme" (voir: actif ou passif)

Fils de l'homme... lui... il

Jésus se réfère à lui-même à la troisième personne. Si nécessaire, vous pouvez les traduire dans le premier la personne. (Voir: Première, deuxième

monter à Jérusalem

Jérusalem était au sommet d'une colline, donc les gens devaient monter pour y arriver. ou troisième personne) 600 traductionNotes Matthieu 20: 17-19

Ils vont condamner... pour qu'ils se moquent

Les principaux sacrificateurs et les scribes le condamneront et le livreront aux Gentils, et les Gentils se moqueront de Jésus.

fouetter

"Le fouetter" ou "le battre avec des fouets"

troisième jour

"Troisième" est la forme ordinale de "trois". (Voir: Nombres ordinaux)

il sera ressuscité

Les mots «être ressuscité» sont un idiome pour «être ressuscité». Cela peut être énoncé sous une forme active. AT: "Dieu le relèvera" ou "Dieu le fera revivre" (Voir: Actif ou Passif)

Matthew 20:20

Déclaration de connexion:

En réponse à la question posée par la mère de deux des disciples, Jésus enseigne à ses disciples à propos de l'autorité et servir les autres dans le royaume des cieux.

les fils de Zebedee

Cela fait référence à James et John.

à votre main droite... à votre main gauche

Celles-ci font référence à des positions de pouvoir, d'autorité et d'honneur. (Voir: métonymie)

dans ton royaume

Ici, «royaume» se réfère à Jésus en tant que roi. AT: "quand tu es roi" (voir: métonymie)

Matthew 20:22

Tu ne sais pas

Ici, «vous» est pluriel et fait référence à la mère et aux fils. (Voir: formes de vous)

Es-tu capable

Ici, «vous» est pluriel, mais Jésus ne parle qu'aux deux fils. (Voir: formes de vous)

bois la coupe que je vais boire

«Boire la tasse» ou «boire de la tasse» est une expression qui signifie éprouver de la souffrance. À: «Souffre ce que je vais souffrir» (voir: idiome)

Ils ont dit

"Les fils de Zébédée ont dit" ou "James et John ont dit"

Ma coupe tu va bien boire

«Boire une tasse» ou «boire dans une tasse» est une expression qui signifie éprouver de la souffrance. À toi va effectivement souffrir comme je vais souffrir »(voir: idiome) 604 traductionNotes Matthieu 20: 22-24

main droite... main gauche

Celles-ci font référence à des positions de pouvoir, d'autorité et d'honneur. Voyez comment vous avez traduit ceci en Matthieu 20:21 . (Voir: métonymie)

c'est pour ceux pour qui il a été préparé par mon père
Cela peut être indiqué sous forme active. AT: «mon père a préparé ces lieux et il les donnera à qui il choisit »(voir: actif ou passif)

mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

entendu ceci

«Entendu ce que James et John avaient demandé à Jésus»

ils étaient très en colère contre les deux frères

Si nécessaire, vous pouvez expliquer pourquoi les dix disciples étaient en colère. AT: "ils étaient très en colère avec les deux frères, car chacun d'eux voulait aussi s'asseoir à côté de Jésus » (Voir: Connaissance supposée et information implicite)

Matthew 20:25

Déclaration de connexion:

Jésus a fini d'enseigner à ses disciples l'autorité et servir les autres.

les a appelé

"Appelé les douze disciples"

les dirigeants des Gentils les subjuguent

"Les rois gentils gouvernent avec force sur leur peuple"

leurs hommes importants

"Les hommes importants parmi les gentils"

exercer l'autorité sur eux

«Contrôler les gens» 606 traductionNotes Matthieu 20: 25-28

qui veut

«Qui veut» ou «qui veut»

être le premier

"être important"

le fils de l'homme... sa vie

Jésus parle de lui-même à la troisième personne. Si nécessaire, vous pouvez traduire ceci dans le premier la personne. (Voir: Première, deuxième ou troisième personne)

n'est pas venu pour être servi

Cela peut être indiqué sous forme active. AT: "n'est pas venu pour que d'autres personnes le servent" ou "ont fait ne pas venir pour que d'autres personnes me servent »(Voir: Active ou Passive)

mais pour servir

Vous pouvez clarifier les informations comprises. AT: «mais pour servir les autres» (voir: Ellipsis)

donner sa vie comme une rançon pour beaucoup

La vie de Jésus en tant que «rançon» est une métaphore de sa punition afin de libérer les gens de être puni pour leurs propres péchés. AT: «donner sa vie comme substitut à beaucoup» ou «donner sa vie comme substitut à la mise en liberté de nombreux »(Voir: Métaphore)

donner sa vie

Donner sa vie est un idiom qui signifie mourir volontairement, généralement pour aider les autres. AT: "à die "(voir: idiom)

pour beaucoup

Vous pouvez clarifier les informations comprises. AT: "pour beaucoup de gens" (Voir: Ellipsis)

Matthew 20:29

Déclaration de connexion:

Cela commence un récit de Jésus guérissant deux aveugles.

Comme ils sont allés

Cela se réfère aux disciples et à Jésus.

l'a suivi

"A suivi Jésus"

Il y avait deux aveugles assis

Ceci est parfois traduit par «Voici, il y avait deux aveugles assis». Matthew nous alerte à un nouveau peuple dans l'histoire. Votre langue peut avoir un moyen de le faire.

Quand ils ont entendu

«Quand les deux aveugles ont entendu»

passait par

«Marchait près d'eux» 609 Matthieu 20: 29-31 TraductionNotes

Fils de David

Jésus n'était pas le fils littéral de David, donc cela peut être traduit par «descendant du roi David». Cependant, «Fils de David» est aussi un titre pour le Messie, et les hommes appelaient probablement Jésus par ce titre.

Matthew 20:32

appelé à eux

"Appelé aux aveugles"

souhaitez-vous

"Veux-tu"

que nos yeux puissent être ouverts

Les hommes parlent de pouvoir voir comme si des yeux devaient être ouverts. A cause de la précédente de Jésus question, nous comprenons qu'ils exprimaient leur désir. AT: "nous voulons que

vous ouvriez nos yeux »ou« nous voulons être capables de voir »(voir: métaphore et ellipsis)

être ému de compassion

«Avoir de la compassion» ou «ressentir de la compassion pour eux»

Translation Questions

Matthew 20:2

Pour combien le propriétaire a-t-il accepté de payer les ouvriers qu'il avait embauchés tôt le matin?

Un denier.

Matthew 20:4

Selon sa parole combien le propriétaire paierait- il les ouvriers embauchés à la troisième heure?

Le propriétaire dit qu'il les payerait ce qui lui semblerait bon.

Matthew 20:9

Combien ont reçu les ouvriers embauchés à la onzième heure?

Un denier.

Matthew 20:12

De quoi se sont plaint les ouvriers qui avaient été embauchés tôt le matin?

Ils se plaignirent qu'ils avaient travaillé toute la journée, mais avaient reçu la même paye que ceux qui avaient travaillé une heure.

Matthew 20:13

Comment le propriétaire a-t-il répondu à la plainte des ouvriers?

Le propriétaire répondit qu'il n'avait fait aucun mal, et qu'ils avaient reçu leur dû.

Matthew 20:18

De quels événements Jésus parle t-il à l'avance à ses disciples alors qu'ils montaient à Jérusalem?"

Jésus dit à ses disciples qu'il serait livré aux principaux sacrificateurs et aux scribes, qu'il serait condamné à mort, crucifié, et qu'il ressusciterait le troisième jour. "

Matthew 20:19

De quels événements Jésus parle t-il à l'avance à ses disciples alors qu'ils montaient à Jérusalem?"

Jésus dit à ses disciples qu'il serait livré aux principaux sacrificateurs et aux scribes, qu'il serait

condamné à mort, crucifié, et qu'il ressusciterait le troisième jour. "

Matthew 20:21

Qu'est-ce que la mère des fils de Zébédée a demandé à Jésus?

Elle voulait que Jésus ordonne que ses deux fils s'asseoient l'un à sa droite et l'autre à sa gauche dans son royaume.

Matthew 20:23

Selon la parole de Jésus, qui a déterminé qui serait assis à sa droite et à sa gauche dans son royaume?

Jésus dit que le Père a préparé ces places pour ceux qu'il a choisis.

Matthew 20:26

Selon la parole de Jésus, comment pouvait-on être grand parmi ses disciples? Pour quelle raison Jésus est-il venu, selon sa parole?

Jésus dit que celui qui souhaite être élevé doit être un serviteur. Jésus a dit qu'il est venu pour servir et donner sa vie en rançon.

Matthew 20:28

Selon la parole de Jésus, comment pouvait-on être grand parmi ses disciples? Pour quelle raison Jésus est-il venu, selon sa parole?

Jésus dit que celui qui souhaite être élevé doit être un serviteur. Jésus a dit qu'il est venu pour servir et donner sa vie en rançon.

Matthew 20:31

Qu'ont fait les deux aveugles qui étaient assis à côté de la route quand Jésus était en train de passer?

Les deux aveugles crièrent: \" Seigneur, Fils de David, aie pitié de nous.\"

Matthew 20:34

Pourquoi Jésus a-t-il guéri les deux aveugles?

Jésus a guéri les deux aveugles parce qu'il était rempli de compassion.

Chapter 20

¹ En effet, le royaume des cieux est comme un propriétaire d'une terre qui sortit tôt le matin pour prendre les ouvriers dans sa vigne. ² Après s'être mis d'accord avec les ouvriers pour un denier par jour, il les envoya dans sa vigne. ³ Il sortit vers la troisième heure et en vit d'autres ouvriers qui étaient sur la place du marché sans rien faire. ⁴ Il leur dit: «Vous aussi, allez dans la vigne, tout ce qui est bon je vous le donnerais.» Alors ils allèrent travailler. ⁵ Encore il sortit vers la sixième heure et encore la neuvième heure, et faisait la même chose. ⁶ Une fois encore aux environs de la onzième heure, il sortit et trouva d'autres ne faisant rien, il leur dit: «Pourquoi êtes-vous restés ici sans occupation toute la journée?» ⁷ Ils lui répondirent: «Parce que personne ne nous a embauchés.» Il leur dit: «Vous aussi, allez dans la vigne.» ⁸ Le soir venu, le propriétaire du champ dit à son gérant: «Appelle les ouvriers et donne leur leurs récompenses du dernier au premier.» ⁹ Quand les travailleurs qui ont été embauchés à la onzième heure arrivèrent, chacun d'eux reçut un denier. ¹⁰ Quand les premiers travailleurs arrivèrent, ils pensaient qu'ils allaient recevoir plus mais ils reçurent aussi chacun un denier. ¹¹ Après avoirs reçu leurs récompenses, ils se plainquirent contre le propriétaire. ¹² Ils dirent: «Ces derniers ouvriers ont passé juste une heure de travail mais tu nous a donné les mêmes récompenses, nous qui avons souffert depuis le matin sous la chaleur.» ¹³ Mais le propriétaire répondit à l'un d'eux: «Ami, je ne te fais aucun mal. N'étiez-vous pas d'avis avec moi pour un denier?» ¹⁴ Recevez ce qui vous appartient et partez; je choisis de donner aux derniers ouvriers embauchés la même récompense que vous. ¹⁵ N'ai je pas le droit de faire ce que je veux de mes biens? Ou êtes-vous envieux parce que je suis généreux? ¹⁶ Alors le dernier sera le premier et le premier sera le dernier. Les meilleurs copies anciennes omettent: «Plusieurs sont appelés, mais peu sont élus.» ¹⁷ Comme Jésus était entrain de monter à Jérusalem, il prit les douze disciples avec lui. En chemin, il leur dit: ¹⁸ «Regardez, nous montons à Jérusalem et le Fils de l'Homme sera livré aux principaux sacrificateurs et scribes. Ils vont le condamner à mort ¹⁹ et le livreront aux païens pour qu'ils se moquent de Lui, le fouettent et le crucifient. Mais le troisième jour, il ressuscitera.» ²⁰ Ensuite la mère des fils de Zébédée vint à Jésus avec ses enfants. Elle s'inclina devant Jésus et lui demanda quelque chose. ²¹ Jésus lui répondit: «Qu'est- ce que tu souhaites?» Elle lui dit: «Ordonne à ce que mes deux fils soient assis, un à ta droite et l'autre à ta gauche dans ton royaume.» ²² Mais Jésus répondit: «Tu ne sais pas ce que tu es en train de demander. Êtes-vous capables de boire la coupe que je vais boire?» ils lui dirent: «Nous sommes capables.» ²³ Il leur dit: «Effectivement, ma coupe, vous allez la boire. Mais pour s'asseoir à ma droite et à ma gauche, ce n'est pas à moi de le donner mais c'est pour ceux pour qui cela a été préparé par mon Père.» ²⁴ Quand les dix autres disciples entendirent ceci, ils furent très mécontents contre les deux frères. ²⁵ Mais Jésus les appela à lui et dit: «Tu sais que les chefs des païens dominent sur eux, et leurs hommes importants exercent le pouvoir sur eux. ²⁶ Mais ça ne doit pas être pareil au milieu de vous. Au contraire, Celui qui souhaite être élevé parmi vous doit être votre serviteur. ²⁷ Et quiconque souhaite être premier au milieu de vous doit être votre serviteur, ²⁸ c'est ainsi que le Fils de l'homme n'est pas venu pour être servi, mais pour servir en donnant sa vie en rançon pour plusieurs.» ²⁹ Lorsqu'ils sortirent de Jéricho, une grande foule le suivit. ³⁰ Et deux aveugles étaient assis à côté de la route. Quand ils entendirent que Jésus était en train de passer, ils crièrent en disant: «Seigneur, Fils de David, aie pitié de nous.» ³¹ La foule les reprenait leur disant de garder silence mais ils criaient encore plus: «Seigneur, Fils de David, aie pitié de nous.» ³² Alors Jésus s'arrêta, les appela et leur demanda: «Que souhaitez-vous que je fasse pour vous?» ³³ Ils lui dirent: «Seigneur, que nos yeux s'ouvrent.» ³⁴ Alors, Jésus, rempli de compassion, toucha leurs yeux. Immédiatement, ils retrouvèrent la vue et le suivirent.

Chapter 21

¹ Lorsqu'ils approchèrent Jérusalem et qu'ils furent arrivés vers la montagne des oliviers | Jésus envoya deux disciples en leur disant | Allez | au village qui est devant vous | vous trouverez | aussitôt | une ânesse attachée | et un ânon | avec elle | détachez-les | et amenez | moi | Si | quelque un | vous répondrez | Le Seigneur | en | a | besoin | Et | à l'instant | il les laissera aller | Or | ceci | arriva | afin que | s'accomplît | ce qui | avait été annoncé | x-morph="strongMorph:TG5685" | x-morph="strongMorph:TG5723" par | le prophète | Dites | de Sion | de Sion | Voici | ton | roi | vient | Plein de douceur | et | monté | sur | un âne | Sur un ânon | le petit | d'une ânesse | Les | disciples | allèrent | et | firent | ce | que Jésus | leur | avait ordonné | Ils amenèrent | l'ânesse | et | l'ânon | | mirent | sur | eux | leurs vêtements | et | le firent asseoir | | dessus | La | plupart | des gens de la foule | étendirent | leurs vêtements | sur | le chemin | d'autres | | coupèrent | des branches | d'arbres | et | en jonchèrent | | Ceux | qui précédaient | ceux qui suivaient | Jésus criaient | Hosanna | au Fils | de David | Béni | soit celui qui vient | au | nom | du Seigneur | Hosanna | dans | les lieux très hauts | ¹⁰ Lorsqu'il entra | dans | Jérusalem | toute la ville | fut émue | et l'on disait | Qui | est | celui-ci | La | foule | répondait | | Jésus | le prophète | de Nazareth | en Galilée | | Jésus | dans | le temple | de Dieu | Il chassa | tous ceux | qui vendaient | et | qui achetaient | x-

morph="strongMorph: TG5723" dans|strong="G1722" le temple|strong="G2411" |strong="G2532" il
 renversa|strong="G2690" x-morph="strongMorph: TG5656" les tables|strong="G5132" des changeurs|
 strong="G2855" et|strong="G2532" les sièges|strong="G2515" des vendeurs|strong="G4453" x-
 morph="strongMorph: TG5723" de pigeons|strong="G4058" **13** Et|strong="G2532" il leur|strong="G846"
 dit|strong="G3004" x-morph="strongMorph: TG5719" Il est écrit|strong="G1125" x-
 morph="strongMorph: TG5769" Ma|strong="G3450" maison|strong="G3624" sera appelée|
 strong="G2564" x-morph="strongMorph: TG5701" une maison|strong="G3624" de prière|
 strong="G4335" Mais|strong="G1161" vous|strong="G5210" vous en faites|strong="G4160" x-
 morph="strongMorph: TG5656" une caverne|strong="G4693" de voleurs|strong="G3027" **14** Des|
 strong="G2532" aveugles|strong="G5185" et|strong="G2532" des boiteux|strong="G5560" s'
 approchèrent|strong="G4334" x-morph="strongMorph: TG5656" de lui|strong="G846" dans|
 strong="G1722" le temple|strong="G2411" Et|strong="G2532" il les|strong="G846" guérit|
 strong="G2323" x-morph="strongMorph: TG5656" **15** Mais|strong="G1161" les principaux sacrificateurs|
 strong="G749" et|strong="G2532" les scribes|strong="G1122" furent indignés|strong="G23" x-
 morph="strongMorph: TG5656" à la vue|strong="G1492" x-morph="strongMorph: TG5631" des choses
 merveilleuses|strong="G2297" qu|strong="G3739" avait faites|strong="G4160" x-
 morph="strongMorph: TG5656" et|strong="G2532" des enfants|strong="G3816" qui criaient|
 strong="G2896" x-morph="strongMorph: TG5723" |strong="G2532" |strong="G3004" x-
 morph="strongMorph: TG5723" dans|strong="G1722" le temple|strong="G2411" Hosanna|
 strong="G5614" au Fils|strong="G5207" de David|strong="G1138" **16** Ils|strong="G2532" lui|
 strong="G846" dirent|strong="G2036" x-morph="strongMorph: TG5627" Entends- tu|strong="G191" x-
 morph="strongMorph: TG5719" ce|strong="G5101" qu' ils|strong="G3778" disent|strong="G3004" x-
 morph="strongMorph: TG5719" |strong="G1161" Oui|strong="G3483" leur|strong="G846" répondit|
 strong="G3004" x-morph="strongMorph: TG5719" Jésus|strong="G2424" N'avez-vous jamais|
 strong="G3763" lu|strong="G314" x-morph="strongMorph: TG5627" ces paroles|strong="G3754" Tu as
 tiré|strong="G2675" x-morph="strongMorph: TG5668" des louanges|strong="G136" de|strong="G1537"
 la bouche|strong="G4750" des enfants|strong="G3516" et|strong="G2532" de ceux qui sont à la
 mamelle|strong="G2337" x-morph="strongMorph: TG5723" **17** Et|strong="G2532" les|strong="G846"
 ayant laissés|strong="G2641" x-morph="strongMorph: TG5631" il sortit|strong="G1831" x-
 morph="strongMorph: TG5627" de|strong="G1854" la ville|strong="G4172" pour aller à|strong="G1519"
 Béthanie|strong="G963" |strong="G2532" où|strong="G1563" il passa la nuit|strong="G835" x-
 morph="strongMorph: TG5675" **18** Le|strong="G1161" matin|strong="G4405" en retournant|
 strong="G1877" x-morph="strongMorph: TG5723" à|strong="G1519" la ville|strong="G4172" il eut faim|
 strong="G3983" x-morph="strongMorph: TG5656" **19** |strong="G2532" Voyant|strong="G1492" x-
 morph="strongMorph: TG5631" un|strong="G3391" figuier|strong="G4808" sur|strong="G1909" le
 chemin|strong="G3598" il s' en|strong="G1909" |strong="G846" approcha|strong="G2064" x-
 morph="strongMorph: TG5627" mais|strong="G2532" il n' y|strong="G1722" |strong="G846" trouva|
 strong="G2147" x-morph="strongMorph: TG5627" que|strong="G3762" |strong="G1508" |
 strong="G3440" des feuilles|strong="G5444" et|strong="G2532" il lui|strong="G846" dit|
 strong="G3004" x-morph="strongMorph: TG5719" Que jamais|strong="G3371" |strong="G1519" |
 strong="G165" fruit|strong="G2590" ne naisse|strong="G1096" x-morph="strongMorph: TG5638" de|
 strong="G1537" toi|strong="G4675" Et|strong="G2532" à l' instant|strong="G3916" le figuier|
 strong="G4808" sécha|strong="G3583" x-morph="strongMorph: TG5681" **20** Les|strong="G2532"
 disciples|strong="G3101" qui virent|strong="G1492" x-morph="strongMorph: TG5631" cela, furent
 étonnés|strong="G2296" x-morph="strongMorph: TG5656" et dirent|strong="G3004" x-
 morph="strongMorph: TG5723" Comment|strong="G4459" ce figuier|strong="G4808" est-il devenu sec|
 strong="G3583" x-morph="strongMorph: TG5681" en un instant|strong="G3916" **21** Jésus|
 strong="G2424" leur|strong="G846" répondit|strong="G611" x-morph="strongMorph: TG5679" |
 strong="G1161" |strong="G2036" x-morph="strongMorph: TG5627" Je vous|strong="G5213" le dis|
 strong="G3004" x-morph="strongMorph: TG5719" en vérité|strong="G281" si|strong="G1437" vous
 aviez|strong="G2192" x-morph="strongMorph: TG5725" de la foi|strong="G4102" et|strong="G2532" que
 vous ne doutiez|strong="G1252" x-morph="strongMorph: TG5686" point|strong="G3361" non|
 strong="G3756" seulement|strong="G3440" vous feriez|strong="G4160" x-
 morph="strongMorph: TG5692" ce qui a été fait à ce figuier|strong="G4808" mais|strong="G235" quand|
 strong="G2579" vous diriez|strong="G2036" x-morph="strongMorph: TG5632" à cette|strong="G5129"
 montagne|strong="G3735" Ote- toi|strong="G142" x-morph="strongMorph: TG5682" de là et|
 strong="G2532" jette- toi|strong="G906" x-morph="strongMorph: TG5682" dans|strong="G1519" la mer|
 strong="G2281" cela se ferait|strong="G1096" x-morph="strongMorph: TG5695" **22** |strong="G2532"
 Tout|strong="G3956" ce que|strong="G302" |strong="G3745" vous demanderez|strong="G154" x-
 morph="strongMorph: TG5661" avec foi|strong="G4100" x-morph="strongMorph: TG5723" par|
 strong="G1722" la prière|strong="G4335" vous le recevrez|strong="G2983" x-
 morph="strongMorph: TG5695" **23** Jésus|strong="G2532" se rendit|strong="G2064" x-

morph="strongMorph:TG5631" dans|strong="G1519" le temple|strong="G2411" et, pendant qu'il enseignait|strong="G1321" x-morph="strongMorph:TG5723" les principaux sacrificateurs|strong="G749" et|strong="G2532" les anciens|strong="G4245" du peuple|strong="G2992" vinrent|strong="G4334" x-morph="strongMorph:TG5656" lui|strong="G846" dire|strong="G3004" x-morph="strongMorph:TG5723" Par|strong="G1722" quelle|strong="G4169" autorité|strong="G1849" fais- tu|strong="G4160" x-morph="strongMorph:TG5719" ces choses|strong="G5023" et|strong="G2532" qui|strong="G5101" t|strong="G4671" donné|strong="G1325" x-morph="strongMorph:TG5656" cette|strong="G5026" autorité|strong="G1849" ²⁴ |strong="G1161" Jésus|strong="G2424" leur|strong="G846" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Je vous|strong="G5209" adresserai|strong="G2065" x-morph="strongMorph:TG5692" aussi|strong="G2504" une|strong="G1520" question|strong="G3056" et, si|strong="G1437" vous m|strong="G3427" y|strong="G3739" répondez|strong="G2036" x-morph="strongMorph:TG5632" |strong="G2504" je vous|strong="G5213" dirai|strong="G2046" x-morph="strongMorph:TG5692" par|strong="G1722" quelle|strong="G4169" autorité|strong="G1849" je fais|strong="G4160" x-morph="strongMorph:TG5719" ces choses|strong="G5023" ²⁵ Le baptême|strong="G908" de Jean|strong="G2491" d' où|strong="G4159" venait- il|strong="G2258" x-morph="strongMorph:TG5713" du|strong="G1537" ciel|strong="G3772" ou|strong="G2228" des|strong="G1537" hommes|strong="G444" Mais|strong="G1161" ils raisonnèrent|strong="G1260" x-morph="strongMorph:TG5711" ainsi entre|strong="G3844" eux|strong="G1438" |strong="G3004" x-morph="strongMorph:TG5723" Si|strong="G1437" nous répondons|strong="G2036" x-morph="strongMorph:TG5632" Du|strong="G1537" ciel|strong="G3772" il nous|strong="G2254" dira|strong="G2046" x-morph="strongMorph:TG5692" Pourquoi|strong="G1302" donc|strong="G3767" n'avez-vous pas|strong="G3756" cru|strong="G4100" x-morph="strongMorph:TG5656" en lui|strong="G846" ²⁶ Et|strong="G1161" si|strong="G1437" nous répondons|strong="G2036" x-morph="strongMorph:TG5632" Des|strong="G1537" hommes|strong="G444" nous avons à craindre|strong="G5399" x-morph="strongMorph:TG5736" la foule|strong="G3793" car|strong="G1063" tous|strong="G3956" tiennent|strong="G2192" x-morph="strongMorph:TG5719" Jean|strong="G2491" pour|strong="G5613" un prophète|strong="G4396" ²⁷ Alors|strong="G2532" ils répondirent|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" à Jésus|strong="G2424" Nous ne|strong="G3756" savons|strong="G1492" x-morph="strongMorph:TG5758" Et|strong="G2532" il leur|strong="G846" dit|strong="G5346" x-morph="strongMorph:TG5713" à son tour: Moi non plus|strong="G3761" je|strong="G1473" ne vous|strong="G5213" dirai|strong="G3004" x-morph="strongMorph:TG5719" pas par|strong="G1722" quelle|strong="G4169" autorité|strong="G1849" je fais|strong="G4160" x-morph="strongMorph:TG5719" ces choses|strong="G5023" ²⁸ |strong="G1161" Que|strong="G5101" vous|strong="G5213" en semble|strong="G1380" x-morph="strongMorph:TG5719" Un homme|strong="G444" avait|strong="G2192" x-morph="strongMorph:TG5707" deux|strong="G1417" fils|strong="G5043" et|strong="G2532" s' adressant|strong="G4334" x-morph="strongMorph:TG5631" au premier|strong="G4413" il dit|strong="G2036" x-morph="strongMorph:TG5627" Mon enfant|strong="G5043" va|strong="G5217" x-morph="strongMorph:TG5720" travailler|strong="G2038" x-morph="strongMorph:TG5737" aujourd' hui|strong="G4594" dans|strong="G1722" ma|strong="G3450" vigne|strong="G290" ²⁹ Il|strong="G1161" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Je ne veux|strong="G2309" x-morph="strongMorph:TG5719" pas|strong="G3756" Ensuite|strong="G1161" |strong="G5305" il se repentit|strong="G3338" x-morph="strongMorph:TG5679" et il alla|strong="G565" x-morph="strongMorph:TG5627" ³⁰ S|strong="G2532" adressant|strong="G4334" x-morph="strongMorph:TG5631" à l' autre|strong="G1208" il dit|strong="G2036" x-morph="strongMorph:TG5627" la même chose|strong="G5615" Et|strong="G1161" ce fils répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Je|strong="G1473" veux bien, seigneur|strong="G2962" Et|strong="G2532" il n' alla|strong="G565" x-morph="strongMorph:TG5627" pas|strong="G3756" ³¹ Lequel|strong="G5101" des|strong="G1537" deux|strong="G1417" a fait|strong="G4160" x-morph="strongMorph:TG5656" la volonté|strong="G2307" du père|strong="G3962" Ils répondirent|strong="G3004" x-morph="strongMorph:TG5719" Le premier|strong="G4413" Et Jésus|strong="G2424" leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G3754" les publicains|strong="G5057" et|strong="G2532" les prostituées|strong="G4204" vous|strong="G5209" devanceront|strong="G4254" x-morph="strongMorph:TG5719" dans|strong="G1519" le royaume|strong="G932" de Dieu|strong="G2316" ³² Car|strong="G1063" Jean|strong="G2491" est venu|strong="G2064" x-morph="strongMorph:TG5627" à|strong="G4314" vous|strong="G5209" dans|strong="G1722" la voie|strong="G3598" de la justice|strong="G1343" et|strong="G2532" vous n'avez pas|strong="G3756" cru|strong="G4100" x-morph="strongMorph:TG5656" en lui|strong="G846" Mais|strong="G1161" les publicains|strong="G5057" et|strong="G2532" les prostituées|strong="G4204" ont cru|strong="G4100" x-morph="strongMorph:TG5656" en lui|strong="G846" et|strong="G1161" vous|strong="G5210" qui avez vu|strong="G1492" x-morph="strongMorph:TG5631" cela, vous ne vous êtes pas|strong="G3756"

ensuite|strong="G5305" repentis|strong="G3338" x-morph="strongMorph:TG5675" pour croire|strong="G4100" x-morph="strongMorph:TG5658" en lui|strong="G846" ³³ Écoutez|strong="G191" x-morph="strongMorph:TG5657" une autre|strong="G243" parabole|strong="G3850" Il y avait|strong="G2258" x-morph="strongMorph:TG5713" un homme|strong="G444" |strong="G5100" maître de maison|strong="G3617" qui|strong="G3748" planta|strong="G5452" x-morph="strongMorph:TG5656" une vigne|strong="G290" |strong="G2532" Il l|strong="G846" entoura|strong="G4060" x-morph="strongMorph:TG5656" d'une haie|strong="G5418" |strong="G2532" y|strong="G1722" |strong="G846" creusa|strong="G3736" x-morph="strongMorph:TG5656" un pressoir|strong="G3025" et|strong="G2532" bâtit|strong="G3618" x-morph="strongMorph:TG5656" une tour|strong="G4444" puis|strong="G2532" il l|strong="G846" afferma|strong="G1554" x-morph="strongMorph:TG5639" à des vigneron|strong="G1092" et|strong="G2532" quitta le pays|strong="G589" x-morph="strongMorph:TG5656" ³⁴ |strong="G1161" Lorsque|strong="G3753" le temps|strong="G2540" de la récolte|strong="G2590" fut arrivé|strong="G1448" x-morph="strongMorph:TG5656" il envoya|strong="G649" x-morph="strongMorph:TG5656" ses|strong="G846" serviteurs|strong="G1401" vers|strong="G4314" les vigneron|strong="G1092" pour recevoir|strong="G2983" x-morph="strongMorph:TG5629" le produit|strong="G2590" de sa vigne|strong="G846" ³⁵ Les|strong="G2532" vigneron|strong="G1092" s'étant saisis|strong="G2983" x-morph="strongMorph:TG5631" de ses|strong="G846" serviteurs|strong="G1401" battirent|strong="G1194" x-morph="strongMorph:TG5656" l' un|strong="G3739" |strong="G3303" |strong="G1161" tuèrent|strong="G615" x-morph="strongMorph:TG5656" l' autre|strong="G3739" et|strong="G1161" lapidèrent|strong="G3036" x-morph="strongMorph:TG5681" le troisième|strong="G3739" ³⁶ Il envoya|strong="G649" x-morph="strongMorph:TG5656" encore|strong="G3825" d' autres|strong="G243" serviteurs|strong="G1401" en plus grand|strong="G4119" nombre que les premiers|strong="G4413" et|strong="G2532" les vigneron|strong="G846" traitèrent|strong="G4160" x-morph="strongMorph:TG5656" de la même manière|strong="G5615" ³⁷ Enfin|strong="G1161" |strong="G5305" il envoya|strong="G649" x-morph="strongMorph:TG5656" vers|strong="G4314" eux|strong="G846" son|strong="G846" fils|strong="G5207" en disant|strong="G3004" x-morph="strongMorph:TG5723" Ils auront du respect|strong="G1788" x-morph="strongMorph:TG5691" pour mon|strong="G3450" fils|strong="G5207" ³⁸ Mais|strong="G1161" quand les vigneron|strong="G1092" virent|strong="G1492" x-morph="strongMorph:TG5631" le fils|strong="G5207" ils dirent|strong="G2036" x-morph="strongMorph:TG5627" entre|strong="G1722" eux|strong="G1438" Voici|strong="G3778" |strong="G2076" x-morph="strongMorph:TG5748" l' héritier|strong="G2818" venez|strong="G1205" x-morph="strongMorph:TG5773" tuons|strong="G615" x-morph="strongMorph:TG5725" le|strong="G846" et|strong="G2532" emparons- nous|strong="G2722" x-morph="strongMorph:TG5632" de son|strong="G846" héritage|strong="G2817" ³⁹ Et|strong="G2532" ils se saisirent|strong="G2983" x-morph="strongMorph:TG5631" de lui|strong="G846" le jetèrent|strong="G1544" x-morph="strongMorph:TG5627" hors|strong="G1854" de la vigne|strong="G290" et|strong="G2532" le tuèrent|strong="G615" x-morph="strongMorph:TG5656" ⁴⁰ Maintenant|strong="G3767" lorsque|strong="G3752" le maître|strong="G2962" de la vigne|strong="G290" viendra|strong="G2064" x-morph="strongMorph:TG5632" que|strong="G5101" fera-t- il|strong="G4160" x-morph="strongMorph:TG5692" à ces|strong="G1565" vigneron|strong="G1092" ⁴¹ Ils lui|strong="G846" répondirent|strong="G3004" x-morph="strongMorph:TG5719" Il fera périr|strong="G622" x-morph="strongMorph:TG5692" misérablement|strong="G2560" ces|strong="G846" misérables|strong="G2556" et|strong="G2532" il affermara|strong="G1554" x-morph="strongMorph:TG5695" la vigne|strong="G290" à d' autres|strong="G243" vigneron|strong="G1092" qui|strong="G3748" lui|strong="G846" en donneront|strong="G591" x-morph="strongMorph:TG5692" le produit|strong="G2590" au|strong="G1722" temps|strong="G2540" de la récolte|strong="G846" ⁴² Jésus|strong="G2424" leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" N'avez-vous jamais|strong="G3763" lu|strong="G314" x-morph="strongMorph:TG5627" dans|strong="G1722" les Écritures|strong="G1124" La pierre|strong="G3037" qu|strong="G3739" rejetée|strong="G593" x-morph="strongMorph:TG5656" ceux qui bâtissaient|strong="G3618" x-morph="strongMorph:TG5723" |strong="G3778" Est devenue|strong="G1096" x-morph="strongMorph:TG5675" |strong="G1519" la principale|strong="G2776" de l' angle|strong="G1137" C|strong="G3778" est|strong="G3844" du|strong="G1096" x-morph="strongMorph:TG5633" Seigneur|strong="G2962" que cela est venu, Et|strong="G2532" c' est|strong="G2076" x-morph="strongMorph:TG5748" un prodige|strong="G2298" à|strong="G1722" nos|strong="G2257" yeux|strong="G3788" ⁴³ C'est pourquoi|strong="G1223" |strong="G5124" je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" |strong="G3754" le royaume|strong="G932" de Dieu|strong="G2316" vous|strong="G5216" sera enlevé|strong="G142" x-morph="strongMorph:TG5701" |strong="G575" et|strong="G2532" sera donné|strong="G1325" x-morph="strongMorph:TG5701" à une nation|strong="G1484" qui en rendra|strong="G4160" x-morph="strongMorph:TG5723" les|strong="G846" fruits|strong="G2590" ⁴⁴ Celui|strong="G2532" qui

tombera|strong="G4098" x-morph="strongMorph: TG5631" sur|strong="G1909" cette|strong="G5126" pierre|strong="G3037" s'y brisera|strong="G4917" x-morph="strongMorph: TG5701" et|strong="G1161" celui sur|strong="G1909" qui|strong="G302" elle tombera|strong="G4098" x-morph="strongMorph: TG5632" sera écrasé|strong="G3039" x-morph="strongMorph: TG5692" | strong="G846" ⁴⁵ Après|strong="G2532" avoir entendu|strong="G191" x-morph="strongMorph: TG5660" ses paraboles|strong="G3850" les principaux sacrificateurs|strong="G749" et|strong="G2532" les pharisiens|strong="G5330" comprirent|strong="G1097" x-morph="strongMorph: TG5627" que| strong="G3754" c'était d|strong="G4012" eux|strong="G846" que Jésus parlait|strong="G3004" x-morph="strongMorph: TG5719" ⁴⁶ et|strong="G2532" ils cherchaient|strong="G2212" x-morph="strongMorph: TG5723" à se saisir|strong="G2902" x-morph="strongMorph: TG5658" de lui| strong="G846" mais ils craignaient|strong="G5399" x-morph="strongMorph: TG5675" la foule| strong="G3793" parce qu|strong="G1894" le|strong="G846" tenait|strong="G2192" x-morph="strongMorph: TG5707" pour|strong="G5613" un prophète|strong="G4396"

Matthew 21:1

Déclaration de connexion:

Cela commence le récit de l'entrée de Jésus à Jérusalem. Ici, il donne à ses disciples des instructions sur ce qu'ils doivent faire

Bethphage

C'est un village près de Jérusalem. (Voir: Comment traduire des noms)

un âne ligoté

Vous pouvez l'indiquer sous forme active. AT: «un âne attaché à quelqu'un» (Voir: Actif ou Passif)

ligoté là

Vous pouvez expliquer explicitement comment l'âne est lié. AT: "attaché à un poste" ou "attaché à un tree "(Voir: Connaissance supposée et information implicite)

poulain

jeune âne mâle 614 traductionNotes Matthieu 21: 1-3

Matthew 21:4

Informations générales:

Ici, l'auteur cite le prophète Zacharie pour montrer que Jésus a accompli la prophétie en chevauchant un âne à Jérusalem.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthieu explique comment Jésus les actions accomplissent les Écritures.

cela est venu à ce que ce qui a été parlé par le prophète pourrait être accompli

Cela peut être indiqué sous forme active. AT: "ceci est arrivé pour que Jésus accomplisse ce que Dieu a dit par le prophète il y a longtemps »(voir: actif ou passif)

à travers le prophète

Il y avait beaucoup de prophètes. Matthieu parlait de Zacharie. AT: "le prophète Zacharie" (Voir: Connaissances supposées et informations implicites)

la fille de Sion

La «fille» d'une ville signifie les habitants de la ville. AT: «le peuple de Sion» ou «les gens qui vivre à Sion » 616 traductionNotes Matthieu 21: 4

Sion

Ceci est un autre nom pour Jérusalem.

sur un âne - sur un poulain, le poulain d'un âne

L'expression «sur un poulain, le poulain d'un âne» explique que l'âne est un jeune animal. À: "Sur un jeune âne mâle"

Matthew 21:6

manteaux

C'étaient des vêtements d'extérieur ou de longs manteaux.

la foule a étendu ses capes sur la route, et d'autres ont coupé des branches des arbres et les ont répandues sur la route

Ce sont des moyens de montrer l'honneur à Jésus alors qu'il entrait à Jérusalem. (Voir: Connaissance supposée et information implicite et action symbolique)

Matthew 21:9

Hosanna

Ce mot signifie «sauve-nous», mais cela peut aussi signifier «louer Dieu!»

le fils de David

Jésus n'était pas le fils littéral de David, donc cela peut être traduit par «descendant du roi David». Cependant, "Fils de David" est aussi un titre pour le Messie, et la foule appelait probablement Jésus par ce titre.

au nom du Seigneur

Ici, «au nom» signifie «au pouvoir» ou «en tant que représentant». AT: «dans le pouvoir du Seigneur» ou «en tant que représentant du Seigneur» (Voir: Métonymie)

Hosanna au plus haut

Ici «plus haut» se réfère à Dieu qui règne depuis le plus haut ciel. AT: «Louez Dieu, qui est dans le plus haut paradis »ou« Dieu soit loué »(Voir: Métonymie) 619 Matthieu 21: 9-11 traductionNotes

toute la ville était agitée

Ici, «ville» fait référence aux personnes qui y vivent. AT: «beaucoup de gens de toute la ville ont été agités» (Voir: métonymie)

remué

"excité"

Matthew 21:12

Déclaration de connexion:

Cela commence le récit de l'entrée de Jésus dans le temple.

Informations générales:

Au verset 13, Jésus cite le prophète Isaïe pour réprimander les vendeurs et les changeurs.

Jésus est entré dans le temple

Jésus n'est pas entré dans le temple actuel. Il entra dans la cour autour du temple. (Voir: Assume Connaissance et information implicite)

qui a acheté et vendu

Les marchands vendaient des animaux et d'autres articles que les voyageurs achetaient pour offrir les sacrifices appropriés. au temple

Il leur a dit

"Jésus a dit à ceux qui changeaient de l'argent et achetaient et vendaient des choses" 621 Matthieu 21: 12-14 traductionNotes

Il est écrit

Cela peut être indiqué sous forme active. AT: "Les prophètes ont écrit il y a longtemps" ou "Dieu a dit il y a longtemps" (Voir: Actif ou Passif)

Ma maison s'appellera

Cela peut être indiqué sous forme active. AT: "Ma maison sera" (Voir: Actif ou Passif)

Ma maison

Ici, «mon» se réfère à Dieu et «maison» se réfère au temple.

une maison de prière

Ceci est un idiome. AT: «un lieu où les gens prient» (Voir: Idiom)

un repaire de voleurs

Jésus utilise une métaphore pour gronder les gens qui achètent et vendent des objets dans le temple. AT: "comme un endroit où se cachent les voleurs »(Voir: Métaphore)

les aveugles et les boiteux

Ces adjectifs nominaux peuvent être déclarés comme des adjectifs. AT: «ceux qui étaient aveugles et ceux qui étaient boiteux »(Voir: Adjectifs nominaux)

boiteux

ceux qui ont un pied ou une jambe blessé qui rend la marche difficile

Matthew 21:15

Informations générales:

Au verset 16, Jésus cite les Psaumes pour justifier comment le peuple lui avait répondu.

les choses merveilleuses

"Les choses merveilleuses" ou "les miracles". Cela se réfère à Jésus guérissant les aveugles et les boiteux dans Matthieu 21:14 .

Hosanna

Ce mot signifie «sauve-nous» mais peut aussi signifier «loue Dieu!» Voyez comment vous avez traduit cela dans Matthieu 21h09 .

le fils de David

Jésus n'était pas le fils littéral de David, donc cela peut être traduit par «descendant du roi David». Cependant, "Fils de David" est aussi un titre pour le Messie, et les enfants appelaient probablement Jésus par Titre. Voyez comment vous avez traduit ceci dans Matthieu 21:09 . 624 traductionNotes Matthieu 21: 15-17

ils sont devenus très en colère

Il est sous-entendu qu'ils étaient en colère parce qu'ils ne croyaient pas que Jésus était le Christ et ils l'ont fait Je ne veux pas que d'autres personnes le louent. AT: "ils sont devenus très en colère parce que les gens louaient lui "(Voir: Connaissance supposée et information implicite)

Entendez-vous ce qu'ils disent?

Les principaux sacrificateurs et les scribes posent cette question pour réprimander Jésus parce qu'ils sont en colère contre lui. AT: "Vous ne devriez pas leur permettre de dire ces choses à votre sujet!" (Voir: Question rhétorique)

Mais n'avez-vous jamais lu... louange?

Jésus pose cette question pour rappeler aux principaux sacrificateurs et aux scribes ce qu'ils ont étudié dans le Écritures. AT: «Oui, je les entends, mais vous devriez vous souvenir de ce que vous lisez dans les Écritures... louange. ""(Voir: question rhétorique)

De la bouche des petits enfants et des nourrissons, vous avez préparé des éloges

La phrase «out of the mouths» se réfère à parler.
AT: «Tu as causé de petits enfants et des soins infirmiers les nourrissons se préparent à faire l'éloge de Dieu »(Voir: Métonymie)

Jésus les a laissés

"Jésus a quitté les principaux sacrificateurs et les scribes"

Matthew 21:18

Déclaration de connexion:

Jésus utilise un figuier pour enseigner à ses disciples la foi et la prière.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthieu explique que Jésus est faim et c'est pourquoi il s'arrête au figuier.

flétri

mort et asséché

Matthew 21:20

Comment le figuier a-t-il dépéri immédiatement?

Les disciples utilisent une question pour souligner à quel point ils sont surpris. AT: «Nous sommes étonnés que le le figuier s'est desséché si vite!
»(voir: question rhétorique)

dépérir

"Sécher et mourir"

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

si vous avez la foi et ne doutez pas

Jésus exprime la même idée à la fois positivement et négativement pour souligner que cette foi doit être authentique. AT: "si vous croyez vraiment"
(voir: Doublet)

vous direz même à cette montagne: "Soyez pris et jeté à la mer"

Vous pouvez traduire cette citation directe en une citation indirecte. Cela peut également être indiqué dans actif forme. AT: "Vous pourrez même dire à cette montagne de se lever et de se jeter à la mer"
(Voir: Devis directs et indirects et actifs ou passifs)
627 Matthieu 21: 20-22 traductionNotes

ça sera fait

Cela peut être indiqué sous forme active. AT: "ça va arriver" (voir: actif ou passif)

Matthew 21:23

Déclaration de connexion:

Cela commence le récit des chefs religieux interrogeant l'autorité de Jésus.

était entré dans le temple

Il est sous-entendu que Jésus n'est pas entré dans le temple actuel. Il entra dans la cour autour du temple. (Voir: Connaissance supposée et information implicite)

ces choses

Cela fait référence à l'enseignement et à la guérison de Jésus dans le temple. Cela fait probablement aussi référence à Jésus les acheteurs et les vendeurs la veille.

Matthew 21:25

Déclaration de connexion:

Jésus continue à répondre aux chefs religieux.

d'où vient-il?

"Où a-t-il eu l'autorité de le faire?"

Si nous disons: «Du ciel», il nous dira: «Pourquoi alors ne l'avez-vous pas cru?»

Cela a des citations dans un devis. Vous pouvez traduire les citations directes en citations indirectes. AT: «Si nous disons que nous croyons que Jean a reçu son autorité du ciel, alors Jésus nous demandera pourquoi nous n'avons pas cru John. »(Voir: Citations dans les devis et citations directes et indirectes)

Du paradis

Ici, «paradis» se réfère à Dieu. AT: "de Dieu au ciel"
(voir: métonymie)

Pourquoi alors ne l'avez-vous pas cru?

Les chefs religieux savent que Jésus pourrait les gronder avec cette question rhétorique. AT: "Alors vous auriez dû croire Jean Baptiste »(voir: question rhétorique) 631 Matthieu 21: 25-27
traductionNotes

Mais si nous disons: «Des hommes»

Ceci est une citation dans un devis. Vous pouvez traduire la citation directe en une citation indirecte. À: "Mais si nous disons que nous croyons que John a reçu son autorité des hommes" (Voir: Citations dans des citations et citations directes et indirectes)

nous craignons la foule

"Nous craignons ce que la foule penserait ou même nous faire"

ils voient tous John comme un prophète

"Ils croient que John est un prophète"

Matthew 21:28**Déclaration de connexion:**

Jésus raconte une parabole sur deux fils pour réprimander les chefs religieux et illustrer leur incrédulité. (Voir: Paraboles)

Mais qu'est ce que tu penses?

Jésus utilise une question pour défier les chefs religieux de réfléchir profondément à la parabole qu'il racontera leur. AT: "Dites-moi ce que vous pensez de ce que je vais vous dire." (Voir: Question rhétorique)

il a changé d'avis

Cela signifie que le fils reconsidère ses pensées et décide d'agir différemment de ce qu'il avait dit qu'il agirait. (Voir: métaphore)

Matthew 21:31**Ils ont dit**

"Les chefs des prêtres et les anciens ont dit"

Jésus leur dit

"Jésus a dit aux principaux sacrificateurs et aux anciens"

Je vous le dis en vérité

"Je vous dis la vérité." Cette phrase met l'accent sur ce que Jésus dit ensuite.

les collecteurs d'impôts et les prostituées entrèrent dans le royaume de Dieu avant vous

Ici, le «royaume de Dieu» désigne la règle de Dieu en tant que roi. AT: «quand Dieu établit son autorité sur la terre, il acceptera de bénir les collecteurs d'impôts et les prostituées en les réglant avant qu'il accepte de le faire ça pour toi »(Voir: Métonymie) 635 Matthieu 21: 31-32 TraductionNotes

avant de faire

Les significations possibles sont 1) Dieu acceptera les collecteurs d'impôts et les prostituées plus tôt qu'il ne le fera accepter les chefs religieux juifs, ou 2) Dieu acceptera les collecteurs d'impôts et les prostituées à la place des chefs religieux juifs.

John est venu à vous

Ici, «vous» est pluriel et désigne tout le peuple d'Israël, pas seulement les chefs religieux. AT: "John est venu au peuple d'Israël »(Voir: Formes de vous)

dans la voie de la justice

Ceci est un idiomme qui signifie que John a montré aux gens la bonne façon de vivre. AT: "et vous a dit le comment Dieu veut que tu vives »(voir: idiomme)

vous ne l'avez pas cru

Ici, «vous» est pluriel et fait référence aux chefs religieux. (Voir: formes de vous)

Matthew 21:33**Déclaration de connexion:**

Pour réprimander les chefs religieux et illustrer leur incrédulité, Jésus raconte une parabole à propos de la rébellion serviteurs. (Voir: Paraboles)

un propriétaire

"Une personne qui possédait une propriété"

une haie

"Un mur" ou "une clôture"

creuser un pressoir

"Creuser un trou dans le vignoble dans lequel presser les raisins"

l'a loué à des vignerons

Le propriétaire possédait toujours le vignoble, mais il permettait aux vignerons d'en prendre soin. Quand les raisins sont devenus mûrs, ils devaient en donner au propriétaire et garder le reste. 637 Matthieu 21: 33-34 traductionNotes

vignerons

C'étaient des gens qui savaient prendre soin de la vigne et du raisin.

Matthew 21:35**Déclaration de connexion:**

Jésus continue à raconter une parabole. (Voir: Paraboles)

ses serviteurs

"Les domestiques du propriétaire"

Matthew 21:38**Déclaration de connexion:**

Jésus continue à raconter une parabole. (Voir: Paraboles)

Matthew 21:40**À présent**

Le mot «maintenant» ne signifie pas «en ce moment», mais il est utilisé pour attirer l'attention sur l'important point qui suit.

Ils lui ont dit

Matthieu ne précise pas qui a répondu à Jésus. Si vous avez besoin de spécifier une audience, vous pouvez traduire par «Les gens ont dit à Jésus».

Matthew 21:42**Déclaration de connexion:**

Ici, Jésus commence à expliquer la parabole des serviteurs rebelles.

Informations générales:

Jésus cite le prophète Isaïe pour montrer que Dieu honorera celui que les chefs religieux rejeter.

Jésus leur dit

On ne sait pas à qui Jésus pose la question suivante. Si vous devez faire "eux" spécifiques, utilisez le même public que vous avez fait dans Matthieu 21:41 .

Avez-vous jamais lu... les yeux?

Jésus utilise une question pour amener son public à réfléchir profondément à ce que signifie cette écriture. A: «Pensez à ce que vous avez lu... des yeux.» (Voir: Question rhétorique) 642 traductionNotes Matthew 21:42

La pierre que les constructeurs ont rejetée est devenue la pierre angulaire

Jésus cite des psaumes. C'est une métaphore qui signifie que les chefs religieux, comme les constructeurs, rejettera Jésus, mais Dieu le rendra le plus important dans son royaume, comme la pierre angulaire dans un immeuble. (Voir: métaphore)

a été faite la pierre angulaire

Cela peut être indiqué sous forme active. AT: "est devenu la pierre angulaire" (voir: actif ou passif)

C'était du Seigneur

"Le Seigneur a causé ce grand changement"

c'est merveilleux dans nos yeux

Ici, «à nos yeux» se réfère à voir. AT: "c'est merveilleux de voir" (Voir: Metonymy)

Matthew 21:43

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

à toi

Ici, vous êtes au pluriel. Jésus parlait aux chefs religieux et au peuple juif de général. (Voir: formes de vous)

le royaume de Dieu vous sera enlevé et sera donné à une nation

Ici, le «royaume de Dieu» désigne la règle de Dieu en tant que roi. Cela peut être indiqué sous forme active. AT: «Dieu veut éloigne ton royaume de toi et le donne à une nation »ou« Dieu te rejettera, juif les gens, et il sera roi sur les gens des autres nations »(Voir: Métonymie et Actif ou Passif)

vous sera enlevé

Personne ne sait si Jésus voulait dire que Dieu rendrait un jour le royaume ou qu'il le ferait ne jamais le rendre. Votre traduction doit permettre les deux compréhensions possibles.

qui produit ses fruits

«Fruits» est une métaphore des «résultats» ou des résultats. »AT:« qui produit de bons résultats »(Voir: Idiom) 644 traductionNotes Matthieu 21: 43-44

Celui qui tombe sur cette pierre sera brisé en morceaux

Ici, «cette pierre» est la même pierre que dans Matthieu 21:42 . C'est une métaphore qui signifie le Christ va détruire quiconque se rebelle contre lui. Cela peut être indiqué sous forme active. AT: "La pierre va briser en morceaux quelqu'un qui tombe dessus »(Voir: Métaphore et Actif ou Passif)

Mais quiconque tombera sera écrasé

Cela signifie essentiellement la même chose que la phrase précédente. C'est une métaphore qui signifie le Christ aura le jugement final et détruira tous ceux qui se rebellent contre lui. (Voir: Parallélisme et métaphore)

Matthew 21:45

Déclaration de connexion:

Les chefs religieux réagissent à la parabole que Jésus a racontée.

ses paraboles

"Paraboles de Jésus"

Translation Questions

Matthew 21:2

Selon la parole de Jésus à ses deux disciples, qu'allaient-ils trouver au prochain village?

Jésus dit qu'ils trouveraient une ânesse attachée et un ânon avec elle.

Matthew 21:5

Qu'est-ce que le prophète avait prédit concernant cet événement?

Le prophète avait prédit que Le Roi viendrait sur une ânesse et un ânon. "

Matthew 21:8

"Que fit la foule le long de la route à Jérusalem où se trouvait Jésus?"

La foule étalait leurs manteaux, et mettait des branches d'arbres sur la route. "

Matthew 21:9

"Qu'est-ce que la foule criait au passage de Jésus?"

La foule criait: "Hosanna au fils de David, béni soit celui qui vient au nom du Seigneur, Hosanna dans les lieux très haut!"

Matthew 21:12

Que fit Jésus quand il entra dans le temple de Dieu à Jérusalem? Selon la parole de Jésus, qu'est-ce que les marchands avaient fait au temple de Dieu?

Jésus chassa tous ceux qui achetaient et vendaient dans le temple, il renversa les tables des changeurs de monnaie et les sièges de ceux qui vendaient des colombes. Jésus dit que les marchands avaient fait du temple de Dieu un repère de voleurs.

Matthew 21:13

Que fit Jésus quand il entra dans le temple de Dieu à Jérusalem? Selon la parole de Jésus, qu'est-ce que les marchands avaient fait au temple de Dieu?

Jésus chassa tous ceux qui achetaient et vendaient dans le temple, il renversa les tables des changeurs de monnaie et les sièges de ceux qui vendaient des colombes. Jésus dit que les marchands avaient fait du temple de Dieu un repère de voleurs.

Matthew 21:16

Quand les principaux sacrificateurs et les scribes critiquèrent ce que les enfants criaient à Jésus, que leur dit-il?"

Jésus fit référence au prophète qui a dit que de la bouche des enfants et des nourrissons Dieu a suscité une louange parfaite.

Matthew 21:19

Qu'est-ce que Jésus a fait au figuier et pourquoi?

Jésus a rendu le figuier sec car il n'avait pas de fruit.

Matthew 21:21

Qu'est-ce que Jésus enseigna au sujet de la prière à partir de l'assèchement du figuier?

Jésus enseigna à ses disciples que s'ils demandaient dans la prière en croyant, ils recevraient. "

Matthew 21:23

Alors que Jésus enseignait, qu'est-ce que les principaux sacrificateurs et les anciens lui ont demandé?

Ils voulaient savoir par quelle autorité Jésus faisait ces choses. "

Matthew 21:25

Pourquoi les sacrificateurs et les scribes ne veulent pas répondre que le baptême de Jean venait du ciel? Quelle question Jésus a-t-il alors demandé aux principaux sacrificateurs et anciens? Pourquoi les sacrificateurs et les scribes ne veulent pas répondre que le baptême de Jean venait du ciel?

Ils craignaient la foule qui considérait Jean comme un prophète Jésus leur a demandé s'ils pensaient que le baptême de Jean-Baptiste venait du ciel ou des hommes. Ils savaient que Jésus leur demanderait pourquoi ils n'avaient pas cru Jean.

Matthew 21:26

Pourquoi les sacrificateurs et les scribes ne veulent pas répondre que le baptême de Jean venait du ciel? Quelle question Jésus a-t-il alors demandé aux principaux sacrificateurs et anciens? Pourquoi les sacrificateurs et les scribes ne veulent pas répondre que le baptême de Jean venait du ciel?

Ils craignaient la foule qui considérait Jean comme un prophète Jésus leur a demandé s'ils pensaient que le baptême de Jean-Baptiste venait du ciel ou des hommes. Ils savaient que Jésus leur demanderait pourquoi ils n'avaient pas cru Jean.

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Matthew 21:29

Dans l'histoire de Jésus, que fit le premier fils quand on lui dit d'aller travailler dans la vigne? Qu'a fait le deuxième fils quand on lui ordonna d'aller travailler dans la vigne ?

Le premier fils refusa, mais changea d'avis et y alla. Il dit qu'il irait, mais il n'y est pas allé.

Matthew 21:30

Dans l'histoire de Jésus, que fit le premier fils quand on lui dit d'aller travailler dans la vigne? Qu'a fait le deuxième fils quand on lui ordonna d'aller travailler dans la vigne ?

Le premier fils refusa, mais changea d'avis et y alla. Il dit qu'il irait, mais il n'y est pas allé.

Matthew 21:31

Lequel des deux fils a fait la volonté de Dieu? Pourquoi Jésus dit-il que les collecteurs d'impôts et les prostituées entreraient dans le royaume de Dieu avant les principaux sacrificateurs et les scribes?

Le premier fils. " Jésus dit qu'ils entreraient dans le royaume de Dieu car ils croyaient Jean, mais les principaux sacrificateurs et les scribes ne croyaient pas Jean.

Lequel des deux fils a fait la volonté de Dieu? Pourquoi Jésus dit-il que les collecteurs d'impôts et les prostituées entreraient dans le royaume de Dieu avant les principaux sacrificateurs et les scribes?

Le premier fils. " Jésus dit qu'ils entreraient dans le royaume de Dieu car ils croyaient Jean, mais les principaux sacrificateurs et les scribes ne croyaient pas Jean.

Matthew 21:32

Lequel des deux fils a fait la volonté de Dieu? Pourquoi Jésus dit-il que les collecteurs d'impôts et les prostituées entreraient dans le royaume de Dieu avant les principaux sacrificateurs et les scribes?

Le premier fils. " Jésus dit qu'ils entreraient dans le royaume de Dieu car ils croyaient Jean, mais les principaux sacrificateurs et les scribes ne croyaient pas Jean.

Matthew 21:35

Qu'ont fait les vigneronns aux serviteurs que le propriétaire envoya pour récolter ses grappes?

Les vigneronns les frappèrent, les tuèrent et les lapidèrent.

Matthew 21:39

Qu'ont fait les vigneronns à la dernière personne que le propriétaire envoya?

Les vigneronns tuèrent le fils du propriétaire.

Matthew 21:41

Qu'est-ce que les gens ont dit au propriétaire de faire?

Les gens ont dit que le propriétaire détruirait les premiers vigneronns et louerait la vigne à d'autres vigneronns qui le paieraient.

Matthew 21:42

Dans les Ecritures dont parle Jésus, qu'arrive t-il à la pierre que les bâtisseurs rejettent?

La pierre que les bâtisseurs rejettent devient la pierre angulaire.

Matthew 21:43

Selon les Ecritures dont parle Jésus, qu'arriverait-il?

Jésus dit que le royaume de Dieu serait enlevé aux sacrificateurs et aux pharisiens et serait donné à une nation qui produirait des fruits.

Matthew 21:46

Pourquoi les sacrificateurs et les pharisiens n'ont-ils pas saisi Jésus immédiatement?

Ils avaient peur de la foule qui considérait Jésus comme un prophète.

Chapter 21

¹ Comme Jésus et ses disciples approchaient de Jérusalem et arrivèrent au village de Bethphagé près du mont des Oliviers. ² Ensuite, Jésus envoya deux disciples en leur disant: « Allez au prochain village, et vous verrez immédiatement une ânesse attachée et un ânon avec elle. Détachez-les et amenez-les moi. ³ Si quelqu'un vous dit quelque chose à propos, vous lui direz: "Le Seigneur en a besoin, et cette personne vous laissera immédiatement aller avec eux." » ⁴ Alors, il arriva que ce qui avait été dit par le prophète pourrait s'accomplir. Il dit: ⁵ « Dis à la fille de Sion: "Voici, ton Roi vient à toi, Humble et monté sur un ânesse et sur un ânon, le petit d'un âne." » ⁶ Alors, les disciples allèrent et firent comme Jésus leur avait demandé. ⁷ Ils apportèrent l'ânesse et l'ânon, ils y mirent leurs manteaux et Jésus s'assit sur les manteaux. ⁸ La majorité de la foule étalait ses manteaux sur la route et d'autres coupaient des branches d'arbres et les étalaient aussi sur la route. ⁹ Les foules qui précédaient Jésus et celles qui le suivaient criaient: « Hosanna au fils de David! béni soit celui qui vient au nom du Seigneur! Hosanna au plus haut! » ¹⁰ Quand Jésus fut entré à Jérusalem, toute la ville fut émue et dit: « Qui est-ce? » ¹¹ Les foules répondirent: « Celui-ci est Jésus, le prophète de Nazareth en Galilée. » ¹² Ensuite, Jésus entra dans le temple. Il chassa tous ceux qui achetaient et vendaient dans le temple et renversa les tables des changeurs de monnaie et les sièges de ceux qui vendaient des colombes. ¹³ Il leur dit: « Il est écrit: " Ma maison sera appelée maison de prière " mais vous en faites un repère de voleurs. » ¹⁴ Alors, les aveugles et les boiteux vinrent à lui dans le temple et il les guérit. ¹⁵ Mais quand les principaux sacrificateurs et les scribes virent les choses merveilleuses qu'il avait faites et lorsqu'ils entendirent les enfants crier dans le temple et dirent: « Hosanna au fils de David » ils étaient très furieux. ¹⁶ Ils lui dirent: « Est-ce que tu entends ce que disent ces gens? » Jésus leur dit: « Oui, mais n'avez-vous jamais lu: " De la bouche des enfants et des nourrissons, tu suscites une louange parfaite? " » ¹⁷ Ensuite, Jésus les quitta et sortit de la ville pour Bétanie et y passa la nuit. ¹⁸ Alors, le matin, quand il revint dans la ville, il eût faim. ¹⁹ Voyant un figuier au bord de la route, il y alla et n'y trouva que des feuilles. Il dit au figuier: « Qu'il n'y ait plus jamais de fruit de toi. » Et aussitôt, le figuier s'est asséché. ²⁰ Lorsque les disciples virent cela, ils s'émerveillèrent et dirent: « Comment le figuier s'est-il instantanément flétri? » ²¹ Jésus leur répondit: « En vérité, je vous le dis, si vous avez la foi et que vous ne doutez pas, vous ferez non seulement ce qui a été fait à ce figuier, mais vous direz même à cette colline: " ôtes-toi et Jete-toi dans la mer, " et cela sera fait. ²² Tout ce que vous demandez dans la prière en croyant, vous recevrez. » ²³ Lorsque Jésus était entré dans le temple, les principaux sacrificateurs et les anciens du peuple vinrent à lui pendant qu'il enseignait et dirent: « Par quelle autorité fais-tu ces choses et qui t'as donné cette autorité? » ²⁴ Jésus leur répondit: « Je vous poserai aussi une question. Si vous me dites, je vous dirai par quelle autorité je fais ces choses. ²⁵ Le baptême de Jean (d'où est-il venu?) du ciel ou des hommes? » Ils discutèrent entre eux en disant: « Si nous disons: " du ciel ", il nous dira: « Pourquoi donc ne l'avez-vous pas cru? » ²⁶ Mais si nous disons: "des hommes" nous craignons la foule parce que toute la foule considère Jean comme un prophète. » ²⁷ Alors, ils répondirent à Jésus et dirent: « Nous ne savons pas. » Il leur dit aussi: "Je ne vous dirai non plus par quelle autorité je fais ces choses ²⁸ Mais que pensez-vous?" Un homme avait deux fils: « il alla chez le premier » et dit: « Fils, va travailler dans la vigne aujourd'hui. ²⁹ Le fils répondit et dit: " Je ne le ferai pas " mais après, il changea d'avis et alla. " » ³⁰ Et l'homme se rendit chez le deuxième fils et dit la même chose. Ce fils répondit et dit: " J'irai monsieur " mais il n'était pas parti. ³¹ Lequel des deux fils a fait la volonté de son père? » Ils dirent: " Le premier. " Jésus leur dit: « En vérité, je vous le dis, les collecteurs d'impôts et les prostituées entrèrent dans le royaume de Dieu avant vous. ³² Car, Jean est venu vers vous dans le chemin de la justice, mais vous ne l'avez pas cru, tandis que les collecteurs d'impôts et les prostituées l'ont cru. Et vous, quand vous avez vu cela arriver, vous ne vous êtes même pas repentis plus tard pour le croire. » ³³ Ecoutez une autre parabole: " Il y avait un homme, un propriétaire de terrain. Il planta une vigne, y construisit une barrière tout autour, y creusa un pressoir, y construisit une tour de garde et la donna en location aux vigneron. Puis, il s'en alla dans un autre pays. ³⁴ Quand le temps de la récolte des fruits approcha, il envoya quelques serviteurs chez les vigneron pour prendre ses fruits. ³⁵ Mais les vigneron se saisirent de ses serviteurs, frappèrent l'un, tuèrent un autre et lapidèrent encore un autre. ³⁶ Le propriétaire envoya encore d'autres serviteurs plus nombreux que les premiers, mais les vigneron les traitèrent de la même manière. ³⁷ Après cela, le propriétaire les envoya son propre fils en disant: " Ils respecteront mon fils. " ³⁸ Mais Lorsque les vigneron virent le fils, ils se dirent entre eux: " Voici l'héritier: venez, tuons-le et prenons l'héritage. " ³⁹ Alors ils l'emmenèrent, le jetèrent hors de la vigne, et le tuèrent. ⁴⁰ Maintenant, quand le propriétaire de la vigne viendra, que fera-t-il à ces vigneron? " » ⁴¹ Ils lui dirent: " Il détruira ces misérables de la manière la plus sévère et fera ensuite louer

la vigne à d'autres vignerons, des hommes qui lui donnerons sa part de fruits au temps de la récolte." ⁴² Jésus leur dit: «N'avez-vous jamais lu dans les Écritures: " La pierre que les bâtisseurs ont rejetée a été faite la pierre angulaire. Ceci venait du Seigneur et est merveilleux à nos yeux "? ⁴³ C'est pourquoi je vous dis, le royaume de Dieu vous sera enlevé et sera donné à une nation qui produit ses fruits. ⁴⁴ Quiconque tombe sur cette pierre sera brisé en morceaux. Mais, celui sur qui elle tombe, sera écrasé."» ⁴⁵ Lorsque les principaux sacrificateurs et les pharisiens entendirent ses paraboles, ils comprirent qu'il parlait d'eux. ⁴⁶ Voulant l'arrêter, ils avaient peur de la foule parce que les gens le voyaient comme un prophète.

Chapter 22

¹ |strong="G2532" Jésus|strong="G2424" prenant la parole|strong="G611" x-morph="strongMorph:TG5679" leur|strong="G846" parla|strong="G2036" x-morph="strongMorph:TG5627" de nouveau|strong="G3825" en|strong="G1722" paraboles|strong="G3850" et il dit|strong="G3004" x-morph="strongMorph:TG5723" ² Le royaume|strong="G932" des cieux|strong="G3772" est semblable|strong="G3666" x-morph="strongMorph:TG5681" à un roi|strong="G444" |strong="G935" qui|strong="G3748" fit|strong="G4160" x-morph="strongMorph:TG5656" des noces|strong="G1062" pour son|strong="G846" fils|strong="G5207" ³ Il|strong="G2532" envoya|strong="G649" x-morph="strongMorph:TG5656" ses|strong="G846" serviteurs|strong="G1401" appeler|strong="G2564" x-morph="strongMorph:TG5658" ceux qui étaient invités|strong="G2564" x-morph="strongMorph:TG5772" aux|strong="G1519" noces|strong="G1062" mais|strong="G2532" ils ne voulurent|strong="G2309" x-morph="strongMorph:TG5707" pas|strong="G3756" venir|strong="G2064" x-morph="strongMorph:TG5629" ⁴ Il envoya|strong="G649" x-morph="strongMorph:TG5656" encore|strong="G3825" d' autres|strong="G243" serviteurs|strong="G1401" en disant|strong="G3004" x-morph="strongMorph:TG5723" Dites|strong="G2036" x-morph="strongMorph:TG5628" aux conviés|strong="G2564" x-morph="strongMorph:TG5772" Voici|strong="G2400" x-morph="strongMorph:TG5628" j'ai préparé|strong="G2090" x-morph="strongMorph:TG5656" mon|strong="G3450" festin|strong="G712" mes|strong="G3450" boeufs|strong="G5022" et|strong="G2532" mes bêtes grasses|strong="G4619" sont tués|strong="G2380" x-morph="strongMorph:TG5772" |strong="G2532" tout|strong="G3956" est prêt|strong="G2092" venez|strong="G1205" x-morph="strongMorph:TG5773" aux|strong="G1519" noces|strong="G1062" ⁵ Mais|strong="G1161" sans s' inquiéter|strong="G272" x-morph="strongMorph:TG5660" de l'invitation, ils s'en allèrent|strong="G565" x-morph="strongMorph:TG5627" celui- ci|strong="G3303" à|strong="G1519" son|strong="G2398" champ|strong="G68" celui- là|strong="G1161" à|strong="G1519" son|strong="G846" trafic|strong="G1711" ⁶ et|strong="G1161" les autres|strong="G3062" se saisirent|strong="G2902" x-morph="strongMorph:TG5660" des|strong="G846" serviteurs|strong="G1401" |strong="G2532" les outragèrent|strong="G5195" x-morph="strongMorph:TG5656" et|strong="G2532" les tuèrent|strong="G615" x-morph="strongMorph:TG5656" ⁷ Le|strong="G1161" roi|strong="G935" fut irrité|strong="G3710" x-morph="strongMorph:TG5681" |strong="G2532" il envoya|strong="G3992" x-morph="strongMorph:TG5660" ses|strong="G846" troupes|strong="G4753" fit périr|strong="G622" x-morph="strongMorph:TG5656" ces|strong="G1565" meurtriers|strong="G5406" et|strong="G2532" brûla|strong="G1714" x-morph="strongMorph:TG5656" leur|strong="G846" ville|strong="G4172" ⁸ Alors|strong="G5119" il dit|strong="G3004" x-morph="strongMorph:TG5719" à ses|strong="G846" serviteurs|strong="G1401" |strong="G3303" Les noces|strong="G1062" sont|strong="G2076" x-morph="strongMorph:TG5748" prêtes|strong="G2092" mais|strong="G1161" les conviés|strong="G2564" x-morph="strongMorph:TG5772" n'en étaient|strong="G2258" x-morph="strongMorph:TG5713" pas|strong="G3756" dignes|strong="G514" ⁹ Allez|strong="G4198" x-morph="strongMorph:TG5737" donc|strong="G3767" dans|strong="G1909" les carrefours|strong="G1327" |strong="G3598" et|strong="G2532" appelez|strong="G2564" x-morph="strongMorph:TG5657" aux|strong="G1519" noces|strong="G1062" tous ceux|strong="G3745" |strong="G302" que vous trouverez|strong="G2147" x-morph="strongMorph:TG5632" ¹⁰ |strong="G2532" Ces|strong="G1565" serviteurs|strong="G1401" allèrent|strong="G1831" x-morph="strongMorph:TG5631" dans|strong="G1519" les chemins|strong="G3598" rassemblèrent|strong="G4863" x-morph="strongMorph:TG5627" tous|strong="G3956" ceux qu|strong="G3745" trouvèrent|strong="G2147" x-morph="strongMorph:TG5627" |strong="G5037" méchants|strong="G4190" et|strong="G2532" bons|strong="G18" et|strong="G2532" la salle des noces|strong="G1062" fut pleine|strong="G4130" x-morph="strongMorph:TG5681" de convives|strong="G345" x-morph="strongMorph:TG5740" ¹¹ Le|strong="G1161" roi|strong="G935" entra|strong="G1525" x-morph="strongMorph:TG5631" pour voir|strong="G2300" x-morph="strongMorph:TG5664" ceux qui étaient à table|strong="G345" x-morph="strongMorph:TG5740" et il aperçut|strong="G1492" x-morph="strongMorph:TG5627" là|strong="G1563" un homme|strong="G444" qui n' avait|strong="G1746" |strong="G0" pas|strong="G3756" revêtu|strong="G1746" x-morph="strongMorph:TG5765" un habit|strong="G1742" de noces|strong="G1062" ¹² Il|strong="G2532" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Mon ami|strong="G2083" comment|strong="G4459" es-tu entré|strong="G1525" x-morph="strongMorph:TG5627" ici|strong="G5602" sans|strong="G3361" avoir|strong="G2192" x-morph="strongMorph:TG5723" un habit|strong="G1742" de noces|strong="G1062" |strong="G1161" Cet homme eut la bouche fermée|strong="G5392" x-morph="strongMorph:TG5681" ¹³ Alors|strong="G5119" le roi|strong="G935" dit|strong="G2036" x-morph="strongMorph:TG5627" aux serviteurs|strong="G1249" Liez|strong="G1210" x-morph="strongMorph:TG5660" lui|strong="G846" les pieds|strong="G4228" et|strong="G2532" les

mains|strong="G5495" et|strong="G2532" jetez|strong="G1544" x-morph="strongMorph:TG5628" le|
 strong="G846" dans|strong="G1519" les ténèbres|strong="G4655" du dehors|strong="G1857" où|
 strong="G1563" il y aura|strong="G2071" x-morph="strongMorph:TG5704" des pleurs|strong="G2805"
 et|strong="G2532" des grincements|strong="G1030" de dents|strong="G3599" ¹⁴ Car|strong="G1063" il
 y a|strong="G1526" x-morph="strongMorph:TG5748" beaucoup|strong="G4183" d' appelés|
 strong="G2822" mais|strong="G1161" peu|strong="G3641" d' élus|strong="G1588" ¹⁵ Alors|
 strong="G5119" les pharisiens|strong="G5330" allèrent|strong="G4198" x-
 morph="strongMorph:TG5679" se consulter|strong="G2983" x-morph="strongMorph:TG5627" |
 strong="G4824" sur les moyens|strong="G3704" de surprendre|strong="G3802" x-
 morph="strongMorph:TG5661" Jésus|strong="G846" par|strong="G1722" ses propres paroles|
 strong="G3056" ¹⁶ Ils|strong="G2532" envoyèrent|strong="G649" x-morph="strongMorph:TG5719"
 auprès de lui|strong="G846" leurs|strong="G846" disciples|strong="G3101" avec|strong="G3326" les
 hérوديens|strong="G2265" qui dirent|strong="G3004" x-morph="strongMorph:TG5723" Maître|
 strong="G1320" nous savons|strong="G1492" x-morph="strongMorph:TG5758" que|strong="G3754" tu
 es|strong="G1488" x-morph="strongMorph:TG5748" vrai|strong="G227" et|strong="G2532" que tu
 enseignes|strong="G1321" x-morph="strongMorph:TG5719" la voie|strong="G3598" de Dieu|
 strong="G2316" selon|strong="G1722" la vérité|strong="G225" |strong="G2532" sans|strong="G3756" t|
 strong="G4671" inquiéter|strong="G3199" x-morph="strongMorph:TG5719" de|strong="G4012"
 personne|strong="G3762" car|strong="G1063" tu ne regardes|strong="G991" x-
 morph="strongMorph:TG5719" pas|strong="G3756" à|strong="G1519" l' apparence|strong="G4383" des
 hommes|strong="G444" ¹⁷ Dis|strong="G2036" x-morph="strongMorph:TG5628" nous|strong="G2254"
 donc|strong="G3767" ce|strong="G5101" qu'il t|strong="G4671" semble|strong="G1380" x-
 morph="strongMorph:TG5719" est-il permis|strong="G1832" x-morph="strongMorph:TG5748" ou|
 strong="G2228" non|strong="G3756" de payer|strong="G1325" x-morph="strongMorph:TG5629" le
 tribut|strong="G2778" à César|strong="G2541" ¹⁸ |strong="G1161" Jésus|strong="G2424" connaissant|
 strong="G1097" x-morph="strongMorph:TG5631" leur|strong="G846" méchanceté|strong="G4189"
 répondit|strong="G2036" x-morph="strongMorph:TG5627" Pourquoi|strong="G5101" me|
 strong="G3165" tentez- vous|strong="G3985" x-morph="strongMorph:TG5719" hypocrites|
 strong="G5273" ¹⁹ Montrez|strong="G1925" x-morph="strongMorph:TG5657" moi|strong="G3427" la
 monnaie|strong="G3546" avec laquelle on paie le tribut|strong="G2778" Et|strong="G1161" ils lui|
 strong="G846" présentèrent|strong="G4374" x-morph="strongMorph:TG5656" un denier|
 strong="G1220" ²⁰ Il|strong="G2532" leur|strong="G846" demanda|strong="G3004" x-
 morph="strongMorph:TG5719" De qui|strong="G5101" sont cette|strong="G3778" effigie|
 strong="G1504" et|strong="G2532" cette inscription|strong="G1923" ²¹ De César|strong="G2541" lui|
 strong="G846" répondirent- ils|strong="G3004" x-morph="strongMorph:TG5719" Alors|strong="G5119"
 il leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Rendez|strong="G591" x-
 morph="strongMorph:TG5628" donc|strong="G3767" à César|strong="G2541" ce qui est|
 strong="G3588" à César|strong="G2541" et|strong="G2532" à Dieu|strong="G2316" ce qui est|
 strong="G3588" à Dieu|strong="G2316" ²² |strong="G2532" Étonnés|strong="G2296" x-
 morph="strongMorph:TG5656" de ce qu'ils entendaient|strong="G191" x-morph="strongMorph:TG5660"
 |strong="G2532" ils le|strong="G846" quittèrent|strong="G863" x-morph="strongMorph:TG5631" et s'en
 allèrent|strong="G565" x-morph="strongMorph:TG5627" ²³ Le même|strong="G1722" |strong="G1565"
 jour|strong="G2250" les sadducéens|strong="G4523" qui|strong="G3588" disent|strong="G3004" x-
 morph="strongMorph:TG5723" qu'il n'y a|strong="G1511" x-morph="strongMorph:TG5750" point|
 strong="G3361" de résurrection|strong="G386" vinrent|strong="G4334" x-
 morph="strongMorph:TG5656" auprès de Jésus|strong="G846" et|strong="G2532" lui|strong="G846"
 firent cette question|strong="G1905" x-morph="strongMorph:TG5656" ²⁴ Maître|strong="G1320" Moïse|
 strong="G3475" a dit|strong="G2036" x-morph="strongMorph:TG5627" |strong="G3004" x-
 morph="strongMorph:TG5723" Si|strong="G1437" quelqu' un|strong="G5100" meurt|strong="G599" x-
 morph="strongMorph:TG5632" sans|strong="G2192" x-morph="strongMorph:TG5723" |strong="G3361"
 enfants|strong="G5043" son|strong="G846" frère|strong="G80" épousera|strong="G1918" x-
 morph="strongMorph:TG5692" sa|strong="G846" veuve|strong="G1135" et|strong="G2532" suscitera|
 strong="G450" x-morph="strongMorph:TG5692" une postérité|strong="G4690" à son|strong="G846"
 frère|strong="G80" ²⁵ Or|strong="G1161" il y avait|strong="G2258" x-morph="strongMorph:TG5713"
 parmi|strong="G3844" nous|strong="G2254" sept|strong="G2033" frères|strong="G80" |strong="G2532"
 Le premier|strong="G4413" se maria|strong="G1060" x-morph="strongMorph:TG5660" et mourut|
 strong="G5053" x-morph="strongMorph:TG5656" et|strong="G2532" comme il n' avait|strong="G2192"
 x-morph="strongMorph:TG5723" pas|strong="G3361" d' enfants|strong="G4690" il laissa|strong="G863"
 x-morph="strongMorph:TG5656" sa|strong="G846" femme|strong="G1135" à son|strong="G846" frère|
 strong="G80" ²⁶ Il en fut de même|strong="G3668" |strong="G2532" du second|strong="G1208" puis|
 strong="G2532" du troisième|strong="G5154" jusqu' au|strong="G2193" septième|strong="G2033" ²⁷ |
 strong="G1161" Après|strong="G5305" eux tous|strong="G3956" la femme|strong="G1135" mourut|

strong="G599" x-morph="strongMorph:TG5627" aussi|strong="G2532" ²⁸ À|strong="G1722" la
 résurrection|strong="G386" duquel|strong="G5101" des sept|strong="G2033" sera-t- elle|
 strong="G2071" x-morph="strongMorph:TG5704" donc|strong="G3767" la femme|strong="G1135" Car|
 strong="G1063" tous|strong="G3956" l|strong="G846" eue|strong="G2192" x-
 morph="strongMorph:TG5627" ²⁹ Jésus|strong="G2424" leur|strong="G846" répondit|strong="G611" x-
 morph="strongMorph:TG5679" |strong="G1161" |strong="G2036" x-morph="strongMorph:TG5627" Vous
 êtes dans l' erreur|strong="G4105" x-morph="strongMorph:TG5744" parce que vous ne|strong="G3361"
 comprenez|strong="G1492" x-morph="strongMorph:TG5761" ni les Écritures|strong="G1124" ni|
 strong="G3366" la puissance|strong="G1411" de Dieu|strong="G2316" ³⁰ Car|strong="G1063" à|
 strong="G1722" la résurrection|strong="G386" les hommes ne prendront|strong="G1060" |strong="G0"
 point|strong="G3777" de femmes|strong="G1060" x-morph="strongMorph:TG5719" ni|strong="G3777"
 les femmes de maris|strong="G1547" x-morph="strongMorph:TG5743" mais|strong="G235" ils seront|
 strong="G1526" x-morph="strongMorph:TG5748" comme|strong="G5613" les anges|strong="G32" de
 Dieu|strong="G2316" dans|strong="G1722" le ciel|strong="G3772" ³¹ Pour|strong="G1161" ce qui est
 de|strong="G4012" la résurrection|strong="G386" des morts|strong="G3498" n'avez-vous pas|
 strong="G3756" lu|strong="G314" x-morph="strongMorph:TG5627" ce que|strong="G3588" Dieu|
 strong="G5259" |strong="G2316" vous|strong="G5213" a dit|strong="G4483" x-
 morph="strongMorph:TG5685" |strong="G3004" x-morph="strongMorph:TG5723" ³² Je|strong="G1473"
 suis|strong="G1510" x-morph="strongMorph:TG5748" le Dieu|strong="G2316" d' Abraham|
 strong="G11" |strong="G2532" le Dieu|strong="G2316" d' Isaac|strong="G2464" et|strong="G2532" le
 Dieu|strong="G2316" de Jacob|strong="G2384" Dieu|strong="G2316" n' est|strong="G2076" x-
 morph="strongMorph:TG5748" pas|strong="G3756" Dieu|strong="G2316" des morts|strong="G3498"
 mais|strong="G235" des vivants|strong="G2198" x-morph="strongMorph:TG5723" ³³ La|
 strong="G2532" foule|strong="G3793" qui écoutait|strong="G191" x-morph="strongMorph:TG5660" fut
 frappée|strong="G1605" x-morph="strongMorph:TG5712" de|strong="G1909" l' enseignement|
 strong="G1322" de Jésus|strong="G846" ³⁴ Les|strong="G1161" pharisiens|strong="G5330" ayant
 appris|strong="G191" x-morph="strongMorph:TG5660" qu|strong="G3754" avait réduit au silence|
 strong="G5392" x-morph="strongMorph:TG5656" les sadducéens|strong="G4523" se rassemblèrent|
 strong="G4863" x-morph="strongMorph:TG5681" |strong="G1909" |strong="G846" ³⁵ et|
 strong="G2532" l' un|strong="G1520" d|strong="G1537" eux|strong="G846" docteur de la loi|
 strong="G3544" lui fit cette question|strong="G1905" x-morph="strongMorph:TG5656" pour l|
 strong="G846" éprouver|strong="G3985" x-morph="strongMorph:TG5723" ³⁶ Maître|strong="G1320"
 quel|strong="G4169" est le plus grand|strong="G3173" commandement|strong="G1785" de|
 strong="G1722" la loi|strong="G3551" ³⁷ |strong="G1161" Jésus|strong="G2424" lui|strong="G846"
 répondit|strong="G2036" x-morph="strongMorph:TG5627" Tu aimeras|strong="G25" x-
 morph="strongMorph:TG5692" le Seigneur|strong="G2962" ton|strong="G4675" Dieu|strong="G2316"
 de|strong="G1722" tout|strong="G3650" ton|strong="G4675" coeur|strong="G2588" |strong="G2532"
 de|strong="G1722" toute|strong="G3650" ton|strong="G4675" âme|strong="G5590" et|strong="G2532"
 de|strong="G1722" toute|strong="G3650" ta|strong="G4675" pensée|strong="G1271" ³⁸ C|
 strong="G3778" est|strong="G2076" x-morph="strongMorph:TG5748" le premier|strong="G4413" et|
 strong="G2532" le plus grand|strong="G3173" commandement|strong="G1785" ³⁹ Et|strong="G1161"
 voici le second|strong="G1208" qui lui|strong="G846" est semblable|strong="G3664" Tu aimeras|
 strong="G25" x-morph="strongMorph:TG5692" ton|strong="G4675" prochain|strong="G4139" comme|
 strong="G5613" toi- même|strong="G4572" ⁴⁰ De|strong="G1722" ces|strong="G5025" deux|
 strong="G1417" commandements|strong="G1785" dépendent|strong="G2910" x-
 morph="strongMorph:TG5743" toute|strong="G3650" la loi|strong="G3551" et|strong="G2532" les
 prophètes|strong="G4396" ⁴¹ Comme|strong="G1161" les pharisiens|strong="G5330" étaient assemblés|
 strong="G4863" x-morph="strongMorph:TG5772" Jésus|strong="G2424" les|strong="G846" interrogea|
 strong="G1905" x-morph="strongMorph:TG5656" ⁴² en disant|strong="G3004" x-
 morph="strongMorph:TG5723" Que|strong="G5101" pensez|strong="G1380" x-
 morph="strongMorph:TG5719" vous|strong="G5213" du|strong="G4012" Christ|strong="G5547" De qui|
 strong="G5101" est- il|strong="G2076" x-morph="strongMorph:TG5748" fils|strong="G5207" Ils lui|
 strong="G846" répondirent|strong="G3004" x-morph="strongMorph:TG5719" De David|strong="G1138"
⁴³ Et Jésus leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Comment|
 strong="G4459" donc|strong="G3767" David|strong="G1138" animé par|strong="G1722" l' Esprit|
 strong="G4151" l|strong="G846" il|strong="G2564" x-morph="strongMorph:TG5719" Seigneur|
 strong="G2962" lorsqu'il dit|strong="G3004" x-morph="strongMorph:TG5723" ⁴⁴ Le Seigneur|
 strong="G2962" a dit|strong="G2036" x-morph="strongMorph:TG5627" à mon|strong="G3450"
 Seigneur|strong="G2962" Assieds- toi|strong="G2521" x-morph="strongMorph:TG5737" à|
 strong="G1537" ma|strong="G3450" droite|strong="G1188" Jusqu' à|strong="G2193" |strong="G302" ce
 que je fasse|strong="G5087" x-morph="strongMorph:TG5632" de tes|strong="G4675" ennemis|

strong="G2190" ton|strong="G4675" marchepied|strong="G5286" |strong="G4228" ⁴⁵ Si|
 strong="G1487" donc|strong="G3767" David|strong="G1138" l|strong="G846" appelle|strong="G2564"
 x-morph="strongMorph:TG5719" Seigneur|strong="G2962" comment|strong="G4459" est- il|
 strong="G2076" x-morph="strongMorph:TG5748" son|strong="G846" fils|strong="G5207" ⁴⁶ |
 strong="G2532" Nul|strong="G3762" ne put|strong="G1410" x-morph="strongMorph:TG5711" lui|
 strong="G846" répondre|strong="G611" x-morph="strongMorph:TG5677" un mot|strong="G3056" Et,
 depuis|strong="G575" ce|strong="G1565" jour|strong="G2250" personne|strong="G5100" n' osa|
 strong="G5111" x-morph="strongMorph:TG5656" plus|strong="G3761" lui|strong="G846" proposer|
 strong="G1905" x-morph="strongMorph:TG5658" des questions|strong="G3765"

Matthew 22:1

Déclaration de connexion:

Pour réprimander les chefs religieux et illustrer leur incrédulité, Jésus raconte une parabole sur un mariage le banquet. (Voir: Paraboles)

pour eux

"Aux gens"

Le royaume des cieux est comme

C'est le début d'une parabole. Voyez comment vous avez traduit cela dans Matthieu 13:24 .

ceux qui avaient été invités

Cela peut être indiqué sous forme active. AT: «le peuple que le roi avait invité» (voir: actif ou passif)

Matthew 22:4

Déclaration de connexion:

Jésus continue à raconter une parabole. (Voir: Paraboles)

serviteurs, en disant: «Dites-leur qui sont invités

Cette citation directe peut être déclarée comme une cotation indirecte. En outre, cela peut être indiqué sous forme active. AT: «les serviteurs, leur ordonnant de dire à ceux qu'il a invités» (Voir: citations directes et indirectes et actif ou passif)

Voir

«Regardez» ou «Écoutez» ou «Faites attention à ce que je vais vous dire»

Mes bœufs et mes veaux engraisés ont été tués

Il est sous-entendu que les animaux sont cuits et prêts à manger. Cela peut être indiqué sous forme active. À: "Mes serviteurs ont tué et fait cuire mes bœufs et mes veaux engraisés" (Voir: Connaissance supposée et information implicite et active ou passive)

Mes boeufs et veaux engraisés

"Mes meilleurs boeufs et veaux pour manger" 650 traductionNotes Matthieu 22: 4

Matthew 22:5

Déclaration de connexion:

Jésus continue à raconter une parabole. (Voir: Paraboles)

Mais ils n'ont pas fait attention

"Mais les invités que le roi a invités ont ignoré l'invitation"

tué ces meurtriers

Il est sous-entendu que les soldats du roi ont tué les meurtriers. (Voir: Connaissance supposée et implicite Informations)

Matthew 22:8

Déclaration de connexion:

Jésus continue à raconter une parabole. (Voir: Paraboles)

ceux qui ont été invités

Cela peut être indiqué sous forme active. AT: "ceux que j'ai invités" (voir: actifs ou passifs)

les passages à niveau

"Où les routes principales de la ville traversent." Le roi envoie les domestiques à l'endroit où ils sont plus susceptibles de trouver des personnes.

à la fois mauvais et bon

"Les bons et les méchants"

Donc la salle de mariage était remplie d'invités

Cela peut être indiqué sous forme active. AT: "Alors les invités ont rempli la salle de mariage" (voir: actif ou passif)

salle

une grande pièce 653 Matthieu 22: 8-10 traductionNotes

Matthew 22:11

Déclaration de connexion:

Jésus continue à raconter une parabole. (Voir: Paraboles)

Comment es-tu venu ici sans vêtements de mariage?

Le roi utilise une question pour gronder l'invité. AT: «vous ne portez pas de vêtements appropriés pour un mariage. Vous ne devriez pas être ici. »(Voir: Question rhétorique)

L'homme était sans voix

"L'homme était silencieux"

Matthew 22:13

Déclaration de connexion:

Jésus conclut sa parabole sur un mariage.

Lier cet homme la main et le pied

"Attachez-le pour qu'il ne puisse pas bouger ses mains ou ses pieds"

les ténèbres extérieures

Ici, «les ténèbres extérieures» est un métonyme de l'endroit où Dieu envoie ceux qui les rejettent. Ce est un lieu complètement séparé de Dieu pour toujours. Voyez comment vous avez traduit cela dans Matthew 8h52 . AT: «le lieu sombre loin de Dieu» (voir: métonymie)

les pleurs et le grincement des dents

Le «broyage des dents» est une action symbolique représentant une tristesse et une souffrance extrêmes. Voyez comment vous traduit ceci dans Matthieu 8:12 . AT: «pleurer et exprimer leurs souffrances extrêmes» (Voir: Symbolic Action)

Pour beaucoup de gens sont appelés, mais peu sont choisis

Cela peut être indiqué sous forme active. AT: "Car Dieu invite beaucoup de gens, mais il n'en choisit que quelques-uns" (Voir: actif ou passif)

Pour

Cela marque une transition. Jésus a mis fin à la parabole et va maintenant expliquer le point de la parabole. 656 traductionNotes Matthieu 22: 13-14

Matthew 22:15

Déclaration de connexion:

Cela commence par un récit des chefs religieux qui tentent de piéger Jésus avec plusieurs questions difficiles. Ici, les pharisiens lui demandent de payer des impôts à César.

comment ils pourraient piéger Jésus dans son propre discours

"Comment ils pourraient faire que Jésus dise quelque chose de mal pour qu'ils puissent l'arrêter"

leurs disciples... Hérodiens

Les disciples des pharisiens ont soutenu le paiement des impôts uniquement aux autorités juives. Les hérodiens soutenu le paiement d'impôts aux autorités romaines. Il est sous-entendu que les pharisiens croyaient que peu importe ce que Jésus a

dit, il offenserait l'un de ces groupes. (Voir: Connaissance supposée et Informations implicites)

Hérodiens

C'étaient des fonctionnaires et des disciples du roi juif Hérode. Il était ami avec les autorités romaines. (Voir: Comment traduire des noms) 658 traductionNotes Matthieu 22: 15-17

vous ne faites pas preuve de partialité entre les gens

"Vous ne faites pas honneur particulier à personne" ou "vous ne considérez personne plus important que quelqu'un d'autre"

payer des taxes à César

Les gens ne payaient pas d'impôts directement à César mais à l'un de ses collecteurs d'impôts. AT: «payer les taxes César nécessite »(voir: Connaissance supposée et information implicite)

Matthew 22:18

Pourquoi est-ce que vous me testez, vous hypocrites?

Jésus utilise une question pour gronder ceux qui essayaient de le piéger. AT: "Ne me testez pas, vous hypocrites!" ou "Je sais que vous, les hypocrites, ne faites que me tester!" (Voir: Question rhétorique)

denier

C'était une pièce romaine qui valait un jour de salaire. (Voir: argent biblique)

Matthew 22:20

pour eux

Ici «eux» se réfère aux Hérodiens et aux disciples des Pharisiens.

A qui l'image et le nom sont-ils?

Jésus utilise une question pour amener les gens à réfléchir profondément à ce qu'il dit. AT: «Dis moi de qui image et nom que vous voyez sur cette pièce. »(Voir: question rhétorique)

César

Vous pouvez clarifier les informations comprises dans leur réponse. AT: "La pièce a l'image de César et nom dessus »(voir: Ellipsis)

les choses qui sont de César

"Les choses qui appartiennent à César"

les choses qui sont de Dieu

"Des choses qui appartiennent à Dieu" 661 Matthieu 22: 20-22 traductionNotes

Matthew 22:23

Déclaration de connexion:

Les Sadducéens tentent de piéger Jésus en lui posant une question difficile sur le mariage et la résurrection des morts.

Maître, Moïse dit: «Si un homme meurt

Les chefs religieux demandaient à Jésus ce que Moïse avait écrit dans les Écritures. Si votre langue n'autorise pas les guillemets entre guillemets, cela pourrait être indiqué comme un devis indirect. AT: «Professeur, Moïse a dit que si un homme meurt "(Voir: Citations dans les citations et citations directes et indirectes)

son frère... sa femme... son frère

Ici «son» se réfère à l'homme mort.

Matthew 22:25

Déclaration de connexion:

Les Sadducéens continuent à poser une question à Jésus.

Le premier... le deuxième... le troisième... le septième

«Le plus vieux... le plus vieux... le plus vieux... le plus jeune» ou «le plus vieux... le plus vieux frère... le frère cadet le plus vieux de ce frère... le plus jeune "(voir: nombres ordinaux)

Après eux tous

"Après que chaque frère soit mort"

À présent

Ici, les Sadducéens passent de l'histoire des sept frères à leur question.

dans la résurrection

"Quand les morts reviennent à la vie" 665 Matthieu 22: 25-28 TraductionNotes

Matthew 22:29

Tu te trompes

Il est sous-entendu que Jésus signifie qu'ils se sont trompés sur ce qu'ils pensent de la résurrection. AT: "Vous vous trompez sur la résurrection" (Voir: Connaissance supposée et information implicite)

le pouvoir de Dieu

"Ce que Dieu est capable de faire"

dans la résurrection

"Quand les morts reviennent à la vie"

ils ne se marient ni

"Les gens ne vont pas se marier"

ni sont donnés en mariage

Cela peut être indiqué sous forme active. AT: «les gens ne donneront pas non plus leurs enfants en mariage» (voir: Active ou passif) 667 Matthieu 22: 29-30 traductionNotes

Matthew 22:31

Informations générales:

En 22:32, Jésus cite Exode pour prouver que les gens revivent après leur mort.

n'as-tu pas lu quoi... Jacob '?

Jésus pose cette question pour rappeler aux chefs religieux ce qu'ils savent de l'Écriture. A: «Je sais que vous l'avez lu, mais vous ne semblez pas comprendre quoi... Jacob.» (Voir: Rhétorique Question)

ce qui vous a été dit par Dieu

Cela peut être indiqué sous forme active. AT: "ce que Dieu vous a dit" (voir: actif ou passif)

Dieu, en disant: "Je suis... Jacob"?

Vous pouvez traduire cette citation directe en une citation indirecte. AT: «Dieu, qui a dit à Moïse qu'il est le Dieu d'Abraham, le Dieu d'Isaac et le Dieu de Jacob. »(Voir: Citations directes et indirectes)

des morts, mais des vivants

Ces adjectifs nominaux peuvent être déclarés comme des adjectifs. AT: «des morts, mais c'est le dieu de la vie personnes »(Voir: Adjectifs nominaux) 669 Matthieu 22: 31-33 TraductionNotes

Matthew 22:34

Déclaration de connexion:

Un pharisien qui était un expert en droit essaie de piéger Jésus en lui posant une question difficile à propos de le plus grand commandement.

un avocat

«Un expert en droit». C'est un pharisien qui avait une compétence particulière dans la compréhension de la loi de Moïse.

Matthew 22:37

Informations générales:

Jésus cite un verset du Deutéronome comme le plus grand commandement.

de tout ton cœur, de toute ton âme et de tout ton esprit

Ces trois expressions sont utilisées ensemble pour signifier «complètement» ou «sérieusement». Ici, «cœur» et «âme» sont des métonymes pour l'être intérieur d'une personne. (Voir: Métonymie et Doublet)

le grand et premier commandement

Ici, «super» et «premier» signifient la même chose. Ils soulignent que c'est le plus important commandement. (Voir: Doublet)

Matthew 22:39

Informations générales:

Jésus cite un verset du Lévitique comme deuxième plus grand commandement.

un second commandement lui ressemble

Les significations possibles sont 1) «il y a un autre commandement qui est le prochain en importance» ou 2) «il y a est un second commandement qui est

tout aussi important. »De toute façon, Jésus veut dire ces deux commandements sont plus importants que tous les autres commandements. (Voir: Nombres ordinaux)

J'aime ça

Cela signifie comme le commandement de Matthieu 22:37 .

ton voisin

Ici, «voisin» signifie plus que juste ceux qui vivent à proximité. Jésus signifie qu'une personne doit aimer tout gens.

Sur ces deux commandements dépendent toute la loi et les prophètes

Ici, l'expression «la loi entière et les prophètes» fait référence à toutes les écritures. AT: "Tout que Moïse et les prophètes ont écrit dans les Écritures est basé sur ces deux commandements »(voir: La métonymie) 674 traductionNotes Matthieu 22: 39-40

Matthew 22:41

Déclaration de connexion:

Jésus pose aux pharisiens une question difficile pour arrêter leurs tentatives de le piéger.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle une partie de l'histoire quand Jésus pose une question aux chefs religieux.

fil... fils de David

Dans ces deux cas, «fils» signifie «descendant».

Matthew 22:43

Informations générales:

Jésus cite les Psaumes pour montrer que le Christ est plus que «le fils de David».

Comment alors David dans l'Esprit l'appelle-t-il Seigneur?

Jésus utilise une question pour amener les chefs religieux à réfléchir profondément au psaume qu'il s'apprête à citation. AT: «Alors, dis-moi pourquoi David, dans l'Esprit, l'appelle Seigneur» (Voir: Question rhétorique)

David dans l'esprit

"David, que le Saint-Esprit inspire." Cela signifie que le Saint-Esprit influence ce que David dit.

appelle le

Ici «il» fait référence au Christ, qui est aussi le descendant de David.

Le Seigneur a dit

Ici «Seigneur» se réfère à Dieu le Père. à mon seigneur Ici, «Seigneur» se réfère au Christ. Aussi, «mon» se réfère à David. Cela signifie que le Christ est supérieur à David. 677 Matthieu 22: 43-44 traduction

Assieds-toi à ma main droite

S'asseoir à la «droite de Dieu» est une action symbolique de recevoir un grand honneur et une grande autorité de la part de Dieu. AT: «Assieds-toi à l'honneur à mes côtés» (voir: Action symbolique)

jusqu'à ce que je fasse de tes ennemis ton marchepied

Ceci est un idiom. AT: «jusqu'à ce que je vaincs tes ennemis» ou «jusqu'à ce que tes ennemis se prosternent devant vous »(voir: idiom) traductionWords

Matthew 22:45

Déclaration de connexion:

C'est la fin du récit des chefs religieux qui tentent de piéger Jésus avec plusieurs difficultés des questions.

Informations générales:

C'est la fin de la partie de l'histoire qui a commencé dans Matthieu 19: 1 , qui raconte que Jésus a exercé son ministère Judée.

Si David appelle alors le Christ "Seigneur", comment se porte le fils de David?

Jésus utilise une question pour amener les chefs religieux à réfléchir profondément à ce qu'il dit. AT: "David l'appelle 'Seigneur', alors le Christ doit être plus qu'un descendant de David. »(Voir: Rhétorique Question)

Si David appelle alors le Christ

David a appelé Jésus «Seigneur» parce que Jésus n'était pas seulement un descendant de David, mais il était aussi supérieur à lui.

pour lui répondre un mot

Ici, «mot» fait référence à ce que les gens disent. AT: "lui répondre à tout" ou "lui répondre" (voir: La métonymie) 679 Matthieu 22: 45-46 traductionNotes

Autres questions

Il est sous-entendu que personne ne lui a demandé le genre de questions qui visaient à lui faire dire quelque chose de mal pour que les chefs religieux puissent l'arrêter. (Voir: Connaissance supposée et implicite Informations)

Translation Questions

Matthew 22:5

Qu'est-ce que les invités à la fête du mariage du fils du roi ont fait quand les serviteurs du roi leur ont apporté l'invitation? Qu'est-ce que le roi a fait à ceux qui étaient invités en premier à la fête du mariage?

Certains n'ont pas pris l'invitation au sérieux, et s'en allèrent à leurs propres affaires, d'autres se saisirent des serviteurs du roi et les tuèrent Le roi envoya ses armées tuer ces meurtriers et brûla leurs villes "

Matthew 22:6

Qu'est-ce que les invités à la fête du mariage du fils du roi ont fait quand les serviteurs du roi leur ont apporté l'invitation? Qu'est-ce que le roi a fait à ceux qui étaient invités en premier à la fête du mariage?

Certains n'ont pas pris l'invitation au sérieux, et s'en allèrent à leurs propres affaires, d'autres se saisirent des serviteurs du roi et les tuèrent Le roi envoya ses armées tuer ces meurtriers et brûla leurs villes "

Matthew 22:7

Qu'est-ce que les invités à la fête du mariage du fils du roi ont fait quand les serviteurs du roi leur ont apporté l'invitation? Qu'est-ce que le roi a fait à ceux qui étaient invités en premier à la fête du mariage?

Certains n'ont pas pris l'invitation au sérieux, et s'en allèrent à leurs propres affaires, d'autres se saisirent des serviteurs du roi et les tuèrent Le roi envoya ses armées tuer ces meurtriers et brûla leurs villes "

Matthew 22:10

"Alors quels ont été les invités du roi à la fête du mariage?"

Le roi a alors invité autant de gens que ses serviteurs pouvaient trouver, mauvais et bons. "

Matthew 22:13

"Qu'est-ce que le roi a fait à l'homme qui est venu à la fête sans son vêtement de mariage? "

Le roi l'a fait lié et jeté dehors dans les ténèbres. "

Matthew 22:15

"Qu'est-ce que les pharisiens essayaient de faire envers Jésus?" "Quelle question les disciples des pharisiens ont-ils demandé à Jésus?"

"Les pharisiens essayaient de piéger Jésus par ses propres paroles. Ils demandèrent à Jésus s'il était légal de payer des impôts à César ou non.[22:17}"

Matthew 22:21

Comment Jésus a-t-il répondu à la question des disciples que les pharisiens envoyèrent?"

Jésus dit de rendre à César les choses qui sont à César, et à Dieu les choses qui sont à Dieu. "

Matthew 22:23

Quelle croyance les sadducéens ont-ils au sujet de la résurrection?"

Les Sadducéens ne croient pas à la résurrection. "

Matthew 22:28

Dans l'histoire des sadducéens combien de maris la femme avait-elle?"

"La femme avait 7 maris.

Matthew 22:29

Selon la parole de Jésus, quelle sont les deux choses que les sadducéens ne savaient pas?" "Qu'a dit Jésus concernant le mariage à la résurrection?"

Jésus dit que les sadducéens ne connaissaient ni les Ecritures, ni la puissance de Dieu. Jésus dit qu'à la résurrection il n'y a pas de mariage.

Matthew 22:30

Selon la parole de Jésus, quelle sont les deux choses que les sadducéens ne savaient pas?" "Qu'a dit Jésus concernant le mariage à la résurrection?"

Jésus dit que les sadducéens ne connaissaient ni les Ecritures, ni la puissance de Dieu. Jésus dit qu'à la résurrection il n'y a pas de mariage.

Matthew 22:31

Comment Jésus démontre-t-il à partir des Ecritures qu'il y a une résurrection?"

Jésus cite les Ecritures où Dieu dit qu'il est le Dieu d'Abraham, d'Isaac et de Jacob- le Dieu des vivants.

Matthew 22:32

Comment Jésus démontre-t-il à partir des Ecritures qu'il y a une résurrection?"

Jésus cite les Ecritures où Dieu dit qu'il est le Dieu d'Abraham, d'Isaac et de Jacob- le Dieu des vivants.

Matthew 22:35

Quelle question le docteur de la loi(un pharisien) posa à Jésus?"

Le docteur de la loi demanda à Jésus, quel est le plus grand commandement?"

Matthew 22:37

Selon la réponse de Jésus, quel est le plus grand commandement?

Jésus dit qu'aimer Dieu de tout son coeur, de toute son âme et de toute sa pensée est le plus grand commandement. "

Matthew 22:39

"Selon la parole de Jésus quel était le deuxième commandement?

Jésus dit qu'aimer son voisin comme soi-même était le deuxième commandement.

Matthew 22:42

Qu'est-ce que Jésus a demandé aux pharisiens? Quelle réponse les pharisiens ont-ils donné à Jésus?

Jésus leur a demandé de qui le Christ est le fils?" Les pharisiens répondirent que Jésus était le fils de David. "

Matthew 22:45

"Quelle était la seconde question de Jésus aux pharisiens? Qu'est-ce que les pharisiens ont répondu à Jésus?

Alors Jésus leur demanda comment David pouvait-il appeler son fils, le Christ, "Seigneur.\" " Les pharisiens n'étaient pas capables de lui dire un mot. "

Matthew 22:46

"Quelle était la seconde question de Jésus aux pharisiens? Qu'est-ce que les pharisiens ont répondu à Jésus?

Alors Jésus leur demanda comment David pouvait-il appeler son fils, le Christ, "Seigneur.\" " Les pharisiens n'étaient pas capables de lui dire un mot. "

Chapter 22

¹ Jésus leur parla encore en paraboles disant: ² «Le royaume des cieux est semblable à un certain roi qui préparait une fête de mariage pour son fils. ³ Il envoya ses serviteurs appeler ceux qui étaient invités au mariage, mais ils ne voulurent pas venir. ⁴ Le roi envoya encore d'autres serviteurs en disant: "Dites à ceux qui sont invités: «Voyez, j'ai préparé mon dîner; mes boeufs et mes veaux gras ont été tués et toutes choses sont prêtes. Venez à la fête du mariage.»" ⁵ Mais ces gens ne les prirent pas au sérieux. Ils s'en allèrent l'un dans son champ, l'autre à ses affaires. ⁶ Le reste se saisit des serviteurs du roi, les maltraita et les tua. ⁷ Le roi se mit en colère; il envoya son armée tuer ces meurtriers et brûler leur ville. ⁸ Ensuite il dit à ses serviteurs: "Les noces sont prêtes, mais ceux qui étaient invités n'en étaient pas dignes. ⁹ Ainsi, allez dans les carrefours et invitez autant de personnes que vous trouverez à la fête du mariage." ¹⁰ Les serviteurs allèrent dans les rues et rassemblèrent toutes les personnes qu'ils trouvèrent, mauvaises et bonnes. Ainsi, la salle de mariage fut remplie d'invités. ¹¹ Mais quand le roi entra pour voir les invités, il vit là un homme qui n'avait pas porté les vêtements de fête. ¹² Le roi lui demanda: "Ami, comment es-tu entré ici sans vêtements de fête?" Et l'homme resta sans parole. ¹³ Alors, le roi dit aux serviteurs: "Attachez les mains et les pieds de cet homme et jetez-le dehors dans les ténèbres, là où il y aura des pleurs et des grincements de dents." ¹⁴ Car beaucoup sont appelés, mais peu sont choisis.» ¹⁵ Puis, les pharisiens allèrent planifier comment ils piègeraient Jésus par ses propres paroles. ¹⁶ Ils lui envoyèrent leurs disciples, ensemble avec les hérوديens. ils dirent à Jésus: «Maître, nous savons que tu dis la vérité et que tu enseignes la voie de Dieu en vérité. Tu ne prends en compte l'opinion de personne et tu ne fais pas de favoritisme entre les gens. ¹⁷ Alors dis-nous, que penses-tu?: est-il légal de payer les impôts à César ou non?» ¹⁸ Mais Jésus comprit leur méchanceté et dit: «Hypocrites! Pourquoi me tentez-vous? ¹⁹ Montrez-moi une pièce d'impôt.» Ils lui présentèrent un denier. ²⁰ Jésus leur dit: «De qui sont cette image et ce nom?» ²¹ Ils lui dirent: «De César». Alors, Jésus leur dit: «Donnez donc à César les choses qui sont à César et à Dieu les choses qui sont à Dieu.» ²² Quand ils entendirent cela, ils furent étonnés. Puis ils le laissèrent et s'en allèrent. ²³ Ce jour là, quelques sadducéens qui disent qu'il n'y a pas de résurrection vinrent à lui. Ils lui demandèrent: ²⁴ «Maître, Moïse a dit: "si un homme meurt sans enfant, son frère doit épouser sa femme pour lui faire des enfants." ²⁵ Il y avait sept frères. Le premier se maria et mourut sans avoir d'enfant. Il laissa sa femme à son frère. ²⁶ Ensuite le second frère fit la même chose; puis le troisième, jusqu'au septième frère. ²⁷ Après eux, la femme aussi mourut. ²⁸ Maintenant dis-nous, à la résurrection, de qui sera-t-elle la femme parmi les sept frères; puisqu'ils l'ont tous épousée?» ²⁹ Mais Jésus répondit et leur dit: «Vous êtes dans l'erreur, parce que vous ne comprenez ni les écritures, ni la puissance de Dieu. ³⁰ Car à la résurrection, on ne se mariera pas et on ne sera pas envoyé en mariage. Plutôt, on est comme les anges dans le ciel. ³¹ Mais pour ce qui concerne la résurrection des morts,

n'avez-vous pas lu ce que Dieu vous a dit: ³² "Je suis le Dieu d'Abraham, le Dieu d'Isaac, et le Dieu de Jacob?" Dieu n'est pas le Dieu des morts, mais des vivants.» ³³ Lorsque la foule entendit ceci, elle fut étonnée de ses enseignements. ³⁴ Lorsque les pharisiens apprirent que Jésus avait réduit les sadducéens au silence, ils se rassemblèrent. ³⁵ L'un d'eux, un docteur de la loi, lui posa une question pour l'éprouver: ³⁶ «Maître, quel est le plus grand commandement dans la loi?» ³⁷ Jésus lui répondit: «"Aime le Seigneur ton Dieu de tout ton cœur, de toute ton âme et de toute ta pensée." ³⁸ Ceci est le grand et le premier commandement. ³⁹ Et le second commandement lui est semblable: "Aime ton prochain comme toi-même." ⁴⁰ De ces deux commandements dépendent toute la loi et les prophètes.» ⁴¹ Comme les pharisiens étaient encore rassemblés, Jésus les interrompait. ⁴² Il dit: «Que pensez-vous du Christ? De qui est-il fils?» Ils lui répondirent: «Le fils de David.» ⁴³ Jésus leur dit: «Comment donc David, animé par l'Esprit, l'appelle-t-il Seigneur, lorsqu'il dit: ⁴⁴ "Le Seigneur a dit à mon Seigneur": "Assieds-toi à ma droite, jusqu'à ce que je fasse de tes ennemis ton marchepied."?» ⁴⁵ Si donc David appelle le Christ, "Seigneur", comment est-il fils de David?» ⁴⁶ Personne n'était capable de lui dire un mot. Et, depuis ce jour, personne n'osa plus lui poser des questions.

Chapter 23

¹ Alors|strong="G5119" Jésus|strong="G2424" parlant|strong="G2980" x-morph="strongMorph:TG5656" à la foule|strong="G3793" et|strong="G2532" à ses|strong="G846" disciples|strong="G3101" ² dit|strong="G3004" x-morph="strongMorph:TG5723" Les scribes|strong="G1122" et|strong="G2532" les pharisiens|strong="G5330" sont assis|strong="G2523" x-morph="strongMorph:TG5656" dans|strong="G1909" la chaire|strong="G2515" de Moïse|strong="G3475" ³ Faites|strong="G4160" x-morph="strongMorph:TG5720" donc|strong="G3767" et|strong="G2532" observez|strong="G5083" x-morph="strongMorph:TG5720" tout|strong="G3956" ce|strong="G302" |strong="G3745" qu'ils vous|strong="G5213" disent|strong="G2036" x-morph="strongMorph:TG5632" |strong="G5083" x-morph="strongMorph:TG5721" mais|strong="G1161" n' agissez|strong="G4160" x-morph="strongMorph:TG5720" pas|strong="G3361" selon|strong="G2596" leurs|strong="G846" oeuvres|strong="G2041" Car|strong="G1063" ils disent|strong="G3004" x-morph="strongMorph:TG5719" et|strong="G2532" ne font|strong="G4160" x-morph="strongMorph:TG5719" pas|strong="G3756" ⁴ Ils|strong="G1063" lient|strong="G1195" x-morph="strongMorph:TG5719" des fardeaux|strong="G5413" pesants|strong="G926" et|strong="G2532" les mettent|strong="G2007" x-morph="strongMorph:TG5719" sur|strong="G1909" les épaules|strong="G5606" des hommes|strong="G444" mais|strong="G1161" ils ne veulent|strong="G2309" x-morph="strongMorph:TG5719" pas|strong="G3756" les|strong="G846" remuer|strong="G2795" x-morph="strongMorph:TG5658" du|strong="G846" doigt|strong="G1147" ⁵ Ils|strong="G1161" font|strong="G4160" x-morph="strongMorph:TG5719" toutes|strong="G3956" leurs|strong="G846" actions|strong="G2041" pour|strong="G4314" être vus|strong="G2300" x-morph="strongMorph:TG5683" des hommes|strong="G444" Ainsi|strong="G1161" ils|strong="G846" portent de larges|strong="G4115" x-morph="strongMorph:TG5719" phylactères|strong="G5440" et|strong="G2532" ils ont de longues|strong="G3170" x-morph="strongMorph:TG5719" franges|strong="G2899" à leurs|strong="G846" vêtements|strong="G2440" ⁶ ils|strong="G5037" aiment|strong="G5368" x-morph="strongMorph:TG5719" la première place|strong="G4411" dans|strong="G1722" les festins|strong="G1173" et|strong="G2532" les premiers sièges|strong="G4410" dans|strong="G1722" les synagogues|strong="G4864" ⁷ ils|strong="G2532" aiment à être salués|strong="G783" dans|strong="G1722" les places publiques|strong="G58" et|strong="G2532" à être appelés|strong="G2564" x-morph="strongMorph:TG5745" par|strong="G5259" les hommes|strong="G444" Rabbi|strong="G4461" Rabbi|strong="G4461" ⁸ Mais|strong="G1161" vous|strong="G5210" ne vous faites pas|strong="G3361" appeler|strong="G2564" x-morph="strongMorph:TG5686" Rabbi|strong="G4461" car|strong="G1063" un seul|strong="G1520" est|strong="G2076" x-morph="strongMorph:TG5748" votre|strong="G5216" Maître|strong="G2519" et|strong="G1161" vous|strong="G5210" êtes|strong="G2075" x-morph="strongMorph:TG5748" tous|strong="G3956" frères|strong="G80" ⁹ Et|strong="G2532" n' appelez|strong="G2564" x-morph="strongMorph:TG5661" personne|strong="G3361" sur|strong="G1909" la terre|strong="G1093" votre|strong="G5216" père|strong="G3962" car|strong="G1063" un seul|strong="G1520" est|strong="G2076" x-morph="strongMorph:TG5748" votre|strong="G5216" Père|strong="G3962" celui|strong="G3588" qui est dans|strong="G1722" les cieus|strong="G3772" ¹⁰ Ne vous faites pas|strong="G3366" appeler|strong="G2564" x-morph="strongMorph:TG5686" directeurs|strong="G2519" car|strong="G1063" un seul|strong="G1520" est|strong="G2076" x-morph="strongMorph:TG5748" votre|strong="G5216" Directeur|strong="G2519" le Christ|strong="G5547" ¹¹ Le|strong="G1161" plus grand|strong="G3187" parmi vous|strong="G5216" sera|strong="G2071" x-morph="strongMorph:TG5704" votre|strong="G5216" serviteur|strong="G1249" ¹² |strong="G1161" Quiconque|strong="G3748" s|strong="G1438" élèvera|strong="G5312" x-morph="strongMorph:TG5692" sera abaissé|strong="G5013" x-morph="strongMorph:TG5701" et|strong="G2532" quiconque|strong="G3748" s|strong="G1438" abaissera|strong="G5013" x-morph="strongMorph:TG5692" sera élevé|strong="G5312" x-morph="strongMorph:TG5701" ¹³ |strong="G1161" Malheur|strong="G3759" à vous|strong="G5213" scribes|strong="G1122" et|strong="G2532" pharisiens|strong="G5330" hypocrites|strong="G5273" parce que|strong="G3754" vous fermez|strong="G2808" x-morph="strongMorph:TG5719" aux|strong="G1715" hommes|strong="G444" le royaume|strong="G932" des cieus|strong="G3772" |strong="G1063" vous|strong="G5210" n'y entrez|strong="G1525" x-morph="strongMorph:TG5736" pas|strong="G3761" vous-mêmes, et|strong="G3756" |strong="G0" vous n'y laissez|strong="G863" x-morph="strongMorph:TG5719" pas|strong="G3756" entrer|strong="G1525" x-morph="strongMorph:TG5629" ceux qui veulent entrer|strong="G1525" x-morph="strongMorph:TG5740" ¹⁴ Malheur|strong="G3759" à vous|strong="G5213" scribes|strong="G1122" et|strong="G2532" pharisiens|strong="G5330" hypocrites|strong="G5273" parce que|strong="G3754" vous dévorez|strong="G2719" x-morph="strongMorph:TG5719" les maisons|strong="G3614" des veuves|strong="G5503" et|strong="G2532" que vous faites pour l' apparence|

strong="G4392" de longues|strong="G3117" prières|strong="G4336" x-morph="strongMorph:TG5740" à cause de cela|strong="G1223" |strong="G5124" vous serez|strong="G2983" x-morph="strongMorph:TG5695" jugés|strong="G2917" plus sévèrement|strong="G4055" ¹⁵ Malheur|strong="G3759" à vous|strong="G5213" scribes|strong="G1122" et|strong="G2532" pharisiens|strong="G5330" hypocrites|strong="G5273" parce que|strong="G3754" vous courez|strong="G4013" x-morph="strongMorph:TG5719" la mer|strong="G2281" et|strong="G2532" la terre|strong="G3584" pour faire|strong="G4160" x-morph="strongMorph:TG5658" un|strong="G1520" prosélyte|strong="G4339" et|strong="G2532" quand|strong="G3752" il l'est devenu|strong="G1096" x-morph="strongMorph:TG5638" vous en|strong="G846" faites|strong="G4160" x-morph="strongMorph:TG5719" un fils|strong="G5207" de la géhenne|strong="G1067" deux fois plus|strong="G1362" que vous|strong="G5216" ¹⁶ Malheur|strong="G3759" à vous|strong="G5213" conducteurs|strong="G3595" aveugles|strong="G5185" qui|strong="G3588" dites|strong="G3004" x-morph="strongMorph:TG5723" Si quelqu' un|strong="G3739" |strong="G302" jure|strong="G3660" x-morph="strongMorph:TG5661" par|strong="G1722" le temple|strong="G3485" ce n' est|strong="G2076" x-morph="strongMorph:TG5748" rien|strong="G3762" mais|strong="G1161" si quelqu' un|strong="G302" jure|strong="G3660" x-morph="strongMorph:TG5661" par|strong="G1722" l' or|strong="G5557" du temple|strong="G3485" il est engagé|strong="G3784" x-morph="strongMorph:TG5719" ¹⁷ Insensés|strong="G3474" et|strong="G2532" aveugles|strong="G5185" |strong="G1063" lequel|strong="G5101" est|strong="G2076" x-morph="strongMorph:TG5748" le plus grand|strong="G3187" l' or|strong="G5557" ou|strong="G2228" le temple|strong="G3485" qui sanctifie|strong="G37" x-morph="strongMorph:TG5723" l' or|strong="G5557" ¹⁸ Si quelqu' un|strong="G3739" |strong="G1437" dites-vous encore|strong="G2532" jure|strong="G3660" x-morph="strongMorph:TG5661" par|strong="G1722" l' autel|strong="G2379" ce n' est|strong="G2076" x-morph="strongMorph:TG5748" rien|strong="G3762" mais|strong="G1161" si quelqu' un|strong="G302" jure|strong="G3660" x-morph="strongMorph:TG5661" par|strong="G1722" l' offrande|strong="G1435" qui est sur|strong="G1883" l' autel|strong="G846" il est engagé|strong="G3784" x-morph="strongMorph:TG5719" ¹⁹ Aveugles|strong="G5185" |strong="G1063" lequel|strong="G5101" est le plus grand|strong="G3187" l' offrande|strong="G1435" ou|strong="G2228" l' autel|strong="G2379" qui sanctifie|strong="G37" x-morph="strongMorph:TG5723" l' offrande|strong="G1435" ²⁰ Celui|strong="G3767" qui jure|strong="G3660" x-morph="strongMorph:TG5660" par|strong="G1722" l' autel|strong="G2379" jure|strong="G3660" x-morph="strongMorph:TG5719" par|strong="G1722" l' autel|strong="G846" et|strong="G2532" par|strong="G1722" tout|strong="G3956" ce qui est dessus|strong="G1883" |strong="G846" ²¹ celui|strong="G2532" qui jure|strong="G3660" x-morph="strongMorph:TG5660" par|strong="G1722" le temple|strong="G3485" jure|strong="G3660" x-morph="strongMorph:TG5719" par|strong="G1722" le temple|strong="G846" et|strong="G2532" par|strong="G1722" celui qui l|strong="G846" habite|strong="G2730" x-morph="strongMorph:TG5723" ²² et|strong="G2532" celui qui jure|strong="G3660" x-morph="strongMorph:TG5660" par|strong="G1722" le ciel|strong="G3772" jure|strong="G3660" x-morph="strongMorph:TG5719" par|strong="G1722" le trône|strong="G2362" de Dieu|strong="G2316" et|strong="G2532" par|strong="G1722" celui qui y|strong="G846" |strong="G1883" est assis|strong="G2521" x-morph="strongMorph:TG5740" ²³ Malheur|strong="G3759" à vous|strong="G5213" scribes|strong="G1122" et|strong="G2532" pharisiens|strong="G5330" hypocrites|strong="G5273" parce que|strong="G3754" vous payez la dîme|strong="G586" x-morph="strongMorph:TG5719" de la menthe|strong="G2238" |strong="G2532" de l' aneth|strong="G432" et|strong="G2532" du cumin|strong="G2951" et|strong="G2532" que vous laissez|strong="G863" x-morph="strongMorph:TG5656" ce qui est plus important|strong="G926" dans la loi|strong="G3551" la justice|strong="G2920" |strong="G2532" la miséricorde|strong="G1656" et|strong="G2532" la fidélité|strong="G4102" c|strong="G5023" là ce qu'il fallait|strong="G1163" x-morph="strongMorph:TG5713" pratiquer|strong="G4160" x-morph="strongMorph:TG5658" sans|strong="G3361" négliger|strong="G863" x-morph="strongMorph:TG5721" les autres choses|strong="G2548" ²⁴ Conducteurs|strong="G3595" aveugles|strong="G5185" qui coulez|strong="G1368" x-morph="strongMorph:TG5723" le moucheron|strong="G2971" et|strong="G1161" qui avalez|strong="G2666" x-morph="strongMorph:TG5723" le chameau|strong="G2574" ²⁵ Malheur|strong="G3759" à vous|strong="G5213" scribes|strong="G1122" et|strong="G2532" pharisiens|strong="G5330" hypocrites|strong="G5273" parce que|strong="G3754" vous nettoyez|strong="G2511" x-morph="strongMorph:TG5719" le dehors|strong="G1855" de la coupe|strong="G4221" et|strong="G2532" du plat|strong="G3953" et|strong="G1161" qu'au dedans|strong="G2081" ils sont pleins|strong="G1073" x-morph="strongMorph:TG5719" de|strong="G1537" rapine|strong="G724" et|strong="G2532" d' intempérance|strong="G192" ²⁶ Pharisien|strong="G5330" aveugle|strong="G5185" nettoie|strong="G2511" x-morph="strongMorph:TG5657" premièrement|strong="G4412" l' intérieur|strong="G1787" de la coupe|strong="G4221" et|strong="G2532" du plat|strong="G3953" afin que|strong="G2443" l' extérieur|strong="G1622" |strong="G846" aussi|strong="G2532" devienne|strong="G1096" x-morph="strongMorph:TG5638" net|strong="G2513" ²⁷ Malheur|strong="G3759" à vous|strong="G5213" scribes|strong="G1122" et|strong="G2532" pharisiens|strong="G5330" hypocrites|

strong="G5273" parce que|strong="G3754" vous ressemblez|strong="G3945" x-morph="strongMorph:TG5719" à des sépulcres|strong="G5028" blanchis|strong="G2867" x-morph="strongMorph:TG5772" qui|strong="G3748" paraissent|strong="G5316" x-morph="strongMorph:TG5727" |strong="G3303" beaux|strong="G5611" au dehors|strong="G1855" et|strong="G1161" qui, au dedans|strong="G2081" sont pleins|strong="G1073" x-morph="strongMorph:TG5719" d' ossements|strong="G3747" de morts|strong="G3498" et|strong="G2532" de toute|strong="G3956" espèce d' impuretés|strong="G167" ²⁸ Vous|strong="G5210" de même|strong="G3779" |strong="G2532" |strong="G3303" au dehors|strong="G1855" vous paraissez|strong="G5316" x-morph="strongMorph:TG5743" justes|strong="G1342" aux hommes|strong="G444" mais|strong="G1161" au dedans|strong="G2081" vous êtes|strong="G2075" x-morph="strongMorph:TG5748" pleins|strong="G3324" d' hypocrisie|strong="G5272" et|strong="G2532" d' iniquité|strong="G458" ²⁹ Malheur|strong="G3759" à vous|strong="G5213" scribes|strong="G1122" et|strong="G2532" pharisiens|strong="G5330" hypocrites|strong="G5273" parce que|strong="G3754" vous bâtissez|strong="G3618" x-morph="strongMorph:TG5719" les tombeaux|strong="G5028" des prophètes|strong="G4396" et|strong="G2532" ornez|strong="G2885" x-morph="strongMorph:TG5719" les sépulcres|strong="G3419" des justes|strong="G1342" ³⁰ et|strong="G2532" que vous dites|strong="G3004" x-morph="strongMorph:TG5719" Si|strong="G1487" nous avons vécu|strong="G2258" x-morph="strongMorph:TG5713" du|strong="G1722" temps|strong="G2250" de nos|strong="G2257" pères|strong="G3962" nous ne nous serions|strong="G302" pas|strong="G3756" joints|strong="G2258" x-morph="strongMorph:TG5713" |strong="G2844" à eux|strong="G846" pour répandre|strong="G1722" le sang|strong="G129" des prophètes|strong="G4396" ³¹ Vous témoignez|strong="G3140" x-morph="strongMorph:TG5719" ainsi|strong="G5620" contre vous- mêmes|strong="G1438" que|strong="G3754" vous êtes|strong="G2075" x-morph="strongMorph:TG5748" les fils|strong="G5207" de ceux qui ont tué|strong="G5407" x-morph="strongMorph:TG5660" les prophètes|strong="G4396" ³² Comblez|strong="G4137" x-morph="strongMorph:TG5657" |strong="G5210" donc|strong="G2532" la mesure|strong="G3358" de vos|strong="G5216" pères|strong="G3962" ³³ Serpents|strong="G3789" race|strong="G1081" de vipères|strong="G2191" comment|strong="G4459" échapperez- vous|strong="G5343" x-morph="strongMorph:TG5632" |strong="G575" au châtiment|strong="G2920" de la géhenne|strong="G1067" ³⁴ C'est pourquoi|strong="G1223" |strong="G5124" voici|strong="G2400" x-morph="strongMorph:TG5628" je|strong="G1473" vous|strong="G4314" |strong="G5209" envoie|strong="G649" x-morph="strongMorph:TG5719" des prophètes|strong="G4396" |strong="G2532" des sages|strong="G4680" et|strong="G2532" des scribes|strong="G1122" |strong="G2532" Vous tuerez|strong="G615" x-morph="strongMorph:TG5692" et|strong="G2532" crucifierez|strong="G4717" x-morph="strongMorph:TG5692" les uns|strong="G1537" |strong="G846" |strong="G2532" vous battrez de verges|strong="G3146" x-morph="strongMorph:TG5692" les autres|strong="G1537" |strong="G846" dans|strong="G1722" vos|strong="G5216" synagogues|strong="G4864" et|strong="G2532" vous les persécuterez|strong="G1377" x-morph="strongMorph:TG5692" de|strong="G575" ville|strong="G4172" en|strong="G1519" ville|strong="G4172" ³⁵ afin que|strong="G3704" retombe|strong="G2064" x-morph="strongMorph:TG5632" sur|strong="G1909" vous|strong="G5209" tout|strong="G3956" le sang|strong="G129" innocent|strong="G1342" répandu|strong="G1632" x-morph="strongMorph:TG5746" sur|strong="G1909" la terre|strong="G1093" depuis|strong="G575" le sang|strong="G129" d' Abel|strong="G6" le juste|strong="G1342" jusqu' au|strong="G2193" sang|strong="G129" de Zacharie|strong="G2197" fils|strong="G5207" de Barachie|strong="G914" que|strong="G3739" vous avez tué|strong="G5407" x-morph="strongMorph:TG5656" entre|strong="G3342" le temple|strong="G3485" et|strong="G2532" l' autel|strong="G2379" ³⁶ Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" tout|strong="G3956" cela|strong="G5023" retombera|strong="G2240" x-morph="strongMorph:TG5692" sur|strong="G1909" cette|strong="G5026" génération|strong="G1074" ³⁷ Jérusalem|strong="G2419" Jérusalem|strong="G2419" qui tues|strong="G615" x-morph="strongMorph:TG5723" les prophètes|strong="G4396" et|strong="G2532" qui lapides|strong="G3036" x-morph="strongMorph:TG5723" ceux qui te|strong="G4314" |strong="G846" sont envoyés|strong="G649" x-morph="strongMorph:TG5772" combien de fois|strong="G4212" ai- je|strong="G2309" x-morph="strongMorph:TG5656" voulu rassembler|strong="G1996" x-morph="strongMorph:TG5629" tes|strong="G4675" enfants|strong="G5043" comme|strong="G5158" une poule|strong="G3733" rassemble|strong="G1996" x-morph="strongMorph:TG5719" ses|strong="G1438" poussins|strong="G3556" sous|strong="G5259" ses ailes|strong="G4420" et|strong="G2532" vous ne l'avez pas|strong="G3756" voulu|strong="G2309" x-morph="strongMorph:TG5656" ³⁸ Voici|strong="G2400" x-morph="strongMorph:TG5628" votre|strong="G5216" maison|strong="G3624" vous|strong="G5213" sera laissée|strong="G863" x-morph="strongMorph:TG5743" déserte|strong="G2048" ³⁹ car|strong="G1063" je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" vous ne me|strong="G3165" verrez|strong="G1492" x-morph="strongMorph:TG5632" plus|strong="G3364" désormais|strong="G575" |strong="G737" jusqu' à|strong="G2193" |strong="G302" ce que vous disiez|strong="G2036" x-

morph="strongMorph: TG5632" Béni|strong="G2127" x-morph="strongMorph: TG5772" soit celui qui vient|strong="G2064" x-morph="strongMorph: TG5740" au|strong="G1722" nom|strong="G3686" du Seigneur|strong="G2962"

Matthew 23:1

Informations générales:

C'est le début d'une nouvelle partie de l'histoire qui traverse Matthieu 25:46 , où Jésus enseigne le salut et le jugement final. Ici, il commence à avertir les gens de la scribes et pharisiens.

s'asseoir sur le siège de Moïse

Ici, «siège» représente le pouvoir de décider et de juger. AT: "avoir l'autorité comme Moïse avait »ou« a le pouvoir de dire ce que signifie la loi de Moïse »(voir: métonymie)

peu importe... fais ces choses et observe-les

"Toutes les choses... faites-les et observez-les" ou "tout... faites-le et observez-le"

Matthew 23:4

ils lient de lourdes charges difficiles à transporter, puis les mettent sur les épaules des gens. Mais eux-mêmes ne bougeront pas un doigt pour les porter

Ici «lier les lourdes charges... les mettre sur les épaules des gens» est une métaphore des chefs religieux faire de nombreuses règles difficiles et faire en sorte que les gens leur obéissent. Et "ne bouge pas un doigt" est un idiome qui signifie que les chefs religieux n'aideront pas les gens. AT: "ils vous font obéir beaucoup règles difficiles à suivre. Mais ils ne font rien pour aider les gens à suivre les règles »(voir: Métaphore et idiome)

Ils font tous leurs actes pour être vus par les gens

Cela peut être indiqué sous forme active. AT: "Ils font tous leurs actes pour que les gens puissent voir ce qu'ils font" (Voir: actif ou passif)

Car ils rendent leurs phylactères larges, et ils agrandissent les bords de leurs vêtements

Ce sont des choses que les pharisiens font pour apparaître comme s'ils honoraient davantage Dieu que les autres. (Voir: Connaissance supposée et information implicite)

phylactères

petites boîtes en cuir contenant du papier avec des écritures écrites dessus 684 traductionNotes Matthieu 23: 4-5

ils agrandissent les bords de leurs vêtements

Les pharisiens ont rendu les glands au fond de leurs robes particulièrement longs pour montrer leur dévotion à Dieu.

Matthew 23:6

Déclaration de connexion:

Jésus continue de parler aux foules et aux disciples au sujet des pharisiens.

places principales... sièges principaux

Ce sont les deux endroits où les personnes les plus importantes sont assises.

les marchés

grands espaces en plein air où les gens achètent et vendent des articles

être appelé 'Rabbi' par les gens.

Cela peut être indiqué sous forme active. AT: «pour que les gens les appellent« rabbin ». "(Voir: Actif ou Passif)

Matthew 23:8

Mais vous ne devez pas être appelé

Cela peut être indiqué sous forme active. AT: "Mais vous ne devez laisser personne vous appeler" (voir: actif ou passif)

toi

Toutes les occurrences de «vous» sont plurielles et se rapportent à tous les disciples de Jésus. (Voir: formes de vous)

vous êtes frères

Ici, «frères» signifie «collègues croyants».

n'appelle personne sur la terre ton père

Jésus utilise l'hyperbole pour dire à ses auditeurs qu'ils ne doivent pas autoriser les personnes les plus importantes être plus important pour eux que Dieu l'est. AT: «ne pas appeler un homme sur terre ton père» ou «faire ne pas dire qu'un homme sur la terre est ton père »(voir: Hyperbole et généralisation)

tu n'as qu'un père

«Père» est un titre important pour Dieu. (Voir: Traduire Fils et Père)

Vous ne devez pas non plus être appelé

Cela peut être indiqué sous forme active. AT: "Ne laissez personne vous appeler" (Voir: Actif ou Passif) 687 Matthieu 23: 8-10 traductionNotes

vous n'avez qu'un seul enseignant, le Christ

Quand Jésus a dit «le Christ», il parlait de lui-même à la troisième personne. AT: «Moi, le Christ, suis votre seul enseignant »(Voir: Première, deuxième ou troisième personne)

Matthew 23:11**celui qui est le plus grand parmi vous**

«La personne la plus importante parmi vous»

parmi vous

Ici, vous êtes pluriel et fait référence aux disciples de Jésus. (Voir: formes de vous)

s'exalte

"Se rend important"

sera humilié

Cela peut être indiqué sous forme active. AT: "Dieu humiliera" (Voir: actif ou passif)

sera exalté

Cela peut être indiqué sous forme active. AT: «Dieu rendra important» ou «Dieu honorera» (Voir: Actif ou passif)

Matthew 23:13**Déclaration de connexion:**

Jésus commence à réprimander les chefs religieux à cause de leur hypocrisie.

Informations générales:

Jésus parle du royaume des cieux comme s'il s'agissait d'une maison, porte dans laquelle les pharisiens ont fermé de l'extérieur pour que ni eux ni personne d'autre ne puisse entrer dans la maison. Si vous ne gardez pas la métaphore de la maison, assurez-vous de changer toutes les instances de «fermer» et «entrer». Aussi, depuis les mots «royaume des cieux», qui se réfèrent à Dieu, qui vit au ciel, ne se rencontrent que dans Matthieu, essayez d'utiliser le mot de votre langue pour «paradis» dans votre traduction. (Voir: Métaphore et métonymie)

Mais malheur à toi

"Comme ce sera terrible pour vous!" Voyez comment vous avez traduit ceci dans Matthieu 11:21 . 691 Matthieu 23: 13-15 traductionNotes

Vous fermez le royaume des cieux contre les gens... vous n'y entrez pas... vous ne permettez pas non plus ceux sur le point d'entrer pour le faire

Jésus parle du royaume des cieux, qui est Dieu qui règne sur son peuple, comme s'il s'agissait d'une maison. la porte dans laquelle les pharisiens se sont fermés pour que ni eux ni personne d'autre peut entrer dans la maison. L'expression «royaume des cieux» ne se trouve que dans le livre de Matthieu. Si possible, utilisez le mot de votre langue pour «paradis» dans votre traduction. AT: "Vous le rendez impossible pour que les gens entrent dans le royaume des cieux... vous n'y entrez pas... vous ne permettez pas non plus pour le faire "ou" Vous empêchez les gens d'accepter Dieu, qui vit au paradis, en tant que roi... vous ne l'acceptez pas comme roi... et vous le rendez impossible à ceux qui

sont sur le point de l'accepter comme roi faites-le »(Voir: Métaphore et métonymie)

tu vas sur la mer et la terre

C'est un idiom qui signifie qu'ils vont dans des endroits éloignés. AT: "vous parcourez de grandes distances" (Voir: Idiom)

faire un convertir

«Faire en sorte qu'une personne accepte votre religion»

fil d'enfer

Ici, «fil de» est un idiom qui signifie «celui qui appartient à». AT: «personne qui appartient en enfer» ou "Personne qui devrait aller en enfer" (voir: idiom)

tu dévorent les maisons des veuves

Voir la note de bas de page. Le mot «dévorer» est une métaphore qui signifie prendre de force. Signification possible sont 1) «maisons» se réfère à leurs maisons. AT: «vous leur volez les maisons des veuves» ou 2) les «maisons» sont synecdoche pour tous leurs biens. AT: "vous volez toutes les possessions des veuves" (voir: métaphore et Synecdoche)

Matthew 23:16**des guides aveugles... des imbéciles aveugles**

Les dirigeants juifs étaient spirituellement aveugles. Bien qu'ils se considéraient comme des enseignants, ils étaient incapables de comprendre la vérité de Dieu. Voyez comment vous avez traduit «guides aveugles» dans Matthieu 15:14 . (Voir: métaphore)

par le temple, ce n'est rien

"Par le temple ne doit pas tenir son serment"

est lié à son serment

"Est lié à son serment". La phrase "lié à son serment" est une métaphore de l'obligation de faire quoi on a dit qu'il le ferait sous serment. AT: "doit faire ce qu'il a promis de faire" (Voir: Métaphore)

Quel est le plus grand, l'or ou le temple qui rend l'or sacré?

Jésus utilise cette question pour réprimander les pharisiens parce qu'ils traitaient l'or comme s'il s'agissait de plus important que le temple. AT: «Le temple qui a dédié l'or à Dieu est plus important que l'or! "(Voir: Question rhétorique)

le temple qui rend l'or sacré

"Le temple qui fait que l'or appartient à Dieu seul" 694 traductionNotes Matthieu 23: 16-17

Matthew 23:18**Et**

L'information comprise peut être clarifiée. AT: "Et vous dites aussi" (Voir: Ellipsis)

ce n'est rien

"Il n'a pas à faire ce qu'il a juré de faire" ou "il n'a pas à prêter serment"

le cadeau

C'est un animal ou un grain qu'une personne apporterait à Dieu en le mettant sur l'autel de Dieu.

est lié à son serment

"Est lié à son serment". Être appelé à faire ce que l'on a dit qu'il ferait dans un serment est dit comme s'il est attaché au serment. AT: "doit faire ce qu'il a promis de faire" (Voir: Métaphore)

personnes aveugles

Les dirigeants juifs étaient spirituellement aveugles. Bien qu'ils se considéraient comme des enseignants, ils étaient incapables de comprendre la vérité de Dieu. (Voir: métaphore)

Quel est le plus grand, le cadeau ou l'autel qui rend le cadeau saint?

Jésus utilise cette question pour reprocher aux pharisiens d'avoir traité le cadeau comme s'il était plus important que l'autel. AT: «L'autel qui rend le cadeau saint est plus grand que le cadeau!» (Voir: Rhétorique Question) 696 traductionNotes Matthieu 23: 18-19

l'autel qui rend le cadeau saint

"L'autel qui rend le cadeau spécial à Dieu"

Matthew 23:20

par tout ce qu'il y a

"Par tous les cadeaux que les gens ont mis

dessus"

celui qui y habite... celui qui y siège Les deux font référence à Dieu le Père.

Matthew 23:23

Malheur à vous... hypocrites!

«Comme ce sera terrible pour vous... hypocrites!» Voyez comment vous avez traduit cela dans Matthieu 11:21 .

menthe et aneth et cumin

Ce sont des feuilles et des graines variées que les gens utilisaient pour rendre la nourriture de bon goût. (Voir: Traduire les inconnus)

vous avez laissé défaire

"Tu n'as pas obéi"

le plus important compte

"Les questions les plus importantes"

Mais ceux-ci vous auriez dû faire

"Vous devriez avoir obéi à ces lois plus importantes" 699 Matthieu 23: 23-24 traductionNotes

et ne pas avoir laissé l'autre défaire

Cela peut être énoncé sous une forme positive. AT: "tout en obéissant aux lois les moins importantes" (Voir: Double Négatifs)

Vous guides aveugles

Jésus utilise cette métaphore pour décrire les pharisiens. Jésus veut dire que les pharisiens ne comprennent pas Les commandements de Dieu ou comment lui plaire. Par conséquent, ils ne peuvent pas enseigner aux autres comment faire plaisir Dieu. Voyez comment vous avez traduit cette métaphore dans Matthieu 15:14 . (Voir: métaphore)

toi qui fais sortir un moucheron mais avale un chameau

Faire attention à respecter les lois moins importantes et ignorer les lois les plus importantes est aussi insensé comme faisant attention à ne pas avaler le plus petit animal impur, mais en mangeant la viande du plus grand animal impur. AT: «Vous êtes aussi stupide qu'une personne qui tend un moucheron qui tombe dans son verre mais avale un chameau »(voir: métaphore et hyperbole et généralisation)

étirer un moucheron

Cela signifie verser un liquide à travers un chiffon pour enlever un moucheron d'une boisson.

moucheron

un petit insecte volant

Matthew 23:25

Malheur à vous... hypocrites!

«Comme ce sera terrible pour vous... hypocrites!» Voyez comment vous avez traduit cela dans Matthieu 11:21 .

Car vous nettoyez l'extérieur de la tasse et de l'assiette, mais à l'intérieur ils sont pleins de cupidité et de - indulgence

Ceci est une métaphore qui signifie que les scribes et les pharisiens semblent purs à l'extérieur pour les autres, mais à l'intérieur, ils sont méchants. (Voir: métaphore)

ils sont pleins de cupidité et de complaisance

"Ils veulent ce que les autres ont et ils agissent dans l'intérêt de soi"

Pharisien aveugle

Les pharisiens étaient spirituellement aveugles. Bien qu'ils se considéraient comme des enseignants, ils étaient incapable de comprendre la vérité de Dieu. (Voir: métaphore)

Nettoyez d'abord l'intérieur de la tasse et de la plaque, de sorte que l'extérieur puisse aussi devenir propre

C'est une métaphore qui signifie que s'ils devenaient purs dans leur être intérieur, alors le résultat c'est qu'ils seraient purs à l'extérieur aussi.

(Voir: métaphore) 701 Matthieu 23: 25-26
traductionNotes

Matthew 23:27

tu es comme des tombes blanchies à la chaux... impure
Ceci est une comparaison qui signifie que les scribes et les pharisiens peuvent sembler être purs à l'extérieur, mais ils sont méchants à l'intérieur.
(Voir: Simile)

tombes blanchies à la chaux

"Tombes que quelqu'un a peint en blanc." Les Juifs peignaient des tombes blanches afin que les gens facilement les voient et évitent de les toucher. Toucher une tombe rendrait une personne cérémonielle impur. (Voir: Connaissance supposée et information implicite)

Matthew 23:29

des justes

Cet adjectif nominal peut être déclaré comme un adjectif. AT: «du juste» (Voir: Nominal Adjectifs)

aux jours de nos pères

"Pendant le temps de nos ancêtres"

nous n'aurions pas été participants avec eux
"Nous n'aurions pas rejoint avec eux"

verser le sang de

Ici, le «sang» fait référence à la vie. Faire couler le sang signifie tuer. AT: «tuer» ou «assassiner» (voir: La métonymie)

vous êtes des fils

Ici, «fils» signifie «descendants». 705 Matthieu 23: 29-31 TraductionNotes

Matthew 23:32

Vous remplissez également la mesure de vos pères

Jésus utilise cela comme une métaphore, ce qui signifie que les pharisiens complèteront le comportement méchant que leur les ancêtres ont commencé quand ils ont tué les prophètes. AT: "Vous terminez aussi les péchés de vos ancêtres a commencé »(Voir: Métaphore)

Vous serpents, progéniture de vipères

Les serpents sont des serpents et les vipères sont des serpents venimeux. Ils sont dangereux et souvent des symboles de mal. AT: "Vous êtes aussi mauvais que des serpents dangereux et toxiques" (Voir: Doublet and Metaphor JJ)

progéniture de vipères

Ici, «progéniture» signifie «avoir la caractéristique de». Voyez comment vous avez traduit une phrase similaire dans Matthieu 3: 7 .

Comment échapperez-vous au jugement de l'enfer?

Jésus utilise cette question comme une réprimande. AT: "il n'y a pas moyen pour vous d'échapper au jugement de l'enfer!" (Voir: question rhétorique)

Matthew 23:34

Déclaration de connexion:

Jésus continue de réprimander les chefs religieux à cause de leur hypocrisie.

Je t'envoie des prophètes et des sages et des scribes

Parfois, le présent est utilisé pour montrer que quelqu'un fera quelque chose très bientôt. AT: "Je vais envoyer des prophètes, des sages et des scribes »

sur vous viendra tout le sang juste qui a été versé sur la terre

La phrase «sur vous viendra» est un idiom qui signifie recevoir une punition. Verser du sang est un métonyme signifiant tuer des gens, ainsi «le sang juste qui a été versé sur la terre» représente les justes qui ont été tués. AT: «Dieu vous punira pour les meurtres de tous les justes »(voir: idiom et métonymie)

du sang... au sang

Ici, le mot «sang» représente une personne tuée. AT: «du meurtre... au meurtre» (Voir: métonymie) 709 Matthieu 23: 34-36 traductionNotes

Abel... Zacharie

Abel était la première victime juste du meurtre et Zacharie, qui a été assassiné par des Juifs dans le temple, était probablement pensé pour être le dernier. Ces deux hommes représentent tous les justes qui ont été assassinés. (Voir: Mérisme)

Zacharie

Ce Zacharie n'était pas le père de Jean-Baptiste.

que tu as tué

Jésus ne signifie pas que les gens à qui il parle ont réellement tué Zacharie. Il veut dire leur les ancêtres ont fait.

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

Matthew 23:37

Déclaration de connexion:

Jésus pleure le peuple de Jérusalem parce qu'il rejette tous les messagers que Dieu leur envoie.

Jérusalem, Jérusalem

Jésus parle aux habitants de Jérusalem comme s'ils étaient la ville elle-même. (Voir: Apostrophe et La métonymie)

ceux qui vous sont envoyés

Cela peut être indiqué sous forme active. AT: "ceux que Dieu vous envoie" (Voir: Actif ou Passif)

vos enfants

Jésus parle à Jérusalem comme si c'était une femme et les gens sont ses enfants. AT: "votre peuple" ou «vos habitants» (Voir: Métaphore)

juste comme une poule rassemble ses poussins sous ses ailes

Ceci est une comparaison qui souligne l'amour de Jésus pour les gens et comment il a voulu s'en occuper. (Voir: Simile) 711 Matthieu 23: 37-39 traductionNotes

poule

un poulet femelle. Vous pouvez traduire avec n'importe quel oiseau qui protège ses enfants sous son aile. (Voir: Traduire les inconnus)

votre maison vous est laissée désolée

"Dieu quittera votre maison, et elle sera vide"

ta maison

Les significations possibles sont 1) «la ville de Jérusalem» ou 2) «le temple». (Voir: métonymie)

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

Béni soit celui qui vient au nom du Seigneur

Ici, «dans le nom» signifie «au pouvoir» ou «en tant que représentant». Voyez comment vous avez traduit cela en Matthieu 21: 9 . AT: «Celui qui vient au pouvoir du Seigneur est béni» ou «Celui qui vient comme le représentant du Seigneur sera béni» (Voir: Métonymie)

Translation Questions

Matthew 23:3

Puisque que les scribes et les pharisiens s'asseyoient dans le fauteuil de Moïse, qu'est-ce que Jésus recommande au peuple de faire avec leurs enseignements? Pourquoi Jésus a-t-il dit au peuple de ne pas imiter les actes des scribes et des pharisiens?

Jésus dit au peuple de faire et d'observer les choses que les scribes et les pharisiens enseignent depuis le fauteuil de Moïse. Jésus dit de ne pas imiter leurs actes parce ce qu'ils disent des choses mais ne les pratiquent pas.

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Jésus dit au peuple de faire et d'observer les choses que les scribes et les pharisiens enseignent depuis le fauteuil de Moïse. Jésus dit de ne pas imiter leurs actes parce ce qu'ils disent des choses mais ne les pratiquent pas.

Matthew 23:5

Quel est le but des actions des scribes et des pharisiens? Ils accomplissent leurs actions pour être vus des gens.

Matthew 23:9

Selon Jésus, qui est notre seul père et notre seul maître? Jésus dit que notre seul Père est celui qui est dans les cieux, et notre seul maître est le Christ.

Matthew 23:10

Selon Jésus, qui est notre seul père et notre seul maître? Jésus dit que notre seul Père est celui qui est dans les cieux, et notre seul maître est le Christ.

Matthew 23:12

Que fera Dieu à celui qui s'élève et à celui qui se rabaisse?

Dieu rabaissera celui qui s'élève et élèvera celui qui se rabaisse.

Matthew 23:13

Comment Jésus appelle t-il les scribes et les pharisiens du fait de leurs attitudes? Quand les scribes et les pharisiens convertissent quelqu'un, de qui est-il le fils?" Jésus appelle à plusieurs reprises les scribes et les pharisiens des hypocrites. Il est un double fils de l'enfer comme eux-mêmes.

Matthew 23:15

Comment Jésus appelle t-il les scribes et les pharisiens du fait de leurs attitudes? Quand les scribes et les pharisiens convertissent quelqu'un, de qui est-il le fils?" Jésus appelle à plusieurs reprises les scribes et les pharisiens des hypocrites. Il est un double fils de l'enfer comme eux-mêmes.

Matthew 23:16

"Concernant être liés par des serments, qu'a dit Jésus au sujet de l'enseignement des scribes et des pharisiens?" Jésus dit que les scribes et les pharisiens étaient des guides aveugles et des insensés aveugles.

Matthew 23:17

"Concernant être liés par des serments, qu'a dit Jésus au sujet de l'enseignement des scribes et des pharisiens?
Jésus dit que les scribes et les pharisiens étaient des guides aveugles et des insensés aveugles.

Matthew 23:23

Malgré qu'ils ont donné la dîme de la menthe, de l'aneth, et du cumin, qu'est-ce que les scribes et les pharisiens ont négligé de faire?

"Les scribes et les pharisiens ont négligé les aspects les plus importants de la loi - justice, miséricorde, foi. "

Matthew 23:26

Qu'est-ce que les scribes et les pharisiens ont négligé de nettoyer?

L'intérieur de leur coupe, afin que l'extérieur devienne aussi propre.

Matthew 23:28

De quoi les scribes et les pharisiens sont-ils remplis à l'intérieur d'eux-mêmes?

Les scribes et les pharisiens étaient pleins d'hypocrisie et d'iniquité.

Matthew 23:31

Qu'est-ce que les pères des scribes et des pharisiens ont fait aux prophètes?

Ils ont tués les prophètes de Dieu.

Matthew 23:33

Quel jugement les scribes et les pharisiens vont-ils encourir?

Ils vont encourir le jugement de l'enfer.

Matthew 23:34

Selon la parole de Jésus, qu'est-ce que les scribes et les pharisiens feraient aux prophètes, aux sages qu'il leur

enverrait? A cause de leurs attitudes, quelle culpabilité tomberait sur les scribes et les pharisiens? A quelle génération toutes ces choses arriveront-elles selon la parole de Jésus?

Jésus dit qu'ils les tueraient, en crucifieraient quelques-uns, en fouetteraient d'autres et poursuivraient certains de ville en ville. La culpabilité de tout le sang innocent répandu sur la terre retomberait sur les scribes et les pharisiens.23:35] Jésus dit que ces choses arriveraient à cette génération.

Matthew 23:36

Selon la parole de Jésus, qu'est-ce que les scribes et les pharisiens feraient aux prophètes, aux sages qu'il leur enverrait? A cause de leurs attitudes, quelle culpabilité tomberait sur les scribes et les pharisiens? A quelle génération toutes ces choses arriveront-elles selon la parole de Jésus?

Jésus dit qu'ils les tueraient, en crucifieraient quelques-uns, en fouetteraient d'autres et poursuivraient certains de ville en ville. La culpabilité de tout le sang innocent répandu sur la terre retomberait sur les scribes et les pharisiens.23:35] Jésus dit que ces choses arriveraient à cette génération.

Matthew 23:37

Que désirait Jésus pour les enfants de Jérusalem et pourquoi cela ne s'est-il pas accompli?", Que deviendrait-il la maison de Jérusalem maintenant?

ésus désirait rassembler les enfants de Jérusalem mais ils ne l'ont pas approuvé. La maison de Jérusalem serait maintenant déserte.

Matthew 23:38

Que désirait Jésus pour les enfants de Jérusalem et pourquoi cela ne s'est-il pas accompli?", Que deviendrait-il la maison de Jérusalem maintenant?

ésus désirait rassembler les enfants de Jérusalem mais ils ne l'ont pas approuvé. La maison de Jérusalem serait maintenant déserte.

Chapter 23

¹ Puis, Jésus s'adressa à la foule et à ses disciples. ² Il dit: «Les scribes et les pharisiens s'asseyent dans le fauteil de Moïse. ³ Ainsi, quoi qu'ils vous recommandent de faire, faites ces choses et mettez-les en pratique. Mais n'imites pas leurs actes. Car ils disent des choses, mais ne les mettent pas en pratique. ⁴ Oui, ils attachent des charges lourdes qui sont difficiles à porter, et ils les posent sur les épaules des gens. Mais eux-mêmes ne bougeront pas un seul doigt pour les porter. ⁵ Ils font toutes leurs actions pour être vus par les gens. Car ils fabriquent de larges phylactères qu'ils mettent sur eux, et ils agrandissent les bordures de leurs vêtements. ⁶ Ils aiment les places principales dans les fêtes, et les sièges principaux dans les synagogues, ⁷ et des salutations spéciales dans les lieux publics, et d'être appelés "Rabbi" par les gens. ⁸ Mais vous ne devez pas vous faire appeler «Rabbi», car vous avez un seul maître, et tous, vous êtes des frères. ⁹ Et n'appellez personne sur la terre votre père, car vous avez un seul père, et il est aux cieux. ¹⁰ Ne vous appelez pas non plus «maîtres», car vous avez un seul maître, le Christ. ¹¹ Mais celui

qui est le plus grand parmi vous sera votre serviteur. ¹² Quiconque s'élève sera rabaissé, et quiconque se rabaisse sera élevé. ¹³ Mais malheur à vous, scribes et pharisiens, hypocrites! Vous fermez le royaume des cieux aux gens. Car vous n'y entrez pas vous-mêmes, et ne permettez pas non plus à ceux qui sont sur le point d'y entrer de le faire. ¹⁴ [Les anciennes meilleures copies omettent le verset 14, (d'autres copies ajoutent ce verset après le verset 12). «Malheur à vous scribes et pharisiens, hypocrites! car vous exploitez les veuves.»] ¹⁵ Malheur à vous, scribes et pharisiens, hypocrites! Car vous allez sur la mer et sur la terre pour convertir quelqu'un. Et quand il est converti, vous faites de lui un double fils de l'enfer, comme vous-mêmes l'êtes. ¹⁶ Malheur à vous, guides aveugles, vous qui dites: «Quiconque jure par le temple n'a rien fait. Mais quiconque jure par l'or du temple est lié à son serment.» ¹⁷ Vous, insensés aveugles! Qu'est-ce qui est plus grand, l'or, ou le temple qui a sanctifié l'or? ¹⁸ Et, «Quiconque jure par l'autel n'a rien fait. Mais quiconque jure par l'offrande qui est sur l'autel est lié à son serment.» ¹⁹ Vous qui êtes aveugles, qu'est-ce qui est plus grand, l'offrande ou l'autel qui sanctifie l'offrande? ²⁰ Ainsi, celui qui jure par l'autel jure par l'autel avec tout ce qui s'y trouve. ²¹ Et celui qui jure par le temple jure par le temple et par celui qui habite le temple. ²² Et celui qui jure par le ciel jure par le trône de Dieu et par celui qui est assis sur ce trône. ²³ Malheur à vous, scribes et pharisiens, hypocrites! Car vous donnez la dîme de la menthe, de l'aneth et du cumin, mais vous négligez les aspects les plus importants de la loi (la justice, la miséricorde et la foi). Pourtant, ce sont ces choses que vous auriez dû faire, sans négliger l'autre. ²⁴ Vous, guides aveugles, vous qui filtrez un moucheron mais avalez un chameau. ²⁵ Malheur à vous, scribes et pharisiens, hypocrites! Car vous nettoyez l'extérieur de la coupe et du plat, mais à l'intérieur, ils sont pleins d'extorsion et d'excès. ²⁶ Pharisien aveugle, nettoie premièrement l'intérieur de la coupe et du plat, afin que l'extérieur devienne aussi propre. ²⁷ Malheur à vous, scribes et pharisiens, hypocrites! Car vous êtes comme des tombeaux blanchis, qui paraissent beaux au regard extérieur, mais qui à l'intérieur sont pleins d'ossements de morts et toutes choses impures. ²⁸ De la même manière, vous aussi paraissez justes aux gens de l'extérieur, mais à l'intérieur vous êtes pleins d'hypocrisie et d'iniquité. ²⁹ Malheur à vous, scribes et pharisiens, hypocrites! Car vous construisez les tombeaux des prophètes et décorez les tombeaux des justes. ³⁰ Vous dites: «Si nous avions vécu aux jours de nos pères, nous n'aurions pas répandu le sang des prophètes avec eux.» ³¹ Ainsi, vous témoignez contre vous-mêmes que vous êtes les fils de ceux qui ont tué les prophètes. ³² Ainsi, vous remplissez donc la mesure de vos pères. ³³ Serpents que vous êtes, race de vipères, comment pourrez-vous fuir le jugement de l'enfer? ³⁴ C'est pourquoi, voici, je vous envoie des prophètes, des sages et des scribes. Vous tuerez et crucifierez certains. Et vous fouetterez d'autres dans vos synagogues, et les poursuivrez d'une ville à une autre. ³⁵ La conséquence est que sur vous retombera tout le sang innocent versé sur la terre, depuis le sang d'Abel le juste, jusqu'au sang de Zacharie, fils de Barachie, que vous avez tué entre le sanctuaire et l'autel. ³⁶ En vérité, je vous le dis, toutes ces choses arriveront à cette génération. ³⁷ Jérusalem, Jérusalem, toi qui tues les prophètes et qui lapides ceux qui te sont envoyés! Combien de fois ai-je souhaité rassembler tes enfants, tout comme une poule rassemble ses poussins sous ses ailes, mais vous n'avez pas approuvé cela. ³⁸ Regardez, votre maison est désertée. ³⁹ Car je vous le dis, vous ne me verrez plus désormais, jusqu'à ce que vous disiez: «Béni soit celui qui vient au nom du Seigneur.»

Chapter 24

¹ Comme|strong="G2532" Jésus|strong="G2424" s'en allait|strong="G1831" x-morph="strongMorph:TG5631" au sortir|strong="G4198" x-morph="strongMorph:TG5711" du|strong="G575" temple|strong="G2411" |strong="G2532" ses|strong="G846" disciples|strong="G3101" s'approchèrent|strong="G4334" x-morph="strongMorph:TG5656" pour lui|strong="G846" en|strong="G2411" faire remarquer|strong="G1925" x-morph="strongMorph:TG5658" les constructions|strong="G3619" ² Mais|strong="G1161" il leur|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Voyez|strong="G991" x-morph="strongMorph:TG5719" |x-morph="strongMorph:TG5720" vous|strong="G3756" tout|strong="G3956" cela|strong="G5023" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" il ne restera|strong="G863" x-morph="strongMorph:TG5686" pas|strong="G3364" ici|strong="G5602" pierre|strong="G3037" sur|strong="G1909" pierre|strong="G3037" qui|strong="G3739" ne|strong="G3364" soit renversée|strong="G2647" x-morph="strongMorph:TG5701" ³ Il|strong="G1161" s' assit|strong="G2521" x-morph="strongMorph:TG5740" sur|strong="G1909" la montagne|strong="G3735" des oliviers|strong="G1636" Et les disciples|strong="G3101" vinrent|strong="G4334" x-morph="strongMorph:TG5656" en particulier|strong="G2596" |strong="G2398" lui|strong="G846" faire cette question|strong="G3004" x-morph="strongMorph:TG5723" Dis|strong="G2036" x-morph="strongMorph:TG5628" nous|strong="G2254" quand|strong="G4219" cela|strong="G5023" arrivera-t- il|strong="G2071" x-morph="strongMorph:TG5704" et|strong="G2532" quel|strong="G5101" sera le signe|strong="G4592" de ton|strong="G4674" avènement|strong="G3952" et|strong="G2532" de la fin|strong="G4930" du monde|strong="G165" ⁴ |strong="G2532" Jésus|strong="G2424" leur|strong="G846" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Prenez garde|strong="G991" x-morph="strongMorph:TG5720" que personne|strong="G3361" |strong="G5100" ne vous|strong="G5209" séduise|strong="G4105" x-morph="strongMorph:TG5661" ⁵ Car|strong="G1063" plusieurs|strong="G4183" viendront|strong="G2064" x-morph="strongMorph:TG5695" sous|strong="G1909" mon|strong="G3450" nom|strong="G3686" disant|strong="G3004" x-morph="strongMorph:TG5723" C'est moi|strong="G1473" qui suis|strong="G1510" x-morph="strongMorph:TG5748" le Christ|strong="G5547" Et|strong="G2532" ils séduiront|strong="G4105" x-morph="strongMorph:TG5692" beaucoup de gens|strong="G4183" ⁶ Vous|strong="G1161" entendrez|strong="G3195" x-morph="strongMorph:TG5692" parler|strong="G191" x-morph="strongMorph:TG5721" de guerres|strong="G4171" et|strong="G2532" de bruits|strong="G189" de guerres|strong="G4171" gardez- vous|strong="G3708" x-morph="strongMorph:TG5720" |strong="G3361" d'être troublés|strong="G2360" x-morph="strongMorph:TG5744" car|strong="G1063" il faut|strong="G1163" x-morph="strongMorph:TG5748" que ces choses|strong="G3956" arrivent|strong="G1096" x-morph="strongMorph:TG5635" Mais|strong="G235" ce ne sera|strong="G2076" x-morph="strongMorph:TG5748" pas encore|strong="G3768" la fin|strong="G5056" ⁷ Une|strong="G1063" nation|strong="G1484" s' élèvera|strong="G1453" x-morph="strongMorph:TG5701" contre|strong="G1909" une nation|strong="G1484" et|strong="G2532" un royaume|strong="G932" contre|strong="G1909" un royaume|strong="G932" et|strong="G2532" il y aura|strong="G2071" x-morph="strongMorph:TG5704" en divers|strong="G2596" lieux|strong="G5117" des famines|strong="G3042" et|strong="G2532" des tremblements de terre|strong="G4578" ⁸ Tout|strong="G1161" |strong="G3956" cela|strong="G5023" ne sera que le commencement|strong="G746" des douleurs|strong="G5604" ⁹ Alors|strong="G5119" on vous|strong="G5209" livrera|strong="G3860" x-morph="strongMorph:TG5692" aux|strong="G1519" tourments|strong="G2347" et|strong="G2532" l'on vous|strong="G5209" fera mourir|strong="G615" x-morph="strongMorph:TG5692" et|strong="G2532" vous serez|strong="G2071" x-morph="strongMorph:TG5704" hais|strong="G3404" x-morph="strongMorph:TG5746" de|strong="G5259" toutes|strong="G3956" les nations|strong="G1484" à cause de|strong="G1223" mon|strong="G3450" nom|strong="G3686" ¹⁰ Alors|strong="G5119" aussi|strong="G2532" plusieurs|strong="G4183" succomberont|strong="G4624" x-morph="strongMorph:TG5701" et|strong="G2532" ils se|strong="G240" trahiront|strong="G3860" x-morph="strongMorph:TG5692" |strong="G2532" se haïront|strong="G3404" x-morph="strongMorph:TG5692" les uns les autres|strong="G240" ¹¹ |strong="G2532" Plusieurs|strong="G4183" faux prophètes|strong="G5578" s' élèveront|strong="G1453" x-morph="strongMorph:TG5701" et|strong="G2532" ils séduiront|strong="G4105" x-morph="strongMorph:TG5692" beaucoup de gens|strong="G4183" ¹² Et|strong="G2532" parce que|strong="G1223" l' iniquité|strong="G458" se sera accrue|strong="G4129" x-morph="strongMorph:TG5683" la charité|strong="G26" du plus grand nombre|strong="G4183" se refroidira|strong="G5594" x-morph="strongMorph:TG5691" ¹³ Mais|strong="G1161" celui|strong="G3778" qui persévérera|strong="G5278" x-morph="strongMorph:TG5660" jusqu' à|

strong="G1519" la fin|strong="G5056" sera sauvé|strong="G4982" x-morph="strongMorph:TG5701" ¹⁴ |
 strong="G2532" Cette|strong="G5124" bonne nouvelle|strong="G2098" du royaume|strong="G932" sera
 prêchée|strong="G2784" x-morph="strongMorph:TG5701" dans|strong="G1722" le monde|
 strong="G3625" entier|strong="G3650" pour|strong="G1519" servir de témoignage|strong="G3142" à
 toutes|strong="G3956" les nations|strong="G1484" |strong="G2532" Alors|strong="G5119" viendra|
 strong="G2240" x-morph="strongMorph:TG5692" la fin|strong="G5056" ¹⁵ C'est pourquoi|
 strong="G3752" |strong="G3767" lorsque vous verrez|strong="G1492" x-morph="strongMorph:TG5632"
 l' abomination|strong="G946" de la désolation|strong="G2050" dont a parlé|strong="G4483" x-
 morph="strongMorph:TG5685" le prophète|strong="G4396" Daniel|strong="G1158" |strong="G1223"
 établie|strong="G2476" x-morph="strongMorph:TG5756" |x-morph="strongMorph:TG5625" |
 strong="G2476" x-morph="strongMorph:TG5761" en|strong="G1722" lieu|strong="G5117" saint|
 strong="G40" -que celui qui lit|strong="G314" x-morph="strongMorph:TG5723" fasse attention|
 strong="G3539" x-morph="strongMorph:TG5720" - ¹⁶ alors|strong="G5119" que ceux qui seront en|
 strong="G1722" Judée|strong="G2449" fuient|strong="G5343" x-morph="strongMorph:TG5720" dans|
 strong="G1909" les montagnes|strong="G3735" ¹⁷ que celui qui sera sur|strong="G1909" le toit|
 strong="G1430" ne descende|strong="G2597" x-morph="strongMorph:TG5720" pas|strong="G3361"
 pour prendre|strong="G142" x-morph="strongMorph:TG5658" ce qui est dans|strong="G5100" |
 strong="G1537" sa|strong="G846" maison|strong="G3614" ¹⁸ et|strong="G2532" que celui qui sera
 dans|strong="G1722" les champs|strong="G68" ne retourne|strong="G1994" x-
 morph="strongMorph:TG5657" pas|strong="G3361" en arrière|strong="G3694" pour prendre|
 strong="G142" x-morph="strongMorph:TG5658" son|strong="G846" manteau|strong="G2440" ¹⁹ |
 strong="G1161" Malheur|strong="G3759" aux femmes qui seront|strong="G2192" x-
 morph="strongMorph:TG5723" enceintes|strong="G1722" |strong="G1064" et|strong="G2532" à celles
 qui allaiteront|strong="G2337" x-morph="strongMorph:TG5723" en|strong="G1722" ces|
 strong="G1565" jours|strong="G2250" ²⁰ |strong="G1161" Priez|strong="G4336" x-
 morph="strongMorph:TG5737" pour que votre|strong="G5216" fuite|strong="G5437" n' arrive|
 strong="G1096" x-morph="strongMorph:TG5638" pas|strong="G3363" en hiver|strong="G5494" ni|
 strong="G3366" |strong="G1722" un jour de sabbat|strong="G4521" ²¹ Car|strong="G1063" alors|
 strong="G5119" la détresse|strong="G2347" sera|strong="G2071" x-morph="strongMorph:TG5704" si
 grande|strong="G3173" qu'il n'y en a|strong="G1096" x-morph="strongMorph:TG5754" point|
 strong="G3756" eu de pareille|strong="G3634" depuis|strong="G575" le commencement|strong="G746"
 du monde|strong="G2889" jusqu' à|strong="G2193" présent|strong="G3568" et qu'il n'y en aura|
 strong="G1096" x-morph="strongMorph:TG5638" jamais|strong="G3761" |strong="G3364" ²² Et|
 strong="G2532" si|strong="G1508" ces|strong="G1565" jours|strong="G2250" n'étaient abrégés|
 strong="G2856" x-morph="strongMorph:TG5681" |strong="G3756" personne|strong="G3956" |
 strong="G4561" ne serait sauvé|strong="G302" |strong="G4982" x-morph="strongMorph:TG5681" mais|
 strong="G1161" à cause|strong="G1223" des élus|strong="G1588" ces|strong="G1565" jours|
 strong="G2250" seront abrégés|strong="G2856" x-morph="strongMorph:TG5701" ²³ Si|strong="G1437"
 quelqu' un|strong="G5100" vous|strong="G5213" dit|strong="G2036" x-morph="strongMorph:TG5632"
 alors|strong="G5119" |strong="G2400" x-morph="strongMorph:TG5628" Le Christ|strong="G5547" est
 ici|strong="G5602" ou|strong="G2228" Il est là|strong="G5602" ne le croyez|strong="G4100" x-
 morph="strongMorph:TG5661" pas|strong="G3361" ²⁴ Car|strong="G1063" il s' élèvera|strong="G1453"
 x-morph="strongMorph:TG5701" de faux Christs|strong="G5580" et|strong="G2532" de faux prophètes|
 strong="G5578" |strong="G2532" ils feront|strong="G1325" x-morph="strongMorph:TG5692" de grands|
 strong="G3173" prodiges|strong="G4592" et|strong="G2532" des miracles|strong="G5059" au point de|
 strong="G5620" séduire|strong="G4105" x-morph="strongMorph:TG5658" s|strong="G1487" était
 possible|strong="G1415" même|strong="G2532" les élus|strong="G1588" ²⁵ Voici|strong="G2400" x-
 morph="strongMorph:TG5628" je vous|strong="G5213" l'ai annoncé d' avance|strong="G4280" x-
 morph="strongMorph:TG5758" ²⁶ Si|strong="G1437" donc|strong="G3767" on vous|strong="G5213" dit|
 strong="G2036" x-morph="strongMorph:TG5632" Voici|strong="G2400" x-
 morph="strongMorph:TG5628" il est|strong="G2076" x-morph="strongMorph:TG5748" dans|
 strong="G1722" le désert|strong="G2048" n'y allez|strong="G1831" x-morph="strongMorph:TG5632"
 pas|strong="G3361" voici|strong="G2400" x-morph="strongMorph:TG5628" il est dans|strong="G1722"
 les chambres|strong="G5009" ne le croyez|strong="G4100" x-morph="strongMorph:TG5661" pas|
 strong="G3361" ²⁷ Car|strong="G1063" comme|strong="G5618" l' éclair|strong="G796" part|
 strong="G1831" x-morph="strongMorph:TG5736" de|strong="G575" l' orient|strong="G395" et|
 strong="G2532" se montre|strong="G5316" x-morph="strongMorph:TG5727" jusqu' en|strong="G2193"
 occident|strong="G1424" ainsi|strong="G3779" |strong="G2532" sera|strong="G2071" x-
 morph="strongMorph:TG5704" l' avènement|strong="G3952" du Fils|strong="G5207" de l' homme|
 strong="G444" ²⁸ En|strong="G1063" quelque lieu|strong="G1437" |strong="G3699" que soit|
 strong="G5600" x-morph="strongMorph:TG5753" le cadavre|strong="G4430" là|strong="G1563" s'

assembleront|strong="G4863" x-morph="strongMorph: TG5701" les aigles|strong="G105" ²⁹ Aussitôt|
 strong="G1161" |strong="G2112" après|strong="G3326" ces|strong="G1565" jours|strong="G2250" de
 détresse|strong="G2347" le soleil|strong="G2246" s' obscurcira|strong="G4654" x-
 morph="strongMorph: TG5701" |strong="G2532" la lune|strong="G4582" ne donnera|strong="G1325" x-
 morph="strongMorph: TG5692" plus|strong="G3756" sa|strong="G846" lumière|strong="G5338" |
 strong="G2532" les étoiles|strong="G792" tomberont|strong="G4098" x-morph="strongMorph: TG5699"
 du|strong="G575" ciel|strong="G3772" et|strong="G2532" les puissances|strong="G1411" des cieux|
 strong="G3772" seront ébranlées|strong="G4531" x-morph="strongMorph: TG5701" ³⁰ |strong="G2532"
 Alors|strong="G5119" le signe|strong="G4592" du Fils|strong="G5207" de l' homme|strong="G444"
 paraîtra|strong="G5316" x-morph="strongMorph: TG5691" dans|strong="G1722" le ciel|strong="G3772"
 |strong="G2532" |strong="G5119" toutes|strong="G3956" les tribus|strong="G5443" de la terre|
 strong="G1093" se lamenteront|strong="G2875" x-morph="strongMorph: TG5695" et|strong="G2532"
 elles verront|strong="G3700" x-morph="strongMorph: TG5695" le Fils|strong="G5207" de l' homme|
 strong="G444" venant|strong="G2064" x-morph="strongMorph: TG5740" sur|strong="G1909" les nuées|
 strong="G3507" du ciel|strong="G3772" avec|strong="G3326" puissance|strong="G1411" et|
 strong="G2532" une grande|strong="G4183" gloire|strong="G1391" ³¹ Il|strong="G2532" enverra|
 strong="G649" x-morph="strongMorph: TG5692" ses|strong="G846" anges|strong="G32" avec|
 strong="G3326" la trompette|strong="G4536" retentissante|strong="G3173" |strong="G5456" et|
 strong="G2532" ils rassembleront|strong="G1996" x-morph="strongMorph: TG5692" ses|strong="G846"
 élus|strong="G1588" des|strong="G1537" quatre|strong="G5064" vents|strong="G417" depuis|
 strong="G575" une extrémité|strong="G206" des cieux|strong="G3772" jusqu' à|strong="G2193" l'
 autre|strong="G206" |strong="G846" ³² Instruisez|strong="G1161" vous|strong="G3129" x-
 morph="strongMorph: TG5628" par une comparaison|strong="G3850" tirée|strong="G575" du figuier|
 strong="G4808" Dès|strong="G3752" que ses|strong="G846" branches|strong="G2798" deviennent|
 strong="G1096" x-morph="strongMorph: TG5638" |strong="G2235" tendres|strong="G527" et|
 strong="G2532" que les feuilles|strong="G5444" poussent|strong="G1631" x-
 morph="strongMorph: TG5725" vous connaissez|strong="G1097" x-morph="strongMorph: TG5719" que|
 strong="G3754" l' été|strong="G2330" est proche|strong="G1451" ³³ De même|strong="G2532" |
 strong="G3779" |strong="G5210" quand|strong="G3752" vous verrez|strong="G1492" x-
 morph="strongMorph: TG5632" toutes|strong="G3956" ces choses|strong="G5023" sachez|
 strong="G1097" x-morph="strongMorph: TG5719" |x-morph="strongMorph: TG5720" que|
 strong="G3754" le Fils de l'homme est|strong="G2076" x-morph="strongMorph: TG5748" proche|
 strong="G1451" à|strong="G1909" la porte|strong="G2374" ³⁴ Je vous|strong="G5213" le dis|
 strong="G3004" x-morph="strongMorph: TG5719" en vérité|strong="G281" cette|strong="G3778"
 génération|strong="G1074" ne passera|strong="G3928" x-morph="strongMorph: TG5632" point|
 strong="G3364" que|strong="G302" |strong="G2193" tout|strong="G3956" cela|strong="G5023" n'
 arrive|strong="G1096" x-morph="strongMorph: TG5638" ³⁵ Le ciel|strong="G3772" et|strong="G2532" la
 terre|strong="G1093" passeront|strong="G3928" x-morph="strongMorph: TG5695" mais|strong="G1161"
 mes|strong="G3450" paroles|strong="G3056" ne passeront|strong="G3928" x-
 morph="strongMorph: TG5632" point|strong="G3364" ³⁶ Pour|strong="G1161" ce qui est|
 strong="G4012" |strong="G1565" du jour|strong="G2250" et|strong="G2532" de l' heure|
 strong="G5610" personne|strong="G3762" ne le sait|strong="G1492" x-morph="strongMorph: TG5758"
 ni|strong="G3761" les anges|strong="G32" des cieux|strong="G3772" ni|strong="G3761" le Fils|
 strong="G5207" mais|strong="G1508" le Père|strong="G3962" seul|strong="G3441" ³⁷ Ce|
 strong="G1161" qui arriva|strong="G5618" du temps|strong="G2250" de Noé|strong="G3575" arrivera|
 strong="G2071" x-morph="strongMorph: TG5704" de même|strong="G2532" |strong="G3779" à l'
 avènement|strong="G3952" du Fils|strong="G5207" de l' homme|strong="G444" ³⁸ Car|strong="G1063"
 |strong="G5618" dans|strong="G1722" les jours|strong="G2250" qui précédèrent|strong="G2258" x-
 morph="strongMorph: TG5713" |strong="G4253" le déluge|strong="G2627" les hommes mangeaient|
 strong="G5176" x-morph="strongMorph: TG5723" et|strong="G2532" buvaient|strong="G4095" x-
 morph="strongMorph: TG5723" se mariaient|strong="G1060" x-morph="strongMorph: TG5723" et|
 strong="G2532" mariaient leurs enfants|strong="G1547" x-morph="strongMorph: TG5723" jusqu' au|
 strong="G891" jour|strong="G2250" où|strong="G3739" Noé|strong="G3575" entra|strong="G1525" x-
 morph="strongMorph: TG5627" dans|strong="G1519" l' arche|strong="G2787" ³⁹ et|strong="G2532" ils
 ne se doutèrent|strong="G1097" x-morph="strongMorph: TG5627" de rien|strong="G3756" jusqu' à|
 strong="G2193" ce que le déluge|strong="G2627" vînt|strong="G2064" x-morph="strongMorph: TG5627"
 et|strong="G2532" les emportât|strong="G142" x-morph="strongMorph: TG5656" tous|strong="G537" il
 en sera|strong="G2071" x-morph="strongMorph: TG5704" de même|strong="G3779" |strong="G2532" à
 l' avènement|strong="G3952" du Fils|strong="G5207" de l' homme|strong="G444" ⁴⁰ Alors|
 strong="G5119" de deux|strong="G1417" hommes qui seront|strong="G2071" x-
 morph="strongMorph: TG5704" dans|strong="G1722" un champ|strong="G68" l' un|strong="G1520" sera
 pris|strong="G3880" x-morph="strongMorph: TG5743" et|strong="G2532" l' autre|strong="G1520" laissé|

strong="G863" x-morph="strongMorph:TG5743" ⁴¹ de deux|strong="G1417" femmes qui moudront|
 strong="G229" x-morph="strongMorph:TG5723" à|strong="G1722" la meule|strong="G3459" l' une|
 strong="G3391" sera prise|strong="G3880" x-morph="strongMorph:TG5743" et|strong="G2532" l' autre|
 strong="G3391" laissée|strong="G863" x-morph="strongMorph:TG5743" ⁴² Veuillez|strong="G1127" x-
 morph="strongMorph:TG5720" donc|strong="G3767" puisque|strong="G3754" vous ne savez|
 strong="G1492" x-morph="strongMorph:TG5758" pas|strong="G3756" quel|strong="G4169" jour|
 strong="G5610" votre|strong="G5216" Seigneur|strong="G2962" viendra|strong="G2064" x-
 morph="strongMorph:TG5736" ⁴³ |strong="G1161" Sachez|strong="G1097" x-
 morph="strongMorph:TG5719" |x-morph="strongMorph:TG5720" le|strong="G1565" bien, |
 strong="G3754" si|strong="G1487" le maître de la maison|strong="G3617" savait|strong="G1492" x-
 morph="strongMorph:TG5715" à quelle|strong="G4169" veille|strong="G5438" de la nuit le voleur|
 strong="G2812" doit venir|strong="G2064" x-morph="strongMorph:TG5736" il veillerait|strong="G302" |
 strong="G1127" x-morph="strongMorph:TG5656" et|strong="G2532" ne laisserait|strong="G302" |
 strong="G1439" x-morph="strongMorph:TG5656" pas|strong="G3756" percer|strong="G1358" x-
 morph="strongMorph:TG5650" sa|strong="G846" maison|strong="G3614" ⁴⁴ C'est pourquoi|
 strong="G1223" |strong="G5124" vous aussi|strong="G2532" tenez|strong="G1096" x-
 morph="strongMorph:TG5737" vous|strong="G5210" prêts|strong="G2092" car|strong="G3754" le Fils|
 strong="G5207" de l' homme|strong="G444" viendra|strong="G2064" x-morph="strongMorph:TG5736" à
 l' heure|strong="G3739" |strong="G5610" où vous n'y penserez|strong="G1380" x-
 morph="strongMorph:TG5719" pas|strong="G3756" ⁴⁵ Quel|strong="G5101" est|strong="G2076" x-
 morph="strongMorph:TG5748" donc|strong="G686" le serviteur|strong="G1401" fidèle|strong="G4103"
 et|strong="G2532" prudent|strong="G5429" que|strong="G3739" son|strong="G846" maître|
 strong="G2962" a établi|strong="G2525" x-morph="strongMorph:TG5656" sur|strong="G1909" ses|
 strong="G846" gens|strong="G2322" pour leur|strong="G846" donner|strong="G1325" x-
 morph="strongMorph:TG5721" la nourriture|strong="G5160" au|strong="G1722" temps convenable|
 strong="G2540" ⁴⁶ Heureux|strong="G3107" ce|strong="G1565" serviteur|strong="G1401" que|
 strong="G3739" son|strong="G846" maître|strong="G2962" à son arrivée|strong="G2064" x-
 morph="strongMorph:TG5631" trouvera|strong="G2147" x-morph="strongMorph:TG5692" faisant|
 strong="G4160" x-morph="strongMorph:TG5723" ainsi|strong="G3779" ⁴⁷ Je vous|strong="G5213" le
 dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G3754" il l|
 strong="G846" établira|strong="G2525" x-morph="strongMorph:TG5692" sur|strong="G1909" tous|
 strong="G3956" ses|strong="G846" biens|strong="G5224" x-morph="strongMorph:TG5723" ⁴⁸ Mais|
 strong="G1161" si|strong="G1437" c|strong="G1565" un méchant|strong="G2556" serviteur|
 strong="G1401" qui dise|strong="G2036" x-morph="strongMorph:TG5632" en|strong="G1722" lui-
 même|strong="G846" |strong="G2588" Mon|strong="G3450" maître|strong="G2962" tarde|
 strong="G5549" x-morph="strongMorph:TG5719" à venir|strong="G2064" x-
 morph="strongMorph:TG5629" ⁴⁹ s|strong="G2532" se met|strong="G756" x-
 morph="strongMorph:TG5672" à battre|strong="G5180" x-morph="strongMorph:TG5721" ses
 compagnons|strong="G4889" |strong="G1161" s'il mange|strong="G2068" x-
 morph="strongMorph:TG5721" et|strong="G2532" boit|strong="G4095" x-
 morph="strongMorph:TG5721" avec|strong="G3326" les ivrognes|strong="G3184" x-
 morph="strongMorph:TG5723" ⁵⁰ le maître|strong="G2962" de ce|strong="G1565" serviteur|
 strong="G1401" viendra|strong="G2240" x-morph="strongMorph:TG5692" le|strong="G1722" jour|
 strong="G2250" où|strong="G3739" il ne s'y attend|strong="G4328" x-morph="strongMorph:TG5719"
 pas|strong="G3756" et|strong="G2532" à|strong="G1722" l' heure|strong="G5610" qu|strong="G3739"
 ne connaît|strong="G1097" x-morph="strongMorph:TG5719" pas|strong="G3756" ⁵¹ il|strong="G2532"
 le|strong="G846" mettra en pièces|strong="G1371" x-morph="strongMorph:TG5692" et|strong="G2532"
 lui donnera|strong="G5087" x-morph="strongMorph:TG5692" sa|strong="G846" part|strong="G3313"
 avec|strong="G3326" les hypocrites|strong="G5273" c'est là|strong="G1563" qu'il y aura|
 strong="G2071" x-morph="strongMorph:TG5704" des pleurs|strong="G2805" et|strong="G2532" des
 grincements|strong="G1030" de dents|strong="G3599"

Matthew 24:1

Déclaration de connexion:

Jésus commence à décrire les événements qui se produiront avant de revenir à la fin des temps.

du temple

Il est sous-entendu que Jésus n'était pas dans le temple lui-même. Il était dans la cour autour du temple. (Voir: Connaissance supposée et information implicite)

Ne vois-tu pas toutes ces choses?

Jésus utilise une question pour amener les disciples à réfléchir profondément à ce qu'il leur dira. AT: "Laisse moi vous dire quelque chose sur tous ces bâtiments. »(Voir: question rhétorique)

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

pas une pierre ne sera laissée sur une autre qui ne sera pas démolie

Il est sous-entendu que les soldats ennemis vont détruire les pierres. Cela peut être indiqué sous forme active. À: « Quand les soldats ennemis viennent, ils vont abattre chaque pierre dans ces bâtiments » (Voir: montée Connaissance et information implicite et active ou passive) 714 traductionNotes Matthieu 24: 1-2

Matthew 24:3**Quel sera le signe de votre venue et de la fin des temps**

Ici, «votre venue» fait référence au moment où Jésus viendra au pouvoir, établissant le règne de Dieu sur la terre et mettre fin à cet âge. AT: «Quel sera le signe que vous allez venir et que le monde est sur le point de se terminer »(Voir: Connaissances supposées et informations implicites)

Veillez à ce que personne ne vous égare... et conduira beaucoup de personnes égarées

Ici, «vous égarer» est une métaphore pour persuader quelqu'un de croire quelque chose qui n'est pas vrai. AT: «Veillez à ce que personne ne vous trompe... et trompera de nombreuses personnes» (Voir: Métaphore)

beaucoup viendront en mon nom

Ici, «nom» désigne «dans l'autorité» ou «en tant que représentant» de quelqu'un. AT: «beaucoup le feront prétendent qu'ils sont venus comme mon représentant »ou« beaucoup diront qu'ils parlent pour moi »(voir: La métonymie)

Matthew 24:6**Voir que vous n'êtes pas troublé**

Cela peut être indiqué sous forme active. AT: «Ne vous laissez pas déranger par ces choses» (voir: actif ou passif)

Car la nation se lèvera contre la nation et le royaume contre le royaume

Les deux signifient la même chose. Jésus insiste sur le fait que les gens partout se battront chacun contre l'autre. (Voir: Parallélisme et métonymie)

le début des douleurs de naissance

Cela fait référence aux douleurs ressenties par une femme avant de donner naissance à un enfant. Cette métaphore signifie ces les guerres, les

famines et les tremblements de terre ne sont que le début des événements qui mèneront à la fin de la âge. (Voir: métaphore)

Matthew 24:9**ils vont vous livrer à la tribulation et vous tuer**

"Les gens vous donneront aux autorités, qui vous feront souffrir et vous tueront."

Vous serez détesté par toutes les nations

Ici, les «nations» sont des métonymies, se référant au peuple des nations. Cela peut être indiqué sous forme active. AT: "Les gens de toutes les nations vont vous haïr" (Voir: Actif ou Passif et Métonymie)

pour mon nom

Ici, «nom» désigne la personne complète. AT: "parce que tu crois en moi" (voir: métonymie)

se lèvera

"Rise" est un idiome pour "devenir établi". AT: "viendra" (Voir: Idiom)

et égarer beaucoup

Ici, «conduire... égarer» est une métaphore pour persuader quelqu'un de croire en quelque chose qui n'est pas vrai. AT: "et tromper beaucoup de gens" (Voir: Métaphore) 720 traductionNotes Matthieu 24: 9-11

Matthew 24:12**l'iniquité augmentera**

Le nom abstrait «anarchie» peut être traduit par la phrase «désobéir à la loi». AT: «désobéir la loi augmentera »ou« les gens désobéiront de plus en plus à la loi de Dieu » . Les noms)

l'amour de beaucoup se refroidira

Les significations possibles sont 1) «beaucoup de gens n'aimeront plus les autres» ou 2) «beaucoup de gens n'aimez plus Dieu. »(Voir: Idiom)

celui qui dure jusqu'à la fin sera sauvé

Cela peut être indiqué sous forme active. AT: "Dieu sauvera la personne qui dure jusqu'au bout" (Voir: Actif ou Passif)

celui qui endure

"La personne qui reste fidèle"

jusqu'à la fin

On ne sait pas si le mot «fin» fait référence à la mort d'une personne ou à la fin de la persécution, ou la fin de l'âge où Dieu se montre roi. Le point principal est qu'ils endurent comme tant que nécessaire. 722 traductionNotes Matthieu 24: 12-14

Cet évangile du royaume sera prêché

Ici «royaume» se réfère à la règle de Dieu en tant que roi. Cela peut être indiqué sous forme active.

AT: «Les gens vont prononce ce message sur la règle de Dieu »(Voir: Métonymie et Actif ou Passif)

toutes les nations

Ici, «nations» est synonyme de personnes. AT: «tout le monde dans tous les lieux» (voir: métonymie)

la fin

«La fin du monde» ou «la fin des temps»

Matthew 24:15

l'abomination de la désolation dont a parlé Daniel le prophète

Ceci peut être indiqué sous forme active. AT: «le honteux qui souille les choses de Dieu, à propos de qui Daniel le prophète a écrit »(Voir: Actif ou Passif)

laissez le lecteur comprendre

Ce n'est pas Jésus qui parle. Matthieu a ajouté ceci pour alerter le lecteur que Jésus utilisait des mots qui ils devraient réfléchir et interpréter.

laissez-le qui est sur le toit

Les ménagères où Jésus vivait étaient plates et les gens pouvaient se tenir debout sur eux.

Matthew 24:19

ceux qui sont avec l'enfant

C'est une façon polie de dire «les femmes enceintes». (Voir: Euphemism)

en ces jours

"à ce moment-là"

que votre vol ne se produira pas

"Que vous n'aurez pas à fuir" ou "que vous ne devrez pas fuir"

l'hiver

"La saison froide"

À moins que ces jours ne soient raccourcis, aucune chair ne serait sauvée

Cela peut être indiqué sous forme positive et active. AT: «Si Dieu ne raccourcit pas le temps de la souffrance, tout le monde mourra »(voir: doubles négatifs) 726 traductionNotes Matthieu 24: 19-22

la chair

«Peuple». Ici, «chair» est une façon poétique de dire tout le monde. (Voir: Synecdoche)

ces jours seront raccourcis

Cela peut être indiqué sous forme active. AT: "Dieu raccourcira le temps de la souffrance" (Voir: Actif ou Passif)

Matthew 24:23

Déclaration de connexion:

Jésus continue de parler à ses disciples.

ne le crois pas

"Ne croyez pas les fausses choses qu'ils vous ont dites"

afin de détourner, si possible, même les élus

Ici «égarer» est une métaphore pour persuader quelqu'un de croire en quelque chose qui n'est pas vrai. Cela peut être traduit par deux phrases. AT: «pour tromper, si possible, même les élus» ou tromper les gens. Si possible, ils tromperaient même les élus »(Voir: Métaphore))

Matthew 24:26

s'ils vous disent: "Regardez, il est dans le désert"

Cela peut être indiqué comme une citation indirecte. AT: «si quelqu'un vous dit que le Christ est dans le désert, do »(Voir: Citations directes et indirectes)

-«Voyez, il est dans les chambres intérieures»

Cela peut être indiqué comme une citation indirecte. AT: «Ou, si quelqu'un vous dit que le Christ est dans le chambre intérieure »(Voir: citations directes et indirectes)

dans les pièces intérieures

«Dans une pièce secrète» ou «dans des endroits secrets»

comme l'éclair brille... sera la prochaine

Cela signifie que le Fils de l'homme viendra très rapidement et sera facile à voir. (Voir: Simile)

le fils de l'homme

Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne) 729 Matthieu 24: 26-28 TraductionNotes

Partout où se trouve un animal mort, les vautours se rassembleront

C'est probablement un proverbe que les gens du temps de Jésus ont compris. Les significations possibles sont 1) quand le Fils de l'homme viendra, tout le monde le verra et saura qu'il est venu, ou 2) n'importe où les personnes spirituellement mortes sont, les faux prophètes seront là pour leur dire des mensonges. (Voir: Proverbes)

les vautours

les oiseaux qui mangent le corps de créatures mortes ou mourantes

Matthew 24:29

immédiatement après la tribulation de ces jours le soleil

"Dès que la tribulation de ces jours est terminée, le soleil"

la tribulation de ces jours

"Cette époque de souffrance"

le soleil sera obscurci

Cela peut être indiqué sous forme active. AT: "Dieu rendra le soleil sombre" (Voir: Actif ou Passif)

les pouvoirs du ciel seront ébranlés

Cela peut être indiqué sous forme active. AT: "Dieu secouera les choses dans le ciel et au-dessus du ciel" (Voir: Actif ou Passif)

Matthew 24:30

le fils de l'homme... il... son

Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

toutes les tribus

Ici, les «tribus» se réfèrent aux personnes. AT: «tous les peuples des tribus» ou «tous les peuples» (voir: métonymie)

Il enverra ses anges avec un grand son de trompette

"Il fera sonner une trompette et enverra ses anges" ou "Il fera sauter un ange à la trompette, et il enverra ses anges »

ils se rassembleront

"Ses anges se rassembleront"

ses élus

Ce sont les gens que le Fils de l'homme a choisis.

des quatre vents, d'un bout du ciel à l'autre

Les deux signifient la même chose. Ce sont des idiomes qui signifient «de partout». AT: «de tous sur le monde »(voir: Parallélisme et idiome) 732 traductionNotes Matthieu 24: 30-31

Matthew 24:32

il est près

Jésus parle de lui-même à la troisième personne. AT: «le moment pour moi de venir est proche» (voir: Première, deuxième ou troisième personne)

aux portes mêmes

"Près des portes." Jésus utilise les images d'un roi ou d'un fonctionnaire important se rapprocher des portes d'une ville fortifiée. C'est une métaphore signifiant que le temps pour que Jésus vienne est bientôt. (Voir: métaphore)

Matthew 24:34

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

cette génération ne passera pas

Ici, «mourir» est une manière polie de dire «mourir». AT: «cette génération ne mourra pas tous» (Voir: Euphémisme)

cette génération

Les interprétations possibles sont 1) «toutes les personnes vivantes aujourd'hui», se référant aux personnes vivantes quand Jésus parlait, ou 2) «toutes les personnes vivantes quand ces choses que je viens de vous raconter se produisent». Essayez de traduire pour que les deux interprétations soient possibles.

jusqu'à ce que toutes ces choses se soient passées

"Jusqu'à ce que Dieu provoque toutes ces choses"

Le ciel et la terre passeront

Les mots «ciel» et «terre» sont une synecdoche qui comprend tout ce que Dieu a créé, surtout ces choses qui semblent permanentes. Jésus dit que sa parole, contrairement à ces choses, est permanent. AT: "Même le ciel et la terre passeront" (voir: Synecdoche)

mourir

"Disparaître" ou "ne plus exister" 735 Matthieu 24: 34-35 traductionNotes

mes mots ne disparaîtront jamais

Ici «mots» se réfère à ce que Jésus a dit. AT: "ce que je dis sera toujours vrai" (voir: métonymie)

Matthew 24:36

ce jour et cette heure

Ici, «jour» et «heure» se réfèrent à l'heure exacte à laquelle le Fils de l'homme reviendra. (Voir: métonymie)

ni le fils

"Même pas le fils"

Fils

C'est un titre important pour Jésus, le Fils de Dieu. (Voir: Traduire Fils et Père)

Père

C'est un titre important pour Dieu. (Voir: Traduire Fils et Père)

Matthew 24:37

Comme les jours de Noé étaient, ainsi sera la venue du Fils de l'homme

"Au moment où le fils de l'homme viendra, ce sera comme au temps de Noé."

Le fils de l'homme

Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

l'arche, et ils ne savaient rien

Cela peut être traduit comme une phrase séparée. AT: "l'arche. Et les gens n'ont rien réalisé arrivait"

ce sera la venue du Fils de l'homme

Cela peut être traduit comme une phrase séparée.
AT: "loin. C'est comme ça que le Fils de L'homme vient "

Matthew 24:40

Déclaration de connexion:

Jésus commence à dire à ses disciples d'être prêts pour son retour.

alors

C'est à ce moment que le Fils de l'homme vient.

un sera pris, et un sera laissé

Les significations possibles sont 1) le Fils de l'homme en emportera un au ciel et laissera l'autre terre pour punition ou 2) les anges vont prendre un pour punir et laisser l'autre pour bénédiction. (Voir: actif ou passif)

moulin

un outil de meulage

Donc

"Parce que ce que je viens de dire est vrai"

soyez sur vos gardes

"Faites attention" 740 traductionNotes Matthew 24: 40-42

Matthew 24:43

que si le maître de la maison... brisé

Jésus utilise une parabole d'un maître et de serviteurs pour illustrer que ses disciples doivent être préparés à son retour. (Voir: Paraboles)

le voleur

Jésus dit qu'il viendra quand les gens ne l'attendent pas, pas qu'il vienne voler. (Voir: Métaphore)

il aurait été en garde

"Il aurait gardé sa maison"

n'aurait pas permis que sa maison soit cambriolée

Cela peut être indiqué sous forme active. AT: «n'aurait permis à personne d'entrer chez lui pour voler choses »(voir: actif ou passif)

le fils de l'homme

Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

Matthew 24:45

Déclaration de connexion:

Jésus continue son proverbe de maître et de serviteur pour illustrer que ses disciples doivent être préparés pour son retour.

Alors, qui est le serviteur fidèle et sage que son maître... le temps?

Jésus utilise cette question pour faire réfléchir ses disciples. AT: «Alors, qui est le serviteur fidèle et sage? Il est celui que son maître... le temps »ou« Sois comme le serviteur fidèle et sage, que son maître ... Heure. »(Voir: question rhétorique)

donne-leur leur nourriture

«Donner aux gens dans la maison du maître leur nourriture»

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

Matthew 24:48

Déclaration de connexion:

Jésus conclut son proverbe d'un maître et de ses serviteurs pour illustrer que ses disciples doivent être préparés pour son retour. (Voir: Proverbes)

dit dans son cœur

Ici, «cœur» fait référence à l'esprit. AT: "pense dans son esprit" (Voir: Métonymie)

Mon maître a été retardé

Cela peut être indiqué sous forme active. AT: "Mon maître tarde à revenir" ou "Mon maître ne reviendra pas depuis longtemps »(voir: actif ou passif)

un jour où le serviteur n'attend pas et à une heure qu'il ne sait pas

Ces deux déclarations signifient la même chose. Ils soulignent que le maître viendra quand le serviteur ne l'attend pas. (Voir: Parallélisme)

le couper en morceaux

C'est un idiom qui signifie que la personne souffre terriblement. (Voir: idiom) 746 traductionNotes Matthieu 24: 48-51

lui assigner une place avec les hypocrites

"Le mettre avec les hypocrites" ou "l'envoyer à l'endroit où les hypocrites sont envoyés"

il y aura des pleurs et des grincements de dents

«Grincer des dents» est un acte symbolique qui représente une souffrance extrême. Voyez comment vous avez traduit ceci dans Matthieu 8:12 . AT: "les gens vont pleurer et grincer des dents à cause de leur souffrance" (Voir: Action symbolique)

Translation Questions

Matthew 24:2

Quelle était la prophétie de Jésus concernant le temple à Jérusalem?

Jésus prophétisa qu'aucune pierre du temple ne resterait l'une sur l'autre qui ne soit renversée.

Matthew 24:3

Après avoir entendu la prophétie au sujet du temple que demandèrent les disciples? Selon la parole de Jésus, qui sont ceux qui égareront beaucoup de gens?

Les disciples demandèrent à Jésus quand ces choses arriveraient, et quels seraient les signes de son retour et de la fin du monde. Jésus dit que plusieurs viendraient en disant qu'ils sont le Christ et égareront ainsi beaucoup de gens.

Matthew 24:5

Après avoir entendu la prophétie au sujet du temple que demandèrent les disciples? Selon la parole de Jésus, qui sont ceux qui égareront beaucoup de gens?

Les disciples demandèrent à Jésus quand ces choses arriveraient, et quels seraient les signes de son retour et de la fin du monde. Jésus dit que plusieurs viendraient en disant qu'ils sont le Christ et égareront ainsi beaucoup de gens.

Matthew 24:7

Selon la parole de Jésus quels événements indiqueraient le début des douleurs de l'enfantement?"

Jésus dit que des guerres, des famines, et des tremblements de terre seraient le début des douleurs de l'enfantement.

Matthew 24:9

Selon la parole de Jésus, qu'arriverait-il à ce moment-là parmi les croyants?

Jésus dit que les croyants endureraient des tribulations, et que certains trébucheraient et qu'ils trahiraient les uns les autres.

Matthew 24:10

Selon la parole de Jésus, qu'arriverait-il à ce moment-là parmi les croyants?

Jésus dit que les croyants endureraient des tribulations, et que certains trébucheraient et qu'ils trahiraient les uns les autres.

Matthew 24:13

Selon Jésus qui sera sauvé? Avant la fin, qu'advierait-il de la bonne nouvelle

Jésus dit que celui qui persévère jusqu'à la fin sera sauvé. La bonne nouvelle sera prêchée dans le monde entier avant la fin.

Matthew 24:14

Selon Jésus qui sera sauvé? Avant la fin, qu'advierait-il de la bonne nouvelle

Jésus dit que celui qui persévère jusqu'à la fin sera sauvé. La bonne nouvelle sera prêchée dans le monde entier avant la fin.

Matthew 24:15

"Selon la parole de Jésus, que devraient faire les croyants quand ils verront l'abomination de la désolation se tenant dans le lieu saint?

Jésus dit que les croyants devraient fuir dans les montagnes.

Matthew 24:16

"Selon la parole de Jésus, que devraient faire les croyants quand ils verront l'abomination de la désolation se tenant dans le lieu saint?

Jésus dit que les croyants devraient fuir dans les montagnes.

Matthew 24:21

En ces jours-là, quelle sera l'ampleur de la tribulation?"

En ces jours-là, la tribulation sera grande, plus grande que toute tribulation existant depuis le commencement du monde.

Matthew 24:24

"Comment les faux Christs et les faux prophètes égareront beaucoup de gens?

Les faux Christs et les faux prophètes feront de grands signes et de prodiges.

Matthew 24:27

Comment sera la venue du Fils de l'Homme?"

La venue du Fils de l'homme ressemblera à un éclair qui resplendit de l'Est jusqu'à l'Ouest.

Matthew 24:29

Après ces jours de tribulation, qu'arrivera-t-il au soleil, à la lune et aux étoiles?

Le soleil et la lune deviendront sombres, et les étoiles tomberont du ciel.

Matthew 24:30

Que feront les tribus de la terre quand elles verront le Fils de l'Homme venir avec puissance et grande gloire? Qu'entendra-t-on lorsque le Fils de l'Homme enverra ses anges pour rassembler les élus?

Les tribus de la terre se lamenteront. On entendra le son d'une grande trompette quand les anges rassembleront les élus.

Matthew 24:31

Que feront les tribus de la terre quand elles verront le Fils de l'Homme venir avec puissance et grande gloire? Qu'entendra-t-on lorsque le Fils de l'Homme enverra ses anges pour rassembler les élus?

Les tribus de la terre se lamenteront. On entendra le son d'une grande trompette quand les anges rassembleront les élus.

Matthew 24:34

Selon la parole de Jésus, qu'est-ce qui ne passerait pas jusqu'à l'accomplissement de ces choses? Selon la parole de Jésus, qu'est-ce qui passerait et qu'est-ce qui ne passerait jamais?

Jésus dit que cette génération ne passera pas jusqu'à ce que toutes ces choses n'arrivent. Jésus dit que le ciel et la terre passeront mais ses paroles ne passeront jamais.

Matthew 24:35

Selon la parole de Jésus, qu'est-ce qui ne passerait pas jusqu'à l'accomplissement de ces choses? Selon la parole de Jésus, qu'est-ce qui passerait et qu'est-ce qui ne passerait jamais?

Jésus dit que cette génération ne passera pas jusqu'à ce que toutes ces choses n'arrivent. Jésus dit que le ciel et la terre passeront mais ses paroles ne passeront jamais.

Matthew 24:36

Qui sait quand ces événements arriveront?

eul le Père sait quand ces événements arriveront.

Matthew 24:38

Comment les gens au temps de Noé se comportaient-ils pour qu'on compare leur comportement à la venue du Fils de l'Homme ?

Les gens mangeaient, buvaient, se mariaient, et donnaient en mariage, et n'étaient au courant de rien de l'arrivée concernant le jugement qui allait les emporter. "

Matthew 24:39

Comment les gens au temps de Noé se comportaient-ils pour qu'on compare leur comportement à la venue du Fils de l'Homme ?

Les gens mangeaient, buvaient, se mariaient, et donnaient en mariage, et n'étaient au courant de rien de l'arrivée concernant le jugement qui allait les emporter. "

Matthew 24:42

Selon la parole de Jésus, qu'est-ce que les croyants devraient faire concernant sa venue et pourquoi?"

Jésus dit que les croyants doivent toujours être prêts car il ne connaissent pas le jour où le Seigneur reviendra.

Matthew 24:45

Qu'est-ce que le maître lors de son retour fera pour le serviteur qui est fidèle et sage?", Qu'est-ce qu'un serviteur fidèle et sage fait pendant l'absence de son maître?

Quand il reviendra, le maître établira le serviteur fidèle et sage sur tout ce qu'il possède. " Un serviteur fidèle et sage prend soin de la maison de son maître pendant son absence.

Matthew 24:47

Qu'est-ce que le maître lors de son retour fera pour le serviteur qui est fidèle et sage?", Qu'est-ce qu'un serviteur fidèle et sage fait pendant l'absence de son maître?

Quand il reviendra, le maître établira le serviteur fidèle et sage sur tout ce qu'il possède. " Un serviteur fidèle et sage prend soin de la maison de son maître pendant son absence.

Matthew 24:51

Qu'est-ce qu'un mauvais serviteur fait pendant l'absence de son maître? Qu'est-ce que le maître, lors de son retour, fait au serviteur qui est mauvais?

Un mauvais serviteur bat les autres serviteurs, mange et boit avec des ivrognes pendant l'absence de son maître[24: Quand il revient, le maître met en pièces le mauvais serviteur et l'envoie là où il y a des pleurs et des grincements de dents.

Chapter 24

¹ Jésus sortit du temple et s'en alla. Ses disciples s'approchèrent de lui afin d'attirer son attention sur les constructions du temple. ² Mais il leur répondit: « Ne voyez vous pas toutes ces choses? En vérité je vous le dis, aucune pierre ne restera sur une autre qui ne soit renversée.» ³ Étant assis sur la montagne des Oliviers, les disciples vinrent à lui en privé et lui demandèrent: «Dis-nous quand ces choses arriveront. Quels seront les signes de ton retour et les événements indiquant la fin du monde?» ⁴ Jésus leur répondit: «Prenez garde, et que personne ne vous trompe. ⁵ Car plusieurs viendront en mon nom endisant: "Je suis le Christ, " et beaucoup de gens seront égarés. ⁶ Vous entendrez parler des guerres et les nouvelles de guerres; ne soyez pas troublés, car ces choses doivent arriver; mais ce n'est pas encore la fin. ⁷ Car une

nation se lèvera contre une autre nation, et un royaume contre un autre royaume. Il y aura des famines et des tremblements de terre à plusieurs endroits. ⁸ Mais tout cela ne sera que les débuts des douleurs de l'enfantement. ⁹ Puis on vous livrera à des tribulations et on vous tuera. Toutes les nations vous haïront à cause de mon nom. ¹⁰ Plusieurs trébucheront. Ils se trahiront et se haïront les uns les autres. ¹¹ Plusieurs faux prophètes se lèveront et séduiront beaucoup de gens. ¹² Et parce que l'iniquité prendra de l'ampleur, l'amour de plusieurs se refroidira. ¹³ Mais celui qui tiendra ferme jusqu'à la fin sera sauvé. ¹⁴ Et cette bonne nouvelle du royaume sera prêchée dans le monde entier, en témoignage à toutes les nations. Puis viendra la fin. ¹⁵ C'est pourquoi, lorsque vous verrez l'abomination de la désolation dont a fait mention le prophète Daniel se tenant dans le lieu saint (que celui qui lit comprenne), ¹⁶ que ceux qui se sont en Judée fuient dans les montagnes, ¹⁷ que celui qui est sur le toit ne descende pas dans sa maison pour prendre quoi que ce soit, ¹⁸ et que celui qui est dans les champs ne retourne pas chez lui pour prendre son manteau. ¹⁹ Malheur aux femmes enceintes et à celles qui allaiteront en ces jours-là! ²⁰ Priez pour que votre fuite n'arrive pas en hiver, ni un jour de sabbat. ²¹ Car la tribulation sera si grande qu'il n'y en a point eu de pareil depuis le commencement du monde jusqu'à présent, et qu'il n'y en aura jamais. ²² Si ces jours n'étaient pas abrégés, aucune chair ne serait sauvée; mais à cause des élus, ces jours seront abrégés. ²³ Alors si quelqu'un vous dit: «voyez, le Christ est ici, ou le Christ est là-bas, ne le croyez pas. ²⁴ Car les faux Christs et les faux prophètes viendront et feront des grands signes et prodiges, afin de dérouter si possible, même les élus. ²⁵ Voyez, je vous l'ai dit à l'avance.» ²⁶ Si l'on vous dit: «Regardez, le Christ est dans le désert, n'y allez pas; ou bien Il est dans une chambre spéciale, ne croyez pas. ²⁷ Car comme l'éclair qui brille de l'Est et resplendit jusqu'à l'Ouest, ainsi sera la venue du Fils de l'Homme. ²⁸ Là où il y a des dépouilles d'animaux, là seront aussi les vautours. ²⁹ Juste après ces jours de tribulation, le soleil deviendra sombre, la lune perdra son éclat, les étoiles tomberont du ciel, et les puissances des cieux seront ébranlées. ³⁰ Alors apparaîtra le signe du Fils de l'Homme dans le ciel, et toutes les tribus de la terre se lamenteront. Ils verront le Fils de l'Homme venir dans les nuées du ciel avec puissance et une grande gloire. ³¹ Au son d'une grande trompète, Il enverra ses anges pour rassembler ses élus des quatre vents, d'une extrémité du ciel jusqu'à une autre. ³² Tirez une leçon du figuier. Dès que les branches deviennent tendres et poussent des feuilles, vous saurez que l'été est proche. ³³ De même, lorsque vous verrez toutes ces choses, vous devrez savoir qu'il est proche, à la porte. ³⁴ En vérité je vous le dis, cette génération ne passera pas jusqu'à ce que toutes ces choses n'arrivent. ³⁵ Le ciel et la terre passeront, mais mes paroles ne passeront jamais. ³⁶ Mais concernant ce jour et cette heure, personne ne sait, ni les anges dans les cieux, ni le Fils, mais le Père seul. ³⁷ Comme pendant les jours de Noé, ainsi sera la venue du Fils de l'Homme. ³⁸ Car, comme en ces jours-là avant le déluge les gens mangeaient et buvaient, se mariaient et donnaient leurs filles et leurs fils en mariage jusqu'au jour où Noé entra dans l'arche. ³⁹ Ils n'étaient au courant de rien jusqu'à ce que le déluge arriva et les emporta. Ainsi sera la venue du Fils de l'Homme. ⁴⁰ Alors deux hommes seront dans un champ; l'un sera pris, et l'autre sera abandonné. ⁴¹ Deux femmes seront entrain de moudre avec une meule, l'une sera prise et l'autre abandonnée. ⁴² Soyez sur vos gardes, car vous ne connaissez pas le jour où votre Seigneur apparaîtra. ⁴³ Mais sachez que si le maître de la maison avait su à quelle heure le voleur viendrait, il serait sur ses gardes et ne le laisserait pas que son domicile soit violée. ⁴⁴ C'est pourquoi vous devez être aussi prêts, car le Fils de l'Homme viendra à une heure inattendue. ⁴⁵ Quel est donc ce serviteur fidèle et sage, que son maître a établi sur sa maison, pour leur donner à manger au moment opportun? ⁴⁶ Béni sera ce serviteur lorsque le maître le trouvera en train de faire ceci quand il viendra. ⁴⁷ En vérité je vous dis que le maître l'établira sur tout ce qu'il possède. ⁴⁸ Mais si un mauvais serviteur se dit en lui-même: «Mon maître ne vient pas maintenant», ⁴⁹ et se met à battre les autres serviteurs, à manger et à boire avec des ivrognes; ⁵⁰ le maître de ce serviteur viendra un jour où le serviteur ne s'y attend, et à une heure qu'il ignore. ⁵¹ Son maître le mettra en pièces et rendra son sort pareil à celui des hypocrites, où il y aura des pleurs et des grincements de dents.

Chapter 25

¹ Alors|strong="G5119" le royaume|strong="G932" des cieus|strong="G3772" sera semblable|strong="G3666" x-morph="strongMorph:TG5701" à dix|strong="G1176" vierges|strong="G3933" qui|strong="G3748" ayant pris|strong="G2983" x-morph="strongMorph:TG5631" leurs|strong="G846" lampes|strong="G2985" allèrent|strong="G1831" x-morph="strongMorph:TG5627" à|strong="G1519" la rencontre|strong="G529" de l' époux|strong="G3566" ² |strong="G1161" Cinq|strong="G4002" d' entre|strong="G1537" elles|strong="G846" étaient|strong="G2258" x-morph="strongMorph:TG5713" folles|strong="G3474" et|strong="G2532" cinq|strong="G4002" sages|strong="G5429" ³ Les folles|strong="G3748" |strong="G3474" en prenant|strong="G2983" x-morph="strongMorph:TG5631" leurs|strong="G846" |strong="G1438" lampes|strong="G2985" ne prirent|strong="G2983" x-morph="strongMorph:TG5627" point|strong="G3756" d' huile|strong="G1637" avec|strong="G3326" elles|strong="G1438" ⁴ mais|strong="G1161" les sages|strong="G5429" prirent|strong="G2983" x-morph="strongMorph:TG5627" avec|strong="G3326" leurs|strong="G846" lampes|strong="G2985" de l' huile|strong="G1637" dans|strong="G1722" des|strong="G846" vases|strong="G30" ⁵ Comme|strong="G1161" l' époux|strong="G3566" tardait|strong="G5549" x-morph="strongMorph:TG5723" toutes|strong="G3956" s' assoupirent|strong="G3573" x-morph="strongMorph:TG5656" et|strong="G2532" s' endormirent|strong="G2518" x-morph="strongMorph:TG5707" ⁶ Au|strong="G1161" milieu|strong="G3319" de la nuit|strong="G3571" on cria|strong="G2906" |strong="G1096" x-morph="strongMorph:TG5754" Voici|strong="G2400" x-morph="strongMorph:TG5628" l' époux|strong="G3566" allez|strong="G1831" x-morph="strongMorph:TG5737" à|strong="G1519" sa|strong="G846" rencontre|strong="G529" ⁷ Alors|strong="G5119" toutes|strong="G3956" ces|strong="G1565" vierges|strong="G3933" se réveillèrent|strong="G1453" x-morph="strongMorph:TG5681" et|strong="G2532" préparèrent|strong="G2885" x-morph="strongMorph:TG5656" leurs|strong="G846" lampes|strong="G2985" ⁸ Les|strong="G1161" folles|strong="G3474" dirent|strong="G2036" x-morph="strongMorph:TG5627" aux sages|strong="G5429" Donnez|strong="G1325" x-morph="strongMorph:TG5628" nous|strong="G2254" de|strong="G1537" votre|strong="G5216" huile|strong="G1637" car|strong="G3754" nos|strong="G2257" lampes|strong="G2985" s' éteignent|strong="G4570" x-morph="strongMorph:TG5743" ⁹ Les|strong="G1161" sages|strong="G5429" répondirent|strong="G611" x-morph="strongMorph:TG5662" |strong="G3004" x-morph="strongMorph:TG5723" Non; |strong="G3379" il n'y en aurait pas|strong="G3756" assez|strong="G714" x-morph="strongMorph:TG5661" pour nous|strong="G2254" et|strong="G2532" pour vous|strong="G5213" |strong="G1161" allez|strong="G4198" x-morph="strongMorph:TG5737" plutôt|strong="G3123" chez ceux|strong="G4314" qui en vendent|strong="G4453" x-morph="strongMorph:TG5723" et|strong="G2532" achetez- en|strong="G59" x-morph="strongMorph:TG5657" pour vous|strong="G1438" ¹⁰ Pendant|strong="G1161" qu'elles allaient|strong="G565" x-morph="strongMorph:TG5740" en acheter|strong="G59" x-morph="strongMorph:TG5658" l' époux|strong="G3566" arriva|strong="G2064" x-morph="strongMorph:TG5627" |strong="G2532" celles qui étaient prêtes|strong="G2092" entrèrent|strong="G1525" x-morph="strongMorph:TG5627" avec|strong="G3326" lui|strong="G846" dans|strong="G1519" la salle des noces|strong="G1062" et|strong="G2532" la porte|strong="G2374" fut fermée|strong="G2808" x-morph="strongMorph:TG5681" ¹¹ Plus|strong="G1161" tard|strong="G5305" |strong="G2532" les autres|strong="G3062" vierges|strong="G3933" vinrent|strong="G2064" x-morph="strongMorph:TG5736" et dirent|strong="G3004" x-morph="strongMorph:TG5723" Seigneur|strong="G2962" Seigneur|strong="G2962" ouvre|strong="G455" x-morph="strongMorph:TG5657" nous|strong="G2254" ¹² Mais|strong="G1161" il répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" je ne vous|strong="G5209" connais|strong="G1492" x-morph="strongMorph:TG5758" pas|strong="G3756" ¹³ Veillez|strong="G1127" x-morph="strongMorph:TG5720" donc|strong="G3767" puisque|strong="G3754" vous ne savez|strong="G1492" x-morph="strongMorph:TG5758" ni|strong="G3756" le jour|strong="G2250" ni|strong="G3761" l' heure|strong="G5610" ¹⁴ Il|strong="G1063" en sera comme|strong="G5618" d'un homme|strong="G444" qui, partant pour un voyage|strong="G589" x-morph="strongMorph:TG5723" appela|strong="G2564" x-morph="strongMorph:TG5656" ses|strong="G2398" serviteurs|strong="G1401" et|strong="G2532" leur|strong="G846" remit|strong="G3860" x-morph="strongMorph:TG5656" ses|strong="G846" biens|strong="G5224" x-morph="strongMorph:TG5723" ¹⁵ Il|strong="G2532" donna|strong="G1325" x-morph="strongMorph:TG5656" cinq|strong="G4002" talents|strong="G5007" à l' un|strong="G3303" |strong="G1161" deux|strong="G1417" à l' autre|strong="G3739" et|strong="G1161" un|strong="G1520" au troisième|strong="G3739" à chacun|strong="G1538" selon|strong="G2596" sa|strong="G2398"

capacité|strong="G1411" et|strong="G2532" il partit|strong="G589" x-morph="strongMorph: TG5656" Aussitôt|strong="G2112" ¹⁶ celui|strong="G1161" qui avait reçu|strong="G2983" x-morph="strongMorph: TG5631" les cinq|strong="G4002" talents|strong="G5007" s'en alla|strong="G4198" x-morph="strongMorph: TG5679" les|strong="G846" fit valoir|strong="G2038" x-morph="strongMorph: TG5662" |strong="G1722" et|strong="G2532" il gagna|strong="G4160" x-morph="strongMorph: TG5656" cinq|strong="G4002" autres|strong="G243" talents|strong="G5007" ¹⁷ De|strong="G2532" même|strong="G5615" |strong="G2532" celui|strong="G3588" qui avait reçu les deux|strong="G1417" talents en gagna|strong="G2770" x-morph="strongMorph: TG5656" deux|strong="G1417" autres|strong="G243" ¹⁸ Celui|strong="G1161" qui n'en avait reçu|strong="G2983" x-morph="strongMorph: TG5631" qu' un|strong="G1520" alla|strong="G565" x-morph="strongMorph: TG5631" faire un creux|strong="G3736" x-morph="strongMorph: TG5656" dans|strong="G1722" la terre|strong="G1093" et|strong="G2532" cacha|strong="G613" x-morph="strongMorph: TG5656" l' argent|strong="G694" de son|strong="G846" maître|strong="G2962" ¹⁹ Longtemps|strong="G4183" |strong="G5550" après|strong="G1161" |strong="G3326" le maître|strong="G2962" de ces|strong="G1565" serviteurs|strong="G1401" revint|strong="G2064" x-morph="strongMorph: TG5736" et|strong="G2532" leur|strong="G3326" |strong="G846" fit rendre compte|strong="G4868" x-morph="strongMorph: TG5719" |strong="G3056" ²⁰ Celui|strong="G2532" qui avait reçu|strong="G2983" x-morph="strongMorph: TG5631" les cinq|strong="G4002" talents|strong="G5007" s' approcha|strong="G4334" x-morph="strongMorph: TG5631" en apportant|strong="G4374" x-morph="strongMorph: TG5656" cinq|strong="G4002" autres|strong="G243" talents|strong="G5007" et il dit|strong="G3004" x-morph="strongMorph: TG5723" Seigneur|strong="G2962" tu m|strong="G3427" remis|strong="G3860" x-morph="strongMorph: TG5656" cinq|strong="G4002" talents|strong="G5007" voici|strong="G2396" j'en ai gagné|strong="G2770" x-morph="strongMorph: TG5656" cinq|strong="G4002" |strong="G5007" autres|strong="G243" ²¹ |strong="G1161" Son|strong="G846" maître|strong="G2962" lui|strong="G846" dit|strong="G5346" x-morph="strongMorph: TG5713" C'est bien|strong="G2095" bon|strong="G18" et|strong="G2532" fidèle|strong="G4103" serviteur|strong="G1401" tu as été|strong="G2258" x-morph="strongMorph: TG5713" fidèle|strong="G4103" en|strong="G1909" peu de chose|strong="G3641" je te|strong="G4571" confierai|strong="G2525" x-morph="strongMorph: TG5692" |strong="G1909" beaucoup|strong="G4183" entre|strong="G1525" x-morph="strongMorph: TG5628" dans|strong="G1519" la joie|strong="G5479" de ton|strong="G4675" maître|strong="G2962" ²² Celui|strong="G1161" qui avait reçu|strong="G2983" x-morph="strongMorph: TG5631" les deux|strong="G1417" talents|strong="G5007" s' approcha|strong="G4334" x-morph="strongMorph: TG5631" aussi|strong="G2532" et il dit|strong="G2036" x-morph="strongMorph: TG5627" Seigneur|strong="G2962" tu m|strong="G3427" remis|strong="G3860" x-morph="strongMorph: TG5656" deux|strong="G1417" talents|strong="G5007" voici|strong="G2396" j'en ai gagné|strong="G2770" x-morph="strongMorph: TG5656" deux|strong="G1417" |strong="G5007" autres|strong="G243" ²³ Son|strong="G846" maître|strong="G2962" lui|strong="G846" dit|strong="G5346" x-morph="strongMorph: TG5713" C'est bien|strong="G2095" bon|strong="G18" et|strong="G2532" fidèle|strong="G4103" serviteur|strong="G1401" tu as été|strong="G2258" x-morph="strongMorph: TG5713" fidèle|strong="G4103" en|strong="G1909" peu de chose|strong="G3641" je te|strong="G4571" confierai|strong="G2525" x-morph="strongMorph: TG5692" |strong="G1909" beaucoup|strong="G4183" entre|strong="G1525" x-morph="strongMorph: TG5628" dans|strong="G1519" la joie|strong="G5479" de ton|strong="G4675" maître|strong="G2962" ²⁴ Celui|strong="G1161" qui n'avait reçu|strong="G2983" x-morph="strongMorph: TG5761" qu' un|strong="G1520" talent|strong="G5007" s' approcha|strong="G4334" x-morph="strongMorph: TG5631" ensuite|strong="G2532" et il dit|strong="G2036" x-morph="strongMorph: TG5627" Seigneur|strong="G2962" je savais|strong="G1097" x-morph="strongMorph: TG5627" que|strong="G3754" tu|strong="G4571" es|strong="G1488" x-morph="strongMorph: TG5748" un homme|strong="G444" dur|strong="G4642" qui moissonnes|strong="G2325" x-morph="strongMorph: TG5723" où|strong="G3699" tu n'as pas|strong="G3756" semé|strong="G4687" x-morph="strongMorph: TG5656" et|strong="G2532" qui amasses|strong="G4863" x-morph="strongMorph: TG5723" où|strong="G3606" tu n'as pas|strong="G3756" vanné|strong="G1287" x-morph="strongMorph: TG5656" ²⁵ j|strong="G2532" eu peur|strong="G5399" x-morph="strongMorph: TG5679" et je suis allé|strong="G565" x-morph="strongMorph: TG5631" cacher|strong="G2928" x-morph="strongMorph: TG5656" ton|strong="G4675" talent|strong="G5007" dans|strong="G1722" la terre|strong="G1093" voici|strong="G2396" prends ce qui est|strong="G2192" x-morph="strongMorph: TG5719" à toi|strong="G4674" ²⁶ |strong="G1161" Son|strong="G846" maître|strong="G2962" lui|strong="G846" répondit|strong="G611" x-morph="strongMorph: TG5679" |strong="G2036" x-morph="strongMorph: TG5627" Serviteur|strong="G1401" méchant|strong="G4190" et|strong="G2532" paresseux|strong="G3636" tu savais|strong="G1492" x-morph="strongMorph: TG5715" que|strong="G3754" je moissonne|strong="G2325" x-morph="strongMorph: TG5719" où|strong="G3699" je n'ai pas|strong="G3756" semé|strong="G4687" x-morph="strongMorph: TG5656" et|strong="G2532" que

j' amasse|strong="G4863" x-morph="strongMorph:TG5719" où|strong="G3606" je n'ai pas|strong="G3756" vanné|strong="G1287" x-morph="strongMorph:TG5656" ²⁷ il te|strong="G4571" fallait|strong="G1163" x-morph="strongMorph:TG5713" donc|strong="G3767" remettre|strong="G906" x-morph="strongMorph:TG5629" mon|strong="G3450" argent|strong="G694" aux banquiers|strong="G5133" et|strong="G2532" à mon retour|strong="G2064" x-morph="strongMorph:TG5631" j|strong="G1473" aurais|strong="G302" retiré|strong="G2865" x-morph="strongMorph:TG5668" ce qui est à moi|strong="G1699" avec|strong="G4862" un intérêt|strong="G5110" ²⁸ Otez|strong="G142" x-morph="strongMorph:TG5657" lui|strong="G575" |strong="G846" donc|strong="G3767" le talent|strong="G5007" et|strong="G2532" donnez|strong="G1325" x-morph="strongMorph:TG5628" à celui qui a|strong="G2192" x-morph="strongMorph:TG5723" les dix|strong="G1176" talents|strong="G5007" ²⁹ Car|strong="G1063" on donnera|strong="G1325" x-morph="strongMorph:TG5701" à celui|strong="G3956" qui a|strong="G2192" x-morph="strongMorph:TG5723" et|strong="G2532" il sera dans l' abondance|strong="G4052" x-morph="strongMorph:TG5701" mais|strong="G1161" à|strong="G575" celui|strong="G846" qui n' a|strong="G2192" x-morph="strongMorph:TG5723" pas|strong="G3361" on ôtera|strong="G142" x-morph="strongMorph:TG5701" même|strong="G2532" ce|strong="G3739" qu'il a|strong="G2192" x-morph="strongMorph:TG5719" ³⁰ Et|strong="G2532" le serviteur|strong="G1401" inutile|strong="G888" jetez- le|strong="G1544" x-morph="strongMorph:TG5720" dans|strong="G1519" les ténèbres|strong="G4655" du dehors|strong="G1857" où|strong="G1563" il y aura|strong="G2071" x-morph="strongMorph:TG5704" des pleurs|strong="G2805" et|strong="G2532" des grincements|strong="G1030" de dents|strong="G3599" ³¹ Lorsque|strong="G1161" |strong="G3752" le Fils|strong="G5207" de l' homme|strong="G444" viendra|strong="G2064" x-morph="strongMorph:TG5632" dans|strong="G1722" sa|strong="G846" gloire|strong="G1391" |strong="G2532" avec|strong="G3326" |strong="G846" tous|strong="G3956" les anges|strong="G32" |strong="G5119" il s' assiera|strong="G2523" x-morph="strongMorph:TG5692" sur|strong="G1909" le trône|strong="G2362" de sa|strong="G846" gloire|strong="G1391" ³² |strong="G2532" Toutes|strong="G3956" les nations|strong="G1484" seront assemblées|strong="G4863" x-morph="strongMorph:TG5701" devant|strong="G1715" lui|strong="G846" |strong="G2532" Il séparera|strong="G873" x-morph="strongMorph:TG5692" les uns|strong="G846" d' avec|strong="G575" les autres|strong="G240" comme|strong="G5618" le berger|strong="G4166" sépare|strong="G873" x-morph="strongMorph:TG5719" les brebis|strong="G4263" d' avec|strong="G575" les boucs|strong="G2056" ³³ et|strong="G2532" il mettra|strong="G2476" x-morph="strongMorph:TG5692" |strong="G3303" les brebis|strong="G4263" à|strong="G1537" sa|strong="G846" droite|strong="G1188" et|strong="G1161" les boucs|strong="G2055" à|strong="G1537" sa gauche|strong="G2176" ³⁴ Alors|strong="G5119" le roi|strong="G935" dira|strong="G2046" x-morph="strongMorph:TG5692" à ceux qui seront|strong="G1537" à sa|strong="G846" droite|strong="G1188" Venez|strong="G1205" x-morph="strongMorph:TG5773" vous qui êtes bénis|strong="G2127" x-morph="strongMorph:TG5772" de mon|strong="G3450" Père|strong="G3962" prenez possession|strong="G2816" x-morph="strongMorph:TG5657" du royaume|strong="G932" qui vous|strong="G5213" a été préparé|strong="G2090" x-morph="strongMorph:TG5772" dès|strong="G575" la fondation|strong="G2602" du monde|strong="G2889" ³⁵ Car|strong="G1063" j'ai eu faim|strong="G3983" x-morph="strongMorph:TG5656" et|strong="G2532" vous m|strong="G3427" donné|strong="G1325" x-morph="strongMorph:TG5656" à manger|strong="G5315" x-morph="strongMorph:TG5629" j'ai eu soif|strong="G1372" x-morph="strongMorph:TG5656" et|strong="G2532" vous m|strong="G3165" donné à boire|strong="G4222" x-morph="strongMorph:TG5656" j' étais|strong="G2252" x-morph="strongMorph:TG5713" étranger|strong="G3581" et|strong="G2532" vous m|strong="G3165" recueilli|strong="G4863" x-morph="strongMorph:TG5627" ³⁶ j'étais nu|strong="G1131" et|strong="G2532" vous m|strong="G3165" vêtu|strong="G4016" x-morph="strongMorph:TG5627" j'étais malade|strong="G770" x-morph="strongMorph:TG5656" et|strong="G2532" vous m|strong="G3165" visité|strong="G1980" x-morph="strongMorph:TG5662" j' étais|strong="G2252" x-morph="strongMorph:TG5713" en|strong="G1722" prison|strong="G5438" et|strong="G2532" vous êtes venus|strong="G2064" x-morph="strongMorph:TG5627" vers|strong="G4314" moi|strong="G3165" ³⁷ Les|strong="G5119" justes|strong="G1342" lui|strong="G846" répondront|strong="G611" x-morph="strongMorph:TG5700" |strong="G3004" x-morph="strongMorph:TG5723" Seigneur|strong="G2962" quand|strong="G4219" t|strong="G4571" vu|strong="G1492" x-morph="strongMorph:TG5627" avoir faim|strong="G3983" x-morph="strongMorph:TG5723" et|strong="G2532" t'avons-nous donné à manger|strong="G5142" x-morph="strongMorph:TG5656" ou|strong="G2228" avoir soif|strong="G1372" x-morph="strongMorph:TG5723" et|strong="G2532" t'avons-nous donné à boire|strong="G4222" x-morph="strongMorph:TG5656" ³⁸ |strong="G1161" Quand|strong="G4219" t|strong="G4571" vu|strong="G1492" x-morph="strongMorph:TG5627" étranger|strong="G3581" et|strong="G2532" t'avons-nous recueilli|strong="G4863" x-morph="strongMorph:TG5627" ou|strong="G2228" nu|strong="G1131" et|strong="G2532" t'avons-nous vêtu|strong="G4016" x-morph="strongMorph:TG5627" ³⁹ |strong="G1161" Quand|strong="G4219" t|

strong="G4571" vu|strong="G1492" x-morph="strongMorph: TG5627" malade|strong="G772" ou|strong="G2228" en|strong="G1722" prison|strong="G5438" et|strong="G2532" sommes-nous allés|strong="G2064" x-morph="strongMorph: TG5627" vers|strong="G4314" toi|strong="G4571" ⁴⁰ Et|strong="G2532" le roi|strong="G935" leur|strong="G846" répondra|strong="G611" x-morph="strongMorph: TG5679" |strong="G2046" x-morph="strongMorph: TG5692" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph: TG5719" en vérité|strong="G281" toutes les fois que|strong="G1909" |strong="G3745" vous avez fait|strong="G4160" x-morph="strongMorph: TG5656" ces choses à l' un|strong="G1520" de ces plus petits|strong="G1646" de mes|strong="G5130" |strong="G3450" frères|strong="G80" c'est à moi|strong="G1698" que vous les avez faites|strong="G4160" x-morph="strongMorph: TG5656" ⁴¹ |strong="G2532" Ensuite|strong="G5119" il dira|strong="G2046" x-morph="strongMorph: TG5692" à ceux qui seront|strong="G1537" à sa gauche|strong="G2176" Retirez- vous|strong="G4198" x-morph="strongMorph: TG5737" de|strong="G575" moi|strong="G1700" maudits|strong="G2672" x-morph="strongMorph: TG5772" allez dans|strong="G1519" le feu|strong="G4442" éternel|strong="G166" qui a été préparé|strong="G2090" x-morph="strongMorph: TG5772" pour le diable|strong="G1228" et|strong="G2532" pour ses|strong="G846" anges|strong="G32" ⁴² Car|strong="G1063" j'ai eu faim|strong="G3983" x-morph="strongMorph: TG5656" et|strong="G2532" vous ne m|strong="G3427" pas|strong="G3756" donné|strong="G1325" x-morph="strongMorph: TG5656" à manger|strong="G5315" x-morph="strongMorph: TG5629" j'ai eu soif|strong="G1372" x-morph="strongMorph: TG5656" et|strong="G2532" vous ne m|strong="G3165" pas|strong="G3756" donné à boire|strong="G4222" x-morph="strongMorph: TG5656" ⁴³ j' étais|strong="G2252" x-morph="strongMorph: TG5713" étranger|strong="G3581" et|strong="G2532" vous ne m|strong="G3165" pas|strong="G3756" recueilli|strong="G4863" x-morph="strongMorph: TG5627" j'étais nu|strong="G1131" et|strong="G2532" vous ne m|strong="G3165" pas|strong="G3756" vêtu|strong="G4016" x-morph="strongMorph: TG5627" j'étais malade|strong="G772" et|strong="G2532" en|strong="G1722" prison|strong="G5438" et|strong="G2532" vous ne m|strong="G3165" pas|strong="G3756" visité|strong="G1980" x-morph="strongMorph: TG5662" ⁴⁴ Ils|strong="G5119" répondront|strong="G611" x-morph="strongMorph: TG5700" aussi|strong="G2532" |strong="G3004" x-morph="strongMorph: TG5723" Seigneur|strong="G2962" quand|strong="G4219" t|strong="G4571" vu|strong="G1492" x-morph="strongMorph: TG5627" ayant faim|strong="G3983" x-morph="strongMorph: TG5723" ou|strong="G2228" ayant soif|strong="G1372" x-morph="strongMorph: TG5723" ou|strong="G2228" étranger|strong="G3581" ou|strong="G2228" nu|strong="G1131" ou|strong="G2228" malade|strong="G772" ou|strong="G2228" en|strong="G1722" prison|strong="G5438" et|strong="G2532" ne t|strong="G4671" pas|strong="G3756" assisté|strong="G1247" x-morph="strongMorph: TG5656" ⁴⁵ Et|strong="G5119" il leur|strong="G846" répondra|strong="G611" x-morph="strongMorph: TG5700" |strong="G3004" x-morph="strongMorph: TG5723" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph: TG5719" en vérité|strong="G281" toutes les fois que|strong="G1909" |strong="G3745" vous n'avez pas|strong="G3756" fait|strong="G4160" x-morph="strongMorph: TG5656" ces choses à l' un|strong="G1520" de ces|strong="G5130" plus petits|strong="G1646" c'est à moi|strong="G1698" que vous ne les avez pas|strong="G3761" faites|strong="G4160" x-morph="strongMorph: TG5656" ⁴⁶ Et|strong="G2532" ceux- ci|strong="G3778" iront|strong="G565" x-morph="strongMorph: TG5695" au|strong="G1519" châtiment|strong="G2851" éternel|strong="G166" mais|strong="G1161" les justes|strong="G1342" à|strong="G1519" la vie|strong="G2222" éternelle|strong="G166"

Matthew 25:1

Déclaration de connexion:

Jésus raconte une parabole sur les vierges sages et folles pour illustrer que ses disciples doivent être préparés pour son retour. (Voir: Paraboles)

le royaume des cieux sera comme

Ici, «royaume des cieux» fait référence à la règle de Dieu en tant que roi. L'expression «royaume des cieux» est utilisée uniquement dans Matthew. Si possible, utilisez "le paradis" dans votre traduction. Voyez comment vous avez traduit cela dans Matthew 13h24 . AT: «quand notre Dieu au ciel se montrera roi, ce sera comme ça» (voir: métonymie)

les lampes

Celles-ci auraient pu être 1) des lampes ou 2) des torches faites en mettant un tissu autour de l'extrémité d'un bâton et mouiller le chiffon avec de l'huile.

Cinq d'entre eux

"Cinq des vierges"

n'a pas pris d'huile avec eux

«N'avait avec eux que l'huile dans leurs lampes»

749 Matthieu 25: 1-4 traductionNotes

Matthew 25:5

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Jésus commence à raconter une nouvelle partie de l'histoire.

tandis que le marié était en retard

Cela peut être indiqué sous forme active. AT: "alors que le marié prenait beaucoup de temps pour arriver" (voir: Actif ou Passif)

ils ont tous somnolent

"Les dix vierges ont eu sommeil"

il y avait un cri

"Quelqu'un a crié"

Matthew 25:7

Déclaration de connexion:

Jésus continue à raconter une parabole. (Voir: Paraboles)

garni leurs lampes

"Ajusté leurs lampes afin qu'ils brûlent brillamment"

Les insensés ont dit aux sages

Ces adjectifs nominaux peuvent être déclarés comme des adjectifs. AT: «Les vierges folles ont dit aux sages vierges »(Voir: Adjectifs nominaux)

nos lampes s'éteignent

Ceci est un idiom. AT: "le feu dans nos lampes est sur le point de s'éteindre" (voir: idiom)

Matthew 25:10

Déclaration de connexion:

Jésus conclut la parabole sur les dix vierges. (Voir: Paraboles)

ils sont partis

"Les cinq vierges folles sont parties"

acheter

L'information comprise peut être clairement énoncée. AT: «acheter plus de pétrole» (voir: Ellipsis)

ceux qui étaient prêts

Ce sont les vierges qui ont eu de l'huile supplémentaire.

la porte était fermée

Cela peut être indiqué sous forme active. AT: "les serviteurs ferment la porte" (voir: actif ou passif)

ouvert pour nous

Ces informations implicites peuvent être explicitement énoncées. AT: «ouvrez la porte pour que nous puissions entrer» (Voir: Connaissance

supposée et information implicite) 754 traductionNotes Matthieu 25: 10-13

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que le maître dit ensuite.

Je ne te connais pas

"Je ne sais pas qui vous êtes." C'est la fin de la parabole.

vous ne connaissez pas le jour ou l'heure

Ici, «jour» et «heure» se réfèrent à une heure exacte. Les informations implicites peuvent être explicitement énoncées. A: "Vous ne connaissez pas l'heure exacte du retour du Fils de l'homme" (voir: métonymie et suppositions Connaissance et information implicite)

Matthew 25:14

Déclaration de connexion:

Jésus raconte une parabole sur les serviteurs fidèles et infidèles pour illustrer que ses disciples devraient rester fidèle pendant son absence et se préparer à son retour. (Voir: Paraboles)

c'est comme

"Le royaume des cieux est comme" (voir: Matthieu 13:24)

était sur le point de partir

"Était prêt à partir" ou "devait partir bientôt"

leur a donné sa richesse

«Mets-les en charge de sa richesse»

sa richesse

"Sa propriété" 756 traductionNotes Matthieu 25: 14-16

cinq talents

«Cinq talents d'or». Évitez de traduire cela en argent moderne. Un «talent» d'or valait vingt ans de salaire. La parabole contraste avec les quantités relatives de cinq, deux et un, comme la grande quantité de richesse impliquée. AT: «cinq sacs d'or» ou «cinq sacs d'or, chacun d'une valeur de 20 années de salaire »(voir: argent biblique)

à un autre il a donné deux... a donné un talent

Le mot «talents» est compris dans la phrase précédente. AT: «à un autre il a donné deux talents d'or... a donné un talent d'or »ou« à un autre il a donné deux sacs d'or... a donné un sac d'or » (Voir: Ellipsis)

selon ses propres capacités

Les informations implicites peuvent être explicitement énoncées. AT: «selon l'habileté de chaque serviteur à gérer richesse »(Voir: Connaissances supposées et informations implicites)

fait cinq autres talents

"Hors de ses investissements, il a gagné cinq autres talents"

Matthew 25:17**Déclaration de connexion:**

Jésus continue à raconter une parabole sur les serviteurs et les talents. (Voir: Paraboles et Biblique Argent)

fait deux autres

"Gagné deux autres talents"

Matthew 25:19**Déclaration de connexion:**

Jésus continue à raconter la parabole sur les serviteurs et les talents. (Voir: Paraboles et Biblique Argent)

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Jésus commence à raconter une nouvelle partie de l'histoire.

J'ai fait plus de cinq talents

"J'ai gagné cinq autres talents"

des talents

Un «talent» valait vingt ans de salaire. Évitez de traduire cela en argent moderne. Voyez comment vous traduit ceci dans Matthieu 25:15 . (Voir: argent biblique)

Bien joué

"Vous avez bien fait" ou "Vous avez bien fait." Votre culture peut avoir une expression qu'un maître (ou quelqu'un en autorité) utiliserait pour montrer qu'il approuve ce que son serviteur (ou quelqu'un sous lui) a fait. 759 Matthieu 25: 19-21 traduction

Entrez dans la joie de votre maître

La phrase «Entrez dans la joie» est un idiome. En outre, le maître parle de lui dans le troisième la personne. AT: «Venez et soyez heureux avec moi» (voir: idiome et première, deuxième ou troisième personne)

Matthew 25:22**Déclaration de connexion:**

Jésus continue à raconter la parabole sur les serviteurs et les talents. (Voir: Paraboles et Biblique Argent)

J'ai fait deux autres talents

"J'ai gagné deux autres talents"

Bien joué

"Vous avez bien fait" ou "Vous avez bien fait." Votre culture peut avoir une expression qu'un maître (ou quelqu'un en autorité) utiliserait pour montrer qu'il

approuve ce que son serviteur (ou quelqu'un sous lui) a fait. Voyez comment vous avez traduit ceci dans Matthieu 25:21 .

Entrez dans la joie de votre maître

La phrase «Entrez dans la joie» est un idiome. En outre, le maître parle de lui dans le troisième la personne. AT: "Venez et soyez heureux avec moi" Voyez comment vous avez traduit ceci dans Matthieu 25:21 . (Voir: Idiome et première, deuxième ou troisième personne)

Matthew 25:24**Déclaration de connexion:**

Jésus continue à raconter la parabole sur les serviteurs et les talents. (Voir: Paraboles et Biblique Argent)

Vous récoltez là où vous n'avez pas semé et vous récoltez où vous ne vous êtes pas dispersés

Les mots «récolter là où vous n'avez pas semé» et «récolter là où vous n'avez pas semé» signifient la même chose chose. Ils se réfèrent à un agriculteur qui rassemble des cultures que d'autres personnes ont plantées. Le serviteur utilise cette métaphore pour accuser le maître de prendre ce qui appartient légitimement aux autres. (Voir: Parallélisme et métaphore)

dispersion

«Éparpillez les graines». Cela signifie semer des graines en en jetant doucement des poignées sur le sol.

Voyez, vous avez ici ce qui vous appartient

"Regardez, voici ce qui est à vous"

Matthew 25:26**Déclaration de connexion:**

Jésus continue à raconter une parabole sur les serviteurs et les talents. (Voir: Paraboles)

Tu es méchant et serviteur paresseux, tu savais

«Vous êtes un méchant serviteur qui ne veut pas travailler. Tu savais"

Je récolte où je n'ai pas semé et récolte où je ne me suis pas dispersé

Les mots «récolter là où je n'ai pas semé» et «récolter là où je n'ai pas semé» signifient la même chose chose. Ils se réfèrent à un agriculteur qui rassemble les récoltes que les gens qui travaillent pour lui ont planté. Voir comment vous avez traduit ceci dans Matthieu 25:24 , où le serviteur utilise ces mots pour accuser l'agriculteur. Les lecteurs doivent comprendre que l'agriculteur reconnaît qu'il rassemble effectivement ce que d'autres ont planté mais disent qu'il a raison de le faire. (Voir: Parallélisme et Métaphore)

reçu mon propre

L'information comprise peut être clairement énoncée. AT: «reçu mon propre argent» (Voir: Ellipsis)

intérêt

paiement du banquier pour l'utilisation temporaire de l'argent du capitaine 765 Matthieu 25: 26-27 TraductionNotes

Matthew 25:28**Déclaration de connexion:**

Jésus conclut la parabole sur les serviteurs et les talents. (Voir: Paraboles et argent biblique)

enlever le talent

Le maître parle aux autres domestiques.

Talent

Un «talent» valait vingt ans de salaire. Évitez de traduire cela en argent moderne. Voyez comment vous traduit ceci dans Matthieu 25:15 . (Voir: argent biblique)

qui possède

Il est sous-entendu que la personne qui possède quelque chose l'utilise également avec sagesse. AT: «qui utilise bien quoi il a »(voir: Connaissance supposée et information implicite)

plus sera donné

Cela peut être indiqué sous forme active. AT: «Dieu donnera plus» ou «Je donnerai plus» (Voir: Actif ou Passif) 767 Matthieu 25: 28-30 traductionNotes

encore plus abondamment

“Encore plus”

de quiconque ne possède rien

Il est sous-entendu que la personne possède quelque chose mais ne l'utilise pas à bon escient. AT: “de n'importe qui n'utilise pas bien ce qu'il a »(Voir: Connaissance supposée et information implicite)

sera enlevé

Cela peut être indiqué sous forme active. AT: "Dieu enlèvera" ou "Je vais enlever" (Voir: Actif ou Passif)

les ténèbres extérieures

Ici, «les ténèbres extérieures» est un métonyme de l'endroit où Dieu envoie ceux qui les rejettent. Ce est un lieu complètement séparé de Dieu pour toujours. Voyez comment vous avez traduit cela dans Matthew 8h52 . AT: «le lieu sombre loin de Dieu» (voir: métonymie)

pleurer et moudre les dents

Le «broyage des dents» est une action symbolique représentant une tristesse et une souffrance extrêmes. Voyez comment vous traduit ceci dans

Matthieu 8:12 . AT: «pleurer et exprimer leurs souffrances extrêmes» (Voir: Symbolic Action)

Matthew 25:31**Déclaration de connexion:**

Jésus commence à dire à ses disciples comment il jugera les gens quand il reviendra à la fin des temps.

le fils de l'homme

Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

Avant lui seront rassemblés toutes les nations

Cela peut être indiqué sous forme active. AT: "Il rassemblera toutes les nations avant lui" (voir: Actif ou Passif)

Avant lui

"Devant lui"

toutes les nations

Ici, «nations» fait référence aux personnes. AT: «tous les peuples de tous les pays» (voir: métonymie)

comme un berger sépare les moutons des chèvres

Jésus utilise une comparaison pour décrire comment il séparera les gens. (Voir: Simile) 769 Matthieu 25: 31-33 TraductionNotes

Il placera le mouton sur sa main droite, mais les chèvres sur sa gauche

C'est une métaphore qui signifie que le Fils de l'homme séparera tous les hommes. Il mettra les justes les gens à sa droite, et il mettra les pécheurs à sa gauche. (Voir: métaphore)

Matthew 25:34**le roi... sa main droite**

Ici, «le roi» est un autre titre pour le fils de l'homme. Jésus se référait à lui dans le troisième la personne. AT: «Moi, le roi, ma main droite» (voir: Première, deuxième ou troisième personne)

Venez, vous qui avez été bénis par mon père

Cela peut être indiqué sous forme active. AT: "Viens, toi que mon Père a béni" (Voir: Actif ou Passif)

mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

hériter du royaume préparé pour vous

Cela peut être indiqué sous forme active. AT: «héritez du royaume que Dieu a préparé pour vous» (voir: Actif ou Passif) 771 Matthieu 25: 34-36 TraductionNotes

hériter du royaume préparé pour vous

Ici «royaume» se réfère à la règle de Dieu en tant que roi. AT: «recevoir les bénédictions de la règle de Dieu qu'il a prévu de vous donner "(voir: métonymie)

de la fondation du monde

"Depuis qu'il a créé le monde"

Matthew 25:37

les justes

Cela peut être déclaré comme un adjectif. AT: «les justes» (voir: les adjectifs nominaux)

Ou soif... Ou nu

L'information comprise peut être clairement énoncée. AT: «Ou quand t'avons-nous vu soif... Ou quand est-ce que nous t'avons vu nu »(Voir: Ellipsis)

le roi

Ceci est un autre titre pour le fils de l'homme. Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

leur dire

"Dire à ceux qui sont à sa droite"

Je vous le dis en vérité

"Je vous dis la vérité." Cela souligne ce que le roi dit ensuite. 773 Matthieu 25: 37-40 traductionNotes

l'un des moins

"L'un des moins importants" ces frères Ici, «frères» se réfère à toute personne, homme ou femme, qui obéit au roi. AT: "mes frères et

soeurs

ici "ou" ceux qui sont comme mes frères et soeurs "(Voir: Quand les mots masculins incluent Femmes)

tu l'as fait pour moi

"Je considère que vous l'avez fait pour moi"

Matthew 25:41

Alors il va

"Alors le roi le fera." Jésus parle de lui-même à la troisième personne. (Voir: Premier, Deuxième ou Troisième personne)

tu as maudit

"Vous les gens que Dieu a maudits"

le feu éternel préparé

Cela peut être indiqué sous forme active. AT: «le feu éternel que Dieu a préparé» (Voir: Actif ou Passif)

ses anges

ses aides

nu, mais vous ne m'avez pas vêtu

Les mots «j'étais» précédant «nu» sont compris. AT: «J'étais nu, mais tu ne m'as pas donné vêtements »(Voir: Ellipsis) 775 Matthieu 25: 41-43 traduction

malade et en prison

Les mots «J'étais» précédant «malade» sont compris. AT: «J'étais malade et en prison» (Voir: Ellipsis)

Matthew 25:44

Déclaration de connexion:

Jésus a fini de dire à ses disciples comment il jugera les gens quand il reviendra à la fin des temps.

Informations générales:

Ceci est la fin de la partie de l'histoire qui a commencé dans Matthieu 23: 1 , où Jésus enseigne le salut et le jugement final.

ils répondront aussi

"Ceux à sa gauche répondront aussi"

pour l'un des moins de ces

"Pour les moins importants de mon peuple"

tu n'as pas fait pour moi

"Je considère que vous ne l'avez pas fait pour moi" ou "j'étais vraiment celui que vous n'avez pas aidé"

Ceux-ci partiront en punition éternelle

"Le roi les enverra à un endroit où ils recevront une punition qui ne finira jamais" 777 Matthieu 25: 44-46 traductionNotes

mais les justes dans la vie éternelle

L'information comprise peut être clarifiée. AT: «mais le roi enverra le juste à la endroit où ils vivront pour toujours avec Dieu »(Voir: Ellipsis)

les justes

Cet adjectif nominatif peut être déclaré comme un adjectif. AT: «les justes» (Voir: Nominal Adjectifs)

Translation Questions

Matthew 25:4

Que n'ont pas fait les vierges folles quand elles allèrent à la rencontre de l'époux? Qu'ont fait les sages vierges quand elles allèrent à la rencontre de l'époux?
Les vierges folles n'ont pas pris de l'huile avec leurs lampes.25:3] Les sages vierges ont pris des vases d'huile avec leurs lampes. "

Matthew 25:6

Quand l'époux arriva-t-il et l'attendait-on à ce moment là?
"L'époux arriva à minuit ce qui était plus tard que prévu.

Matthew 25:10

Qu'est-il arrivé aux vierges sages à l'arrivée de l'époux? Qu'est-ce qui est arrivé aux dix vierges folles à l'arrivée de l'époux?" Qu'est-ce que Jésus voulait que les croyants apprennent de la parabole des vierges?"
Les vierges sages partirent aux noces avec l'époux.
" Les vierges folles ont dû aller acheter de l'huile et quand elles sont revenues la porte du festin était fermée pour elles. Jésus dit que les croyants devaient veiller car ils ne savent ni le jour, ni l'heure.

Matthew 25:11

Qu'est-il arrivé aux vierges sages à l'arrivée de l'époux? Qu'est-ce qui est arrivé aux dix vierges folles à l'arrivée de l'époux?" Qu'est-ce que Jésus voulait que les croyants apprennent de la parabole des vierges?"
Les vierges sages partirent aux noces avec l'époux.
" Les vierges folles ont dû aller acheter de l'huile et quand elles sont revenues la porte du festin était fermée pour elles. Jésus dit que les croyants devaient veiller car ils ne savent ni le jour, ni l'heure.

Matthew 25:13

Qu'est-il arrivé aux vierges sages à l'arrivée de l'époux? Qu'est-ce qui est arrivé aux dix vierges folles à l'arrivée de l'époux?" Qu'est-ce que Jésus voulait que les croyants apprennent de la parabole des vierges?"
Les vierges sages partirent aux noces avec l'époux.
" Les vierges folles ont dû aller acheter de l'huile et quand elles sont revenues la porte du festin était fermée pour elles. Jésus dit que les croyants devaient veiller car ils ne savent ni le jour, ni l'heure.

Matthew 25:16

Qu'ont fait les serviteurs avec 5 et 2 talents quand leur maître partit en voyage?
Le serviteur avec 5 talents gagna 5 autres talents, et celui avec 2 talents en gagna deux autres.

Matthew 25:17

Qu'ont fait les serviteurs avec 5 et 2 talents quand leur maître partit en voyage?
Le serviteur avec 5 talents gagna 5 autres talents, et celui avec 2 talents en gagna deux autres.

Matthew 25:18

Qu'a fait le serviteur avec 1 talent quand son maître partit en voyage?
Il creusa un trou dans la terre et y cacha l'argent de son maître.

Matthew 25:19

Combien de temps dura le voyage du maître? A son retour qu'a fait le maître aux deux serviteurs qui avaient reçu 5 et 2 talents?
Le maître était parti pendant longtemps. " le maître a dit \"C'est bien bons et fidèles serviteurs\" et il les mit à la charge de beaucoup de choses.

Matthew 25:21

Combien de temps dura le voyage du maître? A son retour qu'a fait le maître aux deux serviteurs qui avaient reçu 5 et 2 talents?
Le maître était parti pendant longtemps. " le maître a dit \"C'est bien bons et fidèles serviteurs\" et il les mit à la charge de beaucoup de choses.

Matthew 25:26

A son retour qu'a fait le maître au serviteur qui avait reçu 1 talent?
Le maître dit \"méchant et paresseux serviteur, puis a repris le talent et jeta le serviteur dans les ténèbres du dehors.

Matthew 25:27

A son retour qu'a fait le maître au serviteur qui avait reçu 1 talent?
Le maître dit \"méchant et paresseux serviteur, puis a repris le talent et jeta le serviteur dans les ténèbres du dehors.

Matthew 25:28

A son retour qu'a fait le maître au serviteur qui avait reçu 1 talent?
Le maître dit \"méchant et paresseux serviteur, puis a repris le talent et jeta le serviteur dans les ténèbres du dehors.

Matthew 25:32

Que fera le Fils de l'Homme quand il viendra et s'assiéra sur son trône glorieux?

Le Fils de l'Homme assemblera toutes les nations et séparera les gens des uns des autres.

Matthew 25:34

Que recevront ceux qui sont à la main droite du Roi?

Qu'ont fait ceux qui sont à la main droite du roi?

Ils recevront le royaume préparé pour eux depuis la fondation du monde. " ils ont donné à manger aux affamés, donné à boire à ceux qui avaient soif, accueilli les étrangers, revêtu les nus, soigné les malades, et visité les prisonniers.[25:36-36]

Matthew 25:42

Que recevront ceux qui sont à la main gauche du Roi?

Qu'est-ce que ceux qui sont à la main gauche du Roi n'ont pas fait de leur vivant?

Ils recevront le feu éternel préparé pour le diable et ses anges.[25:41] Ils n'ont pas donné à manger aux affamés, à boire aux assoiffés, ils n'ont pas reçu les étrangers, revêtu les nus, soigné les malades et visité les prisonniers. "

Matthew 25:43

Que recevront ceux qui sont à la main gauche du Roi?

Qu'est-ce que ceux qui sont à la main gauche du Roi n'ont pas fait de leur vivant?

Ils recevront le feu éternel préparé pour le diable et ses anges.[25:41] Ils n'ont pas donné à manger aux affamés, à boire aux assoiffés, ils n'ont pas reçu les étrangers, revêtu les nus, soigné les malades et visité les prisonniers. "

Chapter 25

¹ Alors le Royaume des cieux sera semblable à dix vierges qui prirent leurs lampes et allèrent à la rencontre de l'époux. ² Cinq d'entre elles étaient folles et cinq étaient sages. ³ Car lorsque les folles vierges prirent leurs lampes, elles n'ont pas pris l'huile avec elles. ⁴ Mais les sages prirent des vases d'huile avec leurs lampes. ⁵ Et comme l'époux tardait, toutes s'assoupirent et s'endormirent. ⁶ Mais à minuit, il y'eut un cri: « Voici! l'époux arrive! Allez à sa rencontre!» ⁷ Alors toutes les vierges se reveillèrent et préparèrent leurs lampes. ⁸ Les folles dirent aux sages: «Donnez-nous de votre huile parce que nos lampes s'éteignent!» ⁹ Mais les sages répondirent: «Comme il n'y aura pas assez pour nous et pour vous, allez plutôt chez ceux qui en vendent et achetez-en pour vous-mêmes.» ¹⁰ Pendant qu'elles partirent en acheter, l'époux arriva, et celles qui étaient prêtes partirent avec lui aux noces, et la porte fut fermée. ¹¹ Plus tard, les autres vierges arrivèrent aussi et dirent: «Maître, maître, ouvre-nous la porte.» ¹² Mais il répondit: «En vérité je vous le dis, je ne vous connais pas.» ¹³ Veillez donc, car vous ne savez le jour ni l'heure. ¹⁴ Car il en sera comme quand un homme était sur le point de se rendre dans un autre pays. Il appela ses propres serviteurs et leur confia ses richesses. ¹⁵ À l'un d'eux il confia cinq talents, à un autre deux et à un autre il confia un talent. Chacun reçut un montant selon sa capacité et cet homme s'en alla pour son voyage. ¹⁶ Aussitôt, celui qui reçut cinq talents les investit et gagna cinq autres talents. ¹⁷ De même celui qui a reçu deux talents en produisit deux autres. ¹⁸ Mais le serviteur qui avait reçu un talent partit, creusa un trou dans la terre, et enfuit l'argent de son maître. ¹⁹ Longtemps après, le maître de ces serviteurs revint et leur fit rendre compte. ²⁰ Le serviteur qui avait reçu cinq talents vint et apporta avec lui cinq autres talents et dit: «Maître, tu m'as confié cinq talents. Regarde, voici cinq talents en plus.» ²¹ Son Maître lui dit: «C'est bien, bon et fidèle serviteur! Tu as été fidèle en peu de choses; je te chargerai de beaucoup de choses. Entre dans la joie de ton maître.» ²² Le serviteur qui avait reçu deux talents vint et dit: «Maître, tu m'as confié deux talents. Regarde, j'ai gagné deux talents de plus.» ²³ Son maître lui dit: «C'est bien, bon et fidèle serviteur! Tu as été fidèle en peu de choses, je te chargerai de beaucoup de choses. Entre dans la joie de ton maître.» ²⁴ Enfin, le serviteur qui avait reçu un talent vint et dit: «Maître, je sais que tu es un homme strict. Tu moissonnes là où tu n'a pas semé, et tu amasses là où n'as pas vanné. ²⁵ J'avais peur, alors je suis allé, et j'ai caché ton talent dans la terre. Regarde, tu as ici ce qui t'appartient.» ²⁶ Mais son maître lui répondit: «Méchant et paresseux serviteur, tu savais que je moissonne là où je n'ai pas semé. ²⁷ Tu aurais donc pu placer mon argent dans une banque et à mon retour, j'aurais reçu mon argent avec intérêt.» ²⁸ Retirez-lui donc le talent et donnez-le au serviteur qui a dix talents. ²⁹ Car, à celui qui a, il sera donné plus (même plus abondamment.) Mais, à celui qui n'a pas, même ce qu'il a lui sera retiré. ³⁰ Jetez le serviteur inutile dans les ténèbres du dehors, où il y'aura des pleurs et des grincements de dents.» ³¹ Lorsque le Fils de l'Homme viendra dans sa gloire et tous les

anges avec lui, alors, il s'assiera sur son trône glorieux. ³² Toutes les nations s'assembleront devant lui et il séparera les gens les uns d'avec les autres, comme un berger sépare les brebis des boucs. ³³ Il placera les brebis à sa droite, et les boucs à sa gauche. ³⁴ Alors le Roi dira à ceux qui sont à sa main droite: «Venez vous qui avez été bénis par mon Père, héritez le royaume préparé pour vous dès la fondation du monde. ³⁵ Car j'ai eu faim et vous m'avez donné à manger; j'ai eu soif et vous m'avez donné à boire; j'étais étranger et vous m'avez accueilli; ³⁶ j'étais nu et vous m'avez vêtu; j'étais malade et vous m'avez soigné; j'étais en prison et vous êtes venus à moi.» ³⁷ Alors les justes répondront: «Seigneur, quand t'avons nous vu avoir faim et t'avons-nous donné à manger? Ou soif et t'avons-nous donné à boire? ³⁸ Et quand t'avons-nous vu étranger, et t'avons nous accueilli? Ou nu et t'avons-nous vêtu? ³⁹ Et quand t'avons-nous vu malade, ou en prison et sommes allés à toi? ⁴⁰ Et le Roi répondra «En vérité je vous le dis, tout ce que vous avez fait pour l'un de ces plus petits de mes frères, c'est à moi que vous l'avez fait.» ⁴¹ Puis il dira à ceux de sa main gauche: «Retirez-vous de moi, maudits; allez dans le feu éternel qui a été préparé pour le diable et ses anges, ⁴² car j'ai eu faim mais vous ne m'avez pas donné à manger; j'ai eu soif mais vous ne m'avez pas donné à boire; ⁴³ j'étais étranger mais vous ne m'avez pas accueilli; j'étais nu mais vous ne m'avez pas vêtu; j'étais malade et en prison mais vous n'avez pas pris soin de moi.» ⁴⁴ Alors Ils répondront aussi et diront: «Seigneur, quand t'avons-nous vu ayant faim, ou soif, ou étranger, ou nu, ou malade, ou en prison, et ne t'avons-nous pas servi? ⁴⁵ Alors, Il leur répondra: «En vérité je vous le dis, ce que vous n'avez pas fait pour l'un de ces plus petits, vous ne l'avez pas fait à moi.» ⁴⁶ Ceux-ci iront alors au châiment éternel et les justes à la vie éternelle.»

Chapter 26

¹ Lorsque Jésus eut achevé ces discours il dit à ses disciples ² Vous savez que la Pâque la Pâque dans deux jours et que le Fils de l'homme sera livré pour être crucifié ³ Alors les principaux sacrificateurs et les anciens du peuple se réunirent dans la cour du souverain sacrificateur appelé ⁴ et ils délibérèrent sur les moyens d'arrêter Jésus par ruse ⁵ Mais ils dirent ⁶ Comme Jésus était ⁷ une femme s'approcha de lui tenant un vase d'albâtre qui renfermait un parfum de grand prix et pendant qu'il était à table elle répandit le parfum sur sa tête ⁸ Les disciples voyant cela, s'indignèrent ⁹ On aurait pu vendre ce parfum très cher et en donner le prix aux pauvres ¹⁰ Jésus s'en étant aperçu leur dit Pourquoi faites-vous de la peine à cette femme ¹¹ car vous avez toujours des pauvres avec vous mais vous ne m'avez toujours ¹² En répandant ce parfum sur mon corps elle l'a fait pour ma sépulture ¹³ Je vous le dis partout où cette bonne nouvelle sera prêchée on racontera en mémoire ¹⁴ Alors l'un des douze appelé Judas Iscariot alla vers les principaux sacrificateurs et dit ¹⁵ Que voulez-vous me donner et je vous le livrerai Et ils lui

strong="G846" payèrent|strong="G2476" x-morph="strongMorph:TG5627" trente|strong="G5144" pièces d' argent|strong="G694" ¹⁶ |strong="G2532" Depuis|strong="G575" ce moment|strong="G5119" il cherchait|strong="G2212" x-morph="strongMorph:TG5707" une occasion favorable|strong="G2120" pour|strong="G2443" livrer|strong="G3860" x-morph="strongMorph:TG5632" Jésus|strong="G846" ¹⁷ Le|strong="G1161" premier|strong="G4413" jour des pains sans levain|strong="G106" les disciples|strong="G3101" s' adressèrent|strong="G4334" x-morph="strongMorph:TG5656" à Jésus|strong="G2424" pour lui|strong="G846" dire|strong="G3004" x-morph="strongMorph:TG5723" Où|strong="G4226" veux- tu|strong="G2309" x-morph="strongMorph:TG5719" que nous te|strong="G4671" préparions|strong="G2090" x-morph="strongMorph:TG5661" le repas|strong="G5315" x-morph="strongMorph:TG5629" de la Pâque|strong="G3957" ¹⁸ Il|strong="G1161" répondit|strong="G2036" x-morph="strongMorph:TG5627" Allez|strong="G5217" x-morph="strongMorph:TG5720" à|strong="G1519" la ville|strong="G4172" chez|strong="G4314" un tel|strong="G1170" et|strong="G2532" vous lui|strong="G846" direz|strong="G2036" x-morph="strongMorph:TG5628" Le maître|strong="G1320" dit|strong="G3004" x-morph="strongMorph:TG5719" Mon|strong="G3450" temps|strong="G2540" est|strong="G2076" x-morph="strongMorph:TG5748" proche|strong="G1451" je ferai|strong="G4160" x-morph="strongMorph:TG5719" chez|strong="G4314" toi|strong="G4571" la Pâque|strong="G3957" avec|strong="G3326" mes|strong="G3450" disciples|strong="G3101" ¹⁹ Les|strong="G2532" disciples|strong="G3101" firent|strong="G4160" x-morph="strongMorph:TG5656" ce|strong="G5613" que Jésus|strong="G2424" leur|strong="G846" avait ordonné|strong="G4929" x-morph="strongMorph:TG5656" et|strong="G2532" ils préparèrent|strong="G2090" x-morph="strongMorph:TG5656" la Pâque|strong="G3957" ²⁰ Le|strong="G1161" soir|strong="G3798" étant venu|strong="G1096" x-morph="strongMorph:TG5637" il se mit à table|strong="G345" x-morph="strongMorph:TG5711" avec|strong="G3326" les douze|strong="G1427" ²¹ Pendant|strong="G2532" qu'ils mangeaient|strong="G2068" x-morph="strongMorph:TG5723" il dit|strong="G2036" x-morph="strongMorph:TG5627" Je vous|strong="G5213" le dis|strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G3754" l' un|strong="G1520" de|strong="G1537" vous|strong="G5216" me|strong="G3165" livrera|strong="G3860" x-morph="strongMorph:TG5692" ²² Ils|strong="G2532" furent profondément|strong="G4970" attristés|strong="G3076" x-morph="strongMorph:TG5746" et chacun|strong="G1538" |strong="G846" se mit|strong="G756" x-morph="strongMorph:TG5662" à lui|strong="G846" dire|strong="G3004" x-morph="strongMorph:TG5721" Est|strong="G1510" x-morph="strongMorph:TG5748" ce|strong="G3385" moi|strong="G1473" Seigneur|strong="G2962" ²³ Il|strong="G1161" répondit|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Celui qui a mis|strong="G1686" x-morph="strongMorph:TG5660" avec|strong="G3326" moi|strong="G1700" la main|strong="G5495" dans|strong="G1722" le plat|strong="G5165" c'est celui|strong="G3778" qui me|strong="G3165" livrera|strong="G3860" x-morph="strongMorph:TG5692" ²⁴ Le|strong="G3303" Fils|strong="G5207" de l' homme|strong="G444" s'en va|strong="G5217" x-morph="strongMorph:TG5719" selon|strong="G2531" ce qui est écrit|strong="G1125" x-morph="strongMorph:TG5769" de|strong="G4012" lui|strong="G846" Mais|strong="G1161" malheur|strong="G3759" à|strong="G1565" l' homme|strong="G444" par|strong="G1223" qui|strong="G3739" le Fils|strong="G5207" de l' homme|strong="G444" est livré|strong="G3860" x-morph="strongMorph:TG5743" Mieux|strong="G2570" vaudrait|strong="G2258" x-morph="strongMorph:TG5713" pour cet|strong="G1565" homme|strong="G846" qu|strong="G1487" il|strong="G444" ne fût pas|strong="G3756" né|strong="G1080" x-morph="strongMorph:TG5681" ²⁵ |strong="G1161" Judas|strong="G2455" qui|strong="G3588" le|strong="G846" livrait|strong="G3860" x-morph="strongMorph:TG5723" prit la parole|strong="G611" x-morph="strongMorph:TG5679" et dit|strong="G2036" x-morph="strongMorph:TG5627" Est|strong="G1510" x-morph="strongMorph:TG5748" ce|strong="G3385" moi|strong="G1473" Rabbi|strong="G4461" Jésus lui|strong="G846" répondit|strong="G3004" x-morph="strongMorph:TG5719" Tu|strong="G4771" l'as dit|strong="G2036" x-morph="strongMorph:TG5627" ²⁶ Pendant|strong="G1161" qu' ils|strong="G846" mangeaient|strong="G2068" x-morph="strongMorph:TG5723" Jésus|strong="G2424" prit|strong="G2983" x-morph="strongMorph:TG5631" du pain|strong="G740" et|strong="G2532" après avoir rendu grâces|strong="G2127" x-morph="strongMorph:TG5660" |strong="G2532" il le rompit|strong="G2806" x-morph="strongMorph:TG5656" et|strong="G2532" le donna|strong="G1325" x-morph="strongMorph:TG5707" aux disciples|strong="G3101" |strong="G2532" en disant|strong="G2036" x-morph="strongMorph:TG5627" Prenez|strong="G2983" x-morph="strongMorph:TG5628" mangez|strong="G5315" x-morph="strongMorph:TG5628" ceci|strong="G5124" est|strong="G2076" x-morph="strongMorph:TG5748" mon|strong="G3450" corps|strong="G4983" ²⁷ Il prit|strong="G2983" x-morph="strongMorph:TG5631" ensuite|strong="G2532" une coupe|strong="G4221" et|strong="G2532" après avoir rendu grâces|strong="G2168" x-morph="strongMorph:TG5660" il la leur|strong="G846" donna|strong="G1325" x-

morph="strongMorph:TG5656" en disant|strong="G3004" x-morph="strongMorph:TG5723" Buvez|
 strong="G4095" x-morph="strongMorph:TG5628" en|strong="G1537" |strong="G846" tous|
 strong="G3956" ²⁸ car|strong="G1063" ceci|strong="G5124" est|strong="G2076" x-
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 strong="G1242" qui|strong="G3588" est répandu|strong="G1632" x-morph="strongMorph:TG5746" |
 strong="G1519" pour|strong="G4012" plusieurs|strong="G4183" pour la rémission|strong="G859" des
 péchés|strong="G266" ²⁹ Je|strong="G1161" vous|strong="G5213" le dis|strong="G3004" x-
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 strong="G5127" fruit|strong="G1081" de la vigne|strong="G288" jusqu|strong="G2193" au|
 strong="G1565" jour|strong="G2250" où|strong="G3752" j' en|strong="G846" boirai|strong="G4095" x-
 morph="strongMorph:TG5719" |x-morph="strongMorph:TG5725" du nouveau|strong="G2537" avec|
 strong="G3326" vous|strong="G5216" dans|strong="G1722" le royaume|strong="G932" de mon|
 strong="G3450" Père|strong="G3962" ³⁰ Après|strong="G2532" avoir chanté les cantiques|
 strong="G5214" x-morph="strongMorph:TG5660" ils se rendirent|strong="G1831" x-
 morph="strongMorph:TG5627" à|strong="G1519" la montagne|strong="G3735" des oliviers|
 strong="G1636" ³¹ Alors|strong="G5119" Jésus|strong="G2424" leur|strong="G846" dit|strong="G3004"
 x-morph="strongMorph:TG5719" Je|strong="G1722" |strong="G1698" serai pour vous|strong="G5210"
 tous|strong="G3956" |strong="G1722" cette|strong="G5026" nuit|strong="G3571" une occasion de
 chute|strong="G4624" x-morph="strongMorph:TG5701" car|strong="G1063" il est écrit|strong="G1125"
 x-morph="strongMorph:TG5769" Je frapperai|strong="G3960" x-morph="strongMorph:TG5692" le
 berger|strong="G4166" et|strong="G2532" les brebis|strong="G4263" du troupeau|strong="G4167"
 seront dispersées|strong="G1287" x-morph="strongMorph:TG5701" ³² Mais|strong="G1161" après|
 strong="G3326" que je|strong="G3165" serai ressuscité|strong="G1453" x-
 morph="strongMorph:TG5683" je vous|strong="G5209" précéderai|strong="G4254" x-
 morph="strongMorph:TG5692" en|strong="G1519" Galilée|strong="G1056" ³³ Pierre|strong="G4074"
 prenant la parole|strong="G611" x-morph="strongMorph:TG5679" |strong="G1161" lui|strong="G846"
 dit|strong="G2036" x-morph="strongMorph:TG5627" |strong="G2532" Quand|strong="G1499" tu|
 strong="G1722" |strong="G4671" serais pour tous|strong="G3956" une occasion de chute|
 strong="G4624" x-morph="strongMorph:TG5701" tu ne le seras jamais|strong="G3763" pour moi|
 strong="G1473" |strong="G4624" x-morph="strongMorph:TG5701" ³⁴ Jésus|strong="G2424" lui|
 strong="G846" dit|strong="G5346" x-morph="strongMorph:TG5713" Je te|strong="G4671" le dis|
 strong="G3004" x-morph="strongMorph:TG5719" en vérité|strong="G281" |strong="G3754" cette|
 strong="G1722" |strong="G5026" nuit|strong="G3571" même, avant|strong="G4250" que le coq|
 strong="G220" chante|strong="G5455" x-morph="strongMorph:TG5658" tu me|strong="G3165"
 renieras|strong="G533" x-morph="strongMorph:TG5695" trois fois|strong="G5151" ³⁵ Pierre|
 strong="G4074" lui|strong="G846" répondit|strong="G3004" x-morph="strongMorph:TG5719" Quand|
 strong="G2579" il me|strong="G3165" faudrait|strong="G1163" x-morph="strongMorph:TG5753"
 mourir|strong="G599" x-morph="strongMorph:TG5629" avec|strong="G4862" toi|strong="G4671" je ne
 te|strong="G4571" renierai|strong="G533" x-morph="strongMorph:TG5695" pas|strong="G3364" Et|
 strong="G2532" tous|strong="G3956" les disciples|strong="G3101" dirent|strong="G2036" x-
 morph="strongMorph:TG5627" la même chose|strong="G3668" ³⁶ Là- dessus|strong="G5119" Jésus|
 strong="G2424" alla|strong="G2064" x-morph="strongMorph:TG5736" avec|strong="G3326" eux|
 strong="G846" dans|strong="G1519" un lieu|strong="G5564" appelé|strong="G3004" x-
 morph="strongMorph:TG5746" Gethsémané|strong="G1068" et|strong="G2532" il dit|strong="G3004" x-
 morph="strongMorph:TG5719" aux disciples|strong="G3101" Asseyez- vous|strong="G2523" x-
 morph="strongMorph:TG5657" ici|strong="G847" pendant|strong="G2193" que je m' éloignerais|
 strong="G565" x-morph="strongMorph:TG5631" |strong="G1563" pour prier|strong="G4336" x-
 morph="strongMorph:TG5667" ³⁷ Il|strong="G2532" prit avec lui|strong="G3880" x-
 morph="strongMorph:TG5631" Pierre|strong="G4074" et|strong="G2532" les deux|strong="G1417" fils|
 strong="G5207" de Zébédée|strong="G2199" et il commença|strong="G756" x-
 morph="strongMorph:TG5662" à éprouver de la tristesse|strong="G3076" x-
 morph="strongMorph:TG5745" et|strong="G2532" des angoisses|strong="G85" x-
 morph="strongMorph:TG5721" ³⁸ Il leur|strong="G846" dit|strong="G3004" x-
 morph="strongMorph:TG5719" alors|strong="G5119" Mon|strong="G3450" âme|strong="G5590" est|
 strong="G2076" x-morph="strongMorph:TG5748" triste|strong="G4036" jusqu' à|strong="G2193" la
 mort|strong="G2288" restez|strong="G3306" x-morph="strongMorph:TG5657" ici|strong="G5602" et|
 strong="G2532" veillez|strong="G1127" x-morph="strongMorph:TG5720" avec|strong="G3326" moi|
 strong="G1700" ³⁹ Puis|strong="G2532" ayant fait quelques|strong="G3397" pas en avant|
 strong="G4281" x-morph="strongMorph:TG5631" |strong="G2532" il se jeta|strong="G4098" x-
 morph="strongMorph:TG5627" sur|strong="G1909" sa|strong="G846" face|strong="G4383" et|
 strong="G2532" pria|strong="G4336" x-morph="strongMorph:TG5740" ainsi|strong="G3004" x-

morph="strongMorph:TG5723" Mon|strong="G3450" Père|strong="G3962" s|strong="G1487" est|
 strong="G2076" x-morph="strongMorph:TG5748" possible|strong="G1415" que cette|strong="G5124"
 coupe|strong="G4221" s' éloigne|strong="G3928" x-morph="strongMorph:TG5628" de|strong="G575"
 moi|strong="G1700" Toutefois|strong="G4133" non|strong="G3756" pas ce|strong="G5613" que je|
 strong="G1473" veux|strong="G2309" x-morph="strongMorph:TG5719" mais|strong="G235" ce|
 strong="G5613" que tu|strong="G4771" veux. ⁴⁰ Et|strong="G2532" il vint|strong="G2064" x-
 morph="strongMorph:TG5736" vers|strong="G4314" les disciples|strong="G3101" |strong="G2532" qu|
 strong="G846" trouva|strong="G2147" x-morph="strongMorph:TG5719" endormis|strong="G2518" x-
 morph="strongMorph:TG5723" et|strong="G2532" il dit|strong="G3004" x-
 morph="strongMorph:TG5719" à Pierre|strong="G4074" |strong="G3779" Vous n|strong="G3756" donc
 pu|strong="G2480" x-morph="strongMorph:TG5656" veiller|strong="G1127" x-
 morph="strongMorph:TG5658" une|strong="G3391" heure|strong="G5610" avec|strong="G3326" moi|
 strong="G1700" ⁴¹ Veillez|strong="G1127" x-morph="strongMorph:TG5720" et|strong="G2532" priez|
 strong="G4336" x-morph="strongMorph:TG5737" afin que vous ne tombiez|strong="G1525" x-
 morph="strongMorph:TG5632" pas|strong="G3363" dans|strong="G1519" la tentation|strong="G3986" l'
 esprit|strong="G4151" |strong="G3303" est bien disposé|strong="G4289" mais|strong="G1161" la chair|
 strong="G4561" est faible|strong="G772" ⁴² Il s' éloigna|strong="G565" x-
 morph="strongMorph:TG5631" une seconde fois|strong="G3825" |strong="G1537" |strong="G1208" et
 pria|strong="G4336" x-morph="strongMorph:TG5662" ainsi|strong="G3004" x-
 morph="strongMorph:TG5723" Mon|strong="G3450" Père|strong="G3962" s|strong="G1487" n'est pas|
 strong="G3756" possible|strong="G1410" x-morph="strongMorph:TG5736" que cette|strong="G5124"
 coupe|strong="G4221" s' éloigne|strong="G3928" x-morph="strongMorph:TG5629" |strong="G575" |
 strong="G1700" sans|strong="G3362" que je la|strong="G846" boive|strong="G4095" x-
 morph="strongMorph:TG5632" que ta|strong="G4675" volonté|strong="G2307" soit faite|
 strong="G1096" x-morph="strongMorph:TG5676" ⁴³ Il|strong="G2532" revint|strong="G2064" x-
 morph="strongMorph:TG5631" et les|strong="G846" trouva|strong="G2147" x-
 morph="strongMorph:TG5719" encore|strong="G3825" endormis|strong="G2518" x-
 morph="strongMorph:TG5723" car|strong="G1063" leurs|strong="G846" yeux|strong="G3788" étaient|
 strong="G2258" x-morph="strongMorph:TG5713" appesantis|strong="G916" x-
 morph="strongMorph:TG5772" ⁴⁴ Il|strong="G2532" les|strong="G846" quitta|strong="G863" x-
 morph="strongMorph:TG5631" et|strong="G3825" s' éloignant|strong="G565" x-
 morph="strongMorph:TG5631" il pria|strong="G4336" x-morph="strongMorph:TG5662" |
 strong="G1537" pour la troisième fois|strong="G5154" répétant|strong="G2036" x-
 morph="strongMorph:TG5631" les mêmes|strong="G846" paroles|strong="G3056" ⁴⁵ Puis|
 strong="G5119" il alla|strong="G2064" x-morph="strongMorph:TG5736" vers|strong="G4314" ses|
 strong="G846" disciples|strong="G3101" et|strong="G2532" leur|strong="G846" dit|strong="G3004" x-
 morph="strongMorph:TG5719" Vous dormez|strong="G2518" x-morph="strongMorph:TG5719" |x-
 morph="strongMorph:TG5720" maintenant|strong="G3063" et|strong="G2532" vous vous reposez|
 strong="G373" x-morph="strongMorph:TG5731" |x-morph="strongMorph:TG5732" Voici|strong="G2400"
 x-morph="strongMorph:TG5628" l' heure|strong="G5610" est proche|strong="G1448" x-
 morph="strongMorph:TG5758" et|strong="G2532" le Fils|strong="G5207" de l' homme|strong="G444"
 est livré|strong="G3860" x-morph="strongMorph:TG5743" aux|strong="G1519" mains|strong="G5495"
 des pécheurs|strong="G268" ⁴⁶ Levez- vous|strong="G1453" x-morph="strongMorph:TG5728" allons|
 strong="G71" x-morph="strongMorph:TG5725" voici|strong="G2400" x-morph="strongMorph:TG5628"
 celui qui me|strong="G3165" livre|strong="G3860" x-morph="strongMorph:TG5723" s' approche|
 strong="G1448" x-morph="strongMorph:TG5758" ⁴⁷ Comme|strong="G2532" il|strong="G846" parlait|
 strong="G2980" x-morph="strongMorph:TG5723" encore|strong="G2089" voici|strong="G2400" x-
 morph="strongMorph:TG5628" Judas|strong="G2455" l' un|strong="G1520" des douze|strong="G1427"
 arriva|strong="G2064" x-morph="strongMorph:TG5627" et|strong="G2532" avec|strong="G3326" lui|
 strong="G846" une foule|strong="G3793" nombreuse|strong="G4183" armée|strong="G3326" d' épées|
 strong="G3162" et|strong="G2532" de bâtons|strong="G3586" envoyée|strong="G575" par les
 principaux sacrificateurs|strong="G749" et|strong="G2532" par les anciens|strong="G4245" du peuple|
 strong="G2992" ⁴⁸ Celui|strong="G1161" qui le|strong="G846" livrait|strong="G3860" x-
 morph="strongMorph:TG5723" leur|strong="G846" avait donné|strong="G1325" x-
 morph="strongMorph:TG5656" ce signe|strong="G4592" |strong="G3004" x-
 morph="strongMorph:TG5723" Celui que|strong="G3739" |strong="G302" je baiserais|strong="G5368" x-
 morph="strongMorph:TG5661" c|strong="G846" est|strong="G2076" x-morph="strongMorph:TG5748"
 lui|strong="G846" saisissez|strong="G2902" x-morph="strongMorph:TG5657" le|strong="G846" ⁴⁹ |
 strong="G2532" Aussitôt|strong="G2112" s' approchant|strong="G4334" x-
 morph="strongMorph:TG5631" de Jésus|strong="G2424" il dit|strong="G2036" x-
 morph="strongMorph:TG5627" Salut|strong="G5463" x-morph="strongMorph:TG5720" Rabbi|
 strong="G4461" Et|strong="G2532" il le|strong="G846" baisa|strong="G2705" x-

morph="strongMorph:TG5656" ⁵⁰ |strong="G1161" Jésus|strong="G2424" lui|strong="G846" dit|
 strong="G2036" x-morph="strongMorph:TG5627" Mon ami|strong="G2083" ce|strong="G1909" |
 strong="G3739" que tu|strong="G3739" es venu|strong="G3918" x-morph="strongMorph:TG5748" faire,
 fais-le. Alors|strong="G5119" ces gens s' avancèrent|strong="G4334" x-morph="strongMorph:TG5631"
 mirent|strong="G1911" x-morph="strongMorph:TG5627" la main|strong="G5495" sur|strong="G1909"
 Jésus|strong="G2424" et|strong="G2532" le|strong="G846" saisirent|strong="G2902" x-
 morph="strongMorph:TG5656" ⁵¹ Et|strong="G2532" voici|strong="G2400" x-
 morph="strongMorph:TG5628" un|strong="G1520" de ceux qui étaient avec|strong="G3326" Jésus|
 strong="G2424" étendit|strong="G1614" x-morph="strongMorph:TG5660" la main|strong="G5495" et
 tira|strong="G645" x-morph="strongMorph:TG5656" son|strong="G846" épée|strong="G3162" |
 strong="G2532" il frappa|strong="G3960" x-morph="strongMorph:TG5660" le serviteur|strong="G1401"
 du souverain sacrificateur|strong="G749" et lui|strong="G846" emporta|strong="G851" x-
 morph="strongMorph:TG5627" l' oreille|strong="G5621" ⁵² Alors|strong="G5119" Jésus|strong="G2424"
 lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Remets|strong="G654" x-
 morph="strongMorph:TG5657" ton|strong="G4675" épée|strong="G3162" à|strong="G1519" sa|
 strong="G846" place|strong="G5117" car|strong="G1063" tous|strong="G3956" ceux qui prendront|
 strong="G2983" x-morph="strongMorph:TG5631" l' épée|strong="G3162" périront|strong="G622" x-
 morph="strongMorph:TG5698" par|strong="G1722" l' épée|strong="G3162" ⁵³ Penses|strong="G2228"
 tu|strong="G1380" x-morph="strongMorph:TG5719" que|strong="G3754" je ne|strong="G3756" puisse|
 strong="G1410" x-morph="strongMorph:TG5736" pas invoquer|strong="G3870" x-
 morph="strongMorph:TG5658" mon|strong="G3450" Père|strong="G3962" |strong="G2532" qui me|
 strong="G3427" donnerait|strong="G3936" x-morph="strongMorph:TG5692" à l' instant|strong="G737"
 plus|strong="G4119" de|strong="G2228" douze|strong="G1427" légions|strong="G3003" d' anges|
 strong="G32" ⁵⁴ Comment|strong="G4459" donc|strong="G3767" s' accompliraient|strong="G4137" x-
 morph="strongMorph:TG5686" les Écritures|strong="G1124" d'après lesquelles|strong="G3754" |
 strong="G3779" il doit|strong="G1163" x-morph="strongMorph:TG5748" en être|strong="G1096" x-
 morph="strongMorph:TG5635" ainsi? ⁵⁵ En|strong="G1722" ce|strong="G1565" moment|
 strong="G5610" Jésus|strong="G2424" dit|strong="G2036" x-morph="strongMorph:TG5627" à la foule|
 strong="G3793" Vous êtes venus|strong="G1831" x-morph="strongMorph:TG5627" comme|
 strong="G5613" après|strong="G1909" un brigand|strong="G3027" avec|strong="G3326" des épées|
 strong="G3162" et|strong="G2532" des bâtons|strong="G3586" pour vous emparer|strong="G4815" x-
 morph="strongMorph:TG5629" de moi|strong="G3165" J'étais tous les jours|strong="G2250" |
 strong="G2596" assis|strong="G2516" x-morph="strongMorph:TG5711" parmi|strong="G4314" vous|
 strong="G5209" enseignant|strong="G1321" x-morph="strongMorph:TG5723" dans|strong="G1722" le
 temple|strong="G2411" et|strong="G2532" vous ne m'|strong="G3165" pas|strong="G3756" saisi|
 strong="G2902" x-morph="strongMorph:TG5656" ⁵⁶ Mais|strong="G1161" tout|strong="G3650" cela|
 strong="G5124" est arrivé|strong="G1096" x-morph="strongMorph:TG5754" afin que|strong="G2443"
 les écrits|strong="G1124" des prophètes|strong="G4396" fussent accomplis|strong="G4137" x-
 morph="strongMorph:TG5686" Alors|strong="G5119" tous|strong="G3956" les disciples|strong="G3101"
 l'|strong="G846" abandonnèrent|strong="G863" x-morph="strongMorph:TG5631" et prirent la fuite|
 strong="G5343" x-morph="strongMorph:TG5627" ⁵⁷ Ceux|strong="G1161" qui avaient saisi|
 strong="G2902" x-morph="strongMorph:TG5660" Jésus|strong="G2424" l' emmenèrent|strong="G520"
 x-morph="strongMorph:TG5627" chez|strong="G4314" le souverain sacrificateur|strong="G749" Caïphe|
 strong="G2533" où|strong="G3699" les scribes|strong="G1122" et|strong="G2532" les anciens|
 strong="G4245" étaient assemblés|strong="G4863" x-morph="strongMorph:TG5681" ⁵⁸ |
 strong="G1161" Pierre|strong="G4074" le|strong="G846" suivit|strong="G190" x-
 morph="strongMorph:TG5707" de loin|strong="G575" |strong="G3113" jusqu' à|strong="G2193" la cour|
 strong="G833" du souverain sacrificateur|strong="G749" |strong="G2532" y entra|strong="G1525" x-
 morph="strongMorph:TG5631" |strong="G2080" et s' assit|strong="G2521" x-
 morph="strongMorph:TG5711" avec|strong="G3326" les serviteurs|strong="G5257" pour voir|
 strong="G1492" x-morph="strongMorph:TG5629" comment cela finirait|strong="G5056" ⁵⁹ Les|
 strong="G1161" principaux sacrificateurs|strong="G749" et|strong="G2532" tout|strong="G3650" le
 sanhédrin|strong="G4892" cherchaient|strong="G2212" x-morph="strongMorph:TG5707" quelque faux
 témoignage|strong="G5577" contre|strong="G2596" Jésus|strong="G2424" suffisant pour|
 strong="G3704" le|strong="G846" faire mourir|strong="G2289" x-morph="strongMorph:TG5661" ⁶⁰
 Mais|strong="G2532" ils n'en trouvèrent|strong="G2147" x-morph="strongMorph:TG5627" point|
 strong="G3756" |strong="G2532" quoique plusieurs|strong="G4183" faux témoins|strong="G5575" se
 fussent présentés|strong="G4334" x-morph="strongMorph:TG5631" Enfin|strong="G1161" |
 strong="G5305" il en vint|strong="G4334" x-morph="strongMorph:TG5631" deux|strong="G1417" ⁶¹ qui
 dirent|strong="G2036" x-morph="strongMorph:TG5627" Celui- ci|strong="G3778" a dit|strong="G5346"
 x-morph="strongMorph:TG5713" Je puis|strong="G1410" x-morph="strongMorph:TG5736" détruire|
 strong="G2647" x-morph="strongMorph:TG5658" le temple|strong="G3485" de Dieu|strong="G2316" et|

strong="G2532" le|strong="G846" rebâtir|strong="G3618" x-morph="strongMorph:TG5658" en|
 strong="G1223" trois|strong="G5140" jours|strong="G2250" ⁶² Le|strong="G2532" souverain
 sacrificateur|strong="G749" se leva|strong="G450" x-morph="strongMorph:TG5631" et lui|
 strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Ne réponds- tu|strong="G611" x-
 morph="strongMorph:TG5736" rien|strong="G3762" Qu|strong="G5101" que ces|strong="G3778"
 hommes déposent|strong="G2649" x-morph="strongMorph:TG5719" contre toi|strong="G4675" ⁶³ |
 strong="G1161" Jésus|strong="G2424" garda le silence|strong="G4623" x-
 morph="strongMorph:TG5707" Et|strong="G2532" le souverain sacrificateur|strong="G749" prenant la
 parole|strong="G611" x-morph="strongMorph:TG5679" lui|strong="G846" dit|strong="G2036" x-
 morph="strongMorph:TG5627" Je t|strong="G4571" adjure|strong="G1844" x-
 morph="strongMorph:TG5719" par|strong="G2596" le Dieu|strong="G2316" vivant|strong="G2198" x-
 morph="strongMorph:TG5723" de|strong="G2443" nous|strong="G2254" dire|strong="G2036" x-
 morph="strongMorph:TG5632" si|strong="G1487" tu|strong="G4771" es|strong="G1488" x-
 morph="strongMorph:TG5748" le Christ|strong="G5547" le Fils|strong="G5207" de Dieu|
 strong="G2316" ⁶⁴ Jésus|strong="G2424" lui|strong="G846" répondit|strong="G3004" x-
 morph="strongMorph:TG5719" Tu|strong="G4771" l'as dit|strong="G2036" x-
 morph="strongMorph:TG5627" De plus|strong="G4133" je vous|strong="G5213" le déclare|
 strong="G3004" x-morph="strongMorph:TG5719" vous verrez|strong="G3700" x-
 morph="strongMorph:TG5695" désormais|strong="G575" |strong="G737" le Fils|strong="G5207" de l'
 homme|strong="G444" assis|strong="G2521" x-morph="strongMorph:TG5740" à|strong="G1537" la
 droite|strong="G1188" de la puissance|strong="G1411" de Dieu, et|strong="G2532" venant|
 strong="G2064" x-morph="strongMorph:TG5740" sur|strong="G1909" les nuées|strong="G3507" du ciel|
 strong="G3772" ⁶⁵ Alors|strong="G5119" le souverain sacrificateur|strong="G749" déchira|
 strong="G1284" x-morph="strongMorph:TG5656" ses|strong="G846" vêtements|strong="G2440" disant|
 strong="G3004" x-morph="strongMorph:TG5723" |strong="G3754" Il a blasphémé|strong="G987" x-
 morph="strongMorph:TG5656" Qu|strong="G5101" nous|strong="G2192" x-
 morph="strongMorph:TG5719" encore|strong="G2089" besoin|strong="G5532" de témoins|
 strong="G3144" Voici|strong="G2396" vous venez|strong="G3568" d' entendre|strong="G191" x-
 morph="strongMorph:TG5656" son|strong="G846" blasphème|strong="G988" ⁶⁶ Que|strong="G5101"
 vous|strong="G5213" en semble|strong="G1380" x-morph="strongMorph:TG5719" Ils répondirent|
 strong="G611" x-morph="strongMorph:TG5679" |strong="G1161" |strong="G2036" x-
 morph="strongMorph:TG5627" Il mérite|strong="G2076" x-morph="strongMorph:TG5748" |
 strong="G1777" la mort|strong="G2288" ⁶⁷ Là- dessus|strong="G5119" ils lui crachèrent|
 strong="G1716" x-morph="strongMorph:TG5656" au|strong="G1519" |strong="G846" visage|
 strong="G4383" et|strong="G2532" lui|strong="G846" donnèrent des coups de poing|strong="G2852" x-
 morph="strongMorph:TG5656" et|strong="G1161" des soufflets|strong="G4474" x-
 morph="strongMorph:TG5656" ⁶⁸ en disant|strong="G3004" x-morph="strongMorph:TG5723" Christ|
 strong="G5547" prophétise|strong="G4395" x-morph="strongMorph:TG5657" |strong="G2254" dis-nous
 qui|strong="G5101" |strong="G2076" x-morph="strongMorph:TG5748" t|strong="G4571" frappé|
 strong="G3817" x-morph="strongMorph:TG5660" ⁶⁹ Cependant|strong="G1161" Pierre|strong="G4074"
 était assis|strong="G2521" x-morph="strongMorph:TG5711" dehors|strong="G1854" dans|
 strong="G1722" la cour|strong="G833" |strong="G2532" Une|strong="G3391" servante|strong="G3814"
 s' approcha|strong="G4334" x-morph="strongMorph:TG5627" de lui|strong="G846" et dit|
 strong="G3004" x-morph="strongMorph:TG5723" Toi|strong="G4771" aussi|strong="G2532" tu étais|
 strong="G2258" x-morph="strongMorph:TG5713" avec|strong="G3326" Jésus|strong="G2424" le
 Galiléen|strong="G1057" ⁷⁰ Mais|strong="G1161" il le nia|strong="G720" x-
 morph="strongMorph:TG5662" devant|strong="G1715" tous|strong="G3956" disant|strong="G3004" x-
 morph="strongMorph:TG5723" Je ne|strong="G3756" sais|strong="G1492" x-
 morph="strongMorph:TG5758" ce|strong="G5101" que tu veux dire|strong="G3004" x-
 morph="strongMorph:TG5719" ⁷¹ Comme|strong="G1161" il|strong="G846" se dirigeait|
 strong="G1831" x-morph="strongMorph:TG5631" vers|strong="G1519" la porte|strong="G4440" une
 autre|strong="G243" servante le|strong="G846" vit|strong="G1492" x-morph="strongMorph:TG5627" et|
 strong="G2532" dit|strong="G3004" x-morph="strongMorph:TG5719" à ceux qui se trouvaient là|
 strong="G1563" Celui- ci|strong="G3778" était|strong="G2258" x-morph="strongMorph:TG5713" aussi|
 strong="G2532" avec|strong="G3326" Jésus|strong="G2424" de Nazareth|strong="G3480" ⁷² Il|
 strong="G2532" le nia|strong="G720" x-morph="strongMorph:TG5662" de nouveau|strong="G3825"
 avec|strong="G3326" serment|strong="G3727" |strong="G3754" Je ne connais|strong="G1492" x-
 morph="strongMorph:TG5758" pas|strong="G3756" cet homme|strong="G444" ⁷³ |strong="G1161" Peu|
 strong="G3397" après|strong="G3326" ceux qui étaient là|strong="G2476" x-
 morph="strongMorph:TG5761" s'étant approchés|strong="G4334" x-morph="strongMorph:TG5631"
 dirent|strong="G2036" x-morph="strongMorph:TG5627" à Pierre|strong="G4074" Certainement|
 strong="G230" tu|strong="G4771" es|strong="G1488" x-morph="strongMorph:TG5748" aussi|

strong="G2532" de|strong="G1537" ces gens- là|strong="G846" |strong="G2532" car|strong="G1063" ton|strong="G4675" langage|strong="G2981" te|strong="G4571" fait|strong="G4160" x-morph="strongMorph: TG5719" reconnaître|strong="G1212" ⁷⁴ Alors|strong="G5119" il se mit|strong="G756" x-morph="strongMorph: TG5662" à faire des imprécations|strong="G2653" x-morph="strongMorph: TG5721" et|strong="G2532" à jurer|strong="G3660" x-morph="strongMorph: TG5721" |strong="G3754" Je ne connais|strong="G1492" x-morph="strongMorph: TG5758" pas|strong="G3756" cet homme|strong="G444" |strong="G2532" Aussitôt|strong="G2112" le coq|strong="G220" chanta|strong="G5455" x-morph="strongMorph: TG5656" ⁷⁵ Et|strong="G2532" Pierre|strong="G4074" se souvint|strong="G3415" x-morph="strongMorph: TG5681" de la parole|strong="G4487" que|strong="G3588" Jésus|strong="G2424" avait dite|strong="G2046" x-morph="strongMorph: TG5761" |strong="G846" Avant|strong="G3754" |strong="G4250" que le coq|strong="G220" chante|strong="G5455" x-morph="strongMorph: TG5658" tu me|strong="G3165" renieras|strong="G533" x-morph="strongMorph: TG5695" trois fois|strong="G5151" Et|strong="G2532" étant sorti|strong="G1854" |strong="G1831" x-morph="strongMorph: TG5631" il pleura|strong="G2799" x-morph="strongMorph: TG5656" amèrement|strong="G4090"

Matthew 26:1

Informations générales:

C'est le début d'une nouvelle partie de l'histoire qui raconte la crucifixion, la mort et la résurrection de Jésus. Ici, il dit à ses disciples comment il va souffrir et mourir.

C'est arrivé quand

«Après» ou «après». Cette phrase déplace l'histoire des enseignements de Jésus à ce qui s'est passé ensuite.

tous ces mots

Cela fait référence à tout ce que Jésus a enseigné à partir de Matthieu 24: 3 .

le Fils de l'homme sera livré pour être crucifié

Cela peut être indiqué sous forme active. AT: «certains hommes emmèneront le Fils de l'homme à d'autres personnes qui crucifie-le "(voir: actif ou passif)

le fils de l'homme

Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

Matthew 26:3

Déclaration de connexion:

Ces versets fournissent des informations de base sur le complot des dirigeants juifs pour arrêter et tuer Jésus. (Voir: Informations générales)

ont été rassemblés

Cela peut être indiqué sous forme active. AT: "se sont réunis" ou "se sont rencontrés" (voir: actif ou passif)

Jésus furtivement

"Jésus secrètement"

Pas pendant la fête

Ce que les dirigeants ne voulaient pas faire pendant la fête peut être clarifié. AT: «Nous ne devrions pas tuer Jésus pendant la fête »(Voir: Ellipsis)

la fête

C'est la fête annuelle de la Pâque.

Matthew 26:6

Déclaration de connexion:

Cela commence le récit d'une femme versant de l'huile chère sur Jésus avant sa mort.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

Simon le lépreux

Il est sous-entendu que c'est un homme que Jésus avait guéri de la lèpre. (Voir: Connaissance supposée et informations implicites)

il était couché

"Jésus était couché sur le côté." Vous pouvez utiliser le mot de votre langue pour la position habituelle des gens dans quand ils mangent.

une femme est venue à lui

"Une femme est venue à Jésus" 785 Matthieu 26: 6-9 traductionNotes

pot d'albâtre

C'est un contenant coûteux en pierre tendre. (Voir: Traduire les inconnus)

pommade

huile qui a une odeur agréable

elle l'a versé sur sa tête

La femme fait cela pour honorer Jésus.

Quelle est la raison de ces déchets?

Les disciples posent cette question par colère à propos des actions de la femme. AT: "Cette femme a fait une mauvaise chose en gaspillant cette pommade!" (Voir: Question rhétorique)

Cela aurait pu être vendu pour une grande quantité et donné

Cela peut être indiqué sous forme active. AT: «Elle aurait pu vendre ça pour beaucoup d'argent et compte tenu de l'argent »(voir: actif ou passif)

aux pauvres

Ici, «les pauvres» peut être qualifié d'adjectif. AT: "aux pauvres" (Voir: Adjectifs nominaux)

Matthew 26:10**Pourquoi tu déranges cette femme?**

Jésus pose cette question comme une réprimande de ses disciples. AT: "Vous ne devriez pas troubler cette femme!" (Voir: question rhétorique)

Pourquoi es-tu

Toutes les occurrences de «vous» sont plurielles et se réfèrent aux disciples. (Voir: formes de vous)

les pauvres

Cela peut être déclaré comme un adjectif. AT: «les pauvres» (voir: les adjectifs nominaux)

Matthew 26:12**pommade**

C'est une huile qui a une odeur agréable. Voyez comment vous avez traduit ceci dans Matthieu 26: 7 .

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

partout où cet évangile est prêché

Cela peut être indiqué sous forme active. AT: «partout où les gens prêchent cet évangile» (voir: actif ou passif)

on parlera aussi de ce que cette femme a fait en mémoire d'elle

Cela peut être indiqué sous forme active. AT: «ils se souviendront de ce que cette femme a fait et dira d'autres à son sujet »ou« les gens se souviendront de ce que cette femme a fait et en parleront aux autres elle »(voir: active ou passive)

Matthew 26:14**Déclaration de connexion:**

Judas Iscariot accepte d'aider les dirigeants juifs à arrêter et à tuer Jésus.

pour vous le livrer

"Pour vous amener Jésus"

trente pièces d'argent

Comme ces mots sont les mêmes que ceux d'une prophétie de l'Ancien Testament, conservez cette forme au lieu de le transformer en monnaie moderne.

trente pièces

"30 pièces" (voir: numéros)

pour le leur livrer

«Leur donner à eux»

Matthew 26:17**Déclaration de connexion:**

Cela commence le récit de Jésus célébrant la Pâque avec ses disciples

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

Il a dit: «Allez dans la ville chez un certain homme et dites-lui, dit le Maître, mon temps est proche. Je garderai la Pâque chez toi avec mes disciples.

Cela a des citations dans les citations. Vous pouvez indiquer certaines des citations directes comme indirectes citations. AT: «Il a dit à ses disciples d'aller en ville chez un certain homme et lui dire que le Le Maître lui dit: «Mon temps est proche. Je garderai la Pâque chez vous avec mes disciples. " ou "Il a dit à ses disciples d'aller en ville chez un certain homme et de lui dire que le temps du Maître est à portée de main et il gardera la Pâque avec ses disciples chez cet homme. »(Voir: Citations dans Citations et devis directs et indirects)

Mon temps

Les significations possibles sont 1) «Le temps dont je t'ai parlé» ou 2) «Le temps que Dieu a fixé pour moi». 792 traductionNotes Matthieu 26: 17-19

est à portée de main

Les significations possibles sont 1) "est proche" ou 2) "est venu" (voir: idiome)

garder la Pâque

«Manger le repas de la Pâque» ou «célébrer la Pâque en mangeant un repas spécial»

Matthew 26:20**il s'est assis pour manger**

Utilisez le mot correspondant à la position habituelle des personnes dans votre culture lorsqu'elles mangent.

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

Sûrement pas moi, Seigneur?

"Je ne suis sûrement pas l'un, suis-je, Seigneur?"
 Les significations possibles sont 1) c'est une question rhétorique depuis les apôtres étaient sûrs qu'ils ne trahiraient pas Jésus. AT: "Seigneur, je ne te trahirais jamais!" 2) c'était une question sincère puisque la déclaration de Jésus les a probablement troublés et confus. (Voir: Question rhétorique)

Matthew 26:23**Le fils de l'homme**

Jésus parle de lui-même à la troisième personne.
 (Voir: Première, deuxième ou troisième personne)

ira

Ici, «aller» est une façon polie de faire référence à la mort. AT: "ira à sa mort" ou "va mourir" (Voir: Euphémisme)

comme il est écrit à son sujet

Cela peut être indiqué sous forme active. AT: "comme les prophètes l'ont écrit dans les Écritures" (Voir: Actif ou Passif)

cet homme par qui le fils de l'homme est trahi

Cela peut être indiqué sous forme active. AT: "l'homme qui trahit le fils de l'homme" (voir: actif ou passif)

Est-ce moi, Rabbi?

"Rabbi, suis-je celui qui te trahira?" Judas utilise peut-être une question rhétorique pour nier que c'est lui qui trahira Jésus. AT: "Rabbi, je ne suis sûrement pas celui qui te trahira" (Voir: Question rhétorique) 795 Matthieu 26: 23-25 traduction

Vous l'avez dit vous-même

C'est un idiom que Jésus utilise pour signifier «oui» sans être complètement clair sur ce qu'il veut dire. AT: "Vous le dites" ou "Vous l'admettez" (Voir: Idiom)

Matthew 26:26**Déclaration de connexion:**

Jésus institue la Cène en célébrant la Pâque avec ses disciples.

pris... béni... cassé

Voyez comment vous avez traduit ces mots dans Matthieu 14:19 .

Matthew 26:27**Il a pris**

Traduisez «a pris» comme vous l'avez fait dans Matthieu 14:19 .

une tasse

Ici, la «tasse» fait référence à la tasse et au vin qu'elle contient. (Voir: métonymie)

le leur a donné

"A donné aux disciples"

Bois-le

"Buvez le vin de cette tasse"

Car c'est mon sang

"Car ce vin est mon sang"

sang de l'alliance

"Du sang qui montre que l'alliance est en vigueur" ou "du sang qui rend l'alliance possible" 798 traductionNotes Matthieu 26: 27-29

est versé

Cela peut être indiqué sous forme active. AT: «sortira bientôt de mon corps» ou «sortira de mon corps» blessures quand je meurs »(voir: active ou passive)

Je te dis

Cela met l'accent sur ce que Jésus dit ensuite.

fruit de la vigne

Ceci est un idiom. AT: "vin" (voir: idiom)

dans le royaume de mon père

Ici «royaume» se réfère à la règle de Dieu en tant que roi. AT: «quand mon père établit sa règle sur la terre» (Voir: métonymie)

de mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

Matthew 26:30**Déclaration de connexion:**

Jésus continue d'enseigner à ses disciples alors qu'ils marchent vers le mont des Oliviers.

Informations générales:

Au verset 31, Jésus cite le prophète Zacharie pour montrer que pour accomplir la prophétie, tous ses disciples le quitteront.

hymne

une chanson de louange à Dieu

tomber

"laisse-moi"

car il est écrit

Cela peut être indiqué sous forme active. AT: "car le prophète Zacharie a écrit il y a longtemps dans les Écritures" (Voir: actif ou passif) 800 traductionNotes Matthieu 26: 30-32

Je vais frapper

Ici, «je» fait référence à Dieu. Il est sous-entendu que Dieu causera ou permettra aux gens de faire du

mal et de tuer Jésus. (Voir: Connaissances supposées et informations implicites)

le berger... des moutons du troupeau

Ce sont des métaphores qui font référence à Jésus et aux disciples. (Voir: métaphore)

les moutons du troupeau seront dispersés

Cela peut être indiqué sous forme active. AT: "ils disperseront tous les moutons du troupeau" ou "les moutons de le troupeau partira dans toutes les directions »(voir: actif ou passif)

après je suis levé

Ici, se lever est un idiomme pour faire revivre quelqu'un qui est mort. Cela peut être indiqué sous forme active. AT: «après que Dieu m'élève» ou «après que Dieu me ramène à la vie» (voir: Active ou passif et idiomme)

Matthew 26:33

tomber

Voyez comment vous avez traduit ceci dans Matthieu 26:31 .

Je vous le dis en vérité

"Je vous dis la vérité." Cela met l'accent sur ce que Jésus dit ensuite.

avant le coq chante

Les coqs chantent souvent au moment où le soleil se lève et les auditeurs ont peut-être compris mots comme métonymie du soleil qui se lève. Cependant, le chant du coq est un facteur important. une partie de l'histoire plus tard, gardez donc le mot «coq» dans la traduction. (Voir: métonymie)

coq

un poulet mâle, un oiseau qui crie fort au moment où le soleil se lève

corbeaux

Ceci est le mot anglais commun pour ce que fait un coq pour faire son appel fort.

vous me refuserez trois fois

"Vous direz trois fois que vous n'êtes pas mon disciple" 802. traductionNotes Matthieu 26: 33-35

Matthew 26:36

Déclaration de connexion:

Cela commence le récit de Jésus priant à

Gethsémani.

a commencé à devenir triste "Il est devenu très triste"

Mon âme est profondément triste

Ici, «âme» se réfère à la personne entière. AT: "Je suis très triste" (Voir: Synecdoche)

même à mort

Ceci est un idiomme. AT: "et j'ai l'impression que je pourrais même mourir" (See: Idiom)

Matthew 26:39

est tombé sur son visage

Il a délibérément posé le visage sur le sol pour prier. (Voir: idiomme)

Mon père

C'est un titre important pour Dieu qui montre la relation entre Dieu et Jésus. (Voir: Traduire Fils et Père)

laisse cette coupe passer de moi

Jésus parle du travail qu'il doit faire, y compris de mourir sur la croix, comme s'il s'agissait d'un liquide amer que Dieu lui a commandé de boire dans une tasse. Le mot "tasse" est un mot important dans le Nouveau Testament, essayez donc d'utiliser un équivalent pour cela dans votre traduction. (Voir: métaphore)

cette coupe

Ici, «tasse» est un métonyme qui représente la tasse et son contenu. Le contenu dans le cup est une métaphore de la souffrance que Jésus devra endurer. Jésus demande au Père si il lui est possible de ne pas avoir à expérimenter la mort et la souffrance que Jésus sait bientôt se produire. (Voir: métonymie et métaphore) 806 traductionNotes Matthieu 26: 39-41

Pourtant, pas comme je le ferai, mais comme vous le ferez

Cela peut être exprimé comme une phrase complète. AT: «Mais ne fais pas ce que je veux; à la place, fais ce que tu veux »(Voir: Ellipsis)

il a dit à Peter, "Quoi, pourriez-vous pas regarder

Jésus parle à Peter, mais le «vous» est au pluriel, en référence à Peter, James et John. (Voir: Formulaires de toi)

Quoi, pourriez-vous pas regarder avec moi pendant une heure?

Jésus utilise une question pour réprimander Peter, James et John. AT: «Je suis déçu que vous ne puissiez pas Reste éveillé avec moi pendant une heure! »(Voir: Question rhétorique)

vous n'entrez pas en tentation

Ici, le nom abstrait «tentation» peut être énoncé comme un verbe. AT: "personne ne vous tente de pécher" (voir: Noms abstraits)

L'esprit est bien disposé, mais la chair est faible

Ici, «esprit» est un métonymie qui représente les désirs d'une personne à faire le bien. "Chair" représente la besoins et désirs du corps d'une personne. Jésus veut dire que les disciples peuvent avoir le désir de faire ce que Dieu veut, mais en

tant qu'êtres humains, ils sont faibles et échouent souvent. (Voir: Métonymie et Synecdoche)

Matthew 26:42

Il est parti

"Jésus est parti"

une deuxième fois... troisième fois

(Voir: Nombres ordinaux)

Mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

si cela ne peut pas passer, sauf si je le bois

"Si le seul moyen pour que cela puisse disparaître, c'est si je le bois". Jésus parle du travail qu'il doit faire comme s'il étaient un liquide amer que Dieu lui a ordonné de boire. (Voir: métaphore)

si ce

Ici, «cela» fait référence à la coupe et à son contenu, métaphore de la souffrance, comme dans Matthieu 26:39). (Voir: métaphore)

sauf si je le bois

«À moins que je ne boive» ou «à moins que je ne boive de cette tasse de souffrance». Ici «ça» fait référence à la tasse et son contenu, métaphore de la souffrance, comme dans Matthieu 26:39). (Voir: métaphore) 807 traductionNotes Matthieu 26: 42-44

votre volonté sera faite

Cela peut être indiqué sous forme active. AT: "que ce que tu veux arriver" ou "fais ce que tu veux faire" (Voir: actif ou passif)

leurs yeux étaient lourds

Ceci est un idiom. AT: "ils étaient très endormis" (voir: idiom)

Matthew 26:45

Êtes-vous toujours en train de dormir et de vous reposer?

Jésus utilise une question pour gronder les disciples pour aller dormir. AT: «Je suis déçu que vous soyez toujours en train de dormir et de se reposer! »(Voir: question rhétorique)

l'heure est à portée de main

Ceci est un idiom. AT: "le temps est venu" (voir: idiom)

le fils de l'homme est en train d'être trahi

Cela peut être indiqué sous forme active. AT: "quelqu'un trahit le fils de l'homme" (voir: actif ou passif)

le fils de l'homme

Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

trahi dans les mains des pécheurs

Ici, les «mains» désignent le pouvoir ou le contrôle. AT: "trahi dans le pouvoir des pécheurs" ou "trahi si que les pécheurs auront le pouvoir sur lui »(Voir: Métonymie)

Regardez

"Faites attention à ce que je vais vous dire" 810 traductionNotes Matthieu 26: 45-46

Matthew 26:47

Déclaration de connexion:

Cela commence le compte de quand Judas a trahi Jésus et les chefs religieux l'ont arrêté.

Pendant qu'il parlait encore

"Alors que Jésus parlait encore"

les clubs

gros morceaux de bois dur pour frapper les gens

Maintenant... saisissez-le

Ici, «maintenant» est utilisé pour marquer une rupture dans la ligne principale. Ici, Matthew raconte des informations de fond à propos de Judas et du signal qu'il comptait utiliser pour trahir Jésus. (Voir: Informations générales)

en disant: «Qu'on embrasse, c'est lui. Capturez-le.»

Cette citation directe peut être déclarée comme une citation indirecte. AT: «disant que quiconque il a embrassé était celui qu'ils devaient saisir. »(Voir: citations directes et indirectes)

Qui j'embrasse

"Celui que j'embrasse" ou "l'homme que j'embrasse" 812 traductionNotes Matthieu 26: 47-48

baiser

C'était une manière respectueuse de saluer son professeur.

Matthew 26:49

il est venu à Jésus

"Judas est venu à Jésus"

l'a embrassé

"Je l'ai rencontré avec un baiser." De bons amis s'embrasseraient sur la joue, mais un disciple probablement embrasser son maître sur la main pour montrer du respect. Personne ne sait avec certitude comment Judas s'est embrassé Jésus.

Alors ils sont venus

Ici "ils" se réfère aux personnes avec des clubs et des épées qui sont venus avec Judas et les religieux dirigeants.

a mis la main sur Jésus et l'a saisi
"Attrapé Jésus et l'a arrêté"

Matthew 26:51**Voir**

Le mot «voici» nous avertit de l'information surprenante qui suit.

qui prend l'épée

Le mot «épée» est un métonymie pour l'acte de tuer quelqu'un avec une épée. L'information implicite peut être indiqué explicitement. AT: "qui prend une épée pour tuer les autres" ou "qui veut tuer d'autres personnes »(Voir: Métonymie et connaissances

l'épée périra par l'épée

"L'épée mourra au moyen de l'épée" ou "l'épée - c'est avec l'épée que quelqu'un les tuera"

Pensez-vous que je ne pourrais pas appeler... des anges?

Jésus utilise une question pour rappeler à la personne avec l'épée que Jésus pourrait arrêter ceux qui sont l'arrêter. AT: "Vous savez sûrement que je pourrais appeler... des anges" (Voir: Question rhétorique)

Penses-tu

Ici, vous êtes singulier et fait référence à la personne avec l'épée. (Voir: formes de vous) 816 traductionNotes Matthieu 26: 51-54

mon père

C'est un titre important pour Dieu qui décrit la relation entre Dieu et Jésus. (Voir: Traduire fils et père)

plus de douze légions d'anges

Le mot «légion» est un terme militaire qui désigne un groupe d'environ 6 000 soldats. Jésus veut dire Dieu enverrait assez d'anges pour arrêter facilement ceux qui arrêtent Jésus. Le nombre exact de les anges ne sont pas importants. AT: "plus de 12 groupes d'anges" (Voir: Numbers)

Mais alors comment les Écritures pourraient-elles être remplies, que cela doit arriver?

Jésus utilise une question pour expliquer pourquoi il laisse ces personnes l'arrêter. Cela peut être indiqué dans forme active. AT: «Mais si je faisais cela, je ne serais pas capable de réaliser ce que Dieu a dit dans les Écritures. arrive »(Voir: question rhétorique et active ou passive)

Matthew 26:55**Es-tu sorti avec des épées et des clubs pour me saisir comme un voleur?**

Jésus utilise cette question pour signaler les mauvaises actions de ceux qui l'arrêtent. AT: «Vous savez que je ne suis pas un voleur, il est donc faux que tu viennes à moi avec des épées et des clubs »(voir: Question rhétorique)

les clubs

gros morceaux de bois dur pour frapper les gens

dans le temple

Il est sous-entendu que Jésus n'était pas dans le temple même. Il était dans la cour autour du temple. (Voir: Connaissance supposée et information implicite)

les écrits des prophètes pourraient être accomplis

Cela peut être indiqué sous forme active. AT: «Je remplirais tout ce que les prophètes ont écrit dans les Écritures» (Voir: actif ou passif)

laisse le

Si votre langue a un mot, cela signifie qu'ils l'ont quitté alors qu'ils auraient dû rester avec lui, utiliser c'est ici. 818 traductionNotes Matthieu 26: 55-56

Matthew 26:57**Déclaration de connexion:**

Cela commence le récit du procès de Jésus devant le conseil des chefs religieux juifs.

Peter l'a suivi

"Pierre a suivi Jésus"

cour du grand prêtre

un espace ouvert près de la maison du grand prêtre

Il est entré

"Peter est entré à l'intérieur"

Matthew 26:59**À présent**

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

afin qu'ils

Ici "ils" se réfère aux prêtres en chef et aux membres du conseil.

pourrait le mettre à mort

"Pourrait avoir une raison de l'exécuter"

deux sont venus

"Deux hommes se sont manifestés" ou "deux témoins se sont manifestés"

Cet homme a dit: «Je suis capable de détruire... des jours.

Si votre langue n'autorise pas les guillemets entre guillemets, vous pouvez la réécrire en un seul devis. À ceci L'homme a dit qu'il était capable de détruire... des jours. »(Voir: Citations et marges de citation et Direct et Citations indirectes)

Cet homme a dit

"Cet homme Jésus a dit" 822 traductionNotes Matthieu 26: 59-61

dans trois jours

«Dans les trois jours», avant que le soleil ne se couche trois fois, pas «après trois jours», après le coucher du soleil descendu la troisième fois

Matthew 26:62

Qu'est-ce qu'ils témoignent contre vous?

Le prêtre en chef ne demande pas à Jésus des informations sur ce que les témoins ont dit. Il demande Jésus pour prouver ce que les témoins ont dit est faux. AT: «Quelle est votre réponse à ce que les témoins témoignent contre vous?

Fils de Dieu

C'est un titre important qui décrit la relation entre le Christ et Dieu. (Voir: Traduire Fils et Père)

le Dieu vivant

Ici «vivant» oppose le Dieu d'Israël à tous les faux dieux et idoles que les gens adoraient. Seulement le Dieu d'Israël est vivant et a le pouvoir d'agir. Voyez comment vous avez traduit cela dans Matthieu 16:16 .

Vous l'avez dit vous-même

C'est un idiom que Jésus utilise pour signifier «oui» sans être complètement clair sur ce qu'il veut dire. AT: "Vous le dites" ou "Vous l'admettez" (Voir: Idiom) 824 traductionNotes Matthieu 26: 62-64

Mais je vous le dis, à partir de maintenant vous

Ici, vous êtes au pluriel. Jésus parle au grand prêtre et aux autres personnes présentes. (Voir: Formulaires de toi)

à partir de maintenant vous verrez le fils de l'homme

Les significations possibles sont 1) l'expression «à partir de maintenant» est un idiom qui signifie qu'ils verront le Fils de L'homme en son pouvoir à un moment donné dans le futur ou 2) l'expression «à partir de maintenant» signifie que de la temps de l'épreuve de Jésus et en avant, Jésus se montre être le Messie qui est puissant et victorieux.

le fils de l'homme

Jésus parle de lui-même à la troisième personne. (Voir: Première, deuxième ou troisième personne)

assis à la droite de Power

Ici, le «pouvoir» est le métonyme qui représente Dieu. S'asseoir à la «droite de Dieu» est un symbole action de recevoir un grand honneur et l'autorité de Dieu. AT: «assis à la place d'honneur à côté de le Dieu tout-puissant »(Voir: Métonymie et action symbolique)

venant sur les nuages

"Monter sur la terre sur les nuages du ciel"

Matthew 26:65

le grand prêtre déchira ses vêtements

Les vêtements déchirants étaient un signe de colère et de tristesse. (Voir: Action symbolique)

Il a parlé de blasphème

La raison pour laquelle le grand prêtre a appelé la déclaration de Jésus blasphème est probablement qu'il a compris Jésus les mots dans Matthieu 26:64 comme une prétention à être égal avec Dieu. (Voir: Connaissance supposée et implicite Informations)

Pourquoi avons-nous encore besoin de témoins?

Le grand prêtre utilise cette question pour souligner que lui et les membres du conseil n'ont pas besoin d'entendre d'autres témoins. AT: "Nous n'avons plus besoin d'entendre de témoins!" (Voir: Question rhétorique)

maintenant vous avez entendu

Ici, «vous» est au pluriel et fait référence aux membres du conseil. (Voir: formes de vous)

Matthew 26:67

Puis ils

Les significations possibles sont 1) «Alors certains des hommes» ou 2) «Alors les soldats».

lui cracher au visage

Cela a été fait comme une insulte.

Prophétise pour nous

Ici, «prophétise-nous» signifie dire au moyen du pouvoir de Dieu. Cela ne veut pas dire ce qui va arriver dans le futur.

toi Christ

Ceux qui frappent Jésus ne pensent pas vraiment qu'il est le Christ. Ils l'appellent ceci pour se moquer de lui. (Voir: Ironie)

Matthew 26:69

Déclaration de connexion:

Cela commence le récit de la façon dont Pierre nie trois fois qu'il connaît Jésus, comme Jésus l'a dit faire.

Informations générales:

Ces événements se produisent en même temps que le procès de Jésus devant les chefs religieux.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

Je ne sais pas de quoi tu parles

Peter était capable de comprendre ce que disait la servante. Il a utilisé ces mots pour nier que il avait été avec Jésus.

Matthew 26:71

Quand il sortit

"Quand Peter est sorti"

passerelle

ouverture dans le mur autour d'une cour

dit à ceux là

"Dit aux gens qui étaient assis là" Il a encore nié avec un serment: "Je ne connais

pas l'homme!"

Il l'a encore nié en jurant: «Je ne connais pas l'homme! "

Matthew 26:73

l'un d'eux

"Un de ceux qui étaient avec Jésus"

pour la façon dont vous parlez vous donne

Cela peut être traduit par une nouvelle phrase. AT: «On peut vous dire que vous êtes de Galilée parce que vous parlez comme un galiléen

maudire

«Appeler lui-même une malédiction»

coq a chanté

Un coq est un oiseau qui crie fort au moment où le soleil se lève. Le son un coq make est appelé «chanter». Voyez comment vous avez traduit cela dans Matthieu 26:34 . 832 traductionNotes Matthieu 26: 73-75

Pierre se souvint des paroles que Jésus avait dites:

«Avant que le coq chante, tu me nieras trois fois.»

Cette citation directe peut être déclarée comme une citation indirecte. AT: «Pierre se souvient que Jésus a dit lui que avant que le coq a chanté, il nierait Jésus trois fois »(Voir: Direct et indirect Citations)

Translation Questions

Matthew 26:2

Selon la parole de Jésus' quelle fête juive allait avoir lieu dans deux jours?

Jésus dit que la Pâque aurait lieu dans deux jours.

Matthew 26:4

Qu'est-ce que les principaux sacrificateurs et les anciens complotaient dans le palais du souverain sacrificateur? De quoi les principaux sacrificateurs et les anciens avaient-ils peur?

Ils complotaient d'arrêter Jésus secrètement et de le tuer. Ils avaient peur que s'ils tuaient Jésus durant la fête, le peuple se soulèverait.

Matthew 26:5

Qu'est-ce que les principaux sacrificateurs et les anciens complotaient dans le palais du souverain sacrificateur? De quoi les principaux sacrificateurs et les anciens avaient-ils peur?

Ils complotaient d'arrêter Jésus secrètement et de le tuer. Ils avaient peur que s'ils tuaient Jésus durant la fête, le peuple se soulèverait.

Ils avaient peur que s'ils tuaient Jésus durant la fête, le peuple se soulèverait.

Les disciples étaient en colère et voulaient savoir pourquoi le parfum n'avait pas été vendu et l'argent donné aux pauvres.

Matthew 26:8

Ils avaient peur que s'ils tuaient Jésus durant la fête, le peuple se soulèverait.

Les disciples étaient en colère et voulaient savoir pourquoi le parfum n'avait pas été vendu et l'argent donné aux pauvres.

Matthew 26:9

Ils avaient peur que s'ils tuaient Jésus durant la fête, le peuple se soulèverait.

Les disciples étaient en colère et voulaient savoir pourquoi le parfum n'avait pas été vendu et l'argent donné aux pauvres.

Matthew 26:12

Selon la parole de Jésus, pourquoi la femme avait-elle versé le parfum sur lui?

Jésus dit que la femme avait versé le parfum sur lui pour son enterrement.

Matthew 26:15

Combien d'argent Judas Iscariot a-t-il reçu pour livrer Jésus aux principaux sacrificateurs?
On paya trente pièces d'argent à Judas pour livrer Jésus aux principaux sacrificateurs.

Matthew 26:21

Au cours du repas du soir, qu'est-ce que Jésus a dit au sujet de l'un de ses disciples?
Jésus dit que l'un de ses disciples le trahirait.

Matthew 26:24

Qu'est-ce que Jésus a dit au sujet de l'avenir de celui qui le trahirait?" Qu'est-ce que Jésus a répondu quand Judas lui demanda s'il était celui qui trahirait Jésus?
Jésus dit qu'il aurait mieux valu pour celui qui le trahit de ne pas naître. Jésus répondit " tu l'as dit toi-même."

Matthew 26:25

Qu'est-ce que Jésus a dit au sujet de l'avenir de celui qui le trahirait?" Qu'est-ce que Jésus a répondu quand Judas lui demanda s'il était celui qui trahirait Jésus?
Jésus dit qu'il aurait mieux valu pour celui qui le trahit de ne pas naître. Jésus répondit " tu l'as dit toi-même."

Matthew 26:26

Quelle furent les paroles de Jésus quand il prit le pain, le rompit et le donna à ses disciples?
Jésus dit "Prenez et mangez, Ceci est mon corps."

Matthew 26:28

Quelle furent les paroles de Jésus au sujet de la coupe qu'il donna à ses disciples?
Jésus dit la coupe était son sang de la nouvelle alliance qui est versé pour plusieurs, pour le pardon des péchés.

Matthew 26:31

Au mont des oliviers, selon la parole de Jésus, que feraient tous ses disciples cette nuit-là?
Jésus dit que tous ses disciples l'abandonneraient à cause de lui.

Matthew 26:34

Quand Pierre dit qu'il ne l'abandonnerait jamais, qu'est-ce que Pierre ferait cette nuit, selon la parole de Jésus?
Jésus dit que Pierre le renierait trois fois cette nuit avant le chant du coq. "

Matthew 26:38

Que demanda Jésus à Pierre et aux deux fils de Zébédée pendant qu'il priait?
Jésus leur demanda de rester ici et de veiller avec lui. "

Matthew 26:39

Qu'est-ce que Jésus a demandé dans sa prière à son Père? Qu'est-ce que les disciples faisaient alors que Jésus est revenu de sa prière?
Jésus a demandé que si c'était possible, d'éloigner cette coupe de lui. Les disciples étaient endormis.

Matthew 26:40

Qu'est-ce que Jésus a demandé dans sa prière à son Père? Qu'est-ce que les disciples faisaient alors que Jésus est revenu de sa prière?
Jésus a demandé que si c'était possible, d'éloigner cette coupe de lui. Les disciples étaient endormis.

Matthew 26:42

"Qu'est-ce que Jésus a prié contrairement à sa propre volonté? "Combien de fois Jésus a-t-il quitté les disciples pour aller prier?
Jésus pria que la volonté du Père soit faite, contrairement à sa propre volonté. Jésus a quitté les disciples trois fois pour aller prier. "

Matthew 26:44

"Qu'est-ce que Jésus a prié contrairement à sa propre volonté? "Combien de fois Jésus a-t-il quitté les disciples pour aller prier?
Jésus pria que la volonté du Père soit faite, contrairement à sa propre volonté. Jésus a quitté les disciples trois fois pour aller prier. "

Matthew 26:48

Quel signe Judas a-t-il donné à la foule pour identifier Jésus comme celui à saisir?
Judas embrassa Jésus comme un signe pour la foule que Jésus était celui à saisir.

Matthew 26:51

Qu'a fait un des disciples de Jésus lors de son arrestation? Selon la parole de Jésus, que pouvait-il faire s'il souhaitait se défendre? Selon la parole de Jésus, qu'accomplissaient ces événements?
L'un des disciples de Jésus, tira son épée et coupa l'oreille du serviteur du souverain sacrificateur. Jésus dit qu'il pouvait faire appel à son Père qui enverrait 12 légions d'anges. Jésus dit que les Ecritures s'accomplissaient par ces événements. "

Matthew 26:53

Qu'a fait un des disciples de Jésus lors de son arrestation? Selon la parole de Jésus, que pouvait-il faire

s'il souhaitait se défendre? Selon la parole de Jésus, qu'accomplissaient ces événements?

L'un des disciples de Jésus, tira son épée et coupa l'oreille du serviteur du souverain sacrificateur. Jésus dit qu'il pouvait faire appel à son Père qui enverrait 12 légions d'anges. Jésus dit que les Ecritures s'accomplissaient par ces événements. "

Matthew 26:54

Qu'a fait un des disciples de Jésus lors de son arrestation? Selon la parole de Jésus, que pouvait-il faire s'il souhaitait se défendre? Selon la parole de Jésus, qu'accomplissaient ces événements?

L'un des disciples de Jésus, tira son épée et coupa l'oreille du serviteur du souverain sacrificateur. Jésus dit qu'il pouvait faire appel à son Père qui enverrait 12 légions d'anges. Jésus dit que les Ecritures s'accomplissaient par ces événements. "

Matthew 26:56

Qu'ont fait alors tous les disciples?

Tous les disciples l'abandonnèrent et fuirent .

Matthew 26:59

Que cherchaient les souverains sacrificateurs et tout le conseil afin de pouvoir mettre à mort Jésus?

Ils cherchaient un faux témoignage contre Jésus afin de le mettre à mort.

Matthew 26:63

Quel ordre le souverain sacrificateur a-t-il donné à Jésus par le Dieu vivant? Quelle fut la réponse de Jésus à l'ordre du souverain sacrificateur? Selon la parole de Jésus, qu'est-ce que le souverain sacrificateur verrait?

Le souverain a ordonné à Jésus de dire s'il était le Christ, le Fils de Dieu, ou non. Jésus dit : "tu l'as dit toi-même." Jésus dit que le souverain sacrificateur verrait le Fils de l'Homme assis à la droite de la Puissance, et venant sur les nuées du ciel.

Matthew 26:64

Quel ordre le souverain sacrificateur a-t-il donné à Jésus par le Dieu vivant? Quelle fut la réponse de Jésus à

l'ordre du souverain sacrificateur? Selon la parole de Jésus, qu'est-ce que le souverain sacrificateur verrait?

Le souverain a ordonné à Jésus de dire s'il était le Christ, le Fils de Dieu, ou non. Jésus dit : "tu l'as dit toi-même." Jésus dit que le souverain sacrificateur verrait le Fils de l'Homme assis à la droite de la Puissance, et venant sur les nuées du ciel.

Matthew 26:65

De quoi le souverain sacrificateur a-t-il accusé Jésus?

Le souverain sacrificateur a accusé Jésus de blasphème.

Matthew 26:67

Qu'ont-ils fait à Jésus après leur accusation?

Ils crachèrent sur son visage, ils le battirent et le frappèrent avec la paume de leurs mains.

Matthew 26:74

Qu'a répondu Pierre pour la troisième fois quand quelqu'un lui a demandé s'il était avec Jésus?" Qu'est-il arrivé après la troisième réponse de Pierre? Qu'est-ce que Pierre s'est souvenu après sa troisième réponse?

"Pierre a répondu qu'il ne connaissait pas Jésus. Un coq a chanté. Il se souvint que Jésus avait dit qu'avant que le coq ne chante, il renierait Jésus 3 fois.

Qu'a répondu Pierre pour la troisième fois quand quelqu'un lui a demandé s'il était avec Jésus?" Qu'est-il arrivé après la troisième réponse de Pierre? Qu'est-ce que Pierre s'est souvenu après sa troisième réponse?

"Pierre a répondu qu'il ne connaissait pas Jésus. Un coq a chanté. Il se souvint que Jésus avait dit qu'avant que le coq ne chante, il renierait Jésus 3 fois.

Matthew 26:75

Qu'a répondu Pierre pour la troisième fois quand quelqu'un lui a demandé s'il était avec Jésus?" Qu'est-il arrivé après la troisième réponse de Pierre? Qu'est-ce que Pierre s'est souvenu après sa troisième réponse?

"Pierre a répondu qu'il ne connaissait pas Jésus. Un coq a chanté. Il se souvint que Jésus avait dit qu'avant que le coq ne chante, il renierait Jésus 3 fois.

Chapter 26

¹ Il arriva que lorsque Jésus eut fini tous ces discours, il dit à ses disciples: ² «Vous savez que la Pâques sera dans deux jours, et le fils de l'homme sera livré pour être crucifié.» ³ Alors les principaux sacrificateurs et les anciens du peuple se réunirent dans la cour de Caïphe, le souverain sacrificateur. ⁴ Ils complotèrent d'arrêter secrètement Jésus et de le tuer. ⁵ Car ils disaient: «Que ce ne soit pas pendant la fête, pour éviter de soulever une émeute parmi le peuple.» ⁶ Jésus était à Béthanie dans la maison de Simon le lépreux, ⁷ comme il était à table, une femme vint à lui avec un vase d'albâtre renfermant un parfum d'une très grande valeur; et elle le répandit sur sa tête. ⁸ Mais, lorsque les disciples virent cela, ils se mirent en colère et dirent: «A quoi bon cette perte? ⁹ Ce parfum aurait pu être vendu à un grand prix et donné aux pauvres.» ¹⁰ Mais Jésus, le connaissant, leur dit: «Pourquoi faites-vous de la peine à

cette femme? Elle a fait une bonne chose pour moi. ¹¹ Vous aurez toujours les pauvres avec vous, mais vous ne m'aurez pas toujours. ¹² Lorsqu' elle a répandu ce parfum sur mon corps, elle l'a fait pour mon enterrement. ¹³ En vérité je vous le dis, partout dans le monde où cette bonne nouvelle sera annoncée, on parlera de ce que cette femme a fait en souvenir d'elle. » ¹⁴ L'un des douze, du nom de Judas Iscariot, alla chez les principaux sacrificateurs ¹⁵ et dit: «Que me donnerez vous pour que je vous le livre?» Ils pesèrent trente pièces d'argent pour lui. ¹⁶ Dès ce moment, il cherchait une opportunité pour le leur livrer. ¹⁷ Le premier jour des pains sans levain, les disciples abordèrent Jésus en disant: «Où veux-tu que nous te préparions le repas de la Pâque?» ¹⁸ Il répondit: «Allez à la ville chez un certain homme et dites lui: "Le maître dit: «Mon heure est proche. Je veux avoir le repas de Pâque chez toi avec mes disciples.»"» ¹⁹ Les disciples firent ce que Jésus leur avait ordonné et ils préparèrent le repas de la Pâque. ²⁰ Le soir étant venu, il se mit à table avec ses douze disciples. ²¹ Pendant qu'ils mangeaient, il dit: « En vérité je vous le dis, l'un parmi vous me livrera. » ²² Ils étaient très attristés et chacun d'eux commença à lui demander: «Est-ce moi, Seigneur?» ²³ Il répondit: «Celui qui trempe sa main avec moi dans le plat, c'est lui qui me livrera. ²⁴ Le fils de l'homme s'en ira comme il est écrit de lui. Mais malheur à celui par qui le fils de l'Homme est livré! Mieux vaudrait pour cet homme de ne pas naître.» ²⁵ Judas, qui voulait le livrer, lui dit: «Est-ce moi, Seigneur?» Il lui répondit: «Tu l'as dit toi même.» ²⁶ Comme ils étaient en train de manger, Jésus prit du pain, le bénit, et le rompit. Il le donna aux disciples en disant: «Prenez et mangez. Ceci est mon corps.» ²⁷ Il prit une coupe et rendit grâce. Il la leur donna en disant: «Buvez-en, vous tous; ²⁸ car ceci est mon sang, celui de la nouvelle alliance qui a été versé pour plusieurs, pour le pardon des péchés. ²⁹ Mais je vous le dis, je ne boirai plus de ce fruit de la vigne, jusqu'au jour où j'en prendrai de nouveau avec vous dans le Royaume de mon Père.» ³⁰ Après avoir chanté, ils allèrent au Mont des Oliviers. ³¹ Alors Jésus leur dit: «Vous allez tous m'abandonner ce soir; car il est écrit: "Je frapperai le berger et les brebis du troupeau seront dispersées." ³² Mais après que je sois ressuscité, je vous devancerai en Galilée.» ³³ Mais Pierre lui dit: «Même si tous les autres t'abandonnaient, je ne t'abandonnerai jamais.» ³⁴ Jésus lui dit: «En vérité je te le dis, cette nuit même, avant que le coq ne chante, tu me renieras trois fois.» ³⁵ Et Pierre lui dit: «Même si je dois mourir avec toi, je ne te renierai jamais.» Et tous les autres disciples dirent la même chose. ³⁶ Alors Jésus alla avec eux au lieu appelé Gethsémané et dit à ses disciples: «Asseyez-vous ici pendant que je m'éloigne pour prier.» ³⁷ Il prit avec lui Pierre et les deux fils de Zébedée, et il commença à éprouver de la tristesse et des angoisses. ³⁸ Alors, il leur dit: «Mon âme est profondément attristée, même jusqu'à la mort. Restez ici et veillez avec moi.» ³⁹ Il s'éloigna quelque peu, se jeta sur sa face et pria en disant: «Mon Père, si c'est possible, éloigne cette coupe de moi. Toutefois, pas ce que je veux, mais comme tu le veux.» ⁴⁰ Il revint vers ses disciples et les trouva endormis. Alors, il dit à Pierre: «Quoi? Ne pourriez-vous pas veiller avec moi juste pour une heure? ⁴¹ Veillez et priez pour ne pas entrer en tentation. L'esprit est bien disposé, mais la chair est faible.» ⁴² Il s'éloigna une seconde fois et pria en disant: «Père, s'il n'est pas possible que cette coupe s'éloigne sans que je ne la boive, que ta volonté soit faite.» ⁴³ Il vint encore et les trouva endormis; car leurs yeux étaient lourds de fatigue. ⁴⁴ Alors il les quitta de nouveau et s'éloigna. Il pria une troisième fois en disant les mêmes mots. ⁴⁵ Ensuite, Jésus retourna vers ses disciples et leur dit: «Dormez-vous et vous reposez-vous encore? Voici, l'heure est venue où le Fils de l'Homme est livré entre les mains des pécheurs. ⁴⁶ Levez-vous, partons. Voici, celui qui me livre est près.» ⁴⁷ Pendant qu'il parlait encore, Judas, l'un des douze, arriva. Une grande foule venant de chez les souverains sacrificateurs et les anciens du peuple arriva avec lui. Ils vinrent avec des épées et des gourdins. ⁴⁸ L'homme qui allait livrer Jésus avait donné une consigne en disant: «Quiconque je vais embrasser, c'est lui, saisissez-le.» ⁴⁹ Immédiatement, il vint vers Jésus et dit: «Salut maître!» Et il le baisa. ⁵⁰ Jésus lui dit: «Ami, fais ce que tu es venu faire.» Alors ils vinrent, mirent la main sur Jésus, et le saisirent. ⁵¹ Voici, un de ceux qui étaient avec Jésus étendit sa main, tira son épée, frappa le serviteur du souverain sacrificateur et lui coupa une oreille. ⁵² Alors Jésus lui dit: «Remets ton épée à sa place, car tous ceux qui se serviront de l'épée périront par l'épée. ⁵³ Penses-tu que je ne puisse pas faire appel à mon Père qui m'enverrait plus de douze légions d'anges? ⁵⁴ Mais comment donc les Ecritures vont-elles s' accomplir, afin que ceci arrive?» ⁵⁵ A cet instant là, Jésus dit à la foule: «Etes-vous venu avec des bâtons et des épées pour m'arrêter comme un voleur? J'étais tous les jours assis dans le temple et enseignant, et vous ne m'avez pas arrêté. ⁵⁶ Mais tout cela est arrivé afin que s'accomplisse tout ce que les prophètes ont écrit.» Alors tous les disciples l'abandonnèrent et fuirent. ⁵⁷ Ceux qui avaient arrêté Jésus le conduisirent chez Caïphe le souverain sacrificateur, où les scribes et les anciens s'étaient rassemblés. ⁵⁸ Pierre le suivait à distance jusque dans la cour du souverain sacrificateur. Il entra et s'assit avec les gardes pour voir ce qui se passera. ⁵⁹ Les principaux

sacrificateurs et tout le conseil cherchaient un faux témoignage contre Jésus, afin de pouvoir le mettre à mort. ⁶⁰ Ils ne trouvèrent rien, bien que plusieurs faux témoins se soient présentés. Plus tard, deux vinrent ⁶¹ et dirent: «Cet homme a dit "Je suis capable de détruire le temple de Dieu et de le reconstruire en trois jours."» ⁶² Le souverain sacrificateur se leva et lui dit: «Ne réponds-tu pas?» Qu'est-ce que ceux-ci témoignent contre toi?» ⁶³ Mais, Jésus garda le silence. Le souverain sacrificateur lui dit: «Je t'ordonne par le Dieu vivant de nous dire si tu es le Christ, le Fils de Dieu.» ⁶⁴ Jésus lui répondit: «Tu l'as dit toi-même. Mais je te le dis, désormais tu veras le Fils de l'Homme assis à la main droite de la puissance et venant sur les nuées du ciel.» ⁶⁵ Alors le souverain sacrificateur déchira son vêtement et dit: «Il a blasphémé! pourquoi avons-nous encore besoin de témoignage? Voyez, vous avez entendu son blasphème. ⁶⁶ Que pensez-vous?» Ils répondirent: «Il mérite la mort.» ⁶⁷ Ils lui crachèrent sur la face, le frappèrent avec la paume de leurs mains ⁶⁸ disant: «Prophétise nous, Christ. Qui t'a frappé?» ⁶⁹ Pierre était assis dehors dans la cour, une servante vint à lui et dit: «Tu étais aussi avec Jésus le Galiléen.» ⁷⁰ Mais il le nia devant tous, disant: «Je ne sais pas de quoi tu parles.» ⁷¹ Quand il se dirigea vers la porte de sortie, une autre servante le vit et dit à ceux qui étaient là: «Cet homme était aussi avec Jésus de Nazareth.» ⁷² Et il le nia de nouveau avec un serment: «Je ne connais pas cet homme.» ⁷³ Peu de temps après, ceux qui étaient là vinrent et dirent à Pierre: «Certainement tu es aussi l'un d'eux; car ton accent t'a trahit.» ⁷⁴ Alors, il se mit à faire des imprécations et à jurer: «Je ne connais pas cet homme.» Immédiatement, le coq chanta. ⁷⁵ Pierre se rappela les paroles que Jésus lui avait dites: «Avant que le coq ne chante, tu m'auras renié trois fois.» Alors il sortit et pleura amèrement.

Chapter 27

¹ Dès|strong="G1161" que le matin|strong="G4405" fut venu|strong="G1096" x-morph="strongMorph:TG5637" tous|strong="G3956" les principaux sacrificateurs|strong="G749" et|strong="G2532" les anciens|strong="G4245" du peuple|strong="G2992" tinrent|strong="G2983" x-morph="strongMorph:TG5627" conseil|strong="G4824" contre|strong="G2596" Jésus|strong="G2424" pour|strong="G5620" le|strong="G846" faire mourir|strong="G2289" x-morph="strongMorph:TG5658" ² Après|strong="G2532" l|strong="G846" lié|strong="G1210" x-morph="strongMorph:TG5660" ils l'emmenèrent|strong="G520" x-morph="strongMorph:TG5627" et|strong="G2532" le|strong="G846" livrèrent|strong="G3860" x-morph="strongMorph:TG5656" à Ponce|strong="G4194" Pilate|strong="G4091" le gouverneur|strong="G2232" ³ Alors|strong="G5119" Judas|strong="G2455" qui|strong="G3588" l|strong="G846" livré|strong="G3860" x-morph="strongMorph:TG5723" voyant|strong="G1492" x-morph="strongMorph:TG5631" qu|strong="G3754" était condamné|strong="G2632" x-morph="strongMorph:TG5681" se repentit|strong="G3338" x-morph="strongMorph:TG5679" et rapporta|strong="G654" x-morph="strongMorph:TG5656" les trente|strong="G5144" pièces d'argent|strong="G694" aux principaux sacrificateurs|strong="G749" et|strong="G2532" aux anciens|strong="G4245" ⁴ en disant|strong="G3004" x-morph="strongMorph:TG5723" J'ai péché|strong="G264" x-morph="strongMorph:TG5627" en livrant|strong="G3860" x-morph="strongMorph:TG5631" le sang|strong="G129" innocent|strong="G121" |strong="G1161" Ils répondirent|strong="G2036" x-morph="strongMorph:TG5627" Que|strong="G5101" nous|strong="G2248" importe|strong="G4314" Cela te|strong="G4771" regarde|strong="G3700" x-morph="strongMorph:TG5695" ⁵ Judas|strong="G2532" jeta|strong="G4496" x-morph="strongMorph:TG5660" les pièces d'argent|strong="G694" dans|strong="G1722" le temple|strong="G3485" |strong="G2532" se retira|strong="G402" x-morph="strongMorph:TG5656" et|strong="G2532" alla|strong="G565" x-morph="strongMorph:TG5631" se pendre|strong="G519" x-morph="strongMorph:TG5668" ⁶ Les|strong="G1161" principaux sacrificateurs|strong="G749" les|strong="G694" ramassèrent|strong="G2983" x-morph="strongMorph:TG5631" et dirent|strong="G2036" x-morph="strongMorph:TG5627" Il n'est pas|strong="G3756" permis|strong="G1832" x-morph="strongMorph:TG5748" de les|strong="G846" mettre|strong="G906" x-morph="strongMorph:TG5629" dans|strong="G1519" le trésor|strong="G2878" sacré, puisque|strong="G1893" c' est|strong="G2076" x-morph="strongMorph:TG5748" le prix|strong="G5092" du sang|strong="G129" ⁷ Et|strong="G1161" après en avoir délibéré|strong="G2983" x-morph="strongMorph:TG5631" |strong="G4824" ils achetèrent|strong="G59" x-morph="strongMorph:TG5656" avec|strong="G1537" cet argent|strong="G846" le champ|strong="G68" du potier|strong="G2763" pour|strong="G1519" la sépulture|strong="G5027" des étrangers|strong="G3581" ⁸ C'est pourquoi|strong="G1352" ce|strong="G1565" champ|strong="G68" a été appelé|strong="G2564" x-morph="strongMorph:TG5681" champ|strong="G68" du sang|strong="G129" jusqu' à|strong="G2193" ce jour|strong="G4594" ⁹ Alors|strong="G5119" s' accomplit|strong="G4137" x-morph="strongMorph:TG5681" ce qui|strong="G3588" avait été annoncé|strong="G4483" x-morph="strongMorph:TG5685" |strong="G3004" x-morph="strongMorph:TG5723" par|strong="G1223" Jérémie|strong="G2408" le prophète|strong="G4396" |strong="G2532" Ils ont pris|strong="G2983" x-morph="strongMorph:TG5627" les trente|strong="G5144" pièces d'argent|strong="G694" la valeur|strong="G5092" de celui qui a été estimé|strong="G5091" x-morph="strongMorph:TG5772" qu|strong="G3739" a estimé|strong="G5091" x-morph="strongMorph:TG5668" de la part|strong="G575" des enfants|strong="G5207" d' Israël|strong="G2474" ¹⁰ et|strong="G2532" ils les|strong="G846" ont données|strong="G1325" x-morph="strongMorph:TG5656" pour|strong="G1519" le champ|strong="G68" du potier|strong="G2763" comme|strong="G2505" le Seigneur|strong="G2962" me|strong="G3427" l'avait ordonné|strong="G4929" x-morph="strongMorph:TG5656" ¹¹ |strong="G1161" Jésus|strong="G2424" comparut|strong="G2476" x-morph="strongMorph:TG5627" devant|strong="G1715" le gouverneur|strong="G2232" |strong="G2532" Le gouverneur|strong="G2232" l|strong="G846" interrogea|strong="G1905" x-morph="strongMorph:TG5656" en ces termes|strong="G3004" x-morph="strongMorph:TG5723" Es|strong="G1488" x-morph="strongMorph:TG5748" tu|strong="G4771" le roi|strong="G935" des Juifs|strong="G2453" |strong="G1161" Jésus|strong="G2424" lui|strong="G846" répondit|strong="G5346" x-morph="strongMorph:TG5713" Tu|strong="G4771" le dis|strong="G3004" x-morph="strongMorph:TG5719" ¹² Mais|strong="G2532" il ne répondit|strong="G611" x-morph="strongMorph:TG5662" rien|strong="G3762" aux|strong="G1722" accusations|strong="G2723" x-morph="strongMorph:TG5745" des|strong="G5259" principaux sacrificateurs|strong="G749" et|strong="G2532" des anciens|strong="G4245" ¹³ Alors|strong="G5119" Pilate|strong="G4091" lui|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" N'entends- tu|strong="G191" x-morph="strongMorph:TG5719" pas|strong="G3756" de combien de choses|strong="G4214" ils t|

strong="G4675" accusent|strong="G2649" x-morph="strongMorph:TG5719" ¹⁴ Et|strong="G2532" Jésus
 ne|strong="G3756" lui|strong="G846" donna de réponse|strong="G611" x-
 morph="strongMorph:TG5662" sur|strong="G4314" aucune|strong="G3761" |strong="G1520" parole|
 strong="G4487" |strong="G5620" ce qui étonna|strong="G2296" x-morph="strongMorph:TG5721"
 beaucoup|strong="G3029" le gouverneur|strong="G2232" ¹⁵ |strong="G1161" À|strong="G2596" chaque
 fête|strong="G1859" le gouverneur|strong="G2232" avait coutume|strong="G1486" x-
 morph="strongMorph:TG5715" de relâcher|strong="G630" x-morph="strongMorph:TG5721" un|
 strong="G1520" prisonnier|strong="G1198" celui|strong="G3739" que demandait|strong="G2309" x-
 morph="strongMorph:TG5707" la foule|strong="G3793" ¹⁶ Ils|strong="G1161" avaient|strong="G2192"
 x-morph="strongMorph:TG5707" alors|strong="G5119" un prisonnier|strong="G1198" fameux|
 strong="G1978" nommé|strong="G3004" x-morph="strongMorph:TG5746" Barabbas|strong="G912" ¹⁷
 Comme|strong="G3767" ils étaient assemblés|strong="G4863" x-morph="strongMorph:TG5772" Pilate|
 strong="G4091" leur|strong="G846" dit|strong="G2036" x-morph="strongMorph:TG5627" Lequel|
 strong="G5101" voulez- vous|strong="G2309" x-morph="strongMorph:TG5719" que je vous|
 strong="G5213" relâche|strong="G630" x-morph="strongMorph:TG5661" Barabbas|strong="G912" ou|
 strong="G2228" Jésus|strong="G2424" qu|strong="G3588" appelle|strong="G3004" x-
 morph="strongMorph:TG5746" Christ|strong="G5547" ¹⁸ Car|strong="G1063" il savait|strong="G1492"
 x-morph="strongMorph:TG5715" que|strong="G3754" c'était par|strong="G1223" envie|strong="G5355"
 qu'ils avaient livré|strong="G3860" x-morph="strongMorph:TG5656" Jésus|strong="G846" ¹⁹ Pendant|
 strong="G1161" qu' il|strong="G846" était assis|strong="G2521" x-morph="strongMorph:TG5740" sur|
 strong="G1909" le tribunal|strong="G968" sa|strong="G846" femme|strong="G1135" lui|
 strong="G4314" |strong="G846" fit|strong="G649" x-morph="strongMorph:TG5656" dire|
 strong="G3004" x-morph="strongMorph:TG5723" |strong="G2532" Qu'il n'y ait rien|strong="G3367"
 entre toi|strong="G4671" et ce|strong="G1565" juste|strong="G1342" car|strong="G1063" aujourd' hui|
 strong="G4594" j'ai beaucoup|strong="G4183" souffert|strong="G3958" x-
 morph="strongMorph:TG5627" en|strong="G2596" songe|strong="G3677" à cause de|strong="G1223"
 lui|strong="G846" ²⁰ Les|strong="G1161" principaux sacrificateurs|strong="G749" et|strong="G2532"
 les anciens|strong="G4245" persuadèrent|strong="G3982" x-morph="strongMorph:TG5656" à la foule|
 strong="G3793" de|strong="G2443" demander|strong="G154" x-morph="strongMorph:TG5672"
 Barabbas|strong="G912" et|strong="G1161" de faire périr|strong="G622" x-
 morph="strongMorph:TG5661" Jésus|strong="G2424" ²¹ Le gouverneur|strong="G2232" prenant la
 parole|strong="G611" x-morph="strongMorph:TG5679" |strong="G1161" leur|strong="G846" dit|
 strong="G2036" x-morph="strongMorph:TG5627" Lequel|strong="G5101" des|strong="G575" deux|
 strong="G1417" voulez- vous|strong="G2309" x-morph="strongMorph:TG5719" que je vous|
 strong="G5213" relâche|strong="G630" x-morph="strongMorph:TG5661" |strong="G1161" Ils
 répondirent|strong="G2036" x-morph="strongMorph:TG5627" Barabbas|strong="G912" ²² Pilate|
 strong="G4091" leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Que|
 strong="G5101" ferai- je|strong="G4160" x-morph="strongMorph:TG5692" donc|strong="G3767" de
 Jésus|strong="G2424" qu|strong="G3588" appelle|strong="G3004" x-morph="strongMorph:TG5746"
 Christ|strong="G5547" Tous|strong="G3956" répondirent|strong="G3004" x-
 morph="strongMorph:TG5719" Qu'il soit crucifié|strong="G4717" x-morph="strongMorph:TG5682" ²³
 Le|strong="G1161" gouverneur|strong="G2232" dit|strong="G5346" x-morph="strongMorph:TG5713"
 Mais|strong="G1063" quel|strong="G5101" mal|strong="G2556" a-t-il fait|strong="G4160" x-
 morph="strongMorph:TG5656" Et|strong="G1161" ils crièrent|strong="G2896" x-
 morph="strongMorph:TG5707" |strong="G3004" x-morph="strongMorph:TG5723" encore plus|
 strong="G4057" fort: Qu'il soit crucifié|strong="G4717" x-morph="strongMorph:TG5682" ²⁴ |
 strong="G1161" Pilate|strong="G4091" voyant|strong="G1492" x-morph="strongMorph:TG5631" qu|
 strong="G3754" ne gagnait|strong="G5623" x-morph="strongMorph:TG5719" rien|strong="G3762"
 mais|strong="G235" |strong="G3123" que le tumulte|strong="G2351" augmentait|strong="G1096" x-
 morph="strongMorph:TG5736" prit|strong="G2983" x-morph="strongMorph:TG5631" de l' eau|
 strong="G5204" se lava|strong="G633" x-morph="strongMorph:TG5668" les mains|strong="G5495" en
 présence|strong="G561" de la foule|strong="G3793" et dit|strong="G3004" x-
 morph="strongMorph:TG5723" Je suis|strong="G1510" x-morph="strongMorph:TG5748" innocent|
 strong="G121" du|strong="G575" sang|strong="G129" de ce|strong="G5127" juste|strong="G1342" Cela
 vous|strong="G5210" regarde|strong="G3700" x-morph="strongMorph:TG5695" ²⁵ Et|strong="G2532"
 tout|strong="G3956" le peuple|strong="G2992" répondit|strong="G611" x-
 morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" Que son sang|
 strong="G129" retombe sur|strong="G1909" nous|strong="G2248" et|strong="G2532" sur|
 strong="G1909" nos|strong="G2257" enfants|strong="G5043" ²⁶ Alors|strong="G5119" Pilate leur|
 strong="G846" relâcha|strong="G630" x-morph="strongMorph:TG5656" Barabbas|strong="G912" et|
 strong="G1161" après avoir fait battre de verges|strong="G5417" x-morph="strongMorph:TG5660"
 Jésus|strong="G2424" il le livra|strong="G3860" x-morph="strongMorph:TG5656" pour|strong="G2443"

être crucifié|strong="G4717" x-morph="strongMorph: TG5686" ²⁷ Les|strong="G5119" soldats|strong="G4757" du gouverneur|strong="G2232" conduisirent|strong="G3880" x-morph="strongMorph: TG5631" Jésus|strong="G2424" dans|strong="G1519" le prétoire|strong="G4232" et ils rassemblèrent|strong="G4863" x-morph="strongMorph: TG5627" autour|strong="G1909" de lui|strong="G846" toute|strong="G3650" la cohorte|strong="G4686" ²⁸ Ils|strong="G2532" lui|strong="G846" ôtèrent|strong="G1562" x-morph="strongMorph: TG5660" ses vêtements, et le|strong="G846" couvrirent|strong="G4060" x-morph="strongMorph: TG5656" d'un manteau|strong="G5511" écarlate|strong="G2847" ²⁹ Ils|strong="G2532" tressèrent|strong="G4120" x-morph="strongMorph: TG5660" une couronne|strong="G4735" d|strong="G1537" épines|strong="G173" qu'ils posèrent|strong="G2007" x-morph="strongMorph: TG5656" sur|strong="G1909" sa|strong="G846" tête|strong="G2776" et|strong="G2532" ils lui|strong="G846" mirent un roseau|strong="G2563" dans|strong="G1909" la main droite|strong="G1188" puis|strong="G2532" s'agenouillant|strong="G1120" x-morph="strongMorph: TG5660" devant|strong="G1715" lui|strong="G846" ils le|strong="G846" raillaient|strong="G1702" x-morph="strongMorph: TG5707" en disant|strong="G3004" x-morph="strongMorph: TG5723" Salut|strong="G5463" x-morph="strongMorph: TG5720" roi|strong="G935" des Juifs|strong="G2453" ³⁰ Et|strong="G2532" ils crachaient|strong="G1716" x-morph="strongMorph: TG5660" contre|strong="G1519" lui|strong="G846" prenaient|strong="G2983" x-morph="strongMorph: TG5627" le roseau|strong="G2563" et|strong="G2532" frappaient|strong="G5180" x-morph="strongMorph: TG5707" sur|strong="G1519" sa|strong="G846" tête|strong="G2776" ³¹ |strong="G2532" Après|strong="G3753" s'être ainsi moqués|strong="G1702" x-morph="strongMorph: TG5656" de lui|strong="G846" ils lui|strong="G846" ôtèrent|strong="G1562" x-morph="strongMorph: TG5656" le manteau|strong="G5511" |strong="G2532" lui|strong="G846" remirent|strong="G1746" x-morph="strongMorph: TG5656" ses|strong="G846" vêtements|strong="G2440" et|strong="G2532" l|strong="G846" emmenèrent|strong="G520" x-morph="strongMorph: TG5627" pour|strong="G1519" le crucifier|strong="G4717" x-morph="strongMorph: TG5658" ³² Lorsqu|strong="G1161" sortirent|strong="G1831" x-morph="strongMorph: TG5740" ils rencontrèrent|strong="G2147" x-morph="strongMorph: TG5627" un homme|strong="G444" de Cyrène|strong="G2956" appelé|strong="G3686" Simon|strong="G4613" et ils le|strong="G5126" forcèrent|strong="G29" x-morph="strongMorph: TG5656" à|strong="G2443" porter|strong="G142" x-morph="strongMorph: TG5661" la croix|strong="G4716" de Jésus|strong="G846" ³³ |strong="G2532" Arrivés|strong="G2064" x-morph="strongMorph: TG5631" au|strong="G1519" lieu|strong="G5117" nommé|strong="G3004" x-morph="strongMorph: TG5746" Golgotha|strong="G1115" ce|strong="G3739" qui signifie|strong="G2076" x-morph="strongMorph: TG5748" |strong="G3004" x-morph="strongMorph: TG5746" lieu|strong="G5117" du crâne|strong="G2898" ³⁴ ils lui|strong="G846" donnèrent|strong="G1325" x-morph="strongMorph: TG5656" à boire|strong="G4095" x-morph="strongMorph: TG5629" du vin|strong="G3690" mêlé|strong="G3396" x-morph="strongMorph: TG5772" de|strong="G3326" fiel|strong="G5521" mais|strong="G2532" quand il l'eut goûté|strong="G1089" x-morph="strongMorph: TG5666" il ne voulut|strong="G2309" x-morph="strongMorph: TG5707" pas|strong="G3756" boire|strong="G4095" x-morph="strongMorph: TG5629" ³⁵ Après|strong="G1161" l|strong="G846" crucifié|strong="G4717" x-morph="strongMorph: TG5660" ils se partagèrent|strong="G1266" x-morph="strongMorph: TG5668" ses|strong="G846" vêtements|strong="G2440" en tirant|strong="G906" x-morph="strongMorph: TG5723" au sort|strong="G2819" afin que|strong="G2443" s'accomplît|strong="G4137" x-morph="strongMorph: TG5686" ce|strong="G3588" qui avait été annoncé|strong="G4483" x-morph="strongMorph: TG5685" par|strong="G5259" le prophète|strong="G4396" Ils se|strong="G1438" sont partagé|strong="G1266" x-morph="strongMorph: TG5668" mes|strong="G3450" vêtements|strong="G2440" et|strong="G2532" ils ont tiré|strong="G906" x-morph="strongMorph: TG5627" au sort|strong="G2819" ma|strong="G1909" |strong="G3450" tunique|strong="G2441" ³⁶ Puis|strong="G2532" ils s'assirent|strong="G2521" x-morph="strongMorph: TG5740" et le|strong="G846" gardèrent|strong="G5083" x-morph="strongMorph: TG5707" |strong="G1563" ³⁷ Pour|strong="G2532" indiquer le sujet|strong="G156" |strong="G0" de sa|strong="G846" condamnation|strong="G156" on écrivit|strong="G1125" x-morph="strongMorph: TG5772" |strong="G2007" x-morph="strongMorph: TG5656" au-dessus|strong="G1883" de sa|strong="G846" tête|strong="G2776" Celui-ci|strong="G3778" est|strong="G2076" x-morph="strongMorph: TG5748" Jésus|strong="G2424" le roi|strong="G935" des Juifs|strong="G2453" ³⁸ |strong="G5119" Avec|strong="G4862" lui|strong="G846" furent crucifiés|strong="G4717" x-morph="strongMorph: TG5743" deux|strong="G1417" brigands|strong="G3027" l'un|strong="G1520" à|strong="G1537" sa droite|strong="G1188" et|strong="G2532" l'autre|strong="G1520" à|strong="G1537" sa gauche|strong="G2176" ³⁹ Les|strong="G1161" passants|strong="G3899" x-morph="strongMorph: TG5740" l|strong="G846" injuriaient|strong="G987" x-morph="strongMorph: TG5707" et secouaient|strong="G2795" x-morph="strongMorph: TG5723" la|strong="G846" tête|strong="G2776" ⁴⁰ en|strong="G2532" disant|strong="G3004" x-morph="strongMorph: TG5723" Toi qui détruis|strong="G2647" x-morph="strongMorph: TG5723" le

temple|strong="G3485" et|strong="G2532" qui le rebâti|strong="G3618" x-morph="strongMorph:TG5723" en|strong="G1722" trois|strong="G5140" jours|strong="G2250" sauve|strong="G4982" x-morph="strongMorph:TG5657" toi-même|strong="G4572" Si|strong="G1487" tu es|strong="G1488" x-morph="strongMorph:TG5748" le Fils|strong="G5207" de Dieu|strong="G2316" descends|strong="G2597" x-morph="strongMorph:TG5628" de|strong="G575" la croix|strong="G4716"

41 Les|strong="G1161" principaux sacrificateurs|strong="G749" avec|strong="G3326" les scribes|strong="G1122" et|strong="G2532" les anciens|strong="G4245" se moquaient|strong="G1702" x-morph="strongMorph:TG5723" aussi|strong="G3668" |strong="G2532" de lui, et disaient|strong="G3004" x-morph="strongMorph:TG5707" **42** Il a sauvé|strong="G4982" x-morph="strongMorph:TG5656" les autres|strong="G243" et il ne peut|strong="G3756" |strong="G1410" x-morph="strongMorph:TG5736" se sauver|strong="G4982" x-morph="strongMorph:TG5658" lui-même|strong="G1438" S|strong="G1487" est|strong="G2076" x-morph="strongMorph:TG5748" roi|strong="G935" d'Israël|strong="G2474" qu'il descende|strong="G2597" x-morph="strongMorph:TG5628" |strong="G3568" de|strong="G575" la croix|strong="G4716" et|strong="G2532" nous croirons|strong="G4100" x-morph="strongMorph:TG5692" en lui|strong="G846"

43 Il s'est confié|strong="G3982" x-morph="strongMorph:TG5754" en|strong="G1909" Dieu|strong="G2316" que Dieu le|strong="G846" délivre|strong="G4506" x-morph="strongMorph:TG5663" maintenant|strong="G3568" s|strong="G1487" l|strong="G846" aime|strong="G2309" x-morph="strongMorph:TG5719" Car|strong="G1063" il a dit|strong="G2036" x-morph="strongMorph:TG5627" |strong="G3754" Je suis|strong="G1510" x-morph="strongMorph:TG5748" Fils|strong="G5207" de Dieu|strong="G2316" **44** |strong="G2532" Les brigands|strong="G3027" |strong="G3588" crucifiés|strong="G4957" x-morph="strongMorph:TG5685" avec lui|strong="G846" l|strong="G846" de la même manière|strong="G3679" x-morph="strongMorph:TG5707" **45** |strong="G1161" Depuis|strong="G575" la sixième|strong="G1623" heure|strong="G5610" jusqu'à|strong="G2193" la neuvième|strong="G1766" |strong="G5610" il y eut|strong="G1096" x-morph="strongMorph:TG5633" des ténébres|strong="G4655" sur|strong="G1909" toute|strong="G3956" la terre|strong="G1093" **46** Et|strong="G1161" vers|strong="G4012" la neuvième|strong="G1766" heure|strong="G5610" Jésus|strong="G2424" s'écria|strong="G310" x-morph="strongMorph:TG5656" |strong="G3004" x-morph="strongMorph:TG5723" d'une voix|strong="G5456" forte|strong="G3173" Éli|strong="G2241" Éli|strong="G2241" lama|strong="G2982" sabachthani|strong="G4518" c'est-à-dire|strong="G5123" x-morph="strongMorph:TG5748" Mon|strong="G3450" Dieu|strong="G2316" mon|strong="G3450" Dieu|strong="G2316" pourquoi|strong="G2444" m|strong="G3165" abandonné|strong="G1459" x-morph="strongMorph:TG5627" **47** Quelques|strong="G1161" de ceux|strong="G5100" qui étaient|strong="G2476" x-morph="strongMorph:TG5761" là|strong="G1563" l'ayant entendu|strong="G191" x-morph="strongMorph:TG5660" dirent|strong="G3004" x-morph="strongMorph:TG5707" |strong="G3754" Il|strong="G3778" appelle|strong="G5455" x-morph="strongMorph:TG5719" Élie|strong="G2243" **48** Et|strong="G2532" aussitôt|strong="G2112" l'un|strong="G1520" d|strong="G1537" eux|strong="G846" courut|strong="G5143" x-morph="strongMorph:TG5631" prendre|strong="G2532" |strong="G2983" x-morph="strongMorph:TG5631" une éponge|strong="G4699" |strong="G5037" qu'il remplit|strong="G4130" x-morph="strongMorph:TG5660" de vinaigre|strong="G3690" et|strong="G2532" l'ayant fixée|strong="G4060" x-morph="strongMorph:TG5631" à un roseau|strong="G2563" il lui|strong="G846" donna à boire|strong="G4222" x-morph="strongMorph:TG5707" **49** Mais|strong="G1161" les autres|strong="G3062" disaient|strong="G3004" x-morph="strongMorph:TG5707" Laisse|strong="G863" x-morph="strongMorph:TG5628" voyons|strong="G1492" x-morph="strongMorph:TG5632" si|strong="G1487" Élie|strong="G2243" viendra|strong="G2064" x-morph="strongMorph:TG5736" le|strong="G846" sauver|strong="G4982" x-morph="strongMorph:TG5694" **50** |strong="G1161" Jésus|strong="G2424" poussa|strong="G2896" x-morph="strongMorph:TG5660" de nouveau|strong="G3825" un grand|strong="G3173" cri|strong="G5456" et rendit|strong="G863" x-morph="strongMorph:TG5656" l'esprit|strong="G4151" **51** Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" le voile|strong="G2665" du temple|strong="G3485" se déchira|strong="G4977" x-morph="strongMorph:TG5681" en|strong="G1519" deux|strong="G1417" depuis|strong="G575" le haut|strong="G509" jusqu'en|strong="G2193" bas|strong="G2736" |strong="G2532" la terre|strong="G1093" trembla|strong="G4579" x-morph="strongMorph:TG5681" |strong="G2532" les rochers|strong="G4073" se fendirent|strong="G4977" x-morph="strongMorph:TG5681" **52** les|strong="G2532" sépulcres|strong="G3419" s'ouvrirent|strong="G455" x-morph="strongMorph:TG5681" et|strong="G2532" plusieurs|strong="G4183" corps|strong="G4983" des saints|strong="G40" qui|strong="G3588" étaient morts|strong="G2837" x-morph="strongMorph:TG5772" ressuscitèrent|strong="G1453" x-morph="strongMorph:TG5681" **53** Étant|strong="G2532" sortis|strong="G1831" x-morph="strongMorph:TG5631" des|strong="G1537" sépulcres|strong="G3419" après|strong="G3326" la résurrection|strong="G1454" de Jésus|strong="G846" ils entrèrent|strong="G1525" x-morph="strongMorph:TG5627" dans|strong="G1519" la

ville|strong="G4172" sainte|strong="G40" et|strong="G2532" apparurent|strong="G1718" x-morph="strongMorph:TG5681" à un grand nombre|strong="G4183" de personnes. ⁵⁴ Le|strong="G1161" centenier|strong="G1543" et|strong="G2532" ceux qui étaient avec|strong="G3326" lui|strong="G846" pour garder|strong="G5083" x-morph="strongMorph:TG5723" Jésus|strong="G2424" ayant vu|strong="G1492" x-morph="strongMorph:TG5631" le tremblement de terre|strong="G4578" et|strong="G2532" ce qui venait d' arriver|strong="G1096" x-morph="strongMorph:TG5637" furent saisis|strong="G5399" |strong="G0" d'une grande|strong="G4970" frayeur|strong="G5399" x-morph="strongMorph:TG5675" et dirent|strong="G3004" x-morph="strongMorph:TG5723" Assurément|strong="G230" cet|strong="G3778" homme était|strong="G2258" x-morph="strongMorph:TG5713" Fils|strong="G5207" de Dieu|strong="G2316" ⁵⁵ Il|strong="G1161" y avait|strong="G2258" x-morph="strongMorph:TG5713" là|strong="G1563" plusieurs|strong="G4183" femmes|strong="G1135" qui regardaient|strong="G2334" x-morph="strongMorph:TG5723" de loin|strong="G3113" |strong="G575" qui|strong="G3748" avaient accompagné|strong="G190" x-morph="strongMorph:TG5656" Jésus|strong="G2424" depuis|strong="G575" la Galilée|strong="G1056" pour le|strong="G846" servir|strong="G1247" x-morph="strongMorph:TG5723" ⁵⁶ Parmi|strong="G1722" elles|strong="G3739" étaient|strong="G2258" x-morph="strongMorph:TG5713" Marie|strong="G3137" de Magdala|strong="G3094" |strong="G2532" Marie|strong="G3137" mère|strong="G3384" de Jacques|strong="G2385" et|strong="G2532" de Joseph|strong="G2500" et|strong="G2532" la mère|strong="G3384" des fils|strong="G5207" de Zébédée|strong="G2199" ⁵⁷ Le|strong="G1161" soir|strong="G3798" étant venu|strong="G1096" x-morph="strongMorph:TG5637" arriva|strong="G2064" x-morph="strongMorph:TG5627" un homme|strong="G444" riche|strong="G4145" d|strong="G575" Arimathée|strong="G707" nommé|strong="G3686" Joseph|strong="G2501" |strong="G5122" lequel|strong="G3739" |strong="G846" était aussi|strong="G2532" disciple|strong="G3100" x-morph="strongMorph:TG5656" de Jésus|strong="G2424" ⁵⁸ Il|strong="G3778" se rendit|strong="G4334" x-morph="strongMorph:TG5631" vers Pilate|strong="G4091" et demanda|strong="G154" x-morph="strongMorph:TG5668" le corps|strong="G4983" de Jésus|strong="G2424" Et|strong="G5119" Pilate|strong="G4091" ordonna|strong="G2753" x-morph="strongMorph:TG5656" de le|strong="G4983" remettre|strong="G591" x-morph="strongMorph:TG5683" ⁵⁹ |strong="G2532" Joseph|strong="G2501" prit|strong="G2983" x-morph="strongMorph:TG5631" le corps|strong="G4983" l|strong="G846" enveloppa|strong="G1794" x-morph="strongMorph:TG5656" d'un linceul|strong="G4616" blanc|strong="G2513" ⁶⁰ et|strong="G2532" le|strong="G846" déposa|strong="G5087" x-morph="strongMorph:TG5656" dans|strong="G1722" un sépulcre|strong="G3419" neuf|strong="G2537" |strong="G846" qu|strong="G3739" s'était fait tailler|strong="G2998" x-morph="strongMorph:TG5656" dans|strong="G1722" le roc|strong="G4073" Puis|strong="G2532" il roula|strong="G4351" x-morph="strongMorph:TG5660" une grande|strong="G3173" pierre|strong="G3037" à l' entrée|strong="G2374" du sépulcre|strong="G3419" et il s'en alla|strong="G565" x-morph="strongMorph:TG5627" ⁶¹ |strong="G1161" Marie|strong="G3137" de Magdala|strong="G3094" et|strong="G2532" l' autre|strong="G243" Marie|strong="G3137" étaient|strong="G2258" x-morph="strongMorph:TG5713" là|strong="G1563" assises|strong="G2521" x-morph="strongMorph:TG5740" vis-à- vis|strong="G561" du sépulcre|strong="G5028" ⁶² Le|strong="G1161" lendemain|strong="G1887" qui|strong="G3748" était le jour après|strong="G2076" x-morph="strongMorph:TG5748" |strong="G3326" la préparation|strong="G3904" les principaux sacrificateurs|strong="G749" et|strong="G2532" les pharisiens|strong="G5330" allèrent ensemble|strong="G4863" x-morph="strongMorph:TG5681" auprès|strong="G4314" de Pilate|strong="G4091" ⁶³ et dirent|strong="G3004" x-morph="strongMorph:TG5723" Seigneur|strong="G2962" nous nous souvenons|strong="G3415" x-morph="strongMorph:TG5681" que|strong="G3754" cet|strong="G1565" imposteur|strong="G4108" a dit|strong="G2036" x-morph="strongMorph:TG5627" quand il vivait|strong="G2198" x-morph="strongMorph:TG5723" encore|strong="G2089" Après|strong="G3326" trois|strong="G5140" jours|strong="G2250" je ressusciterai|strong="G1453" x-morph="strongMorph:TG5743" ⁶⁴ Ordonne|strong="G2753" x-morph="strongMorph:TG5657" donc|strong="G3767" que le sépulcre|strong="G5028" soit gardé|strong="G805" x-morph="strongMorph:TG5683" jusqu' au|strong="G2193" troisième|strong="G5154" jour|strong="G2250" afin que|strong="G3379" ses|strong="G846" disciples|strong="G3101" ne viennent|strong="G2064" x-morph="strongMorph:TG5631" pas dérober|strong="G2813" x-morph="strongMorph:TG5661" le corps|strong="G846" et|strong="G2532" dire|strong="G2036" x-morph="strongMorph:TG5632" au peuple|strong="G2992" Il est ressuscité|strong="G1453" x-morph="strongMorph:TG5681" des|strong="G575" morts|strong="G3498" |strong="G2532" Cette dernière|strong="G2078" imposture|strong="G4106" serait|strong="G2071" x-morph="strongMorph:TG5704" pire que|strong="G5501" la première|strong="G4413" ⁶⁵ |strong="G1161" Pilate|strong="G4091" leur|strong="G846" dit|strong="G5346" x-morph="strongMorph:TG5713" Vous avez|strong="G2192" x-morph="strongMorph:TG5719" une garde|strong="G2892" allez|strong="G5217" x-morph="strongMorph:TG5720" gardez- le|strong="G805" x-

morph="strongMorph:TG5663" comme|strong="G5613" vous l' entendrez|strong="G1492" x-morph="strongMorph:TG5758" ⁶⁶ Ils|strong="G1161" s'en allèrent|strong="G4198" x-morph="strongMorph:TG5679" et s' assurèrent|strong="G805" x-morph="strongMorph:TG5662" du sépulcre|strong="G5028" au moyen de la garde|strong="G3326" |strong="G2892" après avoir scellé|strong="G4972" x-morph="strongMorph:TG5660" la pierre|strong="G3037"

Matthew 27:1

Déclaration de connexion:

Cela commence le récit du procès de Jésus devant Pilate.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

comploté contre Jésus pour le mettre à mort

Les dirigeants juifs prévoyaient comment convaincre les dirigeants romains de tuer Jésus. (Voir: Connaissances supposées et informations implicites)

Matthew 27:3

Déclaration de connexion:

L'auteur a cessé de raconter l'histoire du procès de Jésus pour pouvoir raconter comment Judas a été tué lui-même.

Informations générales:

Cet événement s'est produit après le procès de Jésus devant le conseil des chefs religieux juifs, mais nous le faisons Je ne sais pas si cela s'est produit avant ou pendant le procès de Jésus devant Pilate. (Voir: Ordre des événements)

Alors quand Judas

Si votre langue a un moyen de montrer qu'une nouvelle histoire commence, vous voudrez peut-être l'utiliser ici.

que Jésus avait été condamné

Cela peut être indiqué sous forme active. AT: «que les dirigeants juifs avaient condamné Jésus» (voir: Active ou passif)

les trente pièces d'argent

C'était l'argent que les principaux sacrificateurs avaient donné à Judas pour qu'il trahisse Jésus. Voyez comment vous avez traduit c'est dans Matthieu 26:15 . 836 traductionNotes Matthieu 27: 3-5

sang innocent

C'est un idiomme qui fait référence à la mort d'une personne innocente. AT: «une personne qui ne mérite pas mourir »(voir: idiomme)

Qu'est-ce que c'est pour nous?

Les dirigeants juifs utilisent cette question pour souligner qu'ils ne se soucient pas de ce que Judas a dit. À: "Ce n'est pas notre problème!" Ou "C'est votre problème!" (Voir: Question rhétorique)

jeté les pièces d'argent dans le temple

Les significations possibles sont 1) il a jeté les pièces d'argent dans la cour du temple, ou 2) il était debout dans la cour du temple, il jeta les morceaux d'argent dans le temple.

Matthew 27:6

Il n'est pas légal de mettre ça

"Nos lois ne nous permettent pas de mettre ça"

mettre ça

"Mets cet argent"

la trésorerie

C'est l'endroit où ils gardaient l'argent qu'ils utilisaient pour les choses nécessaires au temple et les prêtres. (Voir: Connaissance supposée et information implicite)

prix du sang

Ceci est un idiomme qui signifie de l'argent payé à une personne qui a aidé à tuer quelqu'un. AT: «l'argent payé pour un homme à mourir »(voir: idiomme)

champ de potier

C'était un champ qui a été acheté pour enterrer des étrangers qui sont morts à Jérusalem.

ce champ a été appelé

Cela peut être indiqué sous forme active. AT: "les gens appellent ce champ" (voir: actif ou passif) 838 traductionNotes Matthieu 27: 6-8

à ce jour

Cela signifie que Matthew écrit ce livre

Matthew 27:9

Informations générales:

L'auteur cite les Écritures de l'Ancien Testament pour montrer que le suicide de Judas était une réalisation de prophétie.

Alors ce qui avait été dit par Jérémie, le prophète, était accompli

Cela peut être indiqué sous forme active. AT: "Cela a accompli ce que le prophète Jérémie a dit" (voir: Actif ou Passif)

le prix fixé sur lui par le peuple d'Israël

Cela peut être indiqué sous forme active. AT: «le prix que le peuple d'Israël lui a imposé» (voir: Actif ou Passif)

le peuple d'Israël

Cela se réfère à ceux parmi le peuple d'Israël qui ont payé pour tuer Jésus. AT: «une partie du peuple d' Israël» ou «les dirigeants d'Israël» (voir: métonymie)

m'a dirigé

Ici «moi» fait référence à Jérémie. 840 traductionNotes Matthieu 27: 9-10

Matthew 27:11**Déclaration de connexion:**

Cela continue l'histoire de l'essai de Jésus devant Pilate, qui a commencé dans Matthieu 27: 2 .

À présent

Si votre langue a une manière de continuer une histoire après une pause dans l'histoire principale, vous pouvez vous l'utiliser ici.

le gouverneur

"Pilate"

Tu le dis

Les significations possibles sont 1) en disant cela, Jésus a laissé entendre qu'il est le roi des Juifs. AT: "Oui, comme vous l'avez dit, je suis ou oui. C'est comme vous l'avez dit ou 2) en disant cela, Jésus disait que Pilate, pas Jésus était celui qui l'appelait le roi des juifs. AT: "Vous l'avez dit vous-même" (voir: Assume Connaissance et information implicite)

Mais quand il a été accusé par les principaux sacrificateurs et les anciens

Cela peut être indiqué sous forme active. AT: "Mais quand les principaux sacrificateurs et les anciens l'ont accusé" (voir: Actif ou Passif) 842 traductionNotes Matthieu 27: 11-14

N'entendez-vous pas toutes les accusations contre vous?

Pilate pose cette question parce qu'il est surpris que Jésus reste silencieux. AT: «Je suis surpris que vous ne répondez pas à ces gens qui vous accusent de faire de mauvaises choses!» (Voir: question rhétorique)

n'a pas répondu à un seul mot, de sorte que le gouverneur a été très surpris

"N'a même pas dit un mot; cela a beaucoup étonné le gouverneur. »C'est une façon catégorique de dire que Jésus était complètement silencieux.

Matthew 27:15**À présent**

Ce mot est utilisé ici pour marquer une pause dans l'histoire principale afin que Matthew puisse donner des informations à aidez le lecteur à comprendre ce qui se passe en commençant par Matthieu 27:17 . (Voir: Informations générales)

la fête

C'est la fête pour la célébration de la Pâque.

prisonnier choisi par la foule

Cela peut être indiqué sous forme active. AT: «prisonnier que la foule choisirait» (Voir: Actif ou Passif)

ils avaient un prisonnier notoire

"Il y avait un prisonnier notoire"

célèbre

bien connu pour faire quelque chose de mal

Matthew 27:17**ils étaient rassemblés**

Cela peut être indiqué sous forme active. AT: «la foule s'est rassemblée» (voir: active ou passive)

Jésus qui s'appelle Christ

Cela peut être indiqué sous forme active. AT: «que certaines personnes appellent le Christ» (voir: active ou passive)

ils lui avaient remis Jésus

«Les dirigeants juifs lui avaient amené Jésus.» Ils avaient fait cela pour que Pilate juge Jésus.

Alors qu'il était assis

"Pendant que Pilate était assis"

assis sur le siège du jugement

"Assis sur le siège du juge." C'est là qu'un juge siégerait en prenant une décision.

mot envoyé

"Envoyé un message" 847 traductionNotes Matthieu 27: 17-19

J'ai beaucoup souffert aujourd'hui

"J'ai été très en colère aujourd'hui"

Matthew 27:20**Maintenant... Jésus a tué**

Ici, «maintenant» est utilisé pour marquer une rupture dans le scénario principal. Matthew

raconte des informations de fond pourquoi la foule a choisi Barabbas. (Voir: Informations générales)

faire tuer Jésus

Cela peut être indiqué sous forme active. AT: "que les soldats romains tuent Jésus" (voir: actif ou passif)

leur a demandé

"Demandé à la foule"

qui s'appelle Christ

Cela peut être indiqué sous forme active. AT: «que certaines personnes appellent le Christ» (voir: active ou passive)

Matthew 27:23

a-t-il fait

"A fait Jésus"

ils ont crié

"La foule a crié"

lavé ses mains devant la foule

Pilate fait cela comme un signe qu'il n'est pas responsable de la mort de Jésus. (Voir: Action symbolique)

le sang

Ici, «sang» fait référence à la mort d'une personne. AT: «la mort» (voir: métonymie)

Voyez vous-même

"C'est votre responsabilité" 850 traductionNotes Matthieu 27: 23-24

Matthew 27:25

Que son sang soit sur nous et sur nos enfants

Ici, le «sang» est un métonyme qui signifie la mort d'une personne. L'expression «soyez sur nous et nos enfants» est un idiom qui signifie qu'ils acceptent la responsabilité de ce qui se passe. AT: "Oui! Nous et notre les descendants seront responsables de l'exécuter "(Voir: Metonymy and Idiom)

Puis il leur a libéré Barabbas

"Alors Pilate a libéré Barabbas dans la foule"

il a fouetté Jésus et l'a livré pour être crucifié

Il est sous-entendu que Pilate a ordonné à ses soldats de fouetter Jésus. Remettre Jésus pour être crucifié est une métaphore pour ordonner à ses soldats de crucifier Jésus. AT: «il a ordonné à ses soldats de fouetter Jésus et de le crucifier »(Voir: Connaissance supposée et information implicite et métaphore)

Jésus flagellé

«Battre Jésus avec un fouet» ou «fouetter Jésus»

Matthew 27:27

Déclaration de connexion:

Cela commence le récit de la crucifixion et de la mort de Jésus.

compagnie de soldats

«Groupe de soldats»

l'a dépouillé

"Enlevé ses vêtements"

écarlate

rouge vif

une couronne d'épines

"Une couronne faite de branches épineuses" ou "une couronne faite de branches avec des épines dessus"

un bâton dans la main droite

Ils ont donné à Jésus un bâton pour représenter un sceptre qu'un roi tient. Ils ont fait cela pour se moquer de Jésus. 854 traductionNotes Matthieu 27: 27-29

Salut, roi des juifs

Ils disaient cela pour se moquer de Jésus. Ils appelaient Jésus «Roi des Juifs», mais ils ne croyaient pas vraiment qu'il était roi. Et pourtant, ce qu'ils disaient était vrai. (Voir: Ironie)

Saluer

"Nous vous honorons" ou "Pouvez-vous vivre longtemps"

Matthew 27:30

Ils ont craché sur lui

"En utilisant leur broche, les soldats ont craché sur Jésus"

Matthew 27:32

Comme ils sont sortis

Cela veut dire que Jésus et les soldats sont sortis de la ville. AT: "Comme ils sont sortis de Jérusalem" (Voir: Connaissances supposées et informations implicites)

ils ont trouvé un homme

"Les soldats ont vu un homme"

qu'ils ont forcé à aller avec eux pour qu'il puisse porter sa croix

"Que les soldats ont forcé à aller avec eux pour qu'il puisse porter la croix de Jésus"

lieu appelé Golgotha

Cela peut être indiqué sous forme active. AT: "place les personnes appelées Golgotha" (Voir: Active ou Passive)

lui vin à boire mélangé avec gall

Cela peut être indiqué sous forme active. AT: "lui du vin, qu'ils avaient mélangé avec du fiel" (Voir: Actif ou Passif)

fiel

le liquide amer et jaune que les corps utilisent dans la digestion 857 Matthieu 27: 32-34

TraductionNotes

Matthew 27:35**ses vêtements**

C'étaient les vêtements que Jésus portait. (Voir: Connaissance supposée et information implicite)

l'accusation contre lui

"Une explication écrite de la raison pour laquelle il était crucifié"

Matthew 27:38**Deux voleurs ont été crucifiés avec lui**

Cela peut être indiqué sous forme active. AT: «Les soldats ont crucifié deux voleurs avec Jésus» (voir: Active ou passif)

secouant la tête

Ils l'ont fait pour se moquer de Jésus. (Voir: Action symbolique)

Si vous êtes le Fils de Dieu, descendez de la croix

Ils ne croyaient pas que Jésus est le Fils de Dieu, alors ils voulaient qu'il le prouve si c'était vrai. À: «Si vous êtes le Fils de Dieu, prouvez-le en descendant de la croix» (Voir: Connaissance supposée et Informations implicites)

le fils de Dieu

C'est un titre important pour le Christ qui décrit sa relation avec Dieu. (Voir: Fils de traduction et père)

Matthew 27:41**Il a sauvé les autres, mais il ne peut pas se sauver**

Les significations possibles sont 1) les dirigeants juifs ne croient pas que Jésus a sauvé les autres ou qu'il peut se sauver, ou 2) ils croient qu'il a sauvé les autres mais se moquent de lui parce que maintenant il ne peut pas sauver lui-même (Voir: Ironie)

Il est le roi d'Israël

Les dirigeants se moquent de Jésus. Ils l'appellent «roi d'Israël», mais ils ne croient pas vraiment qu'il est Roi. AT: "Il dit qu'il est le roi d'Israël" (voir: Ironie)

Matthew 27:43**Déclaration de connexion:**

Les dirigeants juifs continuent de se moquer de Jésus.

Car il a même dit: Je suis le Fils de Dieu.

Ceci est une citation dans une citation. Il peut être déclaré comme une citation indirecte. AT: "Pour Jésus même dit qu'il est le Fils de Dieu. »(Voir: Citations dans les citations et citations directes et indirectes)

Fils de Dieu

C'est un titre important pour Jésus qui décrit sa relation avec Dieu. (Voir: Fils de traduction et Père)

les voleurs qui ont été crucifiés avec lui

Cela peut être indiqué sous forme active. AT: «les brigands que les soldats ont crucifiés avec Jésus» (voir: Actif ou Passif)

Matthew 27:45**À présent**

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

de la sixième heure à la neuvième heure

«À partir de midi... pendant trois heures» ou «à partir de midi environ... jusqu'à trois heures environ» heure de l'après-midi »

les ténèbres ont envahi tout le pays

Le mot «obscurité» est un nom abstrait. AT: "il est devenu noir sur tout le pays" (See: Abstract Les noms)

Jésus a pleuré

"Jésus a appelé" ou "Jésus a crié"

Eli, Eli, lama sabachthani

Ces mots sont ce que Jésus a crié dans sa propre langue. Les traducteurs laissent généralement ces mots comme si. (Voir: Copier ou emprunter des mots) 865 Matthieu 27: 45-47 traductionNotes

Matthew 27:48**l'un d'eux**

Les significations possibles sont 1) l'un des soldats ou 2) l'un de ceux qui se sont tenus debout et ont regardé.

éponge

C'est un animal marin qui est récolté et utilisé pour absorber et retenir les liquides. Ces liquides peuvent plus tard être expulsés

le lui a donné

"L'a donné à Jésus"

a abandonné son esprit

Ici, «esprit» se réfère à ce qui donne vie à une personne. Cette phrase est une façon de dire que Jésus décédés. AT: "il est mort, donnant son esprit à Dieu" ou "il a respiré son dernier souffle" (voir: euphémisme)

Matthew 27:51**Déclaration de connexion:**

Cela commence le récit des événements qui se sont produits quand Jésus est mort.

Voir

Le mot «voici» nous avertit de l'information surprenante qui suit.

le rideau du temple était divisé en deux

Cela peut être indiqué sous forme active. AT: "le rideau du temple s'est déchiré en deux" ou "Dieu a causé le rideau du temple à déchirer en deux »(voir: actif ou passif)

Les tombeaux ont été ouverts et les corps des saints qui s'étaient endormis ont été élevés

Cela peut être indiqué sous forme active. AT: «Dieu a ouvert les tombeaux et a élevé les corps de beaucoup de pieux les personnes décédées »(voir: active ou passive)

les corps des saints qui s'étaient endormis ont été élevés

Ici, soulever un idiomme pour faire revivre quelqu'un qui est mort. Cela peut être traduit en forme active. AT: «Dieu a rendu la vie aux cadavres de nombreuses personnes pieuses qui s'était endormi »(voir: idiomme) 869 Matthieu 27: 51-53 traductionNotes

endormi

C'est une façon polie de faire référence à la mort. AT: "mort" (Voir: Euphémisme)

Les tombes ont été ouvertes... apparues à beaucoup

L'ordre des événements n'est pas clair. Après le tremblement de terre quand Jésus est mort et que les tombeaux ont été ouverts 1) le peuple saint est revenu à la vie, et après que Jésus soit revenu à la vie, le peuple saint est entré Jérusalem, où beaucoup de gens les ont vus, ou 2) Jésus est revenu à la vie, et ensuite les saints est revenu à la vie et est entré dans la ville, où beaucoup de gens les ont vus.

Matthew 27:54**À présent**

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

ceux qui regardaient Jésus

"Ceux qui gardaient Jésus." Cela se réfère aux autres soldats qui gardaient Jésus avec le

centurion. AT: «les autres soldats avec lui qui gardaient Jésus» (voir: Connaissances supposées et informations implicites)

Fils de Dieu

C'est un titre important pour Jésus qui décrit sa relation avec Dieu. (Voir: Fils de traduction et Père)

la mère des fils de Zébédée

"La mère de James et John" ou "l'épouse de Zebedee" 871 Matthieu 27: 54-56 traductionNotes

Matthew 27:57**Déclaration de connexion:**

Cela commence le récit de l'enterrement de Jésus

Arimathea

C'est le nom d'une ville en Israël. (Voir: Comment traduire des noms)

Alors Pilate a ordonné qu'il lui soit donné

Cela peut être indiqué sous forme active. AT: «Alors Pilate a ordonné aux soldats de donner le corps de Jésus à Joseph »(Voir: actif ou passif)

Matthew 27:59**lin**

un tissu fin et coûteux

qu'il avait coupé dans le rocher

Il est sous-entendu que Joseph avait des ouvriers qui coupaient la tombe dans la roche. (Voir: Connaissance supposée et informations implicites)

Puis il a roulé une grosse pierre

Très probablement, Joseph avait d'autres personnes pour l'aider à rouler la pierre. (Voir: Connaissance supposée et informations implicites)

en face de la tombe

"En face de la tombe"

Matthew 27:62**la préparation**

C'est le jour où les gens ont tout préparé pour le sabbat.

ont été réunis avec Pilate

"Rencontré Pilate"

quand ce trompeur était vivant

"Quand Jésus, le trompeur, était vivant"

il a dit: "Après trois jours, je ressusciterai."

Ceci a une citation dans une citation. Il peut être déclaré comme une citation indirecte. AT: "il a dit que au bout de trois jours, il ressuscitera. »ou« il a dit qu'après trois jours, il se relèverait ». Citations dans les devis et citations directes et indirectes)

commande que la tombe soit sécurisée

Cela peut être indiqué sous forme active. AT: «ordonne à tes soldats de garder la tombe» (Voir: Actif ou Passif) 876 traductionNotes Matthieu 27: 62-64

le troisième jour

(Voir: Nombres ordinaux)

ses disciples peuvent venir le voler

"Ses disciples peuvent venir voler son corps"

ses disciples peuvent... dire aux gens: «Il est ressuscité des morts» et

Ceci a une citation dans une citation. Il peut être déclaré comme une citation indirecte. AT: «ses disciples peut ... dire aux gens qu'il est ressuscité d'entre les morts, et »(Voir: Citations entre guillemets et Direct et citations indirectes)

des morts

Parmi tous ceux qui sont morts. Cette expression décrit tous les morts ensemble dans le monde souterrain. Se lever parmi eux parle de redevenir vivant.

et la dernière tromperie sera pire que la première

L'information comprise peut être clairement énoncée. AT: «et s'ils trompent les gens en disant cela, ce sera pire que la façon dont il a trompé les gens auparavant quand il a dit qu'il était le Christ »(voir: Ellipsis)

Matthew 27:65

un garde

Celui-ci était composé de quatre à seize soldats romains

sceller la pierre

Les significations possibles sont 1) elles mettent un cordon autour de la pierre et l'attachent à la paroi rocheuse côté de l'entrée de la tombe ou 2) ils mettent des sceaux entre la pierre et le mur.

placer la garde

«Dire aux soldats de se tenir là où ils pourraient empêcher les gens de manipuler la tombe»

Translation Questions

Matthew 27:3

Qu'a fait Judas Iscariot quand il vit que Jésus avait été condamné?"

Judas se repentit d'avoir trahi le sang innocent, retourna les pièces d'argent, sortit et alla se pendre.

Matthew 27:4

Qu'a fait Judas Iscariot quand il vit que Jésus avait été condamné?"

Judas se repentit d'avoir trahi le sang innocent, retourna les pièces d'argent, sortit et alla se pendre.

Matthew 27:7

Qu'ont fait les principaux sacrificateurs avec les trente pièces d'argent?"

Ils achetèrent le champ du potier pour y ensevelir les étrangers.

Matthew 27:9

De la prophétie de qui, les événements s'accomplissent?
Ces événements ont accompli la prophétie Jérémie.

Matthew 27:11

Quelle question Pilate posa-t-il à Jésus et que répondit-il?" Qu'a répondu Jésus à toutes les accusations des principaux sacrificateurs et des anciens?

Pilate demanda à Jésus s'il était le Roi des juifs, et Jésus répondit: \"tu le dis.\" Jésus ne répondit pas un mot.

Matthew 27:12

Quelle question Pilate posa-t-il à Jésus et que répondit-il?" Qu'a répondu Jésus à toutes les accusations des principaux sacrificateurs et des anciens?

Pilate demanda à Jésus s'il était le Roi des juifs, et Jésus répondit: \"tu le dis.\" Jésus ne répondit pas un mot.

Matthew 27:15

Quel était le souhait de Pilate en ce qui concerne Jésus, selon la coutume de la fête de Pâque?",
Pilate souhaitait libérer Jésus, selon la coutume de la fête.

Matthew 27:19

Quel message la femme de Pilate lui envoya alors qu'il était assis sur la chaise du jugement?
Elle dit à Pilate de n'avoir rien à faire avec cet homme innocent.

Matthew 27:20

Pourquoi Barabbas et non pas Jésus fut relâché selon la coutume de la fête? Qu'est-ce que la foule criait en ce qui concerne Jésus?

Les principaux sacrificateurs et les anciens persuadèrent la foule de demander que Barabbas soit relâché au lieu de Jésus. La foule criait qu'ils voulaient que Jésus soit crucifié.

Matthew 27:22

Pourquoi Barabbas et non pas Jésus fut relâché selon la coutume de la fête? Qu'est-ce que la foule criait en ce qui concerne Jésus?

Les principaux sacrificateurs et les anciens persuadèrent la foule de demander que Barabbas soit relâché au lieu de Jésus. La foule criait qu'ils voulaient que Jésus soit crucifié.

Matthew 27:24

Lorsque pilate vit qu'un tumulte commençait, que fit-il?
Pilate se lava les mains, dit qu'il était innocent du sang de cet homme innocent, et livra Jésus à la foule.

Matthew 27:25

Que dirent les gens quand ils virent que Pilate leur livrait Jésus?

Le peuple dit: \"que son sang soit sur nous et sur nos enfants.\"

Matthew 27:28

Qu'est-ce que les soldats du gouverneur ont mis sur Jésus?

Les soldats lui mirent une robe écarlate et une couronne d'épines sur sa tête.

Matthew 27:29

Qu'est-ce que les soldats du gouverneur ont mis sur Jésus?

Les soldats lui mirent une robe écarlate et une couronne d'épines sur sa tête.

Matthew 27:32

Qu'est que Simon de Cyrène fut obligé de faire? Où sont-ils allés pour crucifier Jésus?

On força Simon à porter la croix de Jésus. \" Ils allèrent à Golgotha qui signifie \"le lieu du Crâne.\"

Matthew 27:33

Qu'est que Simon de Cyrène fut obligé de faire? Où sont-ils allés pour crucifier Jésus?

On força Simon à porter la croix de Jésus. \" Ils allèrent à Golgotha qui signifie \"le lieu du Crâne.\"

Matthew 27:36

Qu'ont fait les soldats après avoir crucifié Jésus?

\"Quelle inscription ont-ils mis au-dessus de la tête de Jésus?\"

Les soldats tirèrent au sort pour se partager les vêtements de Jésus, puis s'assirent et observèrent. \" Ils ont écrit \"C'est Jésus le roi des juifs.\" \"

Matthew 27:37

Qu'ont fait les soldats après avoir crucifié Jésus?

\"Quelle inscription ont-ils mis au-dessus de la tête de Jésus?\"

Les soldats tirèrent au sort pour se partager les vêtements de Jésus, puis s'assirent et observèrent. \" Ils ont écrit \"C'est Jésus le roi des juifs.\" \"

Matthew 27:38

Qui étaient crucifiés avec Jésus?

\"Deux voleurs étaient crucifiés avec Jésus, l'un à sa droite, l'autre à sa gauche. \"

Matthew 27:42

title: \"Qu'est-ce que le peuple, les principaux sacrificateurs, les scribes et les anciens défiaient Jésus de faire?\"

\"Tous défiaient Jésus de se sauver lui-même et de descendre de la croix. \"

Matthew 27:45

Que se passa-t-il de la sixième à la neuvième heure?

Qu'est-ce que Jésus cria à la neuvième heure?

Les ténèbres vinrent sur tout le pays de la sixième heure à la neuvième heure. \" Jésus cria \" mon Dieu, mon Dieu pourquoi m'as-tu abandonné?\"

Matthew 27:50

Qu'est-il arrivé après que Jésus cria de nouveau à haute voix?

Jésus rendit son esprit.

Matthew 27:52

Qu'est-il arrivé dans le temple après la mort de Jésus?

Qu'est-il arrivé aux tombeaux après la mort de Jésus?

Le voile du temple se déchira en deux, du haut vers le bas, après la mort de Jésus. De nombreux saints qui étaient endormis furent réssuscités et apparurent à beaucoup après la mort de Jésus.

Matthew 27:53

Qu'est-il arrivé dans le temple après la mort de Jésus?

Qu'est-il arrivé aux tombeaux après la mort de Jésus?

Le voile du temple se déchira en deux, du haut vers le bas, après la mort de Jésus. De nombreux saints qui étaient endormis furent réssuscités et apparurent à beaucoup après la mort de Jésus.

Matthew 27:54

A la vue de ces événements, quel était le témoignage du centurion?
Le centurion témoigna, \"certainement celui-ci était le Fils de Dieu.\"

Matthew 27:58

Après la crucifixion, qu'est-il arrivé du corps de Jésus?
Un disciple riche de Jésus, Joseph, demanda son corps à Pilate, l'enveloppa dans un linceul et le déposa dans sa propre nouvelle tombe.

Matthew 27:59

Après la crucifixion, qu'est-il arrivé du corps de Jésus?
Un disciple riche de Jésus, Joseph, demanda son corps à Pilate, l'enveloppa dans un linceul et le déposa dans sa propre nouvelle tombe.

Matthew 27:60

Qu'est-ce que l'on plaça à l'entrée de la tombe où était déposé le corps de Jésus?
Une grosse pierre se trouvait à l'entrée de la tombe où le corps de Jésus se trouvait.

Matthew 27:64

Pourquoi les principaux sacrificateurs et les pharisiens s'assemblèrent-ils autour de Pilate le lendemain?
Les principaux sacrificateurs et les pharisiens voulaient être sûrs que la tombe de Jésus était bien gardée afin que personne ne puisse voler le corps.

Matthew 27:66

Qu'est-ce que Pilate leur a permis de faire au tombeau?
Il leur a permis de sceller la pierre et de placer un garde au tombeau.

Chapter 27

¹ Lorsque le matin arriva, tous les principaux sacrificateurs et les anciens du peuple complotèrent contre Jésus pour le faire mourir. ² Ils le lièrent; l'emmenèrent et le livrèrent au gouverneur Pilate. ³ Alors, lorsque Judas qui l'avait trahi vit que Jésus avait été condamné, il se repentit et retourna les trente pièces d'argent aux principaux sacrificateurs et aux anciens, ⁴ et dit: «J'ai péché en trahissant le sang innocent.» Mais ils dirent: «En quoi cela nous importe? C'est ton affaire.» ⁵ Alors il jeta les trentes pièces d'argent dans le temple, se retira, sortit et alla se pendre. ⁶ Les principaux sacrificateurs prirent les pièces d'argent et dirent: «Ce n'est pas légal de mettre ceci dans la trésorerie car c'est le prix du sang.» ⁷ Ils discutèrent de cela ensemble et avec cet argent, achetèrent le champ du potier pour y ensevelir les étrangers. ⁸ Pour cette raison, ce champ a été appelé: «Le champ du sang» jusqu'à ce jour. ⁹ Alors ce qui avait été annoncé par Jérémie le prophète fut accompli disant: «Ils prirent les trente pièces d'argent, sa valeur estimée par le peuple d'Israël ¹⁰ et ils donnèrent cela pour le prix du champ du potier, Comme le Seigneur me l'avait ordonné.» ¹¹ Maintenant, Jésus fut amené devant le gouverneur, et le gouverneur lui demanda: «Es-tu le Roi des Juifs?» Jésus lui répondit: «Tu le dis.» ¹² Mais lorsqu'il fut accusé par les principaux sacrificateurs, et les anciens, il ne répondit pas. ¹³ Puis, Pilate lui dit: «N'entends-tu pas toutes les accusations contre toi?» ¹⁴ Mais il ne répondit même pas un mot, et le gouverneur fut grandement étonné. ¹⁵ Voici, Il était coutume pour le gouverneur à la fête de libérer un prisonnier choisi par la foule. ¹⁶ En ce temps, il y avait là un prisonnier connu de tous, nommé Barabbas. ¹⁷ Alors, lorsqu'ils étaient rassemblés, Pilate leur demanda: «Qui voulez-vous que je vous relâche? Barabbas, ou Jésus appelé Christ?» ¹⁸ Il savait qu'ils l'avaient livré Jésus par jalousie. ¹⁹ Pendant qu'il était assis sur la chaise du jugement, sa femme lui fit parvenir un mot disant: «N'aie rien à faire avec cet homme innocent; car j'ai grandement souffert aujourd'hui dans un songe à cause de lui.» ²⁰ Alors le chef des prêtres et les anciens persuadèrent la foule à demander Barabbas et de faire tuer Jésus. ²¹ Le gouverneur leur demanda: «Lequel des deux voulez-vous que je vous relâche?» Ils dirent: «Barabbas.» ²² Pilate leur demanda: «Que ferais-je de Jésus qui est appelé Christ» Ils répondirent tous: «Crucifie-le.» ²³ Et il dit: «Pourquoi, quel crime a-t-il commis?» Mais ils crièrent même plus fort: «Crucifie le.» ²⁴ Ainsi Pilate sut qu'il ne pouvait rien faire, mais un tumulte avait commencé, il prit de l'eau, lava ses mains devant la foule et dit: «Je suis innocent du sang de cet homme innocent. voyez ça vous mêmes.» ²⁵ Tout le peuple dit: «Que son sang soit sur nous et sur nos enfants.» ²⁶ Puis, il leur relâcha Barabbas mais il fit fouetter Jésus et le livra pour être crucifié. ²⁷ Puis Les soldats du gouverneur conduisirent Jésus dans le prétoire et rassemblèrent toute la compagnie des soldats. ²⁸ Ils lui ôtèrent ses vêtements et lui mirent une robe écarlate. ²⁹ Ils fabriquèrent une couronne d'épines, la posa sur sa tête, et placèrent un bâton dans sa main droite. Ils s'agenouillèrent devant lui, se moquèrent en disant: «Salut, roi des Juifs!» ³⁰ Et ils crachèrent sur lui, prirent le roseau et lui frappèrent la tête. ³¹ Après s'être moqués de lui, ils lui ôtèrent le manteau, lui

remirent ses propres vêtements, puis ils l'emmenèrent pour le crucifier. ³² Lorsqu'ils sortirent, ils trouvèrent un homme de Cyrène nommé Simon, qu'ils obligèrent à aller avec eux afin qu'il porte sa croix. ³³ Ils arrivèrent à un lieu appelé Golgotha, qui veut dire: «Le Lieu du Crâne». ³⁴ Ils lui donnèrent du vin à boire mélangé avec du fiel; mais lorsqu'il le goûta, il refusa de boire. ³⁵ Lorsqu'ils l'eurent crucifié, ils se partagèrent ses vêtements en les tirant au sort; ³⁶ et ils s'assirent et l'observèrent. ³⁷ Au dessus de sa tête, ils mirent l'objet de l'accusation, où était écrit: «C'est Jésus le roi des Juifs.» ³⁸ Deux voleurs étaient crucifiés avec lui, l'un à sa droite et l'autre à sa gauche. ³⁹ Ceux qui passèrent l'insultèrent secouant leurs têtes ⁴⁰ en disant: «Toi qui disais que tu pouvais détruire le temple et le rebâtir en trois jours, sauve toi, toi-même! Si tu es le Fils de Dieu, descends de la croix!» ⁴¹ De la même manière, les principaux sacrificateurs se moquaient de lui avec les scribes et les anciens, et disaient: ⁴² «Il a sauvé les autres mais il ne peut se sauver lui-même. Il est le roi d'Israël, qu'il descende de la croix et nous croirons en lui. ⁴³ Il croit en Dieu, que Dieu le délivre maintenant s'il l'estime car il a dit: «Je suis le Fils de Dieu"». ⁴⁴ Et les voleurs qui étaient crucifiés avec lui, lui adressa aussi les mêmes insultes. ⁴⁵ Maintenant, dès la sixième à la neuvième heure, les ténèbres vinrent sur tout le pays. ⁴⁶ Vers la neuvième heure, Jésus s'écria d'une voix forte et dit: «Eli, Eli, Lama sabachthani?» ce qui signifie: «Mon Dieu, mon Dieu, Pourquoi m'as-tu abandonné?» ⁴⁷ Lorsque quelques-uns de ceux qui étaient là entendirent cela, ils dirent: «Il appelle Elie.» ⁴⁸ Immédiatement l'un d'eux courut et pris une éponge, la remplit de vinaigre, la mit sur un roseau et la lui donna pour boire. ⁴⁹ Les autres dirent: «Laisse-le; voyons si Elie vient le sauver.» ⁵⁰ Jésus cria de nouveau à haute voix et rendit son esprit. ⁵¹ Voici, le voile du temple se déchira en deux du haut vers le bas. La terre trembla et les rochers se fendirent. ⁵² Les tombeaux s'ouvrirent et les corps de nombreux saints qui avaient été ensevelis furent ressuscités. ⁵³ Ils sortirent des tombes après la résurrection de Jésus, ils entrèrent dans la ville sainte puis apparurent à beaucoup de personnes. ⁵⁴ Lorsque le centenaire et ceux qui surveillaient Jésus virent le tremblement de terre et les choses qui s'étaient passées, ils eurent très peur et dirent: «Certainement celui-ci était le Fils de Dieu.» ⁵⁵ Plusieurs femmes qui avaient suivi Jésus depuis la Galilée pour prendre soin de lui étaient là, observant à distance. ⁵⁶ Parmi elles, étaient Marie de Magdala, Marie mère de Jacques et Joseph, et la mère des fils de Zébédée. ⁵⁷ Le soir venu, arriva un homme riche d'Arimathée, nommé Joseph qui était aussi un disciple de Jésus. ⁵⁸ Il s'approcha de Pilate et demanda le corps de Jésus. Et Pilate ordonna qu'on le lui remette. ⁵⁹ Joseph prit le corps, l'enveloppa dans un linceul propre ⁶⁰ et le déposa dans sa propre tombe nouvelle qu'il avait faite tailler dans le rocher. Puis, il roula une grosse pierre à l'entrée de la tombe et s'en alla. ⁶¹ Marie de Magdala et l'autre Marie étaient là, assises en face de la tombe. ⁶² Le jour suivant qui était le jour après la Préparation, Les principaux sacrificateurs et les pharisiens s'assemblèrent autour de Pilate. ⁶³ Ils dirent: «Excellence, Nous nous souvenons que quand cet imposteur était vivant, il a dit: "Après trois jours, je ressusciterai." ⁶⁴ Alors ordonne que la tombe soit gardée jusqu'au troisième jour. Sinon ses disciples pourraient venir et l'enlever et dire au peuple: "Il est ressuscité des morts," cette dernière imposture sera pire que la première.» ⁶⁵ Pilate leur dit: «Prenez un garde. Allez assurer la sécurité autant que vous le pouvez.» ⁶⁶ Ils allèrent et sécurisèrent le tombeau, scellant la pierre et y plaçant la garde.

Chapter 28

¹ Après|strong="G1161" |strong="G3796" le sabbat|strong="G4521" à l' aube|strong="G2020" x-morph="strongMorph:TG5723" du|strong="G1519" premier|strong="G3391" jour de la semaine|strong="G4521" Marie|strong="G3137" de Magdala|strong="G3094" et|strong="G2532" l' autre|strong="G243" Marie|strong="G3137" allèrent|strong="G2064" x-morph="strongMorph:TG5627" voir|strong="G2334" x-morph="strongMorph:TG5658" le sépulcre|strong="G5028" ² Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" il y eut|strong="G1096" x-morph="strongMorph:TG5633" un grand|strong="G3173" tremblement de terre|strong="G4578" car|strong="G1063" un ange|strong="G32" du Seigneur|strong="G2962" descendit|strong="G2597" x-morph="strongMorph:TG5631" du|strong="G1537" ciel|strong="G3772" vint|strong="G4334" x-morph="strongMorph:TG5631" rouler|strong="G617" x-morph="strongMorph:TG5656" la pierre|strong="G3037" et|strong="G2532" s' assit|strong="G2521" x-morph="strongMorph:TG5711" dessus|strong="G1883" |strong="G846" ³ Son|strong="G1161" aspect|strong="G2397" était|strong="G2258" x-morph="strongMorph:TG5713" comme|strong="G5613" l' éclair|strong="G796" et|strong="G2532" son|strong="G846" vêtement|strong="G1742" blanc|strong="G3022" comme|strong="G5616" la neige|strong="G5510" ⁴ Les|strong="G1161" gardes|strong="G5083" x-morph="strongMorph:TG5723" tremblèrent|strong="G4579" x-morph="strongMorph:TG5681" de|strong="G575" peur|strong="G5401" |strong="G846" et|strong="G2532" devinrent|strong="G1096" x-morph="strongMorph:TG5633" comme|strong="G5616" morts|strong="G3498" ⁵ Mais|strong="G1161" l' ange|strong="G32" prit la parole|strong="G611" x-morph="strongMorph:TG5679" |strong="G2036" x-morph="strongMorph:TG5627" et dit aux femmes|strong="G1135" Pour vous|strong="G5210" ne craignez|strong="G5399" x-morph="strongMorph:TG5737" pas|strong="G3361" car|strong="G1063" je sais|strong="G1492" x-morph="strongMorph:TG5758" que|strong="G3754" vous cherchez|strong="G2212" x-morph="strongMorph:TG5719" Jésus|strong="G2424" qui|strong="G3588" a été crucifié|strong="G4717" x-morph="strongMorph:TG5772" ⁶ Il n' est|strong="G2076" x-morph="strongMorph:TG5748" point|strong="G3756" ici|strong="G5602" |strong="G1063" il est ressuscité|strong="G1453" x-morph="strongMorph:TG5681" comme|strong="G2531" il l'avait dit|strong="G2036" x-morph="strongMorph:TG5627" Venez|strong="G1205" x-morph="strongMorph:TG5773" voyez|strong="G1492" x-morph="strongMorph:TG5628" le lieu|strong="G5117" où|strong="G3699" il|strong="G2962" était couché|strong="G2749" x-morph="strongMorph:TG5711" ⁷ et|strong="G2532" allez|strong="G4198" x-morph="strongMorph:TG5679" promptement|strong="G5035" dire|strong="G2036" x-morph="strongMorph:TG5628" à ses|strong="G846" disciples|strong="G3101" qu|strong="G3754" est ressuscité|strong="G1453" x-morph="strongMorph:TG5681" des|strong="G575" morts|strong="G3498" Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" il vous|strong="G5209" précède|strong="G4254" x-morph="strongMorph:TG5719" en|strong="G1519" Galilée|strong="G1056" c'est là|strong="G1563" que vous le|strong="G846" verrez|strong="G3700" x-morph="strongMorph:TG5695" Voici|strong="G2400" x-morph="strongMorph:TG5628" je vous|strong="G5213" l'ai dit|strong="G2036" x-morph="strongMorph:TG5627" ⁸ Elles|strong="G2532" s' éloignèrent|strong="G1831" x-morph="strongMorph:TG5631" promptement|strong="G5035" du|strong="G575" sépulcre|strong="G3419" avec|strong="G3326" crainte|strong="G5401" et|strong="G2532" avec une grande|strong="G3173" joie|strong="G5479" et elles coururent|strong="G5143" x-morph="strongMorph:TG5627" porter la nouvelle|strong="G518" x-morph="strongMorph:TG5658" aux|strong="G846" disciples|strong="G3101" ⁹ Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" Jésus|strong="G2424" vint à leur|strong="G846" rencontre|strong="G528" x-morph="strongMorph:TG5656" et dit|strong="G3004" x-morph="strongMorph:TG5723" Je vous salue|strong="G5463" x-morph="strongMorph:TG5720" |strong="G1161" Elles s' approchèrent|strong="G4334" x-morph="strongMorph:TG5631" |strong="G1161" pour saisir|strong="G2902" x-morph="strongMorph:TG5656" ses|strong="G846" pieds|strong="G4228" et|strong="G2532" elles se prosternèrent devant|strong="G4352" x-morph="strongMorph:TG5656" lui|strong="G846" ¹⁰ Alors|strong="G5119" Jésus|strong="G2424" leur|strong="G846" dit|strong="G3004" x-morph="strongMorph:TG5719" Ne craignez|strong="G5399" x-morph="strongMorph:TG5737" pas|strong="G3361" allez|strong="G565" x-morph="strongMorph:TG5632" dire|strong="G518" x-morph="strongMorph:TG5657" à mes|strong="G3450" frères|strong="G80" |strong="G2443" de se rendre|strong="G5217" x-morph="strongMorph:TG5720" en|strong="G1519" Galilée|strong="G1056" c'est là|strong="G2546" qu'ils me|strong="G3165" verront|strong="G3700" x-morph="strongMorph:TG5695" ¹¹ Pendant|strong="G1161" qu'elles étaient en chemin|strong="G4198" x-morph="strongMorph:TG5740" |strong="G2400" x-morph="strongMorph:TG5628" quelques|strong="G5100" hommes de la garde|strong="G2892" entrèrent|strong="G2064" x-morph="strongMorph:TG5631" dans|strong="G1519" la ville|strong="G4172" et annoncèrent|strong="G518" x-morph="strongMorph:TG5656" aux principaux

sacrificateurs|strong="G749" tout|strong="G537" ce qui était arrivé|strong="G1096" x-morph="strongMorph:TG5637" ¹² Ceux|strong="G2532" après s'être assemblés|strong="G4863" x-morph="strongMorph:TG5685" avec|strong="G3326" les anciens|strong="G4245" et|strong="G5037" avoir tenu|strong="G2983" x-morph="strongMorph:TG5631" conseil|strong="G4824" donnèrent|strong="G1325" x-morph="strongMorph:TG5656" aux soldats|strong="G4757" une forte|strong="G2425" somme d' argent|strong="G694" ¹³ en disant|strong="G3004" x-morph="strongMorph:TG5723" Dites|strong="G2036" x-morph="strongMorph:TG5628" |strong="G3754" Ses|strong="G846" disciples|strong="G3101" sont venus|strong="G2064" x-morph="strongMorph:TG5631" de nuit|strong="G3571" le|strong="G846" dérober|strong="G2813" x-morph="strongMorph:TG5656" pendant que nous|strong="G2257" dormions|strong="G2837" x-morph="strongMorph:TG5746" ¹⁴ Et|strong="G2532" si|strong="G1437" le gouverneur|strong="G2232" l|strong="G5124" apprend|strong="G1909" |strong="G191" x-morph="strongMorph:TG5686" nous|strong="G2249" l|strong="G846" apaiserons|strong="G3982" x-morph="strongMorph:TG5692" et|strong="G2532" nous vous|strong="G5209" tirerons de peine|strong="G275" |strong="G4160" x-morph="strongMorph:TG5692" ¹⁵ Les|strong="G1161" soldats prirent|strong="G2983" x-morph="strongMorph:TG5631" l' argent|strong="G694" et suivirent|strong="G4160" x-morph="strongMorph:TG5656" les instructions qui leur furent données|strong="G5613" |strong="G1321" x-morph="strongMorph:TG5681" Et|strong="G2532" ce|strong="G3778" bruit|strong="G3056" s'est répandu|strong="G1310" x-morph="strongMorph:TG5681" parmi|strong="G3844" les Juifs|strong="G2453" jusqu' à|strong="G3360" ce jour|strong="G4594" ¹⁶ Les|strong="G1161" onze|strong="G1733" disciples|strong="G3101" allèrent|strong="G4198" x-morph="strongMorph:TG5675" en|strong="G1519" Galilée|strong="G1056" sur|strong="G1519" la montagne|strong="G3735" |strong="G3757" que Jésus|strong="G2424" leur|strong="G846" avait désignée|strong="G5021" x-morph="strongMorph:TG5668" ¹⁷ Quand|strong="G2532" ils le|strong="G846" virent|strong="G1492" x-morph="strongMorph:TG5631" ils se prosternèrent devant|strong="G4352" x-morph="strongMorph:TG5656" lui|strong="G846" Mais|strong="G1161" quelques-uns eurent des doutes|strong="G1365" x-morph="strongMorph:TG5656" ¹⁸ |strong="G2532" Jésus|strong="G2424" s'étant approché|strong="G4334" x-morph="strongMorph:TG5631" leur|strong="G846" parla|strong="G2980" x-morph="strongMorph:TG5656" ainsi|strong="G3004" x-morph="strongMorph:TG5723" Tout|strong="G3956" pouvoir|strong="G1849" m|strong="G3427" été donné|strong="G1325" x-morph="strongMorph:TG5681" dans|strong="G1722" le ciel|strong="G3772" et|strong="G2532" sur|strong="G1909" la terre|strong="G1093" ¹⁹ |strong="G3767" Allez|strong="G4198" x-morph="strongMorph:TG5679" faites de toutes|strong="G3956" les nations|strong="G1484" des disciples|strong="G3100" x-morph="strongMorph:TG5657" les|strong="G846" baptisant|strong="G907" x-morph="strongMorph:TG5723" au|strong="G1519" nom|strong="G3686" du Père|strong="G3962" |strong="G2532" du Fils|strong="G5207" et|strong="G2532" du Saint|strong="G40" Esprit|strong="G4151" ²⁰ et enseignez|strong="G1321" x-morph="strongMorph:TG5723" leur|strong="G846" à observer|strong="G5083" x-morph="strongMorph:TG5721" tout|strong="G3956" ce que|strong="G3745" je vous|strong="G5213" ai prescrit|strong="G1781" x-morph="strongMorph:TG5662" Et|strong="G2532" voici|strong="G2400" x-morph="strongMorph:TG5628" je|strong="G1473" suis|strong="G1510" x-morph="strongMorph:TG5748" avec|strong="G3326" vous|strong="G5216" tous les jours|strong="G3956" |strong="G2250" jusqu' à|strong="G2193" la fin|strong="G4930" du monde|strong="G165"

Matthew 28:1

Déclaration de connexion:

Cela commence le récit de la résurrection de Jésus des morts.

Tard le sabbat, à l'aube du premier jour de la semaine

"Après le sabbat, le soleil s'est levé dimanche matin"

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

L'autre Marie

"L'autre femme prénommée Mary". Voici Mary, la mère de James et de Joseph. (Voir: Matthew 27:56)

Voir

Le mot «voici» nous avertit de l'information surprenante qui suit. Votre la langue peut avoir un moyen de le faire.

il y a eu un grand tremblement de terre, car un ange du Seigneur est descendu... et a roulé la pierre

Les significations possibles sont 1) le tremblement de terre s'est produit parce que l'ange est descendu et a roulé la pierre ou 2) tous ces événements se sont produits en même temps. 881 Matthieu 28: 1-2 TraductionNotes

tremblement de terre

une secousse soudaine et violente du sol

Matthew 28:3**Son apparence**

"L'apparence de l'ange"

était comme la foudre

Ceci est une comparaison qui souligne à quel point l'ange était lumineux. AT: "était brillant comme la foudre "(Voir: Simile)

ses vêtements blancs comme de la neige

C'est une comparaison qui souligne à quel point les vêtements de l'ange étaient brillants et blancs. Le verbe "était" de la phrase précédente peut être répétée. AT: "ses vêtements étaient très blancs, comme la neige" (voir: Simile et Ellipsis)

est devenu comme des hommes morts

C'est une comparaison qui signifie que les soldats sont tombés et n'ont pas bougé. AT: «tombé au sol et couché là comme des hommes morts »(Voir: Simile)

Matthew 28:5**les femmes**

"Marie Madeleine et l'autre femme nommée Marie"

qui a été crucifié

Cela peut être indiqué sous forme active. AT: "qui le peuple et les soldats ont crucifié" ou "qui ils ont crucifié "(voir: actif ou passif)

Dis à ses disciples: «Il est ressuscité. Voyez, il va devant vous en Galilée. Là vous le verrez.

Ceci est une citation dans une citation. Il peut être déclaré comme une citation indirecte. AT: "dis à ses disciples qu'il est ressuscité et que Jésus est allé devant vous en Galilée où vous verrez lui. »(Voir: Citations dans les devis et citations directes et indirectes)

Il s'est levé

"Il est revenu à la vie"

des morts

Parmi tous ceux qui sont morts. Cette expression décrit tous les morts ensemble dans le monde souterrain. Se lever parmi eux parle de redevenir vivant. 884 traductionNotes Matthieu 28: 5-7

aller devant toi... tu le verras

Ici, vous êtes au pluriel. Cela fait référence aux femmes et aux disciples. (Voir: formes de vous)

Je t'ai dit

Ici, vous êtes pluriel et fait référence aux femmes. (Voir: formes de vous)

Matthew 28:8**Les femmes**

"Marie Madeleine et l'autre femme nommée Marie"

Voir

Le mot «voici» nous avertit de l'information surprenante qui suit. Votre la langue peut avoir un moyen de le faire.

Salutations

Ceci est une salutation ordinaire, un peu comme "Bonjour" en anglais.

a pris ses pieds

"Agenouillé et tenu sur ses pieds"

mes frères

Cela fait référence aux disciples de Jésus. 886 traductionNotes Matthieu 28: 8-10

Matthew 28:11**Déclaration de connexion:**

Cela commence le récit de la réaction des chefs religieux juifs quand ils ont entendu parler de Jésus résurrection.

À présent

Ce mot est utilisé ici pour marquer une rupture dans le scénario principal. Ici, Matthew commence à raconter une nouvelle partie de l'histoire.

les femmes

Ici, il s'agit de Marie-Madeleine et de l'autre Marie.

voir

Cela marque le début d'un autre événement dans la grande histoire. Il peut impliquer différentes personnes que les événements précédents. Votre langue peut avoir un moyen de le faire.

discuté de la question avec eux

"Ont décidé d'un plan entre eux." Les prêtres et les anciens ont décidé de donner l'argent à la soldats. 888 traductionNotes Matthieu 28: 11-13

Dites aux autres: «Les disciples de Jésus sont venus... pendant que nous dormions.

Si votre langue ne permet pas les citations dans les citations, vous pouvez traduire cela en une seule citation. AT: «Dites aux autres que les disciples de Jésus sont venus... pendant que vous dormiez» (Voir: Citations et Marges de cotation et citations directes et indirectes)

Matthew 28:14**Si ce rapport parvient au gouverneur**

"Si le gouverneur entend que tu dormais quand les disciples de Jésus ont pris son corps"

le gouverneur
«Pilate» (Matthieu 27: 2)

nous allons le persuader et prendre vos soucis à distance
"ne t'inquiète pas. Nous lui parlerons pour qu'il ne te punisse pas."

a fait comme ils avaient été instruits
Cela peut être traduit sous forme active. AT: "fait ce que les prêtres leur avaient dit de faire" (Voir: Active ou passif)

Ce rapport s'est largement répandu parmi les Juifs et se poursuit encore aujourd'hui
"Beaucoup de Juifs ont entendu ce rapport et continuent d'en parler aux autres, même aujourd'hui"

même aujourd'hui
Cela fait référence au temps que Matthew a écrit le livre. 890 traductionNotes Matthieu 28: 14-15

Matthew 28:16

Déclaration de connexion:
Cela commence le récit de la rencontre de Jésus avec ses disciples après sa résurrection.

ils l'ont adoré, mais certains ont douté
Les significations possibles sont 1) ils ont tous adoré Jésus même si certains d'entre eux doutaient, ou 2) certains parmi eux ont adoré Jésus, mais d'autres ne l'ont pas adoré parce qu'ils ont douté.

mais certains doutaient
On peut dire explicitement ce que les disciples ont douté. AT: «certains doutaient qu'il était vraiment

Jésus et qu'il était redevenu vivant »(Voir: Connaissance supposée et information implicite)

Matthew 28:18

Toute autorité m'a été donnée
Cela peut être indiqué sous forme active. AT: "Mon Père m'a donné toute autorité" (Voir: Actif ou Passif)

au ciel et sur terre
Ici, «ciel» et «terre» sont utilisés ensemble pour signifier tout le monde et tout ce qui se trouve dans le ciel et Terre. (Voir: Mérisme)

de toutes les nations
Ici, «nations» fait référence aux personnes. AT: «de tous les peuples dans chaque nation» (voir: métonymie)

dans le nom
Ici, «nom» fait référence à l'autorité. AT: "par l'autorité" (voir: métonymie)

Père fils
Ce sont des titres importants qui décrivent la relation entre Dieu et Jésus. (Voir: Traduire Fils et Père)

Matthew 28:20

Voir
«Regardez» ou «Écoutez» ou «Faites attention à ce que je vais vous dire»

jusqu'à la fin de l'âge
"Jusqu'à la fin de cet âge" ou "jusqu'à la fin du monde"

Translation Questions

Matthew 28:1

Quel jour et à quel moment Marie de Magdala et l'autre Marie se rendirent à la tombe de Jésus? Comment a-t-on roulé la pierre de la tombe de Jésus?
A l'aube du premier jour de la semaine, elles se rendirent au sépulcre. Un ange du Seigneur descendit du ciel et roula la pierre.

Matthew 28:2

Quel jour et à quel moment Marie de Magdala et l'autre Marie se rendirent à la tombe de Jésus? Comment a-t-on roulé la pierre de la tombe de Jésus?
A l'aube du premier jour de la semaine, elles se rendirent au sépulcre. Un ange du Seigneur descendit du ciel et roula la pierre.

Matthew 28:4

Qu'ont fait les gardes quand ils ont vu l'ange?
Les gardes tremblèrent de peur et devinrent comme morts.

Matthew 28:7

Concernant Jésus, qu'a dit l'ange aux deux femmes?
L'ange a dit que Jésus était ressuscité et les devançait en Galilée.

Matthew 28:9

Que se passa-t-il alors que les deux femmes étaient en chemin en vue de l'annoncer aux disciples?
Les femmes rencontrèrent Jésus, saisirent ses pieds et l'adorèrent.

Matthew 28:11

Qu'ont fait les principaux sacrificateurs quand les gardes leur ont dit ce qui était arrivé?

Les prêtres ont donné une forte somme d'argent aux soldats et leur dire de raconter que les disciples de Jésus avaient volé le corps.[28;12]

Matthew 28:17

Qu'ont fait les disciples quand ils ont vu Jésus en Galilée?

Les disciples adorèrent Jésus mais quelques-uns doutèrent.

Matthew 28:18

Selon la parole de Jésus, quelle autorité lui a été donnée? Quel commandement Jésus a-t-il donné aux disciples? En quel nom Jésus dit aux disciples de baptiser?

Jésus dit que toute autorité lui a été donnée dans le ciel et sur la terre. Jésus a commandé aux disciples d'aller et de faire des disciples et de les baptiser. Jésus dit aux disciples de baptiser au nom du Père, du Fils, et du Saint Esprit.

Matthew 28:19

Selon la parole de Jésus, quelle autorité lui a été donnée? Quel commandement Jésus a-t-il donné aux disciples? En quel nom Jésus dit aux disciples de baptiser?

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Matthew 28:20

Qu'est-ce que Jésus a commandé à ses disciples d'enseigner? Quelle dernière promesse Jésus a-t-il donné à ses disciples?

Jésus a commandé à ses disciples d'enseigner les nations à obéir tout ce qu'il avait commandé. Jésus a promis d'être toujours avec eux jusqu'à la fin du monde.

Chapter 28

¹ Après le sabbat, à l'aube du premier jour de la semaine, Marie de Magdala et l'autre Marie vinrent pour voir le sepulcre. ² Voici, il y eut un grand tremblement de terre, car un ange du Seigneur descendit du ciel, vint et roula la pierre, et s'assit dessus. ³ Son apparence était éclatante et ses vêtements blancs comme la neige. ⁴ Les gardes tremblèrent de peur et devinrent comme morts. ⁵ L'ange s'adressa aux femmes et leur dit: «Ne soyez pas terrifiées, car je sais que vous cherchez Jésus, qui a été crucifié. ⁶ Il n'est plus ici mais est ressuscité, comme il l'avait dit. Venez et voyez le lieu où le Seigneur était couché. ⁷ Allez rapidement et dites à ses disciples: «Il est ressuscité des morts; et voyez, il vous devance en Galilée. Là vous le verrez.» Voici, Je vous l'ai dit.» ⁸ Alors les femmes quittèrent la tombe rapidement. Elles étaient effrayées mais joyeuses. Elles coururent en vue de l'annoncer à ses disciples. ⁹ Voici, Jésus les rencontra et dit: «Paix à vous.» Les femmes vinrent, saisirent ses pieds et l'adorèrent. ¹⁰ Alors Jésus leur dit: «N'ayez pas peur. Allez dire à mes frères de se rendre en Galilée; là ils me verront.» ¹¹ Pendant que les femmes allaient, voici, quelques gardes entrèrent dans la ville et dirent au chef des prêtres toutes les choses qui furent arrivées. ¹² Quand les prêtres eurent rencontré les anciens et discuté cet événement, ils donnèrent une forte somme d'argent aux soldats ¹³ et leur dirent: «Dites que les disciples de Jésus vinrent de nuit et volèrent son corps pendant que vous dormiez. ¹⁴ Si ce rapport arrive au gouverneur, nous le persuaderons et éloignerons toute sanction de vous.» ¹⁵ Ainsi, les soldats prirent l'argent et ils firent comme ils avaient été instruits. Ce bruit se répandit parmi les Juifs et continue même aujourd'hui. ¹⁶ Mais les onze disciples allèrent en Galilée, à la montagne que Jésus leur avait montré. ¹⁷ Quand ils le virent, ils l'adorèrent mais quelques-uns doutèrent. ¹⁸ Jésus s'étant approché, leur parla ainsi: «Toute autorité m'a été donnée dans le ciel et sur la terre. ¹⁹ Allez, faites de toutes les nations des disciples, les baptisant au nom du Père, du Fils et du Saint-Esprit. ²⁰ Enseignez-leur à obéir tout ce que je vous ai commandé. Et voici, je suis avec vous toujours, jusqu'à la fin du monde.»

ULB 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

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- Matthew 23:35

Word Data:

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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
- 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](#), [Chaldeans](#), [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

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- 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 Babylon.

- 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

Ai

Facts:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

- After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them.
- An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(See also: [Bethel](#), [Jericho](#))

Bible References:

- Ezra 02:27-30
- Genesis 12:8-9
- Genesis 13:3-4
- Joshua 07:03
- Joshua 08:12

Word Data:

- Strong's: H5857

Forms Found in the English ULB:

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- Genesis 12:8-9
- Genesis 13:3-4
- Joshua 07:03
- Joshua 08:12

Word Data:

- Strong's: H5857

Forms Found in the English ULB:

Ai

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

Aram

Related Words:

Aram of Damascus, Aramaic, Aramean

Facts:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah.
- The region of Aram was probably named after one of the two men.
- The people living in Aram became known as "Arameans" and spoke "Aramaic."

- The region of Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."
- Jesus and other Jews of his time also spoke Aramaic.

(See also: [Mesopotamia](#), [Paddan Aram](#), [Rebekah](#), [Shem](#), [Syria](#))

Bible References:

- 1 Chronicles 01:17-19
- 2 Samuel 08:06
- Amos 01:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 060:1

Word Data:

- Strong's: H130, H726, H758, H761, H762, H763, H1834, H7421

Forms Found in the English ULB:

Aram, Aram of Damascus, Aramaic, Aramean, Arameans

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Forms Found in the English ULB:

Aram, Aram of Damascus, Aramaic, Aramean, Arameans

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

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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](#), [Chaldeans](#), [Judah](#), [Nebuchadnezzar](#))

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

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Forms Found in the English ULB:

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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:

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- Strong's: G912

Forms Found in the English ULB:

Barabbas, Barabbas'

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.
- 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-zebul" 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

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

Boaz

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

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- 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](#))

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](#), [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

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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(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:

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(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

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

Canaan

Related Ideas:

Canaanite

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- 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
- Matthew 17:24-25

Word Data:

- Strong's: G2584

Forms Found in the English ULB:

Capernaum

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

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.

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

Bible References:

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Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

Christ

Related Ideas:

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- 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.

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

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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.
- 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

Dan**Related Words:**

Danite

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Word Data:

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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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- 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

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

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- 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.

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](#), [patriarch](#))

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'

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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.

(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

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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

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

Word Data:

- Strong's: H1410, H1425, G1045

Forms Found in the English ULB:

Gad, Gadite, Gadites, Gad's

Gad**Related Words**

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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.
- 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

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](#), [god](#), [God the Father](#), [Holy Spirit](#), [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

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:

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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](#))

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

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

Hades

Related Ideas:

Sheol

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- 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

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](#), [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

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

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

Isaac**Facts:**

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- 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.
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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

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- 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](#))

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

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'

Israel

Related Ideas:

Israelite

Facts:

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- The descendants of Jacob became known as the "people of Israel" or the "nation of Israel" or the "Israelites."
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(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

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

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(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

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(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.

(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

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](#), [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

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

(See also: [Babylon](#), [Christ](#), [David](#), [Jebus](#), [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

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

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 authorities](#))

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
- 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 was running 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.
- 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

Joram

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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

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: [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: [Abimelek](#), [Ahaz](#), [Gideon](#), [Uzziah](#))

Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:05

- Isaiah 01:1
- Judges 09:5-6

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 authorities](#), [Judas 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

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 "Ischriot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Ischriot 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 authorities](#), [Judas 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 ... Ischriot

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.

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](#), [god](#), [Jacob](#), [Judah](#), [pagan](#), [twelve tribes of Israel](#))

Bible References:

- 2 Chronicles 15:09
- 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

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](#), [Levi](#), [tax](#))

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

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
- 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.
- Once, when Jesus was teaching in Nazareth's 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

Nazareth

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(See also: [Christ](#), [Galilee](#), [Joseph \(NT\)](#), [Mary](#))

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- 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

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.

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

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 authorities](#), [law of Moses](#), [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.

(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

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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.

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- 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

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(See also: [Philip](#))

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- 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

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

Forms Found in the English ULB:

Pilate, Pontius Pilate

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Word Data:

- Strong's: G4091, G4194

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

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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](#))

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

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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:

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- 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.
- 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

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

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Bible References:

- Matthew 01:05
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- Ruth 03:09
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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](#))

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 authorities](#), [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

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

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Related Ideas:

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Word Data:

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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.
- 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

Forms Found in the English ULB:

Sidon, Sidonians

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Word Data:

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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

Forms Found in the English ULB:

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- 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

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 worshipping 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.

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](#), [father](#), [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."
- 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](#), [leper](#), [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

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](#), [father](#), [Amnon](#), [David](#), [father](#), [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
- 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'

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Bible References:

- Acts 01:12-14
- 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.
- 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](#), [Chaldeans](#), [Euphrates](#), [Haran](#), [Lot](#), [Mesopotamia](#))

Bible References:

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

Word Data:

- Strong's: H218

Forms Found in the English ULB:

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(See also: [Abraham](#), [Canaan](#), [Chaldeans](#), [Euphrates](#), [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](#), [leper](#), [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

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

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](#), [Jebus](#))

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](#), [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

Forms Found in the English ULB:

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

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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

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Forms Found in the English ULB:

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

acquit

Related Ideas:

admit someone was right

Definition:

The term "acquit" means to formally declare someone to be not guilty of an unlawful or immoral behavior he was accused of.

- This term is sometimes used in the Bible to talk about forgiving sinners.
- Often the context is about wrongly acquitting people who are wicked and rebel against God.
- This could be translated as "declare innocent" or "judge to be not guilty."

(See also: [forgive](#), [guilt](#), [sin](#))

Bible References:

- Deuteronomy 25:1-2
- Exodus 21:28
- Exodus 23:07
- Isaiah 05:23
- Job 10:12-14

Word Data:

- Strong's: H5352, H5355, H6403, H6663

Forms Found in the English ULB:

acquit, acquits, acquitted, admit that ... right, declare ... not guilty

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.

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
- 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

age**Related Ideas:**

aged, from ancient times, old age

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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

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](#), [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

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

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

amen

Related Ideas:

let it be so

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

- When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
- When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."
- When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you."
- The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: [fulfill](#), [true](#))

Bible References:

- Deuteronomy 27:15
- John 05:19
- Jude 01:24-25
- Matthew 26:33-35
- Philemon 01:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H543, G281

Forms Found in the English ULB:

amen, let it be so

amen**Related Ideas:**

let it be so

Definition:

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Word Data:

- Strong's: H543, G281

Forms Found in the English ULB:

amen, let it be so

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

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

anger

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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

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

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

archer

Definition:

The term "archer" refers to a man who is skilled at using a bow and arrow as a weapon.

- In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
- Archers were an important part of the Assyrian military force.
- Some languages might have a term for this, such as "bow-man."

(See also: [Assyria](#))

Bible References:

- 1 Samuel 31:1-3
- 2 Chronicles 35:23-24
- Genesis 21:20
- Isaiah 21:16-17
- Job 16:13
- Proverbs 26:9-10

Word Data:

- Strong's: H1167, H1869, H2671, H3384, H7199, H7228

Forms Found in the English ULB:

archer, archers

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Word Data:

- Strong's: H1167, H1869, H2671, H3384, H7199, H7228

Forms Found in the English ULB:

archer, archers

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.

(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

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.
- 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."

(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
- 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

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

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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](#))

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

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.

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."
- 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 authorities](#), [apostle](#))

Bible References:

- Acts 07:52
- John 06:64
- John 13:22
- 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](#))

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

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

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

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

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

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

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

Word Data:

- Strong's: H2860, G3566

Forms Found in the English ULB:

bridegroom, bridegrooms

bronze

Definition:

The term "bronze" refers to a kind of metal that is made from melting together the metals copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers' armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called "casting."

(See also: [armor](#), [tabernacle](#), [temple](#))

Bible References:

- 1 Kings 07:16
- 1 Samuel 17:37-38
- Daniel 02:44-45
- Exodus 25:3-7
- Revelation 01:15

Word Data:

- Strong's: H5153, H5154, H5174, H5178, G5470, G5474, G5475

Forms Found in the English ULB:

bronze

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

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

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

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](#))

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

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](#))

Bible References:

- Daniel 01:11-13
- Ezekiel 26:15-16
- 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 authorities](#), [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

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

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

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
- 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: [courage](#), [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, un comforted

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

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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

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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

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.

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

compassion

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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

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

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

confess**Related Ideas:**

confession, profess

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confess, confessed, confesses, confessing, confession, profess

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Word Data:

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Forms Found in the English ULB:

confess, confessed, confesses, confessing, confession, profess

confirm

Related Ideas:

carry out, cause someone to believe firmly, confirmation, guarantee

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."
- 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

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 of Moses](#), [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

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

Forms Found in the English ULB:

brave, bravest, courage, courageous, dare, dared, discourage, discouraged, discouragement, discouraging, encourage, encouraged, encouragement, encouraging, take courage

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- Acts 16:40

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Forms Found in the English ULB:

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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

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
- 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

crime

Related Ideas:

criminal

Definition:

The term "crime" usually refers to a sin that involves breaking the law of a country or state. The term "criminal" refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone's property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: [thief](#))

Bible References:

- 2 Timothy 02:09
- Hosea 06:8-9
- Job 31:26-28
- Luke 23:32
- Matthew 27:23-24

Word Data:

- Strong's: H2154, H2400, H4639, H5771, H7563, H7564, G2556, G2557, G4467

Forms Found in the English ULB:

crime, crimes, criminal, criminals

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

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 "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
- 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

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."
- "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](#))

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:

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."

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
- 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

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.
- 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

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."

declare

- 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

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

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

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

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](#), [god](#), [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."

(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

descendant

Related Ideas:

descend, posterity

Definition:

A "descendant" is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person's descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob's descendants were the twelve tribes of Israel.
- The phrase "descended from" is another way of saying "a descendant of" as in "Abraham was descended from Noah." This could also be translated as "from the family line of."
- A person's "posterity" is all of his descendants.

(See also: [Abraham](#), [father](#), [Jacob](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

- 1 Kings 09:4-5
- Acts 13:23
- Deuteronomy 02:20-22
- Genesis 10:1
- Genesis 28:12-13

Word Data:

- Strong's: H319, H1004, H1121, H1247, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6631, H6849, H7611, H8435, G1074, G1085, G3624, G4690

Forms Found in the English ULB:

clans descended, descend, descendant, descendants, descended, posterity

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

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.

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- 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

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](#), [devastated](#), [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

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."

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

discern

Related Ideas:

discernment, discretion, distinguish

Definition:

The term "discern" means to be able to understand something, especially being able to know whether something is right or wrong.

- The term "discernment" refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, "discern" could also be translated as "understand" or "know the difference between" or "distinguish good and evil" or "judge rightly about" or "perceive right from wrong."
- "Discernment" could be translated as "understanding" or "ability to distinguish good and evil."
- "Discretion" is a form of good judgment, the ability to know what is best to do.

(See also: [judge](#), [wise](#))

Bible References:

- 1 Kings 03:7-9
- Genesis 41:33-34
- Proverbs 01:05
- Psalms 019:12

Word Data:

- Strong's: H995, H998, H2940, H5234, H8085, G350, G1252, G1253, G2924, G3539

Forms Found in the English ULB:

discern, discerned, discerning, discernment, discretion, distinguish, distinguishing

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

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Forms Found in the English ULB:

disciple, disciples

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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

disperse

Related Ideas:

dispersion, distribute, go apart, scatter

Definition:

The terms "disperse" and "dispersion" refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about "dispersing" people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term "dispersion" is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase "the dispersion" could be translated as "believers in many different places" or "the people who moved away to live in different nations."
- The term "disperse" could be translated as "send away into many different places" or "scatter abroad" or "cause to move away to live in different countries."

(See also: [believe](#), [persecute](#))

Bible References:

- 1 Peter 01:01
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 018:14

Word Data:

- Strong's: H2219, H2505, H5080, H5310, H6327, H6340, H6504, H8600, G1287, G1290, G4650

Forms Found in the English ULB:

disperse, dispersed, dispersion, distributed, go apart, scatter, scattered, scatters

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Forms Found in the English ULB:

disperse, dispersed, dispersion, distributed, go apart, scatter, scattered, scatters

divine

Related Ideas:

deity, divine nature

Definition:

The term "divine" refers to anything pertaining to God.

- Some ways this term is used include "divine authority," "divine judgment," "divine nature," "divine power," and "divine glory."
- In one passage in the Bible, the term "divine" is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term "divine" could include "God's" or "from God" or "pertaining to God" or "characterized by God."
- For example, "divine authority" could be translated as "God's authority" or "authority that comes from God."
- The phrase "divine glory" could be translated as "God's glory" or "the glory that God has" or "glory that comes from God."
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: [authority](#), [god](#), [glory](#), [God](#), [judge](#), [power](#))

Bible References:

- 2 Corinthians 10:3-4
- 2 Peter 01:04
- Romans 01:20

Word Data:

- Strong's: G2303, G2304, G2305, G2316

Forms Found in the English ULB:

deity, divine, divine nature

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."

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

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Word Data:

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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

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beliefs, learning

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Word Data:

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Forms Found in the English ULB:

beliefs, doctrine, doctrines, learning

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- 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

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
- 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

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."
- 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

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

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 translated as "last" or "continue." The phrase "will not endure" could be translated as "will not last" or "will not continue to survive."
- Ways to translate "endurance" could include "perseverance" or "continuing to believe" or "remaining faithful."

(See also: [persevere](#))

Bible References:

- 2 Timothy 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

Forms Found in the English ULB:

endurance, endure, endured, endures, enduring, patient endurance, put up with, resist, stand

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."
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(See also: [persevere](#))

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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](#))

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
- 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

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

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

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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

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
- 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

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](#), [father](#), [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
- 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

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Word Data:

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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 authorities](#))

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

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

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

favor

Related Ideas:

favorable, favoritism, privilege, request for favor, show favor

Definition:

To "favor" is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term "favoritism" means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.
- Jesus grew up "in favor with" God and men. This means they approved of his character and behavior.
- The expression "find favor" with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person's request and grants it.

- A "favor" can also be a gesture or action towards or for another person for their benefit.

Translation Suggestions:

- Other ways to translate the term "favor" could include, "blessing" or "benefit" or "credit."
- The "favorable year of Yahweh" could be translated as "the year (or time) when Yahweh will bring great blessing."
- The term "favoritism" could be translated as "partiality" or "being prejudiced" or "unjust treatment." This word is related to the word "favorite," which means "the one who is preferred or loved best."

Bible References:

- 1 Samuel 02:25-26
- 2 Chronicles 19:07
- 2 Corinthians 01:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:05

Word Data:

- Strong's: H995, H1156, H1293, H1779, H1921, H2580, H2603, H2604, H2617, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7522, H7965, H8467, G1184, G3685, G3982, G4380, G4382, G5485, G5486

Forms Found in the English ULB:

favor, favorable, favored, favoritism, favors, privilege, request for favor, seek ... favor, seeking the favor, show favor, shown favor, sought ... favor

favor

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favorable, favoritism, privilege, request for favor, show favor

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Forms Found in the English ULB:

favor, favorable, favored, favoritism, favors, privilege, request for favor, seek ... favor, seeking the favor, show favor, shown favor, sought ... favor

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: [amazed](#), [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
- 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

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

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

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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
- Isaiah 60:12-13
- Psalms 104:16-18

Word Data:

- Strong's: H766, H1265, H1266

Forms Found in the English ULB:

fir, firs

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Word Data:

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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 "inflamm" 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

Forms Found in the English ULB:

blazing, fiery, fire, firebrands, fires, flaming, kindle, kindled, kindles, set fire to, set ... on fire, sets ... on fire

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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.
- 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](#), [cow](#), [pig](#), [sheep](#),)

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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- 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

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

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.
- 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.
- 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

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

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 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 woman 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."

(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

fruit

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(See also: [descendant](#), [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

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- 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

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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

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: [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.
- 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](#), [father](#))

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
- 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."
- 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.
- 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.

(See also: [altar](#), [ark of the covenant](#), [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."

(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
- 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

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

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

grain

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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](#))

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

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](#))

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

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handbreadth, handful, lay a hand on

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- 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](#))

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 suspending 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

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hard

Related Ideas:

hardly, hardness, hardship

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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Forms Found in the English ULB:

hard, harden, hardened, hardening, hardens, harder, hardest, hardly, hardness, hardship, hardships

harp**Related Ideas:**

harpist, lyre

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Players of harps and lyres would hold them in the hands and play them by strumming or plucking while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.
- A lyre looks like a small harp, having strings strung across an open frame.

(See also: [David](#), [fir](#), [psalm](#), [Saul \(OT\)](#))

Picture of a Harp:**Bible References:**

- 1 Chronicles 15:16-18
- Amos 05:23-24
- Daniel 03:05
- Psalm 033:1-3
- Revelation 05:8

Word Data:

- Strong's: H3658, H5035, H7030, G2788, G2789, G2790

Forms Found in the English ULB:

harp, harpist, harpists, harps, lyre, lyres

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Forms Found in the English ULB:

harp, harpist, harpists, harps, lyre, lyres

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: [firstfruit](#), [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."
- 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.

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
- 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

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. Caiaphas' 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

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
- 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

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](#), [court](#), [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

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."
- 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

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Forms Found in the English ULB:

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(See also: [dishonor](#), [glory](#), [glory](#), [praise](#))

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- 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 as "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: [bless](#), [confidence](#), [good](#), [obey](#), [trust](#), [word of God](#))

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 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

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 \(biblical time\)](#))

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.

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](#))

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 involve 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

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

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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.

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

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.

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

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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: [god](#), [God](#), [god](#), [image of God](#))

Bible References:

- 1 Kings 14:9-10
- Acts 07:43
- Isaiah 21:8-9
- 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

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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

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 incense.

(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.

- 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

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

innocent**Related Ideas:**

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Forms Found in the English ULB:

declared innocent, guiltless, innocence, innocent

instruct**Related Ideas:**

instruction, instructor

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

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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."
- 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 of Moses](#), [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

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
- 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

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- 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
- 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](#), [justice](#), [law](#), [law of Moses](#))

Bible References:

- 1 John 04:17
- 1 Kings 03:09
- Acts 10:42-43
- 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 of Moses](#))

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

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."
- 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

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.

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- Genesis 44:16
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- 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:

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- Matthew 23:23-24
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- 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:

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kin**Related Ideas:**

kindred, kinfolk, kinsman, relative

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:**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

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

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

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

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 of Moses](#), [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

lament

Related Ideas:

dirge, lamentation

Definition:

The terms "lament" and "lamentation" refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to "lament" could be translated as to "deeply mourn" or to "wail in grief" or to "be sorrowful."
- A "lamentation" (or a "lament") could be translated as "loud wailing and weeping" or "deep sorrow" or "sorrowful sobbing" or "mournful moaning."
- A "dirge" is a song that people sing at a funeral because they are sad that someone they love has died.

Bible References:

- Amos 08:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 02:05
- Lamentations 02:08
- Micah 02:04
- Psalm 102:1-2
- Zechariah 11:02

Word Data:

- Strong's: H56, H578, H592, H1058, H2201, H5091, H5092, H5594, H6969, H7015, G2354, G2870, G2875

Forms Found in the English ULB:

dirge, lament, lamentation, lamentations, lamented, lamenting, laments, sing dirges

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Forms Found in the English ULB:

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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
- Matthew 25:03

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

Forms Found in the English ULB:

lamp, lamps, torch, torches

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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

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

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.

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: [courage](#), [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

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](#), [eternity](#))

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.

(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."
- 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

lion

Related Ideas:

lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.
- A "lioness" is a female lion.

(See also: [David](#), [leopard](#), [Samson](#), [sheep](#))

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 07:29
- Proverbs 19:12
- Psalms 017:12
- Revelation 05:05

Word Data:

- Strong's: H738, H739, H744, H3715, H3833, H3918, H7826, H7830, G3023

Forms Found in the English ULB:

lion, lion's, lioness, lionesses, lions, lions'

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Forms Found in the English ULB:

lion, lion's, lioness, lionesses, lions, lions'

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
- 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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Forms Found in the English ULB:

allotted, allotted portion, cast lots, chosen by lot, divide up ... by lot, lot, lots

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.
2. 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.
3. 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.
4. In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
5. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
6. This term refers to natural human love between friends or relatives.
7. 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.
8. The word "love" can also refer to romantic love between a man and a woman.
9. 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](#))

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

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 worshipping 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](#), [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.
- 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

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- 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

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
- 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

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

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 too 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

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

miracle

Related Ideas:

miraculous

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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

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).
- 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

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Forms Found in the English ULB:

myrrh

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

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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Word Data:

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Forms Found in the English ULB:

nation, nations

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 be measured up to 6 meters around.
- 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."
- 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: [Abimelek](#), [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:

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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](#))

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

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G1637, G3464

Forms Found in the English ULB:

oil, oils, ointment, ointments

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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](#), [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: [court](#), [high priest](#), [king](#))

Bible References:

- 2 Chronicles 28:7-8
- 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

Word Data:

- Strong's: H1819, H2420, H4426, H4912, G3850, G3942

Forms Found in the English ULB:

hard questions, lesson, parable, parables, riddle, riddles

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hard question, lesson, riddle

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- Matthew 13:03
- Matthew 13:10
- Matthew 13:13

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

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, quietness

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.
- 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](#), [eternity](#))

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

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

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

perverse

Related Ideas:

crooked, perversion, perversity, pervert, twisted

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Forms Found in the English ULB:

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pig

Related Ideas:

boar, pork, swine

Definition:

A pig is a type of four-legged, hooved 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

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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](#))

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

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pit, pitfall, pits, quarry

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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

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

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

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

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

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

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: [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

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

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

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

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Forms Found in the English ULB:

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prison**Related Ideas:**

custody, dungeon, imprison, imprisonment, prisoner

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

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custody, dungeon, held ... in custody, hold ... in custody, holding ... in custody, imprison, imprisoned, imprisonment, imprisonments, imprisons, prison, prisoner, prisoners, prisons

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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."
- 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

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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](#))

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
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- 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

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](#))

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."

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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
- 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

promise**Related Ideas:**

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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](#), [god](#), [false prophet](#), [fulfill](#), [law of Moses](#), [vision](#))

Bible References:

- 1 Thessalonians 02:14-16
- Acts 03:25
- John 01:43-45
- Malachi 04:4-6
- Matthew 01:23
- 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'

prophet

Related Ideas:

prophecy, prophesy, prophetic, seer

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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.

prudent

- 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](#), [god](#), [sexual immorality](#), [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

prudent

Related Ideas:

prudence, prudently

Definitions:

The term "prudent" describes a person who thinks carefully about his actions and makes wise decisions. It also describes what a prudent person does.

- Often "prudence" refers to the ability to make wise decisions about practical, physical matters, such as in managing money or property.
- Although "prudence" and "wisdom" are similar in meaning, often "wisdom" is more general and focuses on spiritual or moral matters.
- Depending on the context, "prudent" could also be translated as "shrewd" or "careful" or "wise."

(See also: [shrewd](#), [spirit](#), [wise](#))

Bible References:

- Proverbs 08:4-5
- Proverbs 12:23-24
- Proverbs 27:12

Word Data:

- Strong's: H995, H5843, H6175, H6191, H6195, H7919, H7922

Forms Found in the English ULB:

behaved prudently, prudence, prudent, prudent behavior, prudently

prudent

Related Ideas:

prudence, prudently

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Forms Found in the English ULB:

behaved prudently, prudence, prudent, prudent behavior, prudently

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: [justice](#), [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

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 someone 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

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quench

Related Ideas:

put out, unquenchable

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."

(See also: [anger](#), [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

rage

Related Ideas:

enrage

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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."

(See also: [anger](#), [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

rage

Related Ideas:

enrage

Definitions:

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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."
- 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](#))

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

rebel

Related Ideas:

rebellion, rebellious, rebelliousness

Definition:

The term "rebel" means to refuse to submit to someone's authority. A "rebellious" person often disobeys and does evil things. This kind of person is called "a rebel."

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to "rebel" could also be translated as to "disobey" or to "revolt," depending on the context.
- "Rebellious" could also be translated as "continually disobedient" or "refusing to obey."
- The term "rebellion" means "refusal to obey" or "disobedience" or "law-breaking."
- The phrase "the rebellion" or "a rebellion" can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: [authority](#), [governor](#))

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
- 1 Timothy 01:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Word Data:

- Strong's: H4754, H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7300, H7846, G436, G485, G498, G506, G3893, G4955

Forms Found in the English ULB:

rebel, rebelled, rebelling, rebellion, rebellious, rebelliousness, rebels, revolt

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.
- 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.

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

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.

(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
- 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

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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 "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

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

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- 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

rest**Related Ideas:**

at ease, pause, refresh, relief, restless

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."
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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

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.

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 go 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

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

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

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

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."
- 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](#), [justice](#), [law](#), [law of Moses](#), [obey](#), [pure](#), [sin](#), [lawful](#))

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

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

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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](#))

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

rod**Related Ideas:**

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Word Data:

- Strong's: H2415, H4294, H4731, H7626, G2563, G4463, G4464

Forms Found in the English ULB:

measuring rod, rod, rods

ruin**Related Ideas:**

rubble, ruins

Definition:

To "ruin" something means to spoil, destroy, or cause to be useless. The term "ruin" or "ruins" refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God's wrath as a "day of ruin" when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to "ruin" could be translated as to "destroy" or to "spoil" or to "make useless" or to "break."
- The term "ruin" or "ruins" could be translated as "rubble" or "broken-down buildings" or "destroyed city" or "devastation" or "brokenness" or "destruction," depending on the context.

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong's: H6, H1091, H1197, H1530, H1820, H1942, H2015, H2034, H2040, H2717, H2719, H2720, H2721, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4658, H4876, H4889, H5221, H5307, H5327, H5422, H5557, H5754, H5856, H6365, H6561, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G2506, G2647, G2679, G2692, G3089, G3639, G4485

Forms Found in the English ULB:

allowed to become ruined, rubble, ruin, ruined, ruining, ruins

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 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: H1117, 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, 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: [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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caused ... to flee, fled, flee, fleeing, flees, flow, flows, moving swiftly, ran, run, runner, runners, running, runs

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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.
- 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](#), [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

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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:

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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
- 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

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- "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
- 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 of Moses](#), [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

Forms Found in the English ULB:

clerk, scholar, scribe, scribes

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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:

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

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."
- 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: [justice](#), [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
- 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 use 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

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servant

Related Ideas:

assistant, attendant, hired worker, maidservant, office, serve, service

Definition:

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- 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."
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- 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.

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- Acts 04:29-31
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- 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

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:

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- 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

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](#), [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

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

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: [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

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.
- 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:
- 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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Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

sign

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demonstration, evidence, mark, marker, omen, proof, remind, reminder, signal

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Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

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 controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.
- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who 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 "rebellious 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](#))

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

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.

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Forms Found in the English ULB:

sin, sinful, sinned, sinner, sinners, sinning, sins

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'

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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."

(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

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](#), [father](#), [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

Forms Found in the English ULB:

son, son's, sons

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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

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

soul

Related Ideas:

person

Definition:

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Related Ideas:

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Word Data:

- Strong's: H5315, G5590

Forms Found in the English ULB:

person, persons, soul, souls

sow

Related Ideas:

plant, plantation, transplanted

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

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
- 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

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.
- 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

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, subdued, 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

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

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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.
- 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 buy 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

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- Matthew 05:46-48
- Matthew 09:10-11
- Matthew 11:18-19
- Matthew 17:26-27
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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.
- 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
- 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](#), [court](#), [Zion](#), [house](#))

Bible References:

- Acts 03:02
- Acts 03:08
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 079:1-3

Word Data:

- Strong's: H1002, H1004, H1964, H1965, G1493, G2411, G3624, G3485

Forms Found in the English ULB:

shrine, shrines, temple, temples

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Word Data:

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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

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 constructed 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

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 constructed 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

tent

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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.
- 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

test

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Forms Found in the English ULB:

put ... to the test, test, tested, testing, tests

test**Related Ideas:**

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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
- 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 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

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](#))

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](#), [destroy](#), [power](#), [Samaria](#), [Satan](#))

Bible References:

- 2 Peter 03:10
- Luke 12:33
- Mark 14:48
- 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

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

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
- 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

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- 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

Forms Found in the English ULB:

burial place, grave, gravediggers, graves, tomb, tombs

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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](#), [eternity](#), [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.
- 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](#), [father](#), [generation](#), [Jew](#), [law of Moses](#), [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

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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

Forms Found in the English ULB:

trample, trample over, trampled, tramples, trampling, trampling place, tread, treader, treading down, trod, trodden

transgress**Related Ideas:**

offend, offense, transgression, transgressor

Definition:

The term "transgression" refers to the breaking of a command, rule, or moral code. To "transgress" is to commit a "transgression."

- Figuratively, to "transgress" can also be described as to "cross a line," that is, to go beyond a limit or boundary that has been set for the good of the person and others.
- The terms "transgression," "sin," "iniquity," and "trespass" all include the meaning of acting against God's will and disobeying his commands.
- To "offend" someone is to anger him by transgressing against him. He will then be "offended."

Translation Suggestions:

- To "transgress" could be translated as to "sin" or to "disobey" or to "rebel."
- If a verse or passage uses two terms that mean "sin" or "transgress" or "trespass," it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See also: [sin](#), [trespass](#), [iniquity](#))

Bible References:

- 1 Thessalonians 04:06
- Daniel 09:24-25
- Galatians 03:19-20
- Galatians 06:1-2
- Numbers 14:17-19
- Psalm 032:01

Word Data:

- Strong's: H898, H6087, H6586, H6588, G3847, G3848, G3892

Forms Found in the English ULB:

offend, offended, offense, offenses, transgress, transgressed, transgresses, transgressing, transgression, transgressions, transgressor, transgressors

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tremble**Related Ideas:**

shake

Definition:

To "tremble" means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean "be very afraid."
- Sometimes when the ground shakes it is said to "tremble." It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as "be afraid" or "fear God" or "shake," depending on the context.

(See also: [earth](#), [fear](#), [lord](#))

Bible References:

- 2 Corinthians 07:15
- 2 Samuel 22:44-46
- Acts 16:29-31

- Jeremiah 05:22
- Luke 08:47

Word Data:

- Strong's: H1674, H2111, H2112, H2151, H2342, H2648, H2727, H2729, H2730, H2731, H5128, H5425, H5568, H6206, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, G1790, G4579, G5141, G5156, G5425

Forms Found in the English ULB:

shake, shakes, shook, tremble, trembled, trembles, trembling

tremble

Related Ideas:

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Forms Found in the English ULB:

shake, shakes, shook, tremble, trembled, trembles, trembling

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.
- 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

Forms Found in the English ULB:

distress, distressed, distresses, tribulation, tribulations

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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

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.

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

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: [god](#), [leper](#), [worship](#))

Bible References:

- 1 Kings 11:02
- Acts 07:42
- 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

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

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.
- 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: [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

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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

veil

Related Ideas:

unveiled

Definition:

The term "veil" usually refers to a thin piece of cloth that is used as a head covering, to cover the head or face so that it cannot be seen.

- Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
- In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
- The verb to "veil" means to cover something with a veil.
- In some English versions, the word "veil" is used to refer to the thick curtain that covered the entrance into the most holy place. But "curtain" is a better term in that context, since it refers to a heavy, thick piece of cloth.

Translation Suggestions

- The term "veil" could also be translated as "thin cloth covering" or "cloth covering" or "head covering."
- In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: [Moses](#))

Bible References:

- 2 Corinthians 03:12-13
- 2 Corinthians 03:16
- Ezekiel 13:18
- Isaiah 47:1-2
- Song of Solomon 04:3

Word Data:

- Strong's: H4533, H4555, H6777, H6809, H7479, G343, G2571, G2572

Forms Found in the English ULB:

unveiled, veil, veiled, veils

veil

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Forms Found in the English ULB:

unveiled, veil, veiled, veils

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
- 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

vine

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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

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
- 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

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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" is used 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](#), [preach](#), [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

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

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.

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

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 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

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.
- 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

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

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.
- 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
- 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

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

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:

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."

(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."
- 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

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

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

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."
- 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
- 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.
- 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](#))

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

Translation Words

Abel

Définition

Abel était le deuxième fils d'Adam et Eve* Il était le frère cadet de Caïn.

- Abel était berger.
- Abel offrit certains de ses animaux en sacrifice à Dieu.
- Dieu agréa Abel et son offrande.
- Caïn, fils aîné d'Adam et Eve, tua Abel.

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Abijah

Définition

Abija était le nom d'un roi de Juda qui régna de 915-913 Avant Jésus Christ Il était le fils du roi Roboam Il y avait aussi plusieurs hommes du nom d'Abija dans l'Ancien Testament* - Abija et Joël, fils de Samuel étaient des leaders du peuple d'Israël à Beer-Schéba.

- A cause de la malhonnêteté et la cupidité d'Abija et de son frère, le peuple demanda à Samuel de leur donner un roi pour les diriger.
- Un autre Abija était l'un des sacrificateurs pendant le règne du Roi David.
- Abija était le nom de l'un des fils de Jéroboam.
- Abija était aussi le nom d'un souverain sacrificateur qui retourna de la captivité en Babylone avec Zorobabel à Jérusalem.

Abraham, Abram

Quelques données :

Abram était un Chaldéen de la cité d'Ur qui fut choisi par Dieu pour être l'ancêtre des Israélites* Dieu changea son nom en "Abraham".

- Le nom "Abram" signifie "père exalté".
- "Abraham" signifie, "père de la multitude".
- Dieu promit à Abraham qu'il allait avoir plusieurs descendants, qui allaient devenir une grande nation.

- Abraham crut en Dieu et lui obéit* Dieu le fit sortir de la Chaldée vers le pays de Canaan.
- Pendant qu'ils vivaient dans le pays de Canaan, dans leur vieillesse, Abraham et sa femme Sara eurent un fils qu'ils appelèrent Isaac.

(Voir aussi : [Canaan](#), [Chaldée](#), [Sara](#), [Isaac](#))

Bible References :

- Galatians 03:08
- Genesis 11:29-30
- Genesis 21:04
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Données Word :

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Achaz

Définition

Achaz était un roi méchant qui régna sur le royaume de Juda de 732 à 716 avant Jésus-Christ* C'était environ 140 ans avant que plusieurs des enfants d'Israël et de Juda n'eussent été emmenés en captivité à Babylone.

- Pendant qu'il régnait sur Juda, Achaz avait fait bâtir un autel pour l'adoration des faux dieux des Assyriens, ce qui fit détourner le peuple de Jéhovah, le seul vrai Dieu.
- Le roi Achaz avait 20 ans lorsqu'il commença à régner sur Juda, et il régna pendant 16 ans.

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André

Définition

André était l'un des douze que Jésus avait choisis à être ses plus proches disciples (appelés plus tard apôtres).

- Le frère d'André était Simon Pierre Ils étaient tous deux des pêcheurs Pierre et André étaient en train de pêcher dans la mer de Galilée lorsque Jésus les appela.
- Avant que Pierre et André ne rencontrent Jésus, ils étaient disciples de Jean Baptiste.

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Aram, Arameen

Définition

"Aram" est le nom de deux hommes différents de l'Ancien Testament* C'était aussi le nom d'une région située au Nord-Est de Canaan, là où est actuellement située la Syrie moderne .

- Le peuple qui vivait à Aram fut connu sous le nom de "Araméens" et parlait "l'Araméen"* Jésus et d'autres Juifs de son temps parlaient aussi l'Araméen.
- L'un des fils de Sem s'appelait Aram Un autre homme du nom d'Aram était un cousin de Rebecca C'est probable que la région eût été nommée après l'un de ces deux hommes.
- Plus tard Aram fut connu sous le nom grec de "Syrie".
- Le terme "Paddan Aram" signifie "plaine d'Aram" et elle fut située du côté Nord d'Aram.
- Certains membres de la famille d'Abraham vivaient dans la cité d'Haran, située à "Paddan Aram".
- Dans l'Ancien Testament, les termes "Aram" et "Paddan Aram" sont parfois utilisés en référence à la même région.
- Le terme "Aram Naharaim" pourrait signifier "Aram de Deux Fleuves"* Cette région était située dans la partie Nord de la Mésopotamie.

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Asa

Définition

Asa était un roi qui régna sur le royaume de Juda pendant quarante ans, de 913 à 873 Avant Jésus-Christ.

- Le Roi Asa était un bon roi qui élimina plusieurs idoles, de faux dieux et amena les Israélites à recommencer encore à adorer Jéhovah.
- Jéhovah donna du succès au roi Asa dans ses batailles contre d'autres nations.
- Plus tard le roi Asa cessa de placer sa confiance en l'Eternel et souffrit d'une maladie qui l'emporta.

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Babylone

Définition

La ville de Babylone était la capitale de l'ancienne région de la Babylonie, qui faisait également partie de l'empire babylonien.

- Babylone était située le long de l'Euphrate, dans la même région où la Tour de Babel avait été construite des centaines d'années auparavant.
- Parfois, le mot «Babylone» fait référence à l'ensemble de l'Empire babylonien* Par exemple, le «roi de Babylone» a jugé l'empire tout entier, et pas seulement la ville.
- Les Babyloniens étaient un groupe de personnes puissantes qui ont attaqué le royaume de Juda et maintenu le peuple en exil en Babylonie pendant 70 ans.
- Une partie de cette région a été appelée "Chaldée" et les gens qui y vivaient étaient les «Chaldéens» En conséquence, le terme "Chaldée" a souvent été utilisé pour faire référence à la Babylonie (Voir: [[: fr: ta: vol2: traduire: figs_synecdoche]])
- Dans le Nouveau Testament, le terme «Babylone» est parfois utilisé comme une métaphore pour désigner les lieux, les gens, et les modes de pensée qui sont associés à l'idolâtrie et à d'autres comportements des pécheurs.
- L'expression «Babylone la Grande" ou "grande ville de Babylone» désigne métaphoriquement une ville ou une nation qui était grande, riche, et péchéresse, tout comme la ville antique de Babylone l'était* (Voir: [[: fr: ta: vol1: traduire: figs_metaphor]])

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Barabbas

Définition

Barabbas était un prisonnier à Jérusalem au moment où Jésus a été arrêté.

- Barabbas était un criminel qui avait commis des crimes d'assassinat et de rébellion contre le gouvernement romain.
- Lorsque Ponce Pilate a offert de libérer soit Barabbas ou Jésus, les gens ont choisi Barabbas.
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Beelzéboul

Définition

Béelzéboul est le prince des démons et un autre nom pour Satan, ou le diable.

- Béelzéboul est également orthographié Belzébub dans certaines versions de la Bible.
- Il signifie littéralement «seigneur des mouches», qui signifie «règle sur les démons*»
- Puisque c'est un nom, il devrait être traduit comme un nom.
- Il pourrait aussi être traduit par «Béelzéboul le diable» pour qu'il soit clair que c'est à lui qu'on fait référence.

Bethléhem, Ephrata

Définition

Bethléhem était une petite ville dans la terre d'Israël, près de la ville de Jérusalem* Elle était aussi connue comme "Ephrata," qui était probablement son nom d'origine.

- Bethléhem a été appelée la «ville de David," depuis que le roi David y est né.
- Le prophète Michée a dit que le Messie viendrait de «Bethléem Ephrata*»
- Pour accomplir cette prophétie, Jésus est né à Bethléem, de nombreuses années plus tard.

Le nom «Bethléhem» signifie «maison du pain» ou «maison de la nourriture*»

Bethléhem, Ephrata

Définition

Bethléhem était une petite ville dans la terre d'Israël, près de la ville de Jérusalem* Elle était aussi connue comme "Ephrata," qui était probablement son nom d'origine.

- Bethléhem a été appelée la «ville de David," depuis que le roi David y est né.
- Le prophète Michée a dit que le Messie viendrait de «Bethléem Ephrata*"
- Pour accomplir cette prophétie, Jésus est né à Bethléem, de nombreuses années plus tard.

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Boaz

Définition

Boaz était un homme Israélite qui était le mari de Ruth, le grand-père du roi David, et un ancêtre de Jésus-Christ.

- Boaz a vécu pendant le temps où il y avait des juges en Israël.
- Il était un parent d'une femme israélite nommée Naomie qui était retournée en Israël après la mort de son mari et de ses fils à Moab.
- Boaz " a racheté" une veuve, Ruth belle- fille de Naomie en l'épousant et en lui donnant un avenir avec un mari et des enfants.
- Il est considéré comme une image de la façon dont Jésus nous a sauvés et nous a rachetés du péché.

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Cana

Définition

Cana était un village ou une ville dans la province de Galilée, situé à environ neuf miles au Nord de Nazareth.

- Cana était la ville natale de Nathanael, l'un des Douze.
- Jésus a assisté à une fête de mariage à Cana et réalisé son premier miracle la quand il a transformé l'eau en vin.
- Quelque temps après, Jésus revint à Cana et a rencontré un fonctionnaire de Capharnaüm qui a demandé la guérison de son fils.

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Canaan, Cananéens

Quelques données :

Canaan était le fils de Cham, qui était l'un des fils de Noé* Les Cananéens étaient les descendants de Canaan.

- Le terme «Canaan» ou la «terre de Canaan» aussi situé à la zone de terre entre le Jourdain et la Mer Méditerranée* Elle s'étend du Sud jusqu'à la frontière de l'Egypte et au Nord de la frontière de la Syrie.
- Cette terre a été habitée par les Cananéens, ainsi que plusieurs autres groupes de personnes.
- Dieu a promis de donner le pays de Canaan à Abraham et à ses descendants, les Israélites.

(Voir aussi : [Cham](#), [Terre promise](#))

Bible References :

- Acts 13:19-20
- Exodus 03:7-8
- Genesis 09:18
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Caïphe

Définition

Caïphe était le grand prêtre d'Israël pendant le temps de Jean-Baptiste et Jésus.

- Caïphe a joué un rôle majeur dans le procès et la condamnation de Jésus.
- Les grands prêtres Anne et Caïphe étaient au procès de Pierre et Jean quand ils ont été arrêtés après la guérison d'un infirme.
- Caïphe est celui qui a dit qu'il valait mieux pour un homme de mourir pour la nation tout entière que toute la nation périsse* Dieu lui fit dire cela comme une prophétie sur la façon dont Jésus allait mourir pour sauver son peuple.

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Christ , Messie

Définition

Les termes "Messie" et "Christ" signifie "oint" et se réfèrent à Jésus, le Fils de Dieu.

- Les deux termes "Messie" et "Christ" sont utilisés dans le Nouveau Testament pour désigner le Fils de Dieu, que Dieu le Père a nommé pour gouverner comme roi sur son peuple, et pour les sauver du péché et de la mort.
- Dans l'Ancien Testament, les prophètes ont écrit des prophéties sur les centaines d'années avant que le Messie ne vienne sur terre.
- Souvent, un mot qui signifie «oint (un)» est utilisé dans l'Ancien Testament pour désigner le Messie qui viendrait.
- Jésus a accompli beaucoup de ces prophéties et a fait de nombreuses œuvres miraculeuses qui ont prouvé qu'il est le Messie; le reste de ces prophéties se réalisera quand il reviendra.
- Le mot «Christ» est souvent utilisé comme un titre, par exemple «le Christ» et «Jésus-Christ»
- "Christ" est également utilisé comme nom : "Jésus-Christ"

Traduction suggestions

- Ce terme pourrait être traduit par «l'Oint» ou «Oint Sauveur de Dieu»
- De nombreuses langues utilisent un mot translittéré qui ressemble à «Christ» ou «Messie».

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Cyrène

Définition

Cyrène était une ville grecque sur la côte nord de l'Afrique sur la mer Méditerranée, directement au Sud de l'île de Crète.

- Dans le Nouveau Testament, les juifs et les chrétiens vivaient à Cyrène.
- Cyrène est probablement le plus connu dans la Bible comme la ville de la maison d'un homme nommé Simon, qui a porté la croix de Jésus.

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Dan

Définition

Dan était le cinquième fils de Jacob et était l'un des douze tribus d'Israël* La région accordé à la tribu de Dan dans la partie Nord de Canaan a également pris ce nom.

- Pendant le temps d'Abraham, il y avait une ville nommée Dan située à l'Ouest de Jérusalem.
- Des années plus tard, au temps où la nation d'Israël est entrée dans la terre promise, une autre ville nommée Dan était située à environ 96 kilomètres au Nord de Jérusalem.
- Le terme «Danites» désigne les descendants de Dan, qui étaient aussi membres de son clan.

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Définition

Daniel était un prophète Israélite qui comme un jeune homme avait été fait prisonnier par le roi babylonien Nebucadnetsar autour de 600 avant Jésus-Christ.

- Ce fut pendant ce temps que beaucoup d'autres Israélites de Juda ont été tenus en captivité à Babylone pendant 70 ans.
- On donna à Daniel le nom Babylonien Beltschatsar.
- Daniel était un jeune homme honorable et juste qui a obéi à Dieu.
- Dieu a permis à Daniel d'interpréter plusieurs rêves ou de visions pour les rois babyloniens.
- En raison de cette capacité et à cause de son caractère honorable, Daniel a reçu une position haute de leadership dans l'empire babylonien.
- Plusieurs années plus tard, le roi babylonien Darius fit une loi interdisant le culte de personne, sauf le roi Daniel continua à prier son Dieu, il fut arrêté et jeté dans la fosse aux lions Mais Dieu le sauva et il n'a pas été blessé du tout.

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David

Définition

David était le second roi d Israël qui a aimé et servi Dieu*Il était l'auteur principal du livre de Psaumes.

- Quand David était jeune ,il prenait soin des brebis de sa famille,Dieu l'a choisi pour devenir le prochain roi d'Israël.

- David devenu un grand guerrier a dirigé l'armée d Israël contre leurs ennemis dans les combats*Sa victoire sur Goliath,le philistin est bien connue.
- Le roi Saül a essayé de tuer David,mais Dieu l'a protégé ,et l'a nommé roi après sa mort.
- David a commis un péché terrible,mais il s'est repenti et Dieu lui a pardonné.
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Dieu

Définition

"Dans la Bible, le terme «Dieu» se réfère à l'être éternel qui a créé l'univers à partir de rien Dieu existe comme Père, Fils et Saint-EspritLe nom personnel de Dieu est "Yahvé*"

- Dieu a toujours existé; il existait avant toute autre chose, et il continuera d'exister pour toujours.
- Il est le seul vrai Dieu et a autorité sur tout dans l'univers.
- Dieu est parfaitement juste, infiniment sage, saint, sans péché, juste, miséricordieux, et aimant.
- Il est le Dieu qui garde son alliance , qui accomplit toujours ses promesses.
- Les gens ont été créés pour adorer Dieu et il est le seul qu'ils devraient adorer.
- Dieu a révélé son nom comme "Yahweh" qui signifie "'Il est" ou "je suis" ou "Celui qui (toujours) existe*"
- La Bible enseigne aussi sur les faux «dieux» qui sont des idoles inanimées auxquelles les gens rendent à tort un culte.

traduction Suggestions

- Façons de traduire «Dieu» pourrait inclure, «Divinité» ou «Créateur» ou «Être suprême».
- D'autres façons de traduire "Dieu" pourrait être, «Créateur suprême» ou «Infini Souverain Seigneur" ou "Eternel l'Etre Suprême*"
- Considérez comment Dieu est appelé dans une langue locale ou nationale Il peut également y avoir déjà un mot pour «Dieu» dans la langue de traduction Si oui, il est important de veiller à ce que ce mot corresponde aux caractéristiques du seul vrai Dieu, comme décrit ci-dessus.
- Beaucoup de langues mettent en majuscule la première lettre du mot pour le seul vrai Dieu, pour le distinguer du mot pour un faux dieu.
- Une autre façon de faire cette distinction serait d'utiliser deux termes différents pour «Dieu» et «dieu».

- La phrase, «Je serai leur Dieu et ils seront mon peuple» pourrait aussi être traduite par «Moi, Dieu, régnera sur ces gens et ils m'adoreront*»

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Egypte ,Egyptien

Définition

L'Egypte est un pays au Nord-Est de l'Afrique, au Sud et à l'Ouest de Canaan.

- Un Egyptien est une personne qui est né en Egypte et dont les ancêtres sont d'Egypte.
- Aux temps anciens l'Egypte était un pays riche et puissant.
- L'ancienne Egypte était divisée en deux parties, une partie supérieure et une partie inférieure* L'Egypte inférieure était où le Nil coule dans la Méditerranée.
- Joseph et Marie sont allés en Egypte avec le jeune Jésus pour échapper à Hérode.
- Plusieurs fois, quand il y avait peu de nourriture à Canaan, les patriarches voyageaient en Egypte pour acheter les vivres pour leurs familles.

Eli

Définition

Eli était l'un des prophètes importants de Yahweh* Eli a prédit durant les règnes de plusieurs rois d'Israël ou de Juda, comprenant le roi Achab.

- Dieu a fait beaucoup de miracles à travers Eli, comprenant la résurrection d'un garçon mort.
- Eli a réprimandé le roi Achab pour avoir adoré le faux dieu Baal.
- Il a donné un défi aux prophètes de Baal pour prouver que Yahweh est l'unique et vrai Dieu.
- A la fin de la vie d'Eli, Dieu l'a miraculeusement pris au ciel quand il était toujours vivant.
- Des centaines d'années après, Eli, ensemble avec Moïse, ont apparu avec Jésus sur une montagne et ils ont ensemble parlé de la souffrance et de la mort de Jésus à Jérusalem.

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Eliakim

Définition

Eliakim était le nom de deux hommes dans l'Ancien Testament.

- Un homme appelé Eliakim était dirigeant d'un lieu sous le contrôle du roi Ezékias.
- Un autre homme appelé Eliakim était un fils du roi Josias*Il a été fait roi de Juda par le pharaon égyptien,Néco.
- Néco a changé le nom d'Eliakim à Jojakim.

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Eléazar

Définition

Eléazar était le nom de plusieurs hommes dans la bible.

- Eléazar était le troisième fils du frère de Moïse*Après la mort d'Aaron,Eléazar est devenu le grand prêtre en Israël\$1.
- Eléazar était aussi le nom de l'un des "hommes forts"de David.
- Un autre Eléazar était un des ancêtres de Jésus.

Eve

Définition

C'est le nom de la première femme*Son nom veut dire "vie"ou"vivant".

- Dieu a personnellement formé Eve d'un côté qu'il prit d'Adam.
- Eve a été créée pour être "une aide "pour Adam*Elle était avec Adam pour l'assister dans le travail que Dieu lui a confié.
- Eve a été tentée par le serpent(satan)et était la première à pécher en mangeant le fruit que Dieu leur a dit de ne pas manger.

Ezéchias

Définition

"Ezéchias était le treizième roi sur le royaume de Judée* Il était un roi qui croyait et obéissait à Dieu.

- Contrairement à son père Achaz qui était un mauvais roi, le roi Ezéchias a institué une réforme religieuse en supprimant l'adoration des idoles de Judée.
- Quand Ezéchias pria sérieusement, Dieu l'a guéri d'une grave maladie et lui accorda 15 ans de plus.
- Comme un signe à Ezéchias pour accomplir la promesse, Dieu a permis au soleil de faire un mouvement dans le sens contraire.

Fils de Dieu, le Fils, le Fils

Définition

Le terme «Fils de Dieu» se réfère à Jésus, la Parole de Dieu qui est venu dans le monde comme un être humain* Il est aussi souvent désigné comme «le Fils».

- Le Fils de Dieu a la même nature que Dieu le Père, et est pleinement Dieu.
- Dieu le Père, Dieu le Fils et Dieu le Saint-Esprit sont tous d'une même essence.
- Contrairement au fils de l'homme, le Fils de Dieu a toujours existé.
- Au début, le Fils de Dieu a été actif dans la création du monde, avec le Père et le Saint-Esprit.
- Parce que Jésus est le Fils de Dieu, Il aime et obéit à son Père, et son Père l'aime.

traduction Suggestions

- Pour le terme «Fils de Dieu», il est préférable de traduire «Fils» avec le même mot de la langue qui serait naturellement utilisé pour faire référence à un fils humain.
- Assurez-vous que le mot utilisé pour traduire «fils» est en relation avec le mot utilisé pour traduire «père» et que ces mots sont les plus naturels qui sont utilisés pour exprimer une vraie relation père-fils dans le langage du projet.
- L'utilisation de lettres majuscules pour commencer «Fils» aidera à montrer que cela parle Dieu.

Fils de l'homme, fils de l'homme",

Définition

"Le titre, «Fils de l'homme" est surtout connu comme un titre que Jésus a utilisé pour se désigner lui-même* Dans l'Ancien Testament, le terme «fils de l'homme" était aussi une façon de désigner un homme.

- Dans l'Ancien Testament, l'expression «fils de l'homme» est souvent utilisé pour signifier «homme» ou «être humain».
- Tout au long du livre du prophète Ezéchiel, Dieu lui parle comme «fils de l'homme" Par exemple, il dit: «Et toi, fils de l'homme, prophétise"
- Jésus a souvent utilisé ce terme pour se référer à lui-même au lieu de dire «je» ou «moi».
- Le prophète Daniel a vu une vision d'un «fils de l'homme" venant sur les nuées, ce qui est une référence à la venue du Messie.
- Jésus a dit parlant de lui-même que «le Fils de l'homme" reviendra un jour sur les nuées.
- Ces références au Fils de l'homme venant sur les nuées révèlent que Jésus est Dieu.

traduction Suggestions

- Quand Jésus utilise le terme «Fils de l'homme," cela pourrait être traduit comme «Celui qui est devenu un être humain» ou «l'homme du ciel*"
- Certains traducteurs comprennent parfois «je» ou «moi» avec ce titre

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Gad

Définition

"Gad est le nom de l'un des fils de Jacob qui est Israël* La famille de Gad est devenue l'une des douze tribus d'Israël.

- Un autre homme dans la Bible nommé Gad était un prophète qui a confronté le roi David, pour avoir péché en recensant le peuple d'Israël.
- Il y a aussi une «vallée de Gad" mentionné dans la Bible.

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Galilée, galiléen

Définition

"Galilée est la partie la plus septentrionale d'Israël, plus au nord que la Samarie.

- Galilée est bordée à l'est par un grand lac appelé "la mer de Galilée*"
- Jésus a grandi et vécu dans la ville de Nazareth en Galilée.
- Un galiléen est une personne qui vit en Galilée.

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Gethsémané

Définition

"Gethsémané était un jardin d'oliviers à l'est de Jérusalem, au-delà de la vallée du Cédron et à proximité du mont des Oliviers.

- Le jardin de Gethsémané était un endroit où Jésus et ses disciples allaient se reposer, loin de la foule.
- C'est le lieu où Jésus agonisait dans la prière avant d'être trahi par Judas et arrêté.

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Golgotha

Définition

"Le terme "Golgotha" est le nom de l'endroit où Jésus a été crucifié Il vient d'un mot araméen qui signifie «Skull» ou «lieu du crâne"

- Golgotha était situé quelque part à l'extérieur des murs de la ville de Jérusalem, peut-être sur une partie du mont des Oliviers.
- Dans certaines anciennes versions françaises de la Bible, le terme Golgotha est traduit par «Calvaire», qui vient du mot latin pour un crâne.
- De nombreuses versions de la Bible utilisent un mot similaire à «Golgotha», puisque son sens est expliqué dans le texte de la Bible* Voir aussi le lien ci-dessous sur la façon de traduire les noms dans la Bible. *

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Gomorrhe

Définition

"Gomorrhe était une ville située dans une vallée fertile, quelque part à l'est de la région de la Babylonie.

- Gomorrhe est presque toujours mentionnée avec la ville de Sodome; les habitants de ces villes avaient la réputation d'être méchant.
- Il y avait beaucoup de rois en guerre dans la région où se trouvaient Sodome et Gomorrhe.
- Quand la famille de Lot fut capturée dans un conflit entre Sodome et d'autres villes, Abraham et ses hommes les ont sauvés.
- Peu de temps après, Sodome et Gomorrhe ont été détruites par Dieu à cause de la méchanceté des gens qui y vivaient.

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Humble, Humilité

Définition

"Une personne humble ne pense pas qu'elle est meilleure que les autres* elle n'est pas orgueilleuse ou arrogante.

- Etre humble devant Dieu signifie comprendre notre faiblesse et notre imperfection en comparaison à sa grandeur, sa sagesse et sa perfection.
- Si une personne s'humilie, elle se met elle-même dans une position moins importante.
- L'humilité c'est penser au besoin des autres avant ses propres besoins.
- L'humilité veut dire aussi, servir avec une attitude modeste en utilisant ses dons et habilités.
- La phrase "être humble" peut être traduite comme " ne sois pas orgueilleux"
- " S'humilier devant Dieu" peut être traduit comme, " soumets tes désirs à Dieu, reconnais sa grandeur*"

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Hypocrite, Hypocrisie

Définition

"Le terme " hypocrite" se réfère à une personne qui semble être juste, mais qui dans le secret se comporte d'une mauvaise manière* Le terme " hypocrisie" se réfère à un comportement qui déçoit les gens qui pensaient que la personne était juste.

- Les hypocrites veulent faire de bonnes choses pour être vus, pour que les gens pensent qu'ils sont de bonnes personnes.
- Souvent un hypocrite critique les autres qui font le même péché qu'il fait lui-même.
- Jésus a appelé les Pharisiens hypocrites parce qu'ils font des choses religieuses comme porter certains habits et manger certaines nourritures, mais ils ne sont pas gentils ou justes envers les gens.
- Un hypocrite fait remarquer les fautes des autres, mais n'admet pas ses propres fautes.

Suggestions de traduction

- D'autres langues ont une expression comme " double faces" qui se réfère à un hypocrite ou des actions d'hypocrisie.
- Une autre manière pour traduire "hypocrite" peut inclure " fraude" ou " prétendre" ou " arrogant", ou " une personne décevante*"
- Le terme " hypocrisie" peut être traduit par " une deception" ou " une action truquée" ou " une simulation"

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Hérodiad

Définition

"Hérodiad était la femme du Roi Hérode (Antipas) en Judée au temps de Jean Baptiste.

- Hérodiad était à l'origine la femme de Philippe, frère d'Hérode, mais elle s'est mariée illégalement à Hérode.
- Jean Baptiste a critiqué Hérode et Hérodiad pour leur mariage illégal* A cause de cela, Hérode a mis Jean Baptiste en prison et éventuellement lui a coupé la tête.

Isaac

Définition

"Isaac est un enfant que Dieu a promis de donner à Abraham et Sarah malgré qu'ils étaient très âgés.

- Dieu a promis que l'alliance qu'il a faite avec Abraham va s'étendre à Isaac et tous ses descendants pour toujours.
- Dieu a testé la foi d'Abraham en lui disant de donner Isaac en sacrifice.
- Jacob le fils d' Isaac a eu douze enfants* Ses descendants sont devenus en suite les douze tribus d'Israel.
- Isaac signifie " il a souri*" Quand Dieu disait à Abraham que lui et Sarah auront un enfant, ils ont ri car ils étaient tous deux très âgés.

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Israel, Israelistes, La nation d'Israel

Définition

"Israel était le nom que Dieu a donné à Jacob Israel signifie, " Il combat avec Dieu"

- Les descendants de Jacob sont devenus le peuple d'Israel comme nous le savons, la nation d'Israel ou les Israelistes.
- Dieu a fait son alliance avec le peuple d'Israel* Il est son peuple choisi.
- Israel était le nom de leur Nation.
- La nation était constituée de douze tribus.
- Quelques temps après la mort de Salomon, la nation a été divisées en deux royaumes: le royaume du sud, appelé Juda, et le royaume du nord appelé Israel.

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Jacob, Israël

Définition

"Jacob était le fils jumeau le plus jeune d'Isaac et de Rébecca.

- Le nom de Jacob signifie «séducteur» ou «trompeur».
- Jacob était habile et trompeur* Il a trouvé les moyens de prendre les deux droits de succession, le droit d'ainesse et la bénédiction de son frère aîné, Esaü.
- Esaü était en colère et prévoyait de le tuer, alors Jacob quitta son pays natal* Mais il revint plus tard et vecut paisiblement avec son frère.
- Dieu a changé le nom de Jacob en Israël, ce qui signifie, "il lutte avec Dieu"
- Dieu a gardé son alliance avec Abraham et ses descendants, à travers le fils d'Abraham, Isaac, et le fils d'Isaac, Jacob.
- Jacob avait douze fils* Leurs descendants sont devenus les douze tribus d'Israël.

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Jesse

Définition

"Jesse était le petit-fils de Boaz et le père du roi David.

- Jesse était de la ville de Bethléem et de la tribu de Juda.
- Esaïe a donné une longue prophétie sur l'un des descendants de Jesse.
- Jésus est le descendant de Jesse qui accomplit cette prophétie.

Jonas

Définition

" Jonas était un prophète hébreu dans l'Ancien Testament.

- Le livre de Jonas parle à propos de Dieu qui envoya Jonas à Ninive.
- Dieu dit à Jonas d'aller à Ninive et dire aux gens de se détourner de leurs péchés.
- Jonas a refusé et est allé sur un bateau pour aller dans un autre pays.
- Les hommes du navire ont jeté Jonas dans l'eau, et un gros poisson l'a avalé.
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Joram

Définition

"Joram, également connu sous le nom Joram, était un roi d'Israël, fils d'Achab et de Jézabel.

- Le roi Joram régna en même temps qu'un autre Joram, qui était roi de Juda.
- Joram était un mauvais roi qui adorait de faux dieux et aussi fit pécher Israël.

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"Joram était le nom de deux rois différents dans l'Ancien Testament.

- L'un était le fils de Josaphat et devint roi de Juda.
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Josaphat

Définition

"Josaphat est le nom d'au moins deux hommes dans l'Ancien Testament.

- L'homme le plus connu de ce nom était le roi Josaphat qui était le 4ème roi à régner sur le royaume de Juda.
- Il rétablit la paix entre Juda et Israël, et détruisit les autels des faux dieux.
- Un autre Josaphat était un assistant administratif pour le roi David et le roi Salomon.

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Josias

Définition

"Josias était un roi pieux qui régna sur le royaume de Juda pendant trente et un ans* Il a fait beaucoup de choses pour encourager le peuple de Juda à se repentir et adorer l'Eternel.

- Après la mort de son père, le roi Amon, Josias devint roi sur Juda à huit ans.
- Dans la dix-huitième année de son règne, le roi Josias ordonna à Hilkija, le souverain sacrificateur, de reconstruire le temple du Seigneur* Pendant les travaux, les livres de la Loi ont été trouvés.
- Quand les livres de la Loi ont été lus à Josias, il fut attristé de la façon dont son peuple désobéissait à Dieu* Il a ordonné de détruire tous les lieux de culte des idoles et que les prêtres des faux dieux soient tués.
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Jotham

Définition

"Dans l'Ancien Testament, il y a trois hommes avec le nom Jotham.

- Un homme nommé Jotham était le plus jeune fils de Gédéon* Jotham a aidé à vaincre son frère aîné Abimélec, qui avait trahieusement tué tout le reste de leurs frères.
- Un autre homme nommé Jotham a été roi de Juda pendant seize ans après la mort de son père Ozias (également connu sous le nom Azaria).
- Comme son père, le roi Jotham obéissait à Dieu et était un bon roi.

- Cependant, comme son père, le roi Jotham n'a pas supprimé les lieux de culte aux idoles et cela a fait que son peuple s'est détourné plus tard de Dieu* Un autre résultat de l'adoration des idoles était que le fils de Jotham, Achaz, était un mauvais roi.
- Jotham est l'un des ancêtres énumérés dans la généalogie de Jésus-Christ dans le livre de Matthieu.

Juda

Définition

"Juda était le quatrième des douze fils de Jacob* Sa mère était Léa.

- Les descendants de Juda sont devenus la tribu de Juda.
- Le mot «Juif» vient du nom «Juda».
- Lorsque la nation d'Israël divisée après le règne de Salomon prit fin, le royaume de Juda était la partie sud.

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Juda, royaume de Juda

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"Juda était la plus grande des douze tribus d'Israël Après la mort du roi Salomon, les Israélites se sont divisés en deux royaumes: Israël et Juda Le royaume de Juda était le royaume du sud, composé des tribus de Juda et de Benjamin.

- La capitale du royaume de Juda était Jérusalem.
- Certains des rois du royaume de Juda obéirent à Dieu et conduisirent les gens à l'adorer Mais de nombreux rois de Juda étaient mauvais; nPlus de 120 ans après la victoire de l'Assyrie sur Israël (le royaume du nord), Juda fut conquise par la nation de Babylone Les Babyloniens ont détruit la ville et le temple, et ont emmené la plupart des gens du royaume de Juda à Babylone comme captifs.

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Judas, fils de Jacques

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"Judas, fils de Jacques, était l'un des douze disciples les plus proches de Jésus* Notez que ce ne fut pas le même homme que Judas Iscariote.

- Souvent, dans la Bible, les hommes du même nom se distinguent par la mention du nom de leur père Ici, Judas est identifié comme le "fils de Jacques"
- Un autre homme nommé Judas était le frère de Jésus* Il était aussi connu comme «Jude».
- Le livre du Nouveau Testament appelé "Jude" a probablement été écrit par le frère de Jésus, car il se présente comme le «frère de Jacques*" Jacques était un autre frère de Jésus.
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Judée

Définition

"Le terme «Judée» vient du nom de Juda qui était l'une des douze tribus d'Israël* Il est utilisé à la fois dans un sens étroit et un sens large.

- Parfois, «Judée» est utilisé dans un sens étroit pour se référer uniquement à la province située dans la partie sud de l'ancien Israël juste à l'ouest de la mer Morte* Certaines traductions appellent cette province «Juda».
- Parfois "Judée" a un sens plus large et se réfère à toutes les provinces de l'ancien Israël, y compris la Galilée, en Samarie, Perea, Idumée et de la Judée (Juda).
- Si les traducteurs veulent faire la distinction claire, au sens large, la Judée (ex Luc 1: 5) pourrait être traduit par « Pays de Judée» et le sens étroit pourrait être traduit par «Province de Judée» (ex Luc 01:39) ou «province de Juda» puisque c'est la partie de la terre de l'Israël antique où la tribu de Juda, avait d'abord vécu.

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- Les gens ont commencé à appeler les Israélites «Juifs» après leur retour à Juda de leur exil à Babylone.
- Le mot «Juif» vient du mot «Juda»* Les Israélites qui avaient été emmenés à Babylone étaient originaires du sud du royaume de Juda.
- Jésus le Messie était juif* Cependant, les chefs religieux juifs ont rejeté Jésus et exigé qu'il soit tué.

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Jéricho

Définition

"Jéricho était une ville puissante dans la terre promise de Canaan.

- Ce fut la première ville dans le pays de Canaan que Dieu ordonna aux Israélites de conquérir.
- Comme tous les Cananéens, les habitants de Jéricho adoraient des idoles.
- Quand Josué a conduit les Israélites contre Jéricho, Dieu a fait un grand miracle pour les aider à vaincre la ville.

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Jérusalem

Définition

"Jérusalem était à l'origine une ancienne ville cananéenne qui devint plus tard la ville la plus importante en Israël* Elle est toujours la capitale de l'actuelle Israël.

- La ville de l'Ancien Testament ,Salem, était probablement la même que la ville de Jérusalem* Les deux noms ont la signification profonde de la «paix».
- Abraham a offert son fils Isaac sur le mont Morijah, qui fait partie de la ville de Jérusalem.
- Le roi David a pris Jérusalem des mains des Jébusiens et en fit sa capitale.
- Le fils de David Salomon construisit le premier temple sur le mont Morijah à Jérusalem.
- Les Babyloniens ont détruit Jérusalem, mais 70 ans plus tard, Dieu leur a permis de revenir et de reconstruire la ville.
- Parce que le temple était situé là, Jérusalem était le centre pour célébrer les grandes fêtes juives.
- Dans le Nouveau Testament, Jésus a été présenté au temple à Jérusalem quand il était un bébé et c'était à Jérusalem qu'il fut jugé et condamné à mourir sur une croix.
- Après que Jésus fut revenu à la vie, Jérusalem était l'un des principaux lieux où il a passé du temps avec ses disciples avant son retour au ciel.
- Comme Jérusalem a été construite dans les montagnes d'Israël, les gens normalement appelés à aller à Jérusalem parlent de «monter à Jérusalem*"

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Jérémie

Définition

"Jérémie était un prophète de Dieu dans le royaume de Juda.

- Comme la plupart des prophètes, Jérémie avait souvent averti les gens que Dieu allait les punir pour leurs péchés.
- Jérémie prophétisa que les Babyloniens s'empareraient de Jérusalem, ce qui mit une partie de la population de Juda en colère. Alors, ils l'avaient mis dans un puits sec pour le laisser mourir. Mais le roi de Juda, ordonna à ses serviteurs de sauver Jérémie du puits.

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Jésus, Jésus-Christ, Jésus-Christ

Définition

"Jésus est le Fils de Dieu. Le nom «Jésus» signifie «Yahweh sauve». Le terme "Christ" est un titre qui signifie «oint» et est un autre mot pour le Messie.

- Les deux noms sont souvent combinés comme «Jésus-Christ» ou «Christ-Jésus*». Ces noms soulignent que le Fils de Dieu est le Messie qui est venu sauver les gens de la punition éternelle pour leurs péchés.
- D'une manière miraculeuse, le Saint-Esprit a fait que le Fils éternel de Dieu vienne naître comme un être humain*. Ses parents terrestres ont été informés par un ange de le nommer «Jésus» parce qu'il était destiné à sauver les gens de leurs péchés.
- Jésus a fait beaucoup de miracles qui ont révélé qu'il est Dieu et qu'il est le Christ, ou le Messie.

traduction Suggestions

- Beaucoup de langues écrivent "Jésus" et "Christ" d'une manière qui maintienne les sons ou l'orthographe aussi proche de l'original que possible*. Par exemple, "Jesucristo", "Jesus Christus", "Yesus Kristus", et "Hesukristo" sont quelques-unes des façons dont ces noms sont traduits en différentes langues.
- Pour le terme «Christ», certaines langues peuvent préférer utiliser une certaine forme du terme «Messie» tout au long.
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Lea

Définition

"Lea était l'une des épouses de Jacob* Elle était la mère de dix fils qui est devenu une partie des tribus d'Israël.

- Le père de Léa était Laban, qui était le frère de la femme de Isaac Rebeca.
- Même si Lea n'a pas été aussi aimée par Jacob comme sa sœur Rachel, Dieului a abondamment béni et lui a donné de nombreux enfants.

Manassé

Définition

"Il y avait cinq hommes designés par le nom de Manassé dans l'Ancien Testament:

- Manassé était le nom du fils aîné de Joseph.
- Manassé et son jeune frère Ephraïm ont été adoptés par le père de Joseph, Jacob qui a donné à leurs descendants le privilège d'être parmi les douze tribus d'Israël.
- Les descendants de Manassé formés l'une des tribus d'Israël.
- La tribu de Manassé a été souvent appelé la «demi-tribu de Manassé" parce qu'une partie de la tribu a été installé dans le pays de Canaan, sur le côté ouest du fleuve Jourdain* L'autre partie de la tribu installé sur le côté est du Jourdain.
- L'un des rois de Juda a également été nommé Manassé.
- Le roi Manassé était un mauvais roi qui a sacrifié ses propres enfants comme holocaustes à de faux dieux.
- Dieu a puni le roi Manassé en permettant à une armée ennemie de le capturé * Manassé se tourna vers Dieu et détruisit les autels où les idoles étaient adorées.
- Deux hommes nommés Manassé ont vécu pendant le temps d'Esdras qui avaient chacun épousé une femme étrangère* Ces hommes devaient divorcer de leurs femmes en raison de la mauvaise influence de leurs dieux étrangers.
- Un autre Manassé était le grand-père de certains Danites qui étaient prêtres pour des fausses idoles.

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Marie, la mère de Jésus

Définition

"Marie était la mère de Jésus et la femme de Joseph.

- Le Saint-Esprit a miraculeusement permis à Marie de devenir enceinte alors qu'elle était vierge* Le bébé en elle était le Fils de Dieu.
- Joseph prit Marie comme sa femme, mais Marie est restée vierge jusqu'à ce que le bébé soit né.
- Quand le bébé est né, Marie et Joseph lui donna le nom de Jésus.

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Matthieu, Levi

Définition

"Matthieu était le nom donné à Lévi, fils d'Alphée* Matthieu était l'un des douze hommes que Jésus a choisi pour être apôtre.

- Matthieu était un perceuteur de Capharnaüm avant de rencontrer Jésus.
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Moi, Yahweh

Définition

"Plusieurs fois dans l'Ancien Testament quand Dieu parle de Lui, il utilise son nom à la place d'un pronom.

- Par exemple, au lieu de dire " Honorer moi" il dit, " Honorer Yahweh*"
- Pour clarifier que c'est Dieu qui parle de lui-même, le ULB souvent traduit cette expression en ajoutant un pronom tel que, "Honorez- moi, Yahweh" ou " Moi Yahweh, je dis*"
- En ajoutant le pronom " Je" ou " Moi" le ULB indique aux lecteurs que Dieu est le locuteur.

Suggestions de traduction

- D'autres traducteurs peuvent décider que c'est naturel et clair dans leur langue de simplifier la suite littérale du texte et utiliser " Yahweh" sans l'ajout d'un pronom.
- D'autre peuvent décider d'utiliser un pronom avec Yahweh juste un petit moment dans le début d'une portion de texte, mais ensuite omettre le pronom dans le reste de cette section* Un exemple de ULB est dans Deutéronome 5:9-16.
- Il est mieux si possible de garder le nom Yahweh où il se présente littéralement dans le texte, mais certaines traductions décident d'utiliser rien qu'un pronom dans certains endroits, pour rendre le texte plus naturel et clair.
- Ceci est un résumé des manières de traductions possibles " Yahweh" quand Dieu est en train de parler:
- " Yahweh"

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- Il est mieux si possible de garder le nom Yahweh où il se présente littéralement dans le texte, mais certaines traductions décident d'utiliser rien qu'un pronom dans certains endroits, pour rendre le texte plus naturel et clair.
- Ceci est un résumé des manières de traductions possibles " Yahweh" quand Dieu est en train de parler:
- " Yahweh"

Mont des Oliviers

Définition

Le Mont des Oliviers est une montagne ou grande colline située près du côté est de la ville de Jérusalem* Il a probablement été nommé à cause des bosquets d'oliviers qui la recouvrent.

- Jésus et ses disciples sont allés au Mont des Oliviers à plusieurs reprises pour prier et se reposer.
- Jésus a été arrêté dans le jardin de Gethsémané, qui est situé sur le Mont des Oliviers.

Moïse

Définition

Moïse était un prophète et leader du peuple d'Israël Moïse était un prophète et leader du peuple d'Israël depuis plus de 40 ans.

- Dieu a choisi Moïse pour libérer les Israélites de l'esclavage en Egypte et les conduire à la terre promise.
- Dieu donna à Moïse les tablettes de pierre avec ses commandements pour le peuple d'Israël.
- Près de la fin de sa vie, Moïse a désobéi à Dieu alors il n'a pas eu à vivre dans la terre promise de Canaan.

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Nazareth, Nazaréen

Définition

Nazareth est une ville dans la région de Galilée, dans le nord d'Israël.

- Joseph et Marie étaient de Nazareth, ce qui est l'endroit où ils ont élevé Jésus.
- Beaucoup de gens à Nazareth ne respectaient pas l'enseignement de Jésus, parce que Jésus avait grandi parmi eux, et ils pensaient qu'il était juste une personne ordinaire.
- Les gens de Nazareth ont essayé de tuer Jésus quand il a prétendu être le Messie.

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Nazaréen, vœu nazaréen",

Définition

Un nazaréen était généralement un homme qui avait fait le vœu nazaréen* Une femme pourrait également faire ce vœu.

- Le vœu nazaréen exige l'abstinence de toute boisson ou nourriture faite à base de raisins et aussi ne pas se couper les cheveux pour un certain nombre de jours, semaines ou mois convenus* Il lui était également interdit d'approcher un corps.
- Lorsque le temps requis avait passé et le vœu accompli, le nazaréen allait vers le prêtre et faire une offrande Cela comprenait le coupure et la brûlure de ses cheveux Toutes les autres restrictions seraient également supprimées.
- Samson est un homme bien connu dans l'Ancien Testament qui était sous le vœu nazaréen.
- Jean-Baptiste a peut-être été sous le vœu nazaréen au cours de sa vie.
- L'apôtre Paul peut également avoir à un moment fait ce vœu.

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Nephtali

Définition

Nephtali était le sixième fils de Jacob* Ses descendants forment la tribu de Nephtali, qui était l'une des douze tribus d'Israël.

- Nephtali était la tribu qui vivait dans la partie la plus septentrionale de la terre d'Israël.
- Cette tribu est mentionnée dans l'Ancien et le Nouveau Testament de la Bible.
- Le nom Nephtali a également été utilisé pour désigner le territoire où cette tribu a vécu Cela pourrait se traduire par «la terre appartenant à la tribu de Nephtali» ou «la terre où les descendants de Nephtali vivaient»
- Le nom Nephtali signifie «la lutte*»

Ninive, ninivite

Définition

Ninive était la capitale de l'Assyrie* Un ninivite était une personne qui a vécu dans Ninive.

- Dieu envoya le prophète Jonas pour avertir les Ninivites de se détourner de leurs mauvaises voies* Ils l'ont fait, et Dieu ne les détruisit pas.
- Les Assyriens servirent Dieu plus tard* Ils ont conquis le royaume d'Israël et emmené le peuple à Ninive.

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Noé

Définition

Noé était un homme qui a vécu il y a plus de 4000 ans, au moment où Dieu a envoyé une inondation dans le monde entier pour détruire toutes les mauvaises personnes dans le monde* Dieu dit à Noé de construire un bateau gigantesque dans laquelle lui et sa famille pouvait vivre tandis que les eaux de crue ont couvert la terre.

- Noé était un homme juste qui a obéi à Dieu en tout.

- Quand Dieu dit à Noé comment construire le bateau gigantesque, Noé a construit exactement comme Dieu l'a dit.
- A l'intérieur du bateau, Noé et sa famille ont été gardés en sécurité et plus tard leurs enfants et petits-enfants remplirent la terre avec des gens de nouveau.
- Toute personne née après l'inondation est un descendant de la famille de Noé.

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Philippe, l'évangéliste

Définition

Dans l'église chrétienne à Jérusalem, Philippe était l'un des sept chefs choisis pour prendre soin des pauvres et des chrétiens nécessiteux , en particulier les veuves.

- Dieu a utilisé Philippe pour propager l'évangile auprès des habitants dans différentes villes et provinces de la Judée et de la Galilée*Il a aussi rencontré un Ethiopien sur la route du désert, à Gaza de Jérusalem.
- Des années plus tard Philippe qui vivait à Césarée hébergea Paul et ses compagnons quant ils retournaient à Jérusalem.
- La plupart des spécialistes de la Bible pensent que Philippe l'évangéliste n'est pas la même personne que l'apôtre de Jésus qui portait le même nom* Certaines langues préfèrent utiliser des orthographes légèrement différentes pour les noms de ces deux personnes afin de montrer qu'ils sont différents.

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Philippe, l'apôtre

Définition

Philippe, l'apôtre, était l'un des douze premiers disciples de Jésus.

- Philippe était de la ville de Bethsaïda; c'est lui qui présenta Nathanael à Jésus.

- Un jour Jésus interrogea Philippe sur la façon de fournir de la nourriture pour une foule de plus de 5000 personnes.
- Lorsque Jésus mangeait le dernier repas de la Pâque avec ses disciples, il leur parlait de Dieu, son Père* Philippe a demandé à Jésus de leur montrer le Père.
- Certaines langues préfèrent écrire d'une manière différente le nom Philippe(l'apôtre) de l'autre Philippe (l'évangéliste) pour éviter toute confusion.

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Pierre, Simon Pierre, Céphas

Quelques données :

Pierre était un des douze apôtres de Jésus. Il était un leader important des débuts de l'Église.

- Avant son appel par Jésus pour devenir un disciple, Pierre s'appelait Simon.
- Plus tard, Jésus lui a donné le nom de « Céphas » qui signifie « pierre » ou « roche » en langue araméenne. Le nom Pierre signifie aussi « pierre » ou « rock » en grec.
- Dieu a œuvré par l'entremise de Pierre pour guérir les gens et prêcher la bonne nouvelle de Jésus.
- Deux des livres du Nouveau Testament sont des lettres que Pierre a écrites pour encourager et instruire les autres croyants.

(Voir aussi : [disciple](#), [apôtre](#))

Références bibliques :

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

Exemples tirés d'histoires bibliques :

- **28:09 Peter** said to Jesus, "We have left everything and followed you. What will be our reward?"
- **29:01** One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- **31:05** Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!"
- **36:01** One day, Jesus took three of his disciples, **Peter**, James, and John with him.
- **38:09 Peter** replied, "Even if all the others abandon you, I will not!" Then Jesus said to **Peter**, "Satan wants to have all of you, but I have prayed for you, **Peter**, that your faith will not fail. Even so, tonight, before the rooster crows, you will deny that you even know me three times."
- **38:15** As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest.
- **43:11 Peter** answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins."

- **44:08 Peter** answered them, "This man stands before you healed by the power of Jesus the Messiah."

Données Word :

- Strong's: G2786, G4074, G4613

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Pilate

Définition

Pilate était le gouverneur romain qui a condamné Jésus à mort.

- Parce que Pilate était gouverneur, il avait le pouvoir de mettre à mort les criminels.

- Les chefs religieux juifs voulaient que Pilate crucifie Jésus, donc ils ont menti et ont dit que Jésus était un criminel.
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Rabbi, Rabboni

Définition

Le terme «Rabbi» signifie littéralement, «mon maître» ou «mon professeur*»

- Il était un titre de respect qui a été utilisé pour désigner un homme qui était un professeur de religion juive, en particulier un enseignant des lois de Dieu.
- Jean-Baptiste et Jésus étaient parfois tous deux appelés «Rabbi» par leurs disciples.

traduction Suggestions

- Les expressions pour traduire ce terme pourraient inclure: «Mon Maître» ou «Maître Honorable» ou «Maître religieux*» Certaines langues peuvent en faire une salutation , tandis que d'autres ne le peuvent pas.
- La langue de projet peut également avoir une façon particulière que les enseignants doivent normalement prendre en compte.
- Assurez-vous que la traduction de ce terme ne sonne pas comme Jésus était un instituteur.
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Rachel

Définition

Rachel était l'une des épouses de Jacob* Elle et sa sœur Léa étaient les filles de Laban, oncle de Jacob.

- Rachel était la mère de Joseph et Benjamin, dont les descendants sont devenus deux des tribus d'Israël.
- Dans un premier temps, Rachel n'a pas été en mesure d'avoir des enfants* Alors Dieu lui a permis de donner naissance à Joseph.
- Des années plus tard, quand elle donnait naissance à Benjamin, Rachel est morte et Jacob l'a enterrée près de Bethléem.

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Rahab était une femme qui vivait à Jéricho, quand Israël a attaqué la ville* Elle était une prostituée.

- Rahab cacha les deux Israélites qui sont venus pour espionner Jéricho avant que les Israélites l'attaquent* Elle a aidé les espions à s'échapper vers le camp d'Israël.
- Rahab est devenue une croyante en Yahvé et elle et sa famille ont été sauvées quand Jéricho a été détruite* Elles sont venues vivre avec les Israélites.

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Ramah

Définition

Ramah était une ville antique Israélite située à environ 8 km au nord de Jérusalem*C'était une ville de Benjamin près de Gabaon.

- Ramah était situé dans la zone où les descendants de la femme de Jacob, Rachel, vivaient.
- Quand les Israélites ont été emmenés captifs à Babylone, ils ont d'abord été déportés à Ramah avant de passer à Babylone.
- Ramah était la maison de la mère et du père de Samuel.

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Roboam

Définition

Roboam était l'un des fils du roi Salomon, et est devenu le roi de la nation d'Israël, après la mort de Salomon.

- Lorsque Roboam parla trop sévèrement au le peuple d'Israël, dix des tribus se rebellèrent contre lui* Pour cette raison, la nation d'Israël est devenu deux royaumes: le royaume d'Israël dans le nord et le royaume de Juda, dans le sud.
- Roboam a continué d'être le roi du royaume de Juda, qui se composait de deux tribus qui sont restées fidèles à lui.
- Roboam était un méchant roi qui n'obéit pas à Yahvé, mais qui a servi de faux dieux.

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Roi

Définition

"Un roi est le chef d'un organisme indépendant, d'une ville, d'un état ou d'un pays.

- Parfois, quelqu'un devient roi parce qu'un groupe de gens veulent qu'il soit leur roi.
- Habituellement, quand un roi meurt, son premier fils devient roi.
- Parfois, quelqu'un va tuer le roi pour que lui-même puisse devenir roi à sa place.

Roi des Juifs

Définition

"Le terme, "roi des Juifs" est un titre qui fait référence à Jésus, le Messie.

- La première fois que la Bible mentionnent ce titre est quand il a été utilisé par les rois mages qui ont voyagé à Bethléem à la recherche du bébé qui était «le roi des Juifs*"
- L'ange a révélé à Marie que son fils, un descendant du roi David, serait un roi dont le règne allait durer pour toujours.
- Avant que Jésus ait été crucifié, les soldats romains, moqueurs, ont appelé Jésus "roi des Juifs*" Ce titre a également été écrit sur un morceau de bois et cloué au sommet de la croix de Jésus.
- Jésus est vraiment le roi des Juifs et le roi de toute la création.

traduction Suggestions

- Le terme «roi des Juifs» pourrait aussi être traduit comme«roi qui règne sur les Juifs» ou «chef suprême des Juifs*"
- Vérifiez pour voir comment l'expression «roi de» est traduit dans d'autres endroits dans la traduction.

Royaume

Définition

"Un royaume est un groupe de personnes gouvernées par un roi* Il se réfère également à la sphère ou régions politiques sur lesquels un roi ou un autre souverain a le contrôle et l'autorité.

- Un royaume peut être de toute taille géographique* Un roi peut gouverner une nation ou un pays ou une seule ville.
- Le terme «royaume» peut également se référer à un règne spirituel ou à l' autorité dans le terme «royaume de Dieu*"
- Dieu est le maître de toute la création, mais le terme «royaume de Dieu» se réfère en particulier à son règne et à son autorité sur les gens qui ont cru en Jésus et qui sont soumis à son autorité.
- La Bible parle aussi de Satan ayant un «royaume» dans lequel il règne temporairement sur beaucoup de choses sur cette terre Son royaume est mauvais et est appelé "l'obscurité"

traduction Suggestions

Lorsqu'on se réfère à une région physique qui est gouvernée par un roi, le terme «royaume» pourrait être traduit comme «pays

Ruth

Définition

Ruth était une femme Moabite qui a vécu pendant le temps où les juges dirigeaient Israël* Elle était une ancêtre de Jésus-Christ.

- Ruth est mieux connue pour sa loyauté envers sa belle mère, Naomi Ruth a voyagé avec Naomi lors de son retour en Israël et a contribué à pourvoir à ses besoins nElle s'engage également à servir le seul vrai Dieu d'Israël.
- Ruth a épousé un homme Israélite et a donné naissance à un fils qui est devenu le grand-père du roi David.

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Saint, Sainteté

Définition

" Les termes " Saint" et " Sainteté" se réfèrent au caractère de Dieu qui est totalement consacré et séparé de tout péché et de toute imperfection.

- Seul Dieu est absolument Saint* Il fait des peuples et des objets saints.
- La personne qui est sainte appartient à Dieu et a été consacrée dans le but de servir Dieu et Lui donner la gloire.
- Un objet que Dieu a déclaré saint est celui qui a été consacré pour être utilisé pour sa gloire , juste comme un Autel dont le rôle est d'offrir des sacrifices à Dieu.
- Comme Dieu est Saint, le peuple ne peut s'approcher de Lui que s'il le permet, car ils sont purement des êtres humains, avec une nature de péché et des imperfections.
- Dans l'Ancien Testament, Dieu a mis à part des prêtres saints pour un service spécial pour Lui* Ils devaient être rituellement lavés de leurs péchés dans la norme pour s'approcher de Dieu.
- Dieu a aussi consacré certaines places et objets saints qui Lui appartiennent ou en qui il se révèle Lui-même, comme son temple.

Suggestion de traduction

- les manières pour traduire " saint" doivent inclure, " sanctifier pour Dieu" ou " appartient à Dieu" ou " complètement pure" ou " parfaitement sans péché" ou " séparer du péché*"
- " Rendre saint" est souvent traduit comme " sanctifier" en français* Cela peut être traduit aussi comme " distinguer"

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Salomon

Définition

Salomon était l'un des fils du roi David* Sa mère était Bath -shéba.

- Quand Salomon devint roi, Dieu lui dit de demander tout ce qu'il voulait Salomon a demandé la sagesse pour gouverner le peuple avec justice et droiture Dieu était satisfait de la demande de Salomon et lui a donné la sagesse et beaucoup de richesse.
- Salomon a construit à Jerusalem le temple de Dieu que son père, David, avait prévu construire;
- Salomon gouvernait adroitement dans les premières années de son règne* Plus tard, il a épousé plusieurs femmes étrangères et a commencé à adorer leurs dieux.
- En raison de l'infidélité de Salomon, après sa mort, Dieu sépara les Israélites en deux royaumes: Israël et Juda Ces royaumes Salomon était l'un des fils du roi David Sa mère était Bath -shéba.
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Satan, diable, malin

Définition

Le diable est un être spirituel que Dieu a créé, mais il se rebella contre Dieu et est devenu l'ennemi de Dieu Le diable est aussi appelé «Satan» et «le malin»

- Le diable hait Dieu et tout ce que Dieu a créé, parce qu'il veut prendre la place de Dieu et être adoré comme Dieu.
- Satan tente les gens à se rebeller contre Dieu.
- Dieu a envoyé son Fils, Jésus pour sauver les gens de la domination de Satan.
- Le nom de «Satan» signifie «adversaire» ou «ennemi».
- Le mot «diable» signifie «accusateur».

traduction Suggestions

- Le mot «diable» peut aussi être traduit par «l'accusateur» ou «le malin» ou «le roi des mauvais esprits» ou «le chef des mauvais esprits*»
- "Satan" peut être traduit comme «Adversaire» ou un autre nom qui montre qu'il est le diable.
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- Considérez comment ces termes sont traduits dans une langue locale ou nationale.

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Seigneur, l'Éternel, l'Éternel Dieu

Définition

"Dans l'Ancien Testament, ces termes sont utilisés à plusieurs reprises pour se référer au seul vrai Dieu.

- Le terme «Seigneur» est un titre et "Yahweh" est le nom personnel de Dieu.
- Le nom personnel de Dieu "Yahweh" est également souvent combiné avec le terme «Dieu» pour former «Yahvé Dieu»"

traduction Suggestions

- Si vous utilisez une certaine forme de "Yahweh" pour son nom personnel, vous pouvez traduire ces termes littéralement comme «Seigneur Yahvé» et «Yahvé Dieu»"
- Certaines langues ont mis les titres après le nom et se traduire comme "Yahweh Seigneur*" Considérez ce qui est naturel dans la langue du projet: si le titre de «Seigneur» viens avant ou après "Yahweh"?
- «Yahvé Dieu» pourrait être rendu en tant que «Dieu qui est appelé Yahweh" ou "Dieu qui est le Vivant» ou «Je suis, qui est Dieu»"
- Si la traduction rend "Yahweh" comme "Seigneur" ou "Seigneur", le terme "Seigneur, l'Éternel» pourrait être traduit par «Seigneur Dieu» ou «Dieu qui est le Seigneur" D'autres traductions possibles pourraient être, «Maître Éternel» ou «Dieu, l'Éternel"
- Le terme "Seigneur, l'Éternel» devrait // // pas être rendu comme «Seigneur Éternel» parce que les lecteurs peuvent ne pas remarquer la différence de taille de la lettre qui a été traditionnellement utilisée pour les distinguer.

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"Le terme «Seigneur» se réfère à quelqu'un qui a la propriété ou l'autorité sur les gens* Quand il est en majuscule, il est un titre qui se réfère à Dieu.

- Dans l'Ancien Testament, ce terme est également utilisé dans des expressions telles que: «Seigneur Dieu Tout-Puissant" ou "Seigneur, l'Éternel» ou «l'Eternel, notre Seigneur*"
- Dans le Nouveau Testament, les apôtres ont utilisé ce terme dans des expressions telles que: «Seigneur Jésus» et «Seigneur Jésus-Christ," qui montrent que Jésus est Dieu.
- Le terme «Seigneur» dans le Nouveau Testament est également utilisé seul comme une référence directe à Dieu, surtout dans les citations de l'Ancien Testament Par exemple, le texte de l'Ancien Testament "Béni soit celui qui vient au nom de l'Éternel» et le texte du Nouveau Testament , "Béni soit celui qui vient au nom du Seigneur"
- Dans l'ULB et UDB, le titre, «Seigneur» est utilisé pour traduire les mots hébreux et grecs réels qui signifient «Seigneur»* Il n' est jamais utilisé comme une traduction du nom de Dieu (Yahweh), comme cela se fait dans de nombreuses traductions.

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- Certaines langues traduisent ce terme comme «Maître» ou «roi» ou un autre terme qui signifie la propriété ou chef suprême.
- De nombreuses traductions utilise la première lettre de ce terme en majuscule pour préciser au lecteur que c'est un titre qui fais référence à Dieu.
- Pour les lieux dans le Nouveau Testament où il y a une citation de l'Ancien Testament, le terme «Seigneur Dieu» pourrait être utilisé pour préciser que ceci est une référence à Dieu.

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Sidon, Sidoniens

Définition

Sidon était le fils aîné de Canaan* Il y a aussi une ville cananéenne appelée Sidon.

- La ville de Sidon est située sur la côte de la mer Méditerranée dans une région qui fait maintenant partie du pays actuel du Liban.
- Les «Sidoniens» étaient un groupe de personnes ayant vécu dans l'ancienne Sidon et la région qui l'entoure* Ces gens étaient des gentils.
- Dans la Bible, Sidon est étroitement associée à la ville de Tyr, et les deux villes ont été connues pour leurs richesses et le comportement immoral de leur peuple

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Simon le Zélote

Définition

Simon le Zélote a été l'un des plus proches disciples de Jésus.

- On sait peu de choses sur Simon le Zélote* Il est mentionné trois fois dans la liste des disciples de Jésus.
- Simon était l'un des onze qui se sont réunis après que Jésus soit retourné au ciel.
- Certains spéculent que le terme «zélote» signifie que Simon était un membre des «zélotes»*"Les zélotes" étaient un parti religieux juif qui était très zélé pour son engagement à faire respecter la loi de Moïse en s'opposant vivement au gouvernement romain.
- D'autres pensent que le terme «zélote» décrit simplement le zèle religieux de Simon.

Sodome

Définition

Sodome était une ville dans la partie sud de Canaan, où Lot le neveu d'Abraham vivait avec sa femme et ses enfants.

- La terre de la région qui entoure Sodome était très bien arrosée et fertile*c'est cet endroit que Lot a choisi d'y vivre quand il s' est installé à Caanan.

- On ne connaît pas l'emplacement exact de cette ville parce que Sodome et la ville voisine de Gomorrhe ont été complètement détruites par Dieu comme une punition du mauvais comportement des habitants de ces villes .
- Le péché le plus significatif que pratiquaient les habitants de Sodome et Gomorrhe était l'homosexualité.

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Syrie

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La Syrie est un pays situé au nord-est d'Israël* Au temps du Nouveau Testament, c'était une province en vertu de la règle de l'Empire romain.

- Dans la période de l'Ancien Testament, les Syriens étaient des militaires forts, ennemis des Israélites.
- Naaman était un commandant de l'armée syrienne qui a été guéri de la lèpre par le prophète Elisée.
- Beaucoup d'habitants de la Syrie sont les descendants d'Aram, qui descendait du fils de Noé, Shem.
- Damas, la capitale de la Syrie, est mentionnée à plusieurs reprises dans la Bible.
- Saul est allé à la ville de Damas avec des plans pour persécuter les chrétiens, mais Jésus l'arrêta.

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Tamar

Définition

Tamar est le nom de plusieurs femmes dans l'Ancien Testament* Il est aussi le nom d'un lieu mentionné dans le livre d'Ezéchiel.

- Tamar était la femme du fils de Juda,Er* Elle a donné naissance à Perez qui était un ancêtre de Jésus-Christ.

- L'une des filles du roi David a également été nommée Tamar; son demi-frère Amnon l'a violée et l'a abandonnée ensuite.

Thomas

Définition

"Thomas était l'un des douze hommes que Jésus a choisis pour être ses disciples (aussi appelés apôtres).

- Un autre nom de Thomas qui était connu était Didyme, mot qui signifie "jumeau.
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Tyr était une ancienne ville cananéenne sur la côte de la mer Méditerranée dans ce qui est maintenant le pays du Liban* Une partie de la ville est située sur une île dans la mer, à environ un kilomètre de la côte.

- La ville de Tyr existait avant que les Israélites ne viennent à Canaan* Il a toujours été une ville païenne.
- En raison de son emplacement et de ses précieuses ressources naturelles, la ville de Tyr avait une industrie du commerce prospère et était très riche.
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Urie

Quelques données :

Urie était un homme juste et un des meilleurs soldats du roi David. On l'appelle souvent « Urie, le Héthien ».

- Urie avait une très belle femme nommée Bath Schéba.
- David a commis l'adultère avec la femme d'Urie et elle est devenue enceinte de David.
- Pour dissimuler ce péché, David a fait tuer Urie au combat. Puis David a épousé Bath-Schéba.
- Un autre homme appelé Urie était un sacrificateur du temps du roi Achaz.

(Voir aussi : [Achaz](#), [Bath- sheba](#), [David](#), [Hittites](#))

Références bibliques :

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

Exemples tirés d'histoires bibliques :

- **17:12** Bathsheba's husband, a man named **Uriah**, was one of David's best soldiers. David called **Uriah** back from the battle and told him to go be with his wife. But **Uriah** refused to go home while the rest of the soldiers were in battle. So David sent **Uriah** back to the battle and told the general to place him where the enemy was strongest so that he would be killed.
- **17:13** After **Uriah** was killed, David married Bathsheba.

Données Word :

- Strong's: H223, G3774

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Zacharie

Quelques données :

Dans le Nouveau Testament, Zacharie était un prêtre juif qui est devenu le père de Jean-Baptiste.

- Zacharie aimait Dieu et lui obéissait.
- Pendant de nombreuses années, Zacharie et son épouse Élisabeth ont prié avec ferveur pour avoir un enfant, mais ils n'en ont pas eu. Mais, alors qu'ils étaient très vieux, Dieu a répondu à leurs prières et leur a donné un fils.
- Zacharie a prophétisé que son fils Jean serait le prophète qui annoncerait et préparerait le chemin du Messie.

(Voir aussi : [Christ](#), [Elisabeth](#), [prophète](#))

Références bibliques :

- Luke 01:5-7
- Luke 01:21-23
- Luke 01:39-41
- Luke 03:1-2

Exemples tirés d'histoires bibliques :

- **22:01** Suddenly an angel came with a message from God to an old priest named **Zechariah**. **Zechariah** and his wife, Elizabeth, were godly people, but she had not been able to have any children.
- **22:02** The angel said to **Zechariah**, "Your wife will have a son. You will name him John."
- **22:03** Immediately, **Zechariah** was unable to speak.
- **22:07** Then God allowed **Zechariah** to speak again.

Données Word :

- Strong's: G2197

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abandonner, abandonné

Définition

"Le terme «abandonner» signifie abandonner quelqu'un ou renoncer à quelque chose* Quelqu'un qui a été "abandonné" a été délaissé par quelqu'un d'autre.

- Quand les gens "abandonnent" Dieu, cela signifie qu'ils sont infidèles à lui en lui désobéissant.
- Quand Dieu "abandonne" les gens, cela signifie qu'il a cessé de les aider et leur a permis de découvrir la souffrance pour les amener à se tourner vers lui.
- Ce terme peut aussi signifier renoncer aux enseignements de Dieu.
- Le terme "abandonné" peut être utilisé au passé comme dans "il vous a abandonné" ou se référer à quelqu'un qui a "été abandonné*"

traduction Suggestions

- D'autres façons de traduire ce terme pourraient inclure, «abandonner» ou «négliger» ou «aller loin de» ou «laisser», selon le contexte.
- "abandonner" la loi de Dieu pourrait être traduit par «désobéir à la loi de Dieu*" Cela pourrait aussi être traduit par «abandonner» ou «cesser d'obéir" à ses enseignements ou à ses lois.
- L'expression «être abandonné» peut être traduite par «être délaissé*"
- La langue de projet peut trouver plus clair d'utiliser des mots différents pour traduire ce terme, selon que le texte parle d'abandonner une chose ou une personne.

accuser, accusation, accusateur

Définition

Le terme "accuser" signifie blâmer quelqu'un pour avoir commis un mauvais acte/ Le terme "accusation" est le fait de blâmer quelqu'un pour une faute commise ou non/n La personne qui accuse est un "accusateur"

- Une fausse accusation, c'est quand des charges portées contre quelqu'un ne sont pas vraies, ne sont pas justes à l'exemple de Jésus qui fut faussement accusé par les dirigeants Juifs.
- Dans le livre d'Apocalypse du Nouveau Testament, Satan est appelé "l'accusateur".

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acquitter

Définition

Le terme "acquitter" signifie déclarer formellement quelqu'un non coupable d'un acte illégal ou immoral pour lequel il est accusé.

- Ce terme est parfois utilisé dans la Bible en référence au pardon des péchés de quelqu'un.
- Souvent le contexte est lorsqu'on acquitte injustement ceux qui sont méchants et qui se rebellent contre Dieu.
- Ceci peut être traduit par "déclarer innocent" ou "juger non coupable".

adversaire, ennemi

Définition

Un "adversaire" est une personne ou un groupe de personnes qui s'oppose à quelqu'un ou à quelque chose.

- Un adversaire peut être une personne qui essaie de s'opposer à toi ou de te faire du mal.
- Une nation peut être appelée "adversaire" lorsqu'elle combat une autre.
- La Bible se réfère au diable comme un "adversaire" et un "ennemi".
- "Adversaire" peut être traduit comme "opposant" ou "ennemi", mais cela suggère une forme d'opposition très forte.

affliger, affliction

Définition

Le terme "affliger" signifie causer la détresse ou les souffrances à quelqu'un* Une "affliction" peut être la maladie, le chagrin émotionnel, ou toute autre calamité qui en découle.

- Dieu affligea son peuple de maladies ou d'autres difficultés pour les amener à se repentir de leurs péchés et les faire revenir à lui.
- Dieu fit venir des afflictions ou des fleaux sur les Egyptiens parce que leur roi refusa de lui obéir.

Propositions de Traduction

- Affliger quelqu'un pourrait être traduit par "causer des difficultés à quelqu'un" ou "faire souffrir quelqu'un" ou "faire venir les souffrances".
- Dans certains contextes, "affliger" pourrait être traduit par "se passer" ou "survenir" ou "faire souffrir".
- Une expression comme "affliger quelqu'un de lèpre" pourrait être traduit comme "frapper quelqu'un de lèpre".
- Lorsqu'une maladie ou un désastre est envoyé pour affliger les gens ou les animaux, cela pourrait être traduit par "faire souffrir".
- Selon le contexte, le terme "affliction" pourrait être traduit par "calamité" ou "maladie" ou "détresse profonde".

aigle

Définition

Un aigle est un oiseau large et puissant qui mange de petits animaux tels que le poisson, les souris, les serpents et poussins.

- La Bible compare la vitesse et la force d'une armée à l'allure et la rapidité avec laquelle un aigle pique et capture sa proie.
- Esaïe dit que ceux qui ont confiance au Seigneur planeront comme le fait un aigle**Ceci est un langage au sens figuré employé pour décrire la liberté et la force qu'on obtient lorsqu'on croit et obéit à Dieu.
- Dans le livre de Daniel la longueur des cheveux du roi Nebuchadnetsar était comparée à la longueur des plumes d'un aigle, qui peut avoir plus de 50 centimètres de long**

alliance ,fidélité ,loyauté de l' alliance

Définition

Ce terme est utilisé pour décrire l'engagement de Dieu pour accomplir les promesses qu'il a faites à son peuple.

- Dieu a fait des promesses aux Israélites, des accords formels appelés «pactes».
- Le «pacte de fidélité» ou «la fidélité de l'alliance» de Yahvé se réfère au fait qu'il tient ses promesses à son peuple.
- Dieu est fidèle pour tenir les promesses de son alliance et cela est l'expression de sa grâce envers son peuple.
- Le terme «loyauté» est un autre mot qui se réfère à l'engagement et à la fiabilité de sa promesse qui profitera à quelqu'un.

Traduction suggestion

- La façon dont ce terme est traduit dépend aussi de la façon dont les termes «alliance» et «fidélité» sont compris.
- D'autres façons de traduire ce terme pourraient inclure, «amour fidèle» ou «loyal, amour engagé» ou «amour fiable**

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amen

Définition

Le terme "amen" est utilisé pour mettre l'accent sur quelque chose ou pour attirer l'attention sur ce que quelqu'un a dit* Il est souvent traduit comme "en vérité" quand c'est Jésus qui en fait l'usage.

- Lorsqu'il est utilisé à la fin d'une prière, "amen" traduit un accord avec la prière ou exprime un désir que la prière soit accomplie.
- Dans ses enseignements Jésus a utilisé "amen" pour confirmer ce qu'il venait juste de dire* Souvent il le faisait suivre de "Et je vous le dis" pour introduire un autre enseignement qui est lié au précédent.
- D'autres versions le traduisent par "vraiment"* Il est utilisé pour mettre l'accent sur quelque chose ou pour communiquer que ce qui est dit est sincère ou vrai.

Propositions de Traductions

- Voir si la langue cible a un mot spécial ou une expression utilisée pour appuyer quelque chose qui a été dite.
- Lorsqu'il est utilisé à la fin d'une prière ou pour confirmer quelque chose, "amen" pourrait être traduit par "qu'il en soit ainsi" ou "c'est exact".
- Quand Jésus dit, "en vérité je vous le dis," ceci pourrait être traduit par, "je vous le dis sincèrement" ou "c'est la vérité, et je vous le dis aussi".
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amour

Définition

"Aimer une autre personne est de prendre soin de cette personne et faire des choses qui lui sera bénéfique* Il y a des significations différentes pour «l'amour» que certaines langues peuvent exprimer en utilisant des mots différents:

1. Le genre d'amour qui vient de Dieu se concentre sur le bien des autres, même si elle ne nous sont pas bénéfique * Ce genre d'amour se soucie des autres, peu importe ce qu'ils font* Dieu lui-même est amour et est la source de l'amour vrai.
2. Jésus a montré ce genre d'amour en sacrifiant sa vie pour nous sauver du péché et de la mort* Il a également enseigné à ses disciples à aimer les autres en se sacrifiant pour eux.
3. Quand les gens aiment les autres avec ce genre d'amour, Cela implique des actions qui montrent que l'on pense à ce qui va amener d'autres personnes à prospérer* Ce genre d'amour comprend notamment pardonner aux autres.
4. Dans l'ULB, le mot «amour» fait référence à ce genre d'amour sacrificiel, sauf si une traduction note indique un sens différent.
5. Un autre mot dans le Nouveau Testament se réfère à l'amour fraternel ou l'amour pour un ami ou membre de la famille.
6. Ce terme fait référence à l'amour humain naturel entre amis ou parents.
7. Il peut également être utilisé dans de tels contextes, "Ils aiment s'asseoir dans les sièges les plus importants lors d'un banquet*" Cela signifie qu'ils «aime beaucoup» ou «désir grandement» le faire.
8. Le mot «amour» peut également se référer à l'amour romantique entre un homme et une femme.
9. Dans l'expression figurative, «J'ai aimé Jacob, mais j'ai haï Esaü », le terme «aimé» fait référence au choix de Dieu de Jacob à 'être dans une relation d'alliance avec lui Cela pourrait aussi être traduit par «choisi» Bien que Esaü a également été béni par Dieu, il n'a pas eu le privilège d'être dans l'alliance* Le terme «haï» est utilisé au sens figuré ici pour signifier «rejeté» ou «non choisi».

traduction Suggestions

- Sauf indication contraire dans une traduction Note, le mot «amour» dans l'ULB se réfère à la nature de l'amour sacrificiel qui vient de Dieu.
- Certaines langues peuvent avoir un mot spécial pour traduire, l'amour sacrificiel que Dieu a Les manières de traduire cela pourrait inclure, «dévoué, bienveillant fidèle» ou «soins pour les désintéressés» ou «l'amour de Dieu" Assurez-vous que le mot utilisé pour traduire l'amour de Dieu peut inclure renoncer à ses propres intérêts au profit des autres et aimer les autres, peu importe ce qu'ils font.
- Parfois, le mot français «amour» décrit la prise en charge profonde que les gens ont des amis et des membres de la famille Certaines langues peuvent traduire un mot ou une expression qui signifie, «aimer beaucoup» ou «prendre soin de» ou «avoir une forte affection pour"
- Dans les contextes où le mot «amour» est utilisé pour exprimer une forte préférence pour quelque chose, cela pourrait être traduit par «fortement préfèrent» ou «aime beaucoup» ou «désirer grandement *"
- Certaines langues peuvent aussi avoir un mot distinct qui se réfère à l'amour romantique ou sexuelle entre mari et femme.
- Beaucoup de langues doivent exprimer "l'amour" comme une action Ainsi, par exemple, ils pourraient traduire "l'amour est patient, l'amour est une sorte" par, "quand une personne aime quelqu'un, il est patient avec lui et bon pour lui"

ange, archange

Définition

Un ange est un être spirituel puissant créé par Dieu Les anges existent au service de Dieu en faisant ce qu'il leur demande de faire Le terme "archange" se réfère à l'ange qui commande ou qui dirige tous les autres anges.

- Littéralement le mot "ange" veut dire "messenger".
- Le terme "archange" veut dire "messenger en chef"* Le seul ange que la Bible a appelé "archange" est Michel.
- Dans la Bible, les anges apportaient des messages aux hommes de la part de Dieu* Ces messages comportaient des instructions sur ce que Dieu veut que ces personnes fassent.
- Les anges avaient aussi révélé aux hommes les événements à venir et ceux qui s'étaient déjà passé.
- Les Anges ont reçu l'autorité de la part de Dieu à être ses représentants et parfois ils parlèrent dans la Bible comme si c'était Dieu lui-même.
- Les anges servent Dieu d'autres manières en protégeant et en encourageant les hommes.
- Une expression clé comme, "l'ange de l'Eternel" a plus d'une signification: 1) Elle peut signifier "l'ange qui représente l'Eternel" ou "messenger au service de l'Eternel" 2) Elle peut aussi se référer à l'Eternel lui-même qui a l'apparence d'un ange lorsqu'il parle à un homme Chacune de ces significations pourrait expliquer l'usage de "Je" par l'ange comme si c'est Dieu lui-même qui parlait.

Suggestions pour la traduction :

- D'autres manières de traduire "ange" peuvent inclure, "messenger de Dieu" ou "serviteur céleste de Dieu" ou "messenger de l'Esprit de Dieu".
- L'expression "archange" peut être traduite par "ange en chef" ou "dirigeant des anges" .
- Considérer aussi comment ces expressions sont traduites dans une langue nationale ou une autre langue locale.
- Traduire l'expression "l'ange de l'Eternel" en se servant des mots "ange" et "Eternel" Ceci pourra faciliter de différentes interprétations de cette expression Les traductions possibles peuvent inclure, "l'ange de la part de l'Eternel" ou "l'ange envoyé par l'Eternel" ou "L'Eternel qui a l'apparence d'un ange".

(Voir aussi: [[../other/servant.md]])

Références bibliques:

- [[rc://en/tn/help/2sa/24/15]]
- [[rc://en/tn/help/act/10/03]]
- [[rc://en/tn/help/act/12/22]]
- [[rc://en/tn/help/col/02/18]]
- [[rc://en/tn/help/gen/48/14]]
- [[rc://en/tn/help/luk/02/13]]
- [[rc://en/tn/help/mrk/08/38]]
- [[rc://en/tn/help/mat/13/49]]
- [[rc://en/tn/help/rev/01/19]]
- [[rc://en/tn/help/zec/01/07]]

Exemples tirés d'histoires bibliques:

- [[rc://en/tn/help/obs/02/12]] God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- [[rc://en/tn/help/obs/22/03]] The **angel** responded to Zechariah, "I was sent by God to bring you this good news."
- [[rc://en/tn/help/obs/23/06]] Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, "Do not be afraid, because I have some good news for you."
- [[rc://en/tn/help/obs/23/07]] Suddenly, the skies were filled with **angels** praising Godâ€
- [[rc://en/tn/help/obs/25/08]] Then **angels** came and took care of Jesus.
- [[rc://en/tn/help/obs/38/12]] Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- [[rc://en/tn/help/obs/38/15]] "I could ask the Father for an army of **angels** to defend me."

Données Word :

- Strong's: H47, H430, H4397, H4398, H8136, G32, G743, G2465

ange, archange

Définition

Un ange est un être spirituel puissant créé par Dieu Les anges existent au service de Dieu en faisant ce qu'il leur demande de faire Le terme "archange" se réfère à l'ange qui commande ou qui dirige tous les autres anges.

- Littéralement le mot "ange" veut dire "messenger".
- Le terme "archange" veut dire "messenger en chef"* Le seul ange que la Bible a appelé "archange" est Michel.
- Dans la Bible, les anges apportaient des messages aux hommes de la part de Dieu* Ces messages comportaient des instructions sur ce que Dieu veut que ces personnes fassent.
- Les anges avaient aussi révélé aux hommes les événements à venir et ceux qui s'étaient déjà passé.
- Les Anges ont reçu l'autorité de la part de Dieu à être ses représentants et parfois ils parlèrent dans la Bible comme si c'était Dieu lui-même.
- Les anges servent Dieu d'autres manières en protégeant et en encourageant les hommes.
- Une expression clé comme, "l'ange de l'Eternel" a plus d'une signification: 1) Elle peut signifier "l'ange qui représente l'Eternel" ou "messenger au service de l'Eternel" 2) Elle peut aussi se référer à l'Eternel lui-même qui a l'apparence d'un ange lorsqu'il parle à un homme Chacune de ces significations pourrait expliquer l'usage de "Je" par l'ange comme si c'est Dieu lui-même qui parlait.

Suggestions pour la traduction :

- D'autres manières de traduire "ange" peuvent inclure, "messenger de Dieu" ou "serviteur céleste de Dieu" ou "messenger de l'Esprit de Dieu".
- L'expression "archange" peut être traduite par "ange en chef" ou "dirigeant des anges" .
- Considérer aussi comment ces expressions sont traduites dans une langue nationale ou une autre langue locale.
- Traduire l'expression "l'ange de l'Eternel" en se servant des mots "ange" et "Eternel" Ceci pourra faciliter de différentes interprétations de cette expression Les traductions possibles peuvent inclure, "l'ange de la part de l'Eternel" ou "l'ange envoyé par l'Eternel" ou "L'Eternel qui a l'apparence d'un ange".

(Voir aussi: [.../other/servant.md])

Références bibliques:

- [[rc://en/tn/help/2sa/24/15]]
- [[rc://en/tn/help/act/10/03]]
- [[rc://en/tn/help/act/12/22]]
- [[rc://en/tn/help/col/02/18]]
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Exemples tirés d'histoires bibliques:

- [[rc://en/tn/help/obs/02/12]] God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- [[rc://en/tn/help/obs/22/03]] The **angel** responded to Zechariah, "I was sent by God to bring you this good news."
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angoisse

Définition

Le terme «angoisse» fait référence à la douleur ou à la détresse sévère.

- L'angoisse peut être une douleur physique ou émotionnelle ou de détresse.
- Souvent, les gens qui sont dans une extrême angoisse le montreront sur leur visage et dans leur comportements.
- Par exemple, une personne dans la douleur ou dans l'angoisse sévère peut serrer les dents ou crier.
- Le terme «angoisse» pourrait aussi être traduit par «détresse émotionnelle» ou «profonde tristesse» ou «douleur sévère*"

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appeler ,appel ,appelé

Définition

Le terme «appeler» signifie littéralement dire quelque chose à voix haute à quelqu'un qui n' est pas à proximité* "Il y a aussi plusieurs significations figuratives.

- Pour "appeler" signifie crier ou parler fort à quelqu'un de loin* Il peut également signifier demander à quelqu'un de l'aide, en particulier Dieu.
- Souvent, dans la Bible, «appel» a un sens de «convoquer» ou «commander de venir" ou "demande de venir*"
- Dieu appelle les gens à venir à lui et à son peuple* Ceci est leur «vocation».
- Le terme «appelé» est utilisé dans la Bible pour signifier que Dieu a nommé ou choisi les gens à être ses enfants, pour être ses serviteurs et proclamateurs de son message de salut par Jésus.
- Ce terme est également utilisé dans le cadre d'appeler le nom de quelqu'un * Par exemple, «Il est appelé John," ", il est nommé Jean" ou "Jean est son nom*"
- Pour être "appelé par le nom de" signifie que quelqu'un a pris le nom d'un autre * Dieu dit qu'il a appelé son peuple par son nom.
- Une autre phrase, «Je vous ai appelé par son nom" signifie que Dieu connaît le nom d'une personne personnellement et l' a spécifiquement choisi.

traduction Suggestions

- Le terme «appel» pourrait se traduire par un mot qui signifie «invocation», qui comprend l'idée d'être intentionnellement ou délibérément appelé.

- L'idiome «appel à vous» pourrait être traduit par «vous demander de l'aide» ou «prier instamment pour vous *»
- Quand la Bible dit que Dieu nous a "appelé" pour être ses serviteurs, cela pourrait être traduit comme, "nous a choisi spécialement" ou "nous a nommés" pour être ses serviteurs.
- "Vous devez appeler son nom" peut aussi être traduit comme, "vous devez le nommer*"
- "Son nom est" peut aussi être traduit comme "son nom est" ou "il est nommé*"
- Pour "appeler" pourrait être traduit comme «dire haut et fort» ou «crier» ou «dire d'une voix forte*» Assurez-vous que la traduction ne veut pas dire être en colère dans la langue du projet .
- L'expression «votre appel» pourrait être traduit par «votre but» ou «le dessein de Dieu pour vous» ou «travail spécial de Dieu pour vous*»
- Pour "invoquera le nom du Seigneur" pourrait être traduit par «chercher le Seigneur et dépendre de lui» ou mettre sa «confiance dans le Seigneur et lui obéir*»
- Pour "appeler à" quelque chose pourrait être traduit par "effectuer une mission" ou "demander" ou "commander de faire quelque chose".
- L'expression «vous êtes appelés par mon nom» pourrait être traduit comme: «Je vous ai donné mon nom, montrant que vous appartenez à moi*»
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apôtre

Les "apôtres" étaient des hommes envoyés par Jésus pour prêcher sur Dieu et sur son royaume* Le terme "apostolat" se réfère à la position et à l'autorité de ceux qui étaient choisis comme apôtres.

- Le mot "apôtre" signifie , "quelqu'un qui est envoyé pour une fonction spécifique"* L'apôtre a la même autorité que celui qui l'a envoyé.
- Les douze disciples les plus proches de Jésus étaient devenus les premiers apôtres* D'autres personnes comme Paul et Jacques devinrent apôtres.
- Par la puissance de Dieu, les apôtres étaient en mesure de prêcher l'Evangile avec assurance et de guérir les malades, y compris ordonner aux démons de quitter les gens.

Propositions de traduction.

- Le mot "apôtre" peut aussi être traduit par: "quelqu'un qui est envoyé" ou "l'envoyé" ou "quelqu'un qui est appelé à aller prêcher le message de Dieu aux gens".
- C'est important de traduire les termes "apôtre" et "disciple" différemment.
- Considérer aussi comment ce terme était traduit dans une traduction biblique dans une langue locale ou nationale.

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arche

Définition

Littéralement, le terme "arche" se réfère à une caisse rectangulaire en bois qui est faite pour protéger quelque chose* Une arche peut avoir une grande ou une petite forme, en fonction de son usage.

- Dans la Bible Anglaise, le mot "arche" est premièrement utilisé en référence à un très grand bateau rectangulaire en bois que Noé fabriqua pour échapper au déluge mondial* L'arche avait un fond plat, un toit et des murs.
- Ce terme pourrait être traduit par "très grand bateau", "barge" ou "navire de charge" ou "grand bateau en forme de caisse".
- Le mot Hébreu qui est utilisé en référence à cet immense bateau est le même utilisé pour le panier ou la caisse qui contenait l'enfant Moïse lorsque sa mère le cacha au bord du fleuve Nil* Ce mot est souvent traduit par "panier".
- Dans l'expression "arche de l'alliance", un autre mot Hébreu pourrait être utilisé pour "arche" tel: "caisse" ou "boîte" ou "coffre".
- Dans le choix d'un terme pour traduire "arche", c'est important selon le contexte de tenir compte de sa forme et de son usage.

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argent

Définition

L'argent est un métal précieux blanchâtre gris brillant utilisé pour fabriquer des pièces de monnaie, des bijoux, des ustensiles et des ornements.

- Le temple de Jérusalem avait des ustensiles en argent* Ceux-ci ont été volés par le Babylonien quand ils ont envahi Jérusalem et capturé un grand nombre d' Israélites en 586 av.
- Les ustensiles se composaient des tasses et des coupes d'argent, entre autres, utilisées pour la cuisson, pour les repas ou à d'autres fins utiles.
- Dans les temps bibliques, des pièces d'argent ou de poids appelés shekels ont été utilisées.
- Judas a été payé 30 pièces d'argent pour trahir Jésus.

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aumône

Définition

Le terme "aumône" se réfère à l'argent, à la nourriture, et toutes autres choses qu'on donne aux pauvres.

- Donner l'aumône était souvent vu comme une pratique religieuse qui est exigée des gens pour qu'ils soient justes.
- Jésus dit de ne pas donner l'aumône en public dans le but d'être remarqué par les gens.
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autorité

Définition

- Le terme «autorité» désigne le pouvoir d'influence et de contrôle que quelqu'un a sur quelqu'un d'autre.
- Les rois et les autres dirigeants régissant ont autorité sur les personnes qu'ils gouvernent.
- Le terme «autorité» se réfère à des personnes, des gouvernements ou des organisations qui ont autorité sur les autres.

Traduction Suggestion

- Le mot Autorité peut aussi être traduit par «contrôle» ou «droit» ou «qualifications».
- Parfois, le terme «autorité» est utilisé avec le sens de «pouvoir» ou «capacité».
- Lorsque le mot «autorités» est utilisé pour désigner les personnes ou les organisations qui dirigent les gens, il peut aussi être traduit par «dirigeants» ou «pouvoirs».
- L'expression «de sa propre autorité» pourrait également être traduit par: "avec son propre droit de mener" ou "sur la base de ses propres qualifications*"

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baiser

Définition

"Un baiser est un acte par lequel une personne attachante appuie ses lèvres sur les lèvres ou le visage d'une autre personne.

- Certaines cultures embrassent sur la joue comme une forme de salutation ou de dire au revoir.
- Un baiser peut communiquer l'amour profond entre deux personnes, comme un mari et sa femme.

bien aimé

Définition

Le terme «bien-aimé» est une expression d'affection qui décrit quelqu'un qui est aimé et cher à quelqu'un d'autre.

- Le terme «bien-aimé» signifie littéralement «aimé(un)" ou "(qui est) aimé*"
- Dieu se réfère à Jésus comme son «Fils bien-aimé*"
- Dans leurs lettres aux églises chrétiennes, les apôtres s'adressent souvent à leurs coréligionnaires comme «bien-aimés».

Suggestions de traduction

- Ce terme peut aussi être traduit par « être aimé» ou «aimer quelqu'un» ou «bien-aimé» ou «très cher».
- Dans le contexte de parler d'un ami proche, ce qui pourrait être traduit par «mon cher ami» ou «mon ami proche" En anglais, il est naturel de dire, «mon cher ami, Paul" ou "Paul, qui est mon cher ami" D'autres langues peuvent trouver plus naturel de le dire d'une manière différente.
- Notez que le mot «bien-aimé» vient du mot pour l'amour de Dieu, qui est inconditionnel, désintéressé, et sacrificiel.

blasphème ,blasphemer

Définition

Dans la Bible, le terme «blasphème» se réfère à parler d'une manière qui montre un manque de respect profond pour Dieu ou personne* "Blasphémer" contre quelqu'un, c'est de parler mal contre cette personne pour que les autres pensent quelque chose de faux ou de mauvais de lui.

- Le plus souvent, blasphémer Dieu signifie, le calomnier ou l'insulter en disant des choses qui ne sont pas vraies sur lui ou en se comportant d'une manière immorale qui le déshonore.
- Il est un blasphème pour un être humain de prétendre être Dieu ou de prétendre qu'il y a un autre Dieu que le seul vrai Dieu.
- Certaines versions anglaises traduisent ce terme comme "diffamation" lorsqu'il se réfère à blasphémer des personnes.

Suggestion de traduction

- "Blasphémer" peut être traduit comme: «dire des choses mauvaises contre» ou «déshonorer Dieu» ou «diffamer».
- La façon de traduire «blasphème» pourrait inclure, "parler à tort sur les autres» ou «diffamer» ou «diffuser de fausses rumeurs*"

blasphème ,blasphemer

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blé

Définition

Le blé est un type de grain que les gens cultivent pour se nourrir* Quand la Bible mentionne "grain" ou "graines", on parle souvent de grains de blé ou de graines.

- Les graines de blé ou les grains poussent au sommet de la tige de blé.
- Après avoir récolté le blé, le grain est séparé de la tige de la plante en le battant* La tige du blé est aussi appelée "paille" et est souvent placé sur le sol pour que les animaux puissent se coucher là dessus.
- Après le battage, la balle qui entoure la graine est séparée du grain par vannage et est jetée.
- Les gens broient le grain de blé en farine et l'utilisent pour faire du pain.
- (Voir aussi: orge , balle , grains, grains, champs de céréales , semences, semence ,
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bon, la bonté

Définition

"Le mot «bon» a des significations différentes selon le contexte* Beaucoup de langues vont utiliser des mots différents pour traduire ces différentes significations.

- En général, quelque chose est bon si elle correspond avec le caractère, les objectifs, et la volonté de Dieu.
- Quelque chose qui est «bon» pourrait être agréable, excellent, utile, approprié, rentable, ou moralement juste.
- Une «bonne terre» pourrait être appelé "fertile" ou "productive*"
- Une «bonne moisson" pourrait être une moisson "abondante".
- Une personne peut être «bonne» par ce qu'elle fait, si elle est habile à sa tâche ou sa profession, comme dans «un bon fermier*"
- Dans la Bible, le sens général de «bon» est souvent opposé au «mal».
- Le terme «bonté» se réfère généralement à être moralement bon ou juste dans les pensées et les actions.
- La bonté de Dieu se réfère à la façon dont il bénit les gens en leur donnant de bonnes et bénéfiques choses* Il peut également se référer à sa perfection morale.

traduction Suggestions

- Le terme général pour «bon» dans la langue cible doit être utilisé chaque fois que cette signification générale est exacte et naturelle, en particulier dans des contextes où il est opposé au mal.
- Selon le contexte, d'autres façons de traduire ce terme pourrait inclure, «gentil» ou «excellent» ou «agréable à Dieu» ou «juste» ou «moralement droit» ou «rentable».
- "Les bonnes terres" pourraient être traduites comme «terres fertiles» ou «terres productives»; une "bonne récolte" pourrait être traduite comme une «récolte abondante» ou «grande quantité de récoltes*"
- L'expression «faire du bien à» signifie faire quelque chose qui profite à d'autres et pourrait être traduite par «être gentil» ou «aider quelqu'un».
- Selon le contexte, les moyens de traduire le terme «bonté» pourrait inclure, «bénédiction» ou «gentillesse» ou «perfection morale» ou «justice» ou «pureté».

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bronze

Définition

Le terme «bronze» fait référence à un type de métal qui est fait de métaux fondus ensemble, le cuivre et l'étain* Il a une couleur brun foncé, légèrement rouge.

- Le bronze résiste à la corrosion de l'eau et est un bon conducteur de chaleur.
- Dans les temps anciens, le bronze a été utilisé pour fabriquer des outils, des armes, des oeuvres d'art, des autels, casseroles, et l'armure de soldats, entre autres choses.
- Beaucoup de matériaux de construction pour le tabernacle et le temple ont été faites de bronze.
- Des idoles de faux dieux étaient aussi souvent faits de bronze.
- Des objets en bronze étaient faits d'abord en fondant le metal en bronze dans un liquide et puis la verser dans des moules* Ce processus a été appelé "moulage".

bête

Définition

Dans la Bible, le terme «bête» est souvent juste une autre façon de dire «animal».

- Une bête sauvage est un type d'animal qui vit librement dans la forêt ou dans des domaines et n'a pas été domestiqué par les gens.
- Une bête domestique est un animal qui vit avec les gens et est conservée pour la nourriture ou pour effectuer des travaux, tels que les champs de labour* Souvent, le terme «bétail» est utilisé pour désigner ce type d'animal.
- Le livre de Daniel dans l'Ancien Testament et celui de l'Apocalypse dans le Nouveau Testament, décrivent des visions qui ont des bêtes qui représentent des pouvoirs et des autorités perverses qui s'opposent à Dieu* (Voir: [[: fr: ta: vol1: traduire: figs_metaphor]])
- Certaines de ces bêtes sont décrites comme ayant des caractéristiques étranges, telles que plusieurs têtes et beaucoup de cornes* Elles ont souvent le pouvoir et l'autorité, ce qui indique qu'elles peuvent représenter des pays, des nations, ou d'autres forces politiques.
- Les moyens de traduire ce qui pourrait inclure, «créature» ou «chose créée» ou «animal» ou «animal sauvage», selon le contexte.

calomnie, calomniateur

Définition

calomnier signifie dire des choses négatives, diffamantes sur une autre personne.

- LA Calomnie peut être un fait avéré ou une fausse accusation, mais son but est d'amener les autres à penser négativement au sujet de la personne calomniée.
- Certains des mots traduits par "calomnie" signifient: "parler contre" ou "diffuser un faux rapport » ou «diffamer».
- Un calomniateur est aussi appelé un «rapporteur» ou un «porteur de conte*"

cendre

Définition

le terme "cendre" se réfère à la substance grise en poudre obtenue après la consommation du bois* Il est utilisé en sens figuré dans la Bible en référence à ce qui est sans valeur ou sans utilité.

- Un "tas de cendres" est un amas de cendres.
- Dans les temps anciens, s'asseoir sur la cendre était un signe de deuil ou de chagrin.
- Dans les chagrins , c'était la coutume de se couvrir de sac et de s'asseoir sur la cendre ou verser de la cendre sur sa tête.
- Verser de la cendre sur sa tête était aussi un signe d'humiliation et de honte.
- Quand quelqu'un se bat pour avoir quelque chose sans valeur, on dit qu'il "se nourrit de cendre".
- Parfois dans la Bible, le mot "poussière" est utilisé quand on parle de cendre* Il peut aussi se référer à des particules de poussière très fines qui proviennent de la terre sèche.
- Dans la traduction de "cendre", utiliser le mot dans la langue cible qui se réfère aux restes après la consommation du bois.

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centurion

Définition

Un centurion était un officier de l'armée romaine qui avait un groupe de 100 soldats sous son commandement.

- Cela pourrait aussi se traduire par : «chef de cent hommes» ou «chef d'armée» ou «officier en charge d'une centaine*"
- Un centurion romain vint à Jésus pour demander la guérison de son serviteur.
- Le centurion en charge de la crucifixion de Jésus a été surpris quand il a vu comment Jésus est mort.
- Dieu a envoyé un centurion à Pierre afin que Pierre puisse lui expliquer les bonnes nouvelles au sujet de Jésus.

chameau

Définition

Un chameau est un grand animal à quatre pattes avec un ou deux bosses sur son dos.

- Dans les temps bibliques, le chameau était le plus grand animal trouvé en Israël et dans les régions environnantes.
- Le chameau a été utilisé principalement pour le transport des personnes et des charges.
- Certains groupes de personnes aussi ont utilisé chameaux comme nourriture, mais pas les Israélites parce que Dieu avait dit que les chameaux étaient sales et ne devaient pas être mangés.
- Les chameaux sont précieux, car ils pourraient se déplacer rapidement dans le sable et pouvaient vivre sans nourriture et sans de l'eau pendant plusieurs semaines à la fois.

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chandelier

Définition

"Dans la Bible, le terme «chandelier» fait généralement référence à une structure en bois ou en métal sur lequel est placée une lampe afin de fournir la lumière à une pièce.

- Un chandelier spéciale d'or a été faite pour le temple et avait des endroits pour sept lampes.
- Une lampe dans les temps bibliques était habituellement un bol d'argile d'huile ou de graisse d'olive, avec un bec et mèche qui brûle avec une flamme nue pour fournir de la lumière.

traduction Suggestions

- Ce terme pourrait être traduit comme «socle de la lampe» ou «structure pour la tenue d'une lampe» ou «porte-lampe*"
- Pour le chandelier du temple, ce qui pourrait être traduit par «sept lampes du chandelier" ou "piédestal d'or avec sept lampes*"
- Il serait également utile d'inclure dans la Bible traduit, une photo ou un dessin de chaque type de chandelier.

char

Définition

Dans les temps anciens, les chars étaient légers, des charrettes à deux roues qui ont été tirées par des chevaux.

- Les gens assis ou debout sur des chars, les utilisaient pour la guerre ou le Voyage.
- Dans la guerre, une armée qui avait des chars avait un grand avantage de la rapidité et de la mobilité sur une armée qui n'a pas eu des chars.
- Les anciens Egyptiens et les Romains étaient bien connus pour leur utilisation de chevaux et de chars.

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chasser ,jeter dehors**Définition**

Chasser» quelqu'un ou quelque chose signifie forcer cette personne ou cette chose à s'éloigner de vous.

- Le terme "chasser" signifie la même chose que "jeter*" Jeter le filet dans l'eau.
- Au sens figuré, «jeté dehors» ou «rejeter» quelqu'un peut signifier rejeter cette personne et la renvoyer.

Traduction suggestions

- Selon le contexte, d'autres façons de traduire cela pourrait inclure «renvoyer» ou «se débarrasser de*»
- «Chasser les démons" pourrait être traduit par «provoquer le départ des démons» ou «chasser les mauvais esprits» ou «chasser les démons" ou "commander le démon de sortir*»

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chef

Définition

Le terme «chérubin» et sa forme plurielle »de chérubins," se réfèrent à un type particulier d'êtres célestes que Dieu a créé* La Bible décrit le chérubin comme ayant des ailes et des flammes.

- Les chérubins affichent la gloire et la puissance de Dieu et semblent être les gardiens des choses sacrées.
- Après qu'Adam et Eve eurent péché, Dieu a placé les chérubins avec des épées enflammées sur le côté Est du jardin d'Eden pour que les gens ne puissent plus se rendre à l'arbre de vie.
- Dieu a ordonné aux Israélites de se tailler deux chérubins se faisant face, dont les ailes se touchaient, sur le couvercle de l'expiation de l'arche de l'alliance.
- Il leur dit aussi de tisser des images des chérubins dans les rideaux du tabernacle.
- Dans certains passages, ces créatures sont également décrits comme ayant quatre faces: d'un homme, un lion, un bœuf, et un aigle.
- Les hérubins sont parfois considérés comme étant des anges, mais la Bible ne le dit pas clairement.

Traduction suggestions

- Le terme "chérubin" pourrait être traduit par «créatures avec des ailes» ou «tuteurs avec des ailes» ou «gardiens spirituels ailés" ou ", les gardiens ailés saints*"
- A \Le mot "chérubins" devrait être traduit par le singulier de chérubin, comme dans «créature avec des ailes» ou «gardien spirituel ailé», par exemple.
- Assurez-vous que la traduction de ce terme est différent de la traduction de «ange».
- Voir également la façon dont ce terme est traduit ou écrit dans une traduction de la Bible dans une langue locale ou nationale.

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chercher, rechercher**Définition**

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- "rechercher" ou "chercher" une occasion signifie «essayer de trouver un temps" de faire une chose particulière
- «chercher Yahvé» signifie «passer du temps et de l'énergie à connaître Yahweh et apprendre à lui obéir*"
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- «rechercher justice» signifie «faire un effort pour voir que les gens sont traités de façon juste ou équitable*"
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ciel, ciel, cieus, céleste**Définition :**

Le terme qui est traduit par «ciel» fait référence à l'endroit où Dieu vit* Le même mot peut aussi signifier le «ciel» (physique) en fonction du contexte.

- Le terme «cieus» se réfère à tout ce que nous voyons au dessus de la terre, y compris le soleil, la lune et les étoiles* Il comprend également les corps célestes, comme les planètes lointaines, que nous ne pouvons pas voir directement à partir de la terre.
- Le terme «ciel» fait référence à l'étendue bleue au-dessus de la terre et qui a des nuages et l'air que nous respirons Souvent, le soleil et la lune sont également dits être "dans le ciel"
- Dans certains contextes, dans la Bible, le mot «ciel» pourrait se référer soit au ciel soit au lieu où Dieu habite.
- Lorsque le «ciel» est utilisé au sens figuré, il est un moyen de se référer à Dieu* Par exemple, lorsque Matthieu écrit sur le «royaume des cieus», il se réfère au royaume de Dieu.

Suggestions pour la traduction :

- Lorsque le «ciel» est utilisé au sens figuré, il pourrait être traduit par «Dieu».
- Pour «royaume des cieus» dans le livre de Matthieu, il est préférable de garder le mot «ciel» car cela est distinctif à l'évangile de Matthieu.
- Les termes «cieus» ou «corps célestes» pourraient également être traduits comme "le soleil, la lune et les étoiles" ou "toutes les étoiles dans l'univers*"

- L'expression "étoiles du ciel" pourrait être traduite par "étoiles dans le ciel" ou "étoiles dans la galaxie" ou "étoiles dans l'univers"

(Voir aussi : [royaume de Dieu](#))

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

Données Word :

- Strong's: H1534, H6160, H6183, H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

ciel, ciel, cieux, céleste

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colombe , pigeon

Définition

Les colombes et les pigeons sont deux sortes de petits oiseaux,gris-brun qui se ressemblent*Une colombe est souvent plus claire et presque blanche.

- Certaines langues utilisent différents termes pour les nommer,alors que d'autres utilisent la même chose pour l'un et l'autre.
- Les colombes et les pigeons ont été utilisés dans les sacrifices à Dieu,spécialement pour les gens qui ne pourraient pas s'acheter un grand animal.
- Une colombe a amené la feuille d'un olivier à Noé quand l'inondation ralentissait.
- Les colombes symbolisent souvent la pureté,l'innocence ou la paix.
- Si les colombes ou les pigeons ne sont pas connus dans le domaine de la langue ou la traduction est faite,ce terme pourrait être traduit comme"un petit oiseau grisâtre brun appelé une colombe"ou"un petit oiseau gris ou brun,semblable à un (nom local de l'oiseau)
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colère

Définition

"Etre en colère" signifie être très mécontent, s'irriter ou être furieux contre quelque chose ou quelqu'un.

- Lorsque les gens se mettent en colère, c'est souvent un péché et souvent égoïste, mais parfois c'est une colère juste contre l'injustice ou l'oppression.
- La colère de Dieu exprime son plus grand mécontentement face au péché.
- L'expression "provoquer la colère de" signifie "mettre en colère"

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comme, à l'image de

Définition

"Les personnes ou les choses qui sont "similaires" ont des choses qui sont semblables les unes aux autres.

- Pour "être comme" quelque chose signifie être semblable à lui, et partager des qualités qui sont les mêmes.
- Les gens ont été créés à la «ressemblance» de Dieu qui est son "image" et ont des qualités ou des caractéristiques qui sont "similaires", qui est, «semblable à» Dieu.

traduction Suggestions

- L'expression «à la ressemblance de sa mort" pourrait être traduite comme «pour partager l'expérience de sa mort»
- L'expression «à la ressemblance de chair de péché» pourrait être traduite par «être comme un être humain pécheur» ou «d'être un être humain*" Assurez-vous que la traduction de cette phrase ne sonne pas comme Jésus était un péché.
- L'expression « à la ressemblance de l'image de l'homme corruptible, des oiseaux, des quadrupèdes et des reptiles" pourrait être traduit par «idoles faites pour ressembler à des humains périssables ou des animaux, tels que les oiseaux, les bêtes et les choses rampantes ».

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compagnon**Définition**

Le terme «compagnon» se réfère à une personne qui est habituellement avec une autre, qui est associé à elle, comme dans l' amitié ou le mariage.

- Les compagnons passent par des expériences ensemble, partagent des repas ensemble, et se soutiennent, s'encouragent les uns les autres.
- Selon le contexte, ce terme pourrait aussi être traduit par un mot ou une expression qui signifie «ami» ou «compagnon de route» ou « la personne qui soutien*"

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comprendre, comprend, compris, compréhension**Définition**

Le terme "comprendre" signifie entendre ou recevoir des informations et savoir ce que ça veut dire.

- Le terme "compréhension" peut se référer à "savoir" ou "sagesse" ou réaliser comment faire quelque chose.
- Comprendre quelqu'un peut aussi vouloir dire comment cette personne se sent.
- En marchant sur le chemin d'Emmaüs, Jésus a fait comprendre aux disciples la signification des Écritures sur le Messie.
- Selon le contexte, le terme "comprendre" pourrait être traduit par "savoir" ou "croire" ou "comprendre" ou "savoir ce que (quelque chose) signifie".
- Souvent, le terme "compréhension" peut être traduit par "connaissance" ou "sagesse" ou "révélation".

- (Voir aussi: croire, crois, cru, croyant, croyance, incroyant, incroyant, incrédulité, savoir, sais, su, savoir, connaissance, connaître, faire connaître, faire connaître, connu, inconnu, préconnaissance, prescience, sage, sagesse)

Références bibliques:

- Job 34: 16-17
- Luc 02: 45-47
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- Matthieu 13: 10-12
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- Proverbes 03: 5-6
- Données Word:
- Forts: H995, H998, H999, H1847, H2940, H3045, H3820, H3824, H4486, H7200,
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concilier, la réconciliation

Définition

Les termes «conciliation» et «réconciliation» font référence à "faire la paix" entre des gens qui étaient autrefois ennemis.

- Dans la Bible, ce terme se réfère généralement à Dieu réconciliant les hommes avec lui-même par le sacrifice de son Fils, Jésus-Christ.
- A cause du péché, tous les êtres humains sont ennemis de Dieu* Mais à cause de son amour compatissant, Dieu a fourni un moyen aux hommes d'être réconciliés avec lui par Jésus.
- Grâce à la confiance dans le sacrifice de Jésus comme paiement pour leur péché, les gens peuvent être pardonnés et avoir la paix avec Dieu.

traduction Suggestions

- Le terme «réconcilier» pourrait aussi être traduit par «faire la paix» ou «rétablir de bonnes relations» ou «amener à être amis*"
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condamner , condamnation

Définition

Les termes «condamner» et «condamnation» se réfèrent à juger quelqu'un pour avoir fait quelque chose de mal.

- Souvent, le mot «condamner» inclut punir cette personne pour le mal qu'elle a fait.
- Parfois, «condamner» signifie accuser faussement quelqu'un ou juger quelqu'un durement.
- Le terme «condamnation» se réfère à l'acte de condamner ou accuser quelqu'un.

Traduction suggestions

- Selon le contexte, ce terme pourrait être traduit par «juger sévèrement» ou «critiquer à tort*"
- L'expression "le condamné" pourrait être traduit comme «juger qu'il est coupable» ou «être puni pour son péché*"
- Le terme «condamnation» pourrait être traduit comme «un jugement sévère» ou «la déclaration de la culpabilité d'une personne» ou «la punition d'une culpabilité*"

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confiance, digne de confiance, la fiabilité

Définition

Le terme «Confiance» vise à croire que quelque chose ou quelqu'un est vrai ou fiable* Une personne «digne de confiance» peut être appelée pour faire et dire ce qui est juste et vrai.

- La confiance est étroitement liée à la foi* Si nous faisons confiance à quelqu'un, nous avons foi que cette personne fera ce qu'elle a promis de faire.
- Avoir confiance en quelqu'un signifie également dépendre de cette personne
- "confiance en" Jésus signifie croire qu'il est Dieu et qu'il est mort sur la croix pour payer pour nos péchés, et de compter sur lui pour nous sauver.
- Un "dicton digne de confiance» se réfère à quelque chose qui est dit et sur laquelle on peut compter pour être vrai.

traduction Suggestions

- Les Façons de traduire la «confiance» pourraient inclure, «croire» ou «avoir la foi» ou «avoir confiance» ou «dépendre».
- L'expression «mettre votre confiance dans" est très similaire au sens de «confiance en*»
- Le terme "digne de confiance" pourrait être traduit comme «fiable» ou «sûr» ou «peut toujours faire confiance*»

confiance , confiant

Définition

Les termes «confiant» et «confiance» signifient être sûr que quelque chose est vraie ou certaine de se produire* Ils peuvent aussi avoir le sens d'agir avec audace et courage.

- Les croyants sont confiants dans les promesses de Dieu, sachant qu'il ne ment jamais et qu'il garde toujours sa parole.
- La confiance est basée sur la confiance en Dieu, même quand les choses difficiles arrivent.
- Dans L'ULB, le terme «confiance» est utilisé pour traduire le mot «espoir» dans d'autres versions anglaises, avec le sens de savoir que quelque chose va certainement se produire.
- Souvent, le terme «confiance» se réfère spécifiquement aux promesses sûres de Dieu, en particulier la certitude que tous les croyants en Jésus vont être un jour avec Dieu pour toujours dans le ciel.
- «Avoir confiance en Dieu» signifie attendre pleinement de recevoir ce que Dieu a promis.

Traduction suggestions

- Le terme «confiant» pourrait être traduit par «assuré» ou «très sûr».

- L'expression «être confiant» pourrait aussi être traduit comme avoir «entièrement confiance» ou «être complètement sûr» ou «savoir sans aucun doute que quelque chose va se passer*»
- Selon le contexte, les moyens de traduire la «confiance» pourrait inclure, "assurance complète" ou "confiant dans l'attente" ou "attente confiante*"

conseil

Définition

Un conseil est un groupe de personnes qui se réunissent pour discuter, donner des conseils et prendre des décisions sur des questions importantes.

- Un conseil est généralement organisé de manière officielle et quelque peu permanente dans un but précis, par exemple la prise de décisions sur des questions juridiques.
- Le Conseil juif le plus important était aussi connu comme le Sanhédrin* Le Sanhédrin comptait 70 membres, qui comprenaient des dirigeants juifs comme les principaux sacrificateurs, les anciens, les scribes, les pharisiens et les sadducéens.
- L'apôtre Paul a été amené devant un concile romain quand il a été arrêté pour l'enseignement de l'Évangile.
- Selon le contexte, le mot «conseil» peut aussi être traduit par une «assemblée juridique» ou une «assemblée politique*»
- Le terme «en conseil» signifie être dans une réunion spéciale afin de décider de quelque chose.
- Notez que ceci est différent de «l'avocat», ce qui signifie, " donner des conseils*"

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corps

Définition

Le terme «corps» désigne littéralement le corps physique d'une personne ou d'un animal* Ce terme est également utilisé au sens figuré pour désigner un objet ou tout un groupe qui a des membres individuels.

- Souvent, le terme «corps» désigne une personne morte ou un animal* Parfois, cela est considéré comme un «corps mort» ou un «cadavre».
- Quand Jésus dit à ses disciples lors de son dernier repas de la Pâque, "Ce (pain) est mon corps», il faisait allusion à son corps physique qui serait "brisé" (tué) pour payer pour leurs péchés.
- Dans la Bible, les chrétiens en tant que groupe sont appelés le «corps du Christ».
- Tout comme un corps physique a de nombreuses parties, le «corps du Christ» a plusieurs membres individuels.
- Chaque croyant a une fonction spéciale dans le corps du Christ pour aider l'ensemble du groupe pour travailler ensemble à servir Dieu et lui apporter la gloire.
- Jésus est aussi appelée la «tête» (leader) du «corps» de ses croyants* Tout comme la tête d'une personne communique au corps ce qu'il faut faire, ainsi Jésus est celui qui guide et dirige les chrétiens en tant que membres de son «corps».

Suggestion de traduction

- La meilleure façon de traduire ce terme serait avec le mot qui est le plus couramment utilisé pour désigner un corps physique dans la langue du projet* Assurez-vous que le mot utilisé n'est pas un terme offensant.
- Lorsqu'on se réfère collectivement aux croyants, pour certaines langues, il peut être plus naturel et exact de dire, «corps spirituel du Christ»
- Lorsque Jésus dit: «Ceci est mon corps», il est préférable de traduire cela littéralement, avec une note pour l'expliquer si nécessaire.
- Certaines langues peuvent avoir un mot séparé en se référant à un corps mort, comme «cadavre» pour une personne ou «carcasse» pour un animal* Assurez-vous que le mot utilisé pour traduire cela a un sens dans le contexte et est acceptable.

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- Souvent, le terme «corps» désigne une personne morte ou un animal* Parfois, cela est considéré comme un «corps mort» ou un «cadavre».
- Quand Jésus dit à ses disciples lors de son dernier repas de la Pâque, "Ce (pain) est mon corps», il faisait allusion à son corps physique qui serait "brisé" (tué) pour payer pour leurs péchés.
- Dans la Bible, les chrétiens en tant que groupe sont appelés le «corps du Christ».
- Tout comme un corps physique a de nombreuses parties, le «corps du Christ» a plusieurs membres individuels.
- Chaque croyant a une fonction spéciale dans le corps du Christ pour aider l'ensemble du groupe pour travailler ensemble à servir Dieu et lui apporter la gloire.
- Jésus est aussi appelée la «tête» (leader) du «corps» de ses croyants* Tout comme la tête d'une personne communique au corps ce qu'il faut faire, ainsi Jésus est celui qui guide et dirige les chrétiens en tant que membres de son «corps».

Suggestion de traduction

- La meilleure façon de traduire ce terme serait avec le mot qui est le plus couramment utilisé pour désigner un corps physique dans la langue du projet* Assurez-vous que le mot utilisé n'est pas un terme offensant.
- Lorsqu'on se réfère collectivement aux croyants, pour certaines langues, il peut être plus naturel et exact de dire, «corps spirituel du Christ»
- Lorsque Jésus dit: «Ceci est mon corps», il est préférable de traduire cela littéralement, avec une note pour l'expliquer si nécessaire.
- Certaines langues peuvent avoir un mot séparé en se référant à un corps mort, comme «cadavre» pour une personne ou «carcasse» pour un animal* Assurez-vous que le mot utilisé pour traduire cela a un sens dans le contexte et est acceptable.

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couper

Définition

L'expression «couper» est un idiomme qui signifie être exclu, banni ou isolé du groupe principal* Il peut également se référer à être tué comme un acte de jugement divin pour le péché.

- Dans l'Ancien Testament, la désobéissance aux commandements de Dieu conduit à être coupé, ou à être séparé, du peuple de Dieu et de sa présence.
- Dieu a également dit qu'il allait "couper" ou détruire les nations non-Israélites, parce qu'ils ne le vénèrent pas ou ne lui obéissent pas et étaient des ennemis d'Israël.
- L'idiome "coupé" est également utilisé pour faire référence à Dieu provoquant une rivière pour arrêter de couler.

Traduction suggestion

- L'idiome «être coupé» pourrait être traduit par «être banni» ou «être renvoyé» ou «être séparé de» ou «être tué» ou «être détruit»
- Selon le contexte, "couper" pourrait être traduit par : «détruire» ou «renvoyer» ou «se séparer de» ou «à détruire».
- Dans le contexte des eaux courantes étant coupées, on pourrait le traduire par "ont été arrêtées" ou "ont été causés à cesser de couler» ou «ont été divisés»
- Le sens littéral, couper quelque chose avec un couteau peut être employé différemment des utilisations figuratives de ce terme.

cour

Définition

Les termes «cour» et «justice» se réfèrent à un espace clos ou à ciel ouvert et entouré de murs.

- Le terme «tribunal» se réfère également à un endroit où les juges décident des questions juridiques et pénales.
- Le tabernacle a été entouré par une cour qui a été entourée par des murs épais ou des rideaux en tissu.
- Le temple avait trois cours intérieures: l'une pour les prêtres, l'autre pour les hommes juifs, et l'autre encore pour les femmes juives.
- Ces cours intérieures ont été entourées par un muret de pierre qui les séparait d'une cour extérieure où les Gentils ont été autorisés à adorer.
- La cour d'une maison était un espace ouvert au milieu de la maison.
- L'expression la «cour du roi» peut se référer à son palais ou à une place dans son palais où il fait des jugements.
- L'expression «tribunaux de Yahvé» est une manière figurative de se référer à la demeure de Yahvé ou à l'endroit où les gens vont adorer l'Eternel.

Traduction suggestions

- Le terme «cour» pourrait être traduit comme «espace clos» ou «jardins du temple" "murés dans la terre" ou "enceinte du temple*"
- Parfois, le terme "temple" a besoin d'être traduit par «cours du temple» ou «temple» de sorte qu'il est clair que les cours ne sont pas appelés, le bâtiment du temple.
- L'expression «tribunaux de Yahvé» pourrait être traduite comme "le lieu où Yahvé vit» ou «le lieu où l'Éternel est adoré*"
- Le terme utilisé pour la cour d'un roi pourrait également être utilisé pour se référer à la cour de Yahvé.

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Littéralement "courir" signifie utiliser ses jambes pour se déplacer rapidement, à un rythme plus rapide que la marche.

- Il y a aussi des utilisations figurées pour cette signification première de "courir":
- "Exécuter de telle manière à gagner le prix" - se compare à une course persévérante dans la vie chrétienne.
- "courir dans le chemin de vos commandes" - signifie poursuivre volontiers et énergiquement l'obéissance aux instructions de Dieu
- "Courir après d'autres dieux" - façons de persister dans l'adoration d'autres dieux.
- «Je cours à vous pour me cacher" - signifie que quelqu'un va rapidement à Dieu comme refuge et sécurité.
- significations secondaires de "courir":
- pour les fluides, tels que l'eau, les larmes, le sang et la sueur, ont dit qu'ils sont "en cours d'exécution*"
- Les frontières longent "courir" une rivière
- Les rivières et les cours d'eau peuvent "être à sec», ce qui signifie qu'ils n'ont plus d'eau en eux .
- Les jours de fête peuvent «suivre leur cours" ce qui signifie qu'ils sont passés ou finis.

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couronne ,couronner**Définition**

Une couronne est un bandeau décoratif circulaire porté sur la tête des dirigeants tels que les rois et les reines* Le terme «couronner» signifie mettre une couronne sur la tête de quelqu'un; au sens figuré, cela signifie, «honorer».

- Les couronnes sont généralement faits en or ou en argent, et sont intégrés avec des pierres précieuses telles que des émeraudes et des rubis.
- Une couronne a été destinée à être un symbole de la puissance et de la richesse d'un roi.
- En revanche, la couronne de branches épineuses que les soldats romains ont placé sur la tête de Jésus a été conçu pour se moquer de lui et lui faire du mal.
- Dans les temps anciens, les gagnants des concours sportifs recevaient une couronne faite de branches d'olivier* L'apôtre Paul mentionne cette couronne dans sa deuxième lettre à Timothée.
- Utilisé au sens figuré, «couronner» signifie honorer quelqu'un Nous honorons Dieu en lui obéissant et en le louant Ceci est comme mettre une couronne sur lui et le reconnaître comme roi .
- Paul appelle ses coreligionnaires sa «joie et sa couronne*» Dans cette expression, «couronne» est utilisé au sens figuré pour signifier que Paul a été grandement béni et honoré par la façon dont ces croyants sont restés fidèles au service de Dieu.
- Lorsqu'il est utilisé au sens figuré, "couronne" pourrait être traduit comme «prix» ou «honneur» ou «récompense».
- L'utilisation figurative de «couronner» pourrait être traduite par «honorer» ou « décorer*»
- Si une personne est "couronnée" cela pourrait être traduit par «une couronne a été mis sur sa tête*»
- L'expression, "il a été couronné de gloire et d'honneur» pourrait être traduit comme "la gloire et l'honneur lui ont été accordés » ou « on lui a donné gloire et honneur » ou «il était doué de gloire et d'honneur*»

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crier , pleurer

Définition

Le terme «crier» peut signifier pleurer ou être en détresse.

- L'expression «crier» signifie aussi crier ou appeler, souvent avec l'intention de demander de l'aide.
- Ce terme pourrait aussi être traduit par «appel urgent» ou «demander de l'aide*"
- L'expression «Je crie vers vous" pourrait être traduite par «Je vous appelle à l'aide» ou «, je vous demande de toute urgence de l'aide quand on est dans la détresse*"

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crime ,criminel

Définition

Le terme «crime» se réfère généralement à un péché qui consiste à enfreindre à la loi d'un pays ou de l'État* Le terme «criminel» se réfère à quelqu'un qui a commis un crime.

- Les types de crimes comprennent des choses telles que tuer une personne ou voler la propriété de quelqu'un.
- Un criminel est généralement capturé et gardé dans une certaine forme de captivité comme une prison.
- Dans les temps bibliques, certains criminels sont devenus des fugitifs, errant d'un endroit à un autre et cherchant à s'échapper des gens qui voulaient leur faire du mal pour se venger de leur crime.

croire ,croyance

Définition

Les termes «croire» et «croire en» sont étroitement liés, mais ont des significations légèrement différentes:

Suggestions traduction

- Pour «croire» pourrait être traduit par «savoir pour être vrai» ou «savoir être juste*"
- Pour "croire en" pourrait être traduit comme «entièrement confiance» ou «la confiance et à obéir» ou «tout à fait compter sur et à suivre*"

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croix

Définition

Dans les temps bibliques, une croix était un poteau en bois debout coincé dans le sol, avec une poutre en bois horizontale attachée à elle près du sommet.

- Pendant le temps de l'Empire romain, le gouvernement romain exécuterait les criminels en les attachant ou les clouant à une croix et de les laisser là pour mourir.
- Jésus a été faussement accusé de crimes qu'il n'a pas commis et les Romains l'ont mis à mort sur une croix.
- Notez que ceci est un mot complètement différent du verbe «traverser» qui signifie aller de l'autre côté de quelque chose, comme d'une rivière ou d'un lac.

Traduction suggestions

- Ce terme pourrait être traduit en utilisant un terme dans la langue cible qui fait référence à la forme d'une croix.
- Considérez décrivant la croix comme quelque chose sur laquelle les gens ont été tués, en utilisant des expressions telles que "poteau d'exécution» ou «arbre de la mort*"
- Voir également comment ce mot est traduit dans une traduction de la Bible dans une langue locale ou nationale.

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croyant

Définition

Dans la Bible, le terme «croyant» se réfère à quelqu'un qui croit et se repose sur Jésus-Christ comme Sauveur.

- Le terme «croyant» signifie littéralement «personne qui croit*"
- Le terme «chrétien» a fini par être le titre principal pour les croyants car il indique qu'ils croient dans le Christ et obéissent à ses enseignements.

Suggestions de traduction

- Certaines traductions préfèrent dire: «croyant en Jésus» ou «croyant en Christ*"
- Ce terme peut aussi être traduit par un mot ou une expression qui signifie «personne qui se confie en Jésus» ou «quelqu'un qui connaît Jésus et vit pour lui*"

- D'autres façons de traduire «croyant» pourrait être, «disciple de Jésus» ou «personne qui connaît et obéit à Jésus*»
- Le terme «croyant» est un terme général pour tout croyant dans le Christ, alors que «disciple» et «apôtre» ont été utilisés plus particulièrement pour les personnes qui connaissaient Jésus alors qu'il était en vie* Il est préférable de traduire ces termes de différentes manières, afin de les garder distincts.

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crucifier

Définition

Le terme «crucifier» signifie exécuter quelqu'un en l'attachant à une croix et en le laissant souffrir et mourir dans une grande douleur.

- La victime a été soit liée ou clouée à la croix* les crucifiés sont morts par perte de sang ou par suffocation.
- L'ancien Empire romain utilise fréquemment cette méthode d'exécution pour punir et tuer des gens qui étaient de terribles criminels ou qui étaient révoltés contre l'autorité de leur gouvernement.
- Les chefs religieux juifs ont demandé au gouverneur romain d'ordonner à ses soldats de crucifier Jésus Les soldats ont cloué Jésus sur une croix Il a souffert pendant six heures, puis est mort.

Traduction suggestion

Le terme «crucifier» pourrait être traduit par «tuer sur une croix» ou «exécuter en clouant à une croix*»

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crâne**Définition**

Un crâne est un ensemble d'os , c'est la structure du squelette de la tête d'une personne.

- Les animaux ont aussi des crânes.
- Le «lieu du crâne» était un autre nom pour designer Golgotha où Jésus fut crucifié.

cœur**Définition**

"Dans la Bible, le terme «cœur» est souvent utilisé au sens figuré pour désigner les pensées d'une personne, ses émotions, ses désirs, ou sa volonté.

- Avoir un «cœur dur» est une expression commune qui signifie qu'une personne refuse obstinément d'obéir à Dieu.
- Les expressions "avec tout mon cœur" ou "de tout mon cœur" signifie faire quelque chose sans se retenir, avec un engagement total et la volonté.
- L'idiome, «prendre à cœur» signifie traiter quelque chose avec sérieux et l'appliquer à sa vie.
- Le terme «cœur brisé» décrit une personne qui est très triste* Ils ont été profondément et émotionnellement blessés.

traduction Suggestions

- Certaines langues utilisent une autre partie du corps comme «estomac» ou «foie» pour faire référence à ces idées.
- D'autres langues peuvent utiliser un mot pour exprimer certains de ces concepts et un autre mot pour exprimer d'autres.
- Si «cœur» ou une autre partie du corps n'a pas cette signification, certaines langues peuvent avoir besoin d'être directe et non figurative et dire «pensées» ou «émotions» ou «désirs» au lieu d'utiliser l'image
- Selon le contexte, «de tout mon cœur» pourrait être traduit par "avec toute mon énergie» ou «avec mon dévouement complet» ou «tout à fait*"
- L'expression «prendre à cœur» pourrait être traduit par "traiter sérieusement" ou "réfléchir soigneusement à ce sujet*"
- L'idiome «cœur dur» pourrait aussi être traduit par «obstinément rebelle» ou «refus d'obéir» ou «désobéir sans cesse à Dieu*"
- Façons de traduire \cœur brisé" pourrait inclure, «très triste» ou se «sentir profondément blessé*"

descendant, descendre de**Définition**

Un descendant c'est quelqu'un qui a une relation directe de sang avec quelqu'un plus loin dans l'histoire.

- "Par exemple Abraham était un descendant de Noé.
- Les descendants d'une personne sont ses enfants,ses petits fils,ses arrière arrière petits fils,ainsi de suite.

desert**Définition**

Un désert est un lieu sec et stérile où peu de plantes et arbres peuvent pousser.

- Un désert est une surface de terre avec un climat sec et peu de plantes et animaux.

- A cause des conditions difficiles ,très peu d'hommes peuvent vivre dans le désert, donc il signifie "un endroit inhabité".
- Le désert présente la notion de recul ,d'abandon,d'isolement des gens.
- Ce mot peut aussi être traduit par "un lieu désert"ou"un lieu reculé"ou"un lieu inhabité"

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deuil, être en deuil

Définition

Les termes «deuil» et «être en deuil» font référence à l'expression de la douleur profonde, généralement en réponse à la mort de quelqu'un* Dans de nombreuses cultures, le deuil comprend des comportements spécifiques extérieurs qui montrent cette tristesse et le chagrin.

- Les Israélites et d'autres groupes de personnes dans les temps anciens ont exprimé le deuil à travers de fortes lamentations, comme font de nombreuses sociétés actuelles.
- Les pleureuses ont été engagées pour pleurer bruyamment et gémir, souvent cela commence au moment de la mort jusqu'à l'enterrement* Ces personnes en deuil étaient généralement des femmes.
- La période typique de deuil était de sept jours, mais pouvait atteindre trente jours (Moïse et Aaron) ou soixante-dix jours (Jacob).
- La Bible utilise aussi le terme au sens figuré, pour parler de "deuil" à cause du péché* Ceci se rapporte à se sentir profondément attristé à cause de la façon dont notre péché blesse Dieu, nous-mêmes, et d'autres personnes.

dieu, faux dieu, dieux, déesse, idole, idoles, idolâtre, idolâtres, idolâtre, idolâtrie

Définition :

Un faux dieu est quelqu'un ou quelque chose que les gens adorent à la place du seul vrai Dieu. Le terme « déesse » représente spécifiquement un faux dieu féminin.

- Ces faux dieux ou déesses n'existent pas. Yahweh est le seul Dieu qui existe et qui a toujours existé.
- Les gens fabriquent parfois des objets comme des idoles à adorer en tant que symboles de leurs faux dieux.
- Dans la Bible, le peuple de Dieu s'est détourné fréquemment de lui pour adorer de faux dieux au lieu de lui obéir.
- Les démons trompent souvent les gens en leur faisant croire que les faux dieux et idoles qu'ils vénèrent ont du pouvoir.
- Baal, Dagon et Moloc étaient trois dieux parmi les nombreux faux dieux adorés par les gens à l'époque de l'Ancien Testament de la Bible.
- Asherah et Artémis (Diana) étaient deux des déesses adorées par les peuples anciens.

Une idole est quelque chose que les gens fabriquent pour être un objet d'adoration. Un acte est considéré « idolâtre » s'il honore ou adore une personne ou une autre chose que le seul vrai Dieu.

- Les gens fabriquent des idoles pour représenter les faux dieux qu'ils adorent.
- Ces faux dieux n'existent pas ; il n'y a pas de Dieu excepté YHWH.
- Parfois, les démons travaillent à travers une idole pour donner l'impression qu'elle a du pouvoir, même si ce n'est pas le cas.
- Les idoles sont souvent faites de matériaux précieux comme l'or, l'argent, le bronze ou des bois coûteux.

- Un « royaume idolâtre » signifie un « royaume de gens qui adorent des idoles » ou un « royaume de gens qui adorent des choses terrestres ».
- Le terme « une figure idolâtre » est une autre façon de dire une « image sculptée » ou « une idole ».

Suggestions pour la traduction :

- Il peut déjà y avoir un mot pour « dieu » ou « faux dieu » dans votre langue ou dans une langue proche.
- Le mot « idole » peut être utilisé pour désigner de faux dieux.
- En anglais, un « g » minuscule est utilisé pour désigner les faux dieux, et un « G » majuscule est utilisé pour désigner le seul vrai Dieu. D'autres langues font la même chose.
- Une autre option consisterait à utiliser un mot complètement différent pour désigner les faux dieux.
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(Voir aussi : [Dieu](#), [Astarté](#), [Baal](#), [Moloch](#), [demon mauvais esprit esprit impur](#), [Image](#), [Royaume](#), [Adoration](#))

Références bibliques :

- Genesis 35:02
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Exemples tirés d'histoires bibliques :

- **10:02** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:04** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:02** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:01** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Données Word :

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discerner , discernement

Définition

Le terme "discerner" veut dire être en mesure de comprendre quelque chose , spécialement être en mesure de savoir si quelque chose est juste ou faux.

- Le terme "discernement " signifie comprendre et décider sagement d'une certaine affaire.
- Ceci veut dire avoir la sagesse et un bon jugement.

disciple

Définition

Le terme "disciple" signifie une personne qui passe son temps avec un enseignant, apprenant de cet enseignant son caractère et son enseignement.

- Les gens qui ont suivi Jésus, écoutant ses enseignements et en les obéissant, étaient appelés ses disciples.
- Jean Baptiste aussi avait des disciples.
- Durant le ministère de Jésus, il y avait plusieurs disciples qui l'ont suivi et ont écouté ses enseignements .
- Jésus a choisi les douze pour être ses disciples.
- Ces hommes sont devenus ses apôtres.
- Les douze apôtres de Jésus ont continué d'être ses "disciples "ou les douze apôtres ".
- Juste avant le départ de Jésus au Ciel, il a ordonné à ses disciples d'enseigner à d'autres personnes comment devenir aussi les "disciples de Jésus.
- Celui qui croit en Jésus et qui obéit à ses enseignements est appelé un "disciple" de Jésus.

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disgrace ,honteux

Définition

Le terme 'disgrâce' signifie une perte d'honneur ou de respect.

- Quand une personne fait quelque chose de mauvais, cela peut le placer dans un état de disgrâce ou de déshonneur.
- Le terme "honteux" est utilisé pour décrire un mauvais acte ou la personne qui l'a commis .
- Quelque fois une personne qui fait les choses justes est considérée d'une manière qui lui cause la disgrâce ou la honte.
- Par exemple, quand Jésus a été tué sur la croix, cela était une voie honteuse pour mourir*Jésus n'a rien fait pour mériter cette disgrâce.
- Le terme "disgrâce" pourrait inclure "honte" ou "déshonneur"

divin

Définition

Le terme "divin" signifie toute chose qui appartient à Dieu.

- D'autres termes utilisés sont: "autorité divine", "pouvoir divin" ou "la gloire divine".
- Dans un passage de la Bible, le terme "divin" est utilisé pour décrire quelque chose du mauvais dieu.

divorcer

Définition

Un divorce est un acte légal mettant fin à un mariage*Le terme "divorcer" qui veut dire se séparer formellement et légalement de son époux dans le but de mettre fin au mariage.

- Le sens littéral du mot "divorcer" est "renvoyer" ou "se séparer formellement de "
- D'autres langues peuvent avoir des expressions semblables pour signifier divorcer.
- Un "certificat de divorce" pourrait être traduit comme "un document montrant que le mariage est terminé"

doctrine

Définition

Le mot "doctrine" veut dire littéralement "enseignement" *Il fait souvent référence à un enseignement religieux.

- Dans le contexte de l'enseignement chrétien, "doctrine" se réfère à tous les enseignements de Dieu - Père, Fils et Saint Esprit- comprenant toutes les qualités de son personnage et tout ce qu'il a fait.
- Cela signifie aussi tout ce que Dieu enseigne aux chrétiens pour vivre une vie sainte qui les amènera à la gloire.
- Le mot "doctrine" est aussi utilisé pour signifier des enseignements religieux de ce monde, des enseignements qui viennent des êtres humains*Le contexte rend clair la signification.
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doux, douceur

Définition

"Le terme «doux» décrit une personne qui est douce, soumise, et prêt à subir l'injustice. La douceur est la capacité à être doux, même lorsqu'on peut utiliser la dureté ou la force.

- La douceur est souvent associée à l'humilité.
- Jésus lui-même est décrit comme étant doux ou doux de cœur.
- Ce terme pourrait aussi être traduit comme «gentil» ou «manière douce».
- Le terme "douceur" pourrait être traduit par «gentillesse» ou «l'humilité».

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douze, onze

Définition

"Le terme «douze» désigne les douze hommes que Jésus a choisis pour être ses disciples les plus proches, ou apôtres. Après le suicide de Judas, ils ont été appelés "les onze".

- Jésus avait beaucoup d'autres disciples, mais le titre "les douze" distingue ceux qui l'ont suivi tout au long de son ministère de trois ans.

- Les noms de ces douze disciples sont énumérés dans Matthieu 10, Marc 3, et Luc 6.
- Quelques temps après que Jésus avait été élevé au ciel, les "onze" ont choisi un disciple nommé Matthias pour prendre la place de Judas* Ensuite, ils ont été appelés "les douze" à nouveau.

traduction Suggestions

- Pour de nombreuses langues, il peut être plus clair ou plus naturel d'ajouter le nom et dire: «les douze apôtres» ou «douze disciples les plus proches de Jésus*»
- "Les onze" pourrait aussi être traduit par les «onze disciples restants de Jésus*»
- Certaines traductions peuvent préférer utiliser une lettre majuscule pour indiquer qu'il a été utilisé comme un titre, comme dans «les Douze» et «les Onze*»

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dur, dureté

Définition

"Le terme "dur" a différentes significations selon le contexte* Il décrit généralement quelque chose qui est difficile, persistante ou inflexible.

- Les idiomes «cœur dur» ou «tête dure» se réfèrent à des gens qui sont obstinément impénitents* Ces expressions décrivent les gens qui persistent à désobéir à Dieu, même quand ils font face à des choses difficiles en raison de leur mauvais comportement.
- Les expressions figuratives, «dureté de cœur» et «la dureté de leur cœur» se réfèrent également à la désobéissance obstinée.
- Lorsqu'il est utilisé comme un adverbe, comme dans «travailler dur» ou «essayer dur," cela signifie faire quelque chose de très fort et avec diligence, faire un effort pour faire quelque chose de très bien.

traduction Suggestions

- D'autres façons de traduire par «tête dure» pourraient inclure, "l'entêtement profond*» «Obstinément désobéissant» ou «sans cesse impénitent» ou
- Le terme "dureté" pourrait être traduit comme "l'entêtement" ou "rébellion persistante*»
- Dans des phrases telles que «travailler dur» ou «essayer dur," le terme "dur" pourrait être traduit comme «avec persévérance» ou «avec diligence».
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- Les expressions figuratives, «dureté de cœur» et «la dureté de leur cœur» se réfèrent également à la désobéissance obstinée.
- Lorsqu'il est utilisé comme un adverbe, comme dans «travailler dur» ou «essayer dur," cela signifie faire quelque chose de très fort et avec diligence, faire un effort pour faire quelque chose de très bien.

traduction Suggestions

- D'autres façons de traduire par «tête dure» pourraient inclure, "l'entêtement profond*" «Obstinément désobéissant» ou «sans cesse impénitent» ou
- Le terme "dureté" pourrait être traduit comme "l'entêtement" ou "rébellion persistante*"
- Dans des phrases telles que «travailler dur» ou «essayer dur," le terme "dur" pourrait être traduit comme «avec persévérance» ou «avec diligence».
- L'expression «cœur dur» ou «cœurs durs» pourrait être traduit comme «obstinément rebelle» ou «refus d'obéir» ou «désobéissance persistante à Dieu*"

eau, eaux, arrosé, arrosage

Définition

En plus de son sens premier, «eau» fait aussi souvent référence à un plan d'eau, comme un océan, une mer, un lac ou une rivière.

- Le terme "eaux" fait référence à des masses d'eau ou à de nombreuses sources d'eau* Ça peut être également une référence générale pour une grande quantité d'eau.
- Une utilisation figurative des «eaux» fait référence à la grande détresse, aux difficultés et à la souffrance.

- Par exemple, Dieu promet que lorsque nous «traverserons les eaux», il sera avec nous.
- L'expression "beaucoup d'eaux" souligne à quel point les difficultés sont grandes.
- "Arroser" le bétail et les autres animaux signifie "leur fournir de l'eau"* Dans les temps bibliques, cela impliquait généralement de puiser de l'eau dans un puits avec un seau et verser l'eau dans un bac ou un autre récipient pour que les animaux boivent.
- Dans l'Ancien Testament, on parle de Dieu comme fontaine ou source des eaux "pour son peuple" Cela signifie qu'il est la source du pouvoir spirituel et du rafraîchissement.
- Dans le Nouveau Testament, Jésus a utilisé l'expression "eau vive" pour désigner le Saint Esprit travaillant dans une personne pour transformer et apporter une nouvelle vie.

Suggestions de traduction

- La phrase "puiser de l'eau" pourrait être traduite par "tirer de l'eau d'un puits avec un seau" "
- "Des ruisseaux d'eau vive couleront d'eux" pourrait se traduire par "le pouvoir et les bénédictions du Saint-Esprit couleront d'eux comme des ruisseaux d'eau" "Au lieu de "bénir" le terme" dons "ou" fruits "ou" caractère divin " peut être utilisé.
- Quand Jésus parle à la Samaritaine au puits, la phrase "eau vive" pourrait se traduire par" l'eau qui donne la vie "ou" l'eau vitale ".
- Dans ce contexte, l'imagerie de l'eau doit être conservée dans la traduction.
- Selon le contexte, le terme "eaux" ou "nombreuses eaux" pourrait être traduit par "une grande souffrance (qui vous entoure comme de l'eau)" ou "des difficultés accablantes (comme une inondation d'eau)" ou "de grandes quantités d'eau".
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encens

Définition

"L' encens est une épice parfumée à base de résine d'arbre* Il est utilisé pour fabriquer des parfums et de l'encens.

- C'était une épice importante utilisée pour préparer des cadavres pour les enterrer* Il a également la vertu de guérison naturelle et des propriétés calmantes.
- Lorsque les rois mages sont venus de l'Orient pour visiter l'enfant Jésus à Bethléem, l'encens était l'un des trois cadeaux qu'ils lui ont apportés.

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enfant ,enfants

Définition

Dans la Bible, le terme «enfant» est souvent utilisé pour désigner généralement quelqu'un qui est jeune en âge, y compris un nourrisson* Le terme «enfants» est la forme plurielle et a également plusieurs utilisations figuratives.

- Dans la Bible, disciples ou adeptes sont parfois appelés «enfants».
- Souvent, le terme «enfants» est utilisé pour désigner les descendants d'une personne.
- L'expression «enfants de» peut caractériser quelque chose* Voici quelques exemples:
 - enfants de lumière
 - les enfants de l'obéissance
 - enfants du diable* nCe terme peut également se référer à des gens qui sont comme des enfants spirituels* Par exemple, «enfants de Dieu» se réfère aux personnes qui appartiennent à Dieu par la foi en Jésus.

Traduction suggestions

- Le terme «enfants» pourrait être traduit par «descendants» quand il fait allusion aux petits-enfants d'une personne ou aux arrière-arrière-petits-enfants, etc.
- Selon le contexte, «les enfants de» pourraient être traduits comme «les gens qui ont les caractéristiques de» ou "les gens qui se comportent comme*"
- Littl c'est possible que l'expression «enfants de Dieu» soit traduite littéralement par un thème biblique important et par l'expression Dieu est notre Père céleste Une traduction alternative possible serait, «les gens qui appartiennent à Dieu» ou «enfants spirituels de Dieu"
- Quand Jésus appelle ses disciples «enfants», cela pourrait aussi être traduit par "chers amis" ou "mes disciples bien-aimés*"
- Lorsque Paul et Jean se réfèrent aux croyants en Jésus comme «enfants», cela pourrait aussi être traduit par «chers croyants*"
- L'expression «enfants de la promesse» pourrait être traduite par, "les gens qui ont reçu ce que Dieu leur a promis*"

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enfer, étang de feu

Définition

"L'enfer est le lieu final de douleur et de souffrance interminables où Dieu punira tous ceux qui se sont rebellés contre lui et ont rejeté son plan de salut par le sacrifice de Jésus Il est aussi appelé le «lac de feu"

- L'enfer est décrit comme un lieu d'incendie et de graves souffrances.
- Satan et les mauvais esprits qui le suivent seront jetés en enfer pour le châtiment éternel.
- Les gens qui ne croient pas au sacrifice de Jésus pour leur péché, et n'ont pas confiance en lui pour les sauver, seront punis pour toujours en enfer.

traduction Suggestions

- Ces termes devraient probablement être traduits différemment car ils se retrouvent dans des contextes différents.
- Certaines langues ne peuvent pas utiliser «lac» dans l'expression «lac de feu», car il se réfère à l'eau.
- Le terme «enfer» pourrait être traduit comme «lieu de souffrance» ou «lieu final d'obscurité et de douleur*"
- Le terme «lac de feu» pourrait aussi être traduit par «mer de feu» ou «grand feu

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Définition

Le terme "enlevé" fait souvent allusion à Dieu qui prend une personne au ciel d'une manière miraculeuse soudaine.

- L'expression «enlevé» fait référence à aller vers quelqu'un après avoir été pressé de le rejoindre Une signification similaire est: "dépasser"
- L'apôtre Paul a parlé d'être "enlevé" au troisième ciel* Cela pourrait aussi être traduit par «pris».
- Paul dit que lorsque le Christ reviendra, les chrétiens seront "enlevés" ensemble pour le rencontrer dans les airs.
- L'expression figurative, «mes péchés me sont enlevés" pourrait être traduit par "Je suis pardonné de mes péchés"

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enseigner, enseignement, professeur

Définition

Les termes «enseigner» et «enseignement» se réfèrent à donner des informations à des personnes qui ne les connaissaient pas auparavant*. Généralement, l'information est donnée d'une manière formelle ou systématique.

- Un «professeur» est quelqu'un qui enseigne.
- Les disciples de Jésus l'appelaient «Maître» comme une manière respectueuse de s'adresser à quelqu'un qui a enseigné aux gens à propos de Dieu.
- L'information qui est enseignée peut être écrite ou orale.
- Le terme «doctrine» est parfois une traduction du mot «enseignements» quand il se réfère à un ensemble d'enseignements sur Dieu.

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enterrer ,enterré ,enterrement

Définition

Le terme «enterrer» se réfère généralement à mettre un cadavre dans un trou ou un autre lieu de sépulture*. Le terme «enterrement» est l'acte d'enterrer quelque chose ou peut être utilisé pour décrire un endroit utilisé pour enterrer quelque chose. Souvent, les gens enterrent un cadavre en le plaçant dans un trou profond dans le sol, puis le recouvrir avec de la terre.

- Parfois, le corps mort est placé dans une structure en forme de boîte, comme un cercueil avant de l'enterrer.
- Dans les temps bibliques, les morts étaient souvent enterrés dans une grotte ou un endroit similaire*. Après la mort de Jésus, son corps a été enveloppé dans des chiffons et placé dans une tombe de pierre qui a été scellé avec un gros rocher.
- Les termes «lieu de sépulture» ou «maison funéraire» ou «chambre funéraire» ou «grotte funéraire» sont autant de moyens de se référer à un endroit où un cadavre est enterré.
- D'autres choses peuvent aussi être enterrées, comme lorsque Acan a enterré l'argent et d'autres choses qu'il avait volées à Jéricho.

- L'expression «enterré son visage" signifie généralement, "couvrir son visage avec ses mains*"
- Parfois, le mot «cacher» peut signifier «enterrer» comme quand Acan cacha les choses qu'il avait volées à Jéricho dans le sol* Cela signifie qu'il les a enterrées dans le sol.

envie ,convoiter

Définition

Le terme "envie" signifie être jaloux de quelqu'un à cause de ce que cette personne possède ou à cause des qualités admirables de cette personne* Le terme "convoiter" veut dire envier quelqu'un à tel point qu'on désire avoir quelque chose que cette personne a.

- Envier est normalement un sentiment de rancune à cause du succès d'une autre personne, d'une bonne fortune, ou des possessions.
- Envier est un grand désir d'avoir la propriété de quelqu'un, ou même, l'époux ou l'épouse de quelqu'un.

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envoyer

Définition

"envoyer" c'est amener quelqu'un ou quelque chose à aller quelque part* "envoyer" quelqu'un c'est demander à une personne d'aller faire une course ou une mission.

- Il y a habituellement un but spécifique pour envoyer quelqu'un* Souvent, une personne qui est "envoyée" est désignée pour accomplir une tâche spécifique.
- Des expressions comme «envoyer la pluie" ou "envoyer des catastrophes" signifie provoquer ***à venir *" Ce type d'expression est habituellement utilisé en référence à Dieu qui est à l'origine de ces choses .
- Le terme «envoyer» est également utilisé dans des expressions telles que "envoyer une parole " ou "envoyer un message" qui signifie donner à quelqu'un un message pour quelqu'un d'autre.
- envoyer à quelqu'un un animal ou un cadeau signifie «donner» cette chose à quelqu'un d'autre, habituellement la déplacer à une certaine distance pour que la personne la reçoive

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esclave ,esclavage

Définition

"Asservir"quelqu'un veut dire forcer cette personne à servir un maître ou un pays dirigeant*Etre "esclave" ou"en être esclave"veut dire être sous le contrôle de quelque chose ou de quelqu'un.

- Une personne qui est " esclave " ou en "esclavage" doit servir sans salaire:il n'est pas libre de faire ce qu'il veut.
- "Asservir"aussi veut dire priver une personne de sa liberté.
- Un autre mot pour "esclave"est "esclavage".
- Au sens figuré,les êtres humains sont "esclave"du péché jusqu'à ce que Jésus les libère.
- Quand une personne reçoit une nouvelle vie en Christ,il cesse d'être esclave du péché et il devient un esclave de la justice.

esprit, spirituel

Définition

Le terme «esprit» fait référence à la partie non-physique des personnes qui ne peut pas être vue* Quand une personne meurt, son esprit quitte son corps.

- Le terme «esprit» peut se référer à un être qui n'a pas un corps physique, en particulier un mauvais esprit.
- L'esprit d'une personne est la partie de son être qui peut connaître Dieu et croire en lui.
- En général, le terme «spirituel» décrit quelque chose dans le monde non-physique.
- Dans la Bible, le terme «spirituel» se réfère en particulier à tout ce qui se rapporte à Dieu, notamment à l'Esprit Saint.
- Par exemple, «nourriture spirituelle» se réfère aux enseignements de Dieu qui donnent la nourriture à l'esprit d'une personne, la «sagesse spirituelle» se réfère à la connaissance et le comportement juste qui viennent de la puissance du Saint-Esprit.
- Dieu est un esprit et il a créé d'autres êtres spirituels qui ne disposent pas des corps physiques.
- Les anges sont des êtres spirituels, y compris ceux qui se sont rebellés contre Dieu et sont devenus des mauvais esprits.
- Le terme "esprit" peut aussi signifier "présentant les caractéristiques de", telles que l ' «esprit de sagesse*"

traduction Suggestions

- En fonction du contexte, les façons de traduire «l'esprit» pourrait être, «être non-physique» ou «partie intérieure» ou «être intérieur*"
- Dans certains contextes, le terme «esprit» pourrait être traduit comme «mauvais esprit» ou «mauvais être spirituel*"
- Parfois, le terme «esprit» est utilisé pour exprimer les sentiments d'une personne comme dans «mon esprit fut affligé au dedans de moi" Cela pourrait aussi être traduit comme, "je me suis senti peiné dans mon esprit» ou «Je me suis senti profondément affligé"
- L'expression «esprit de" pourrait être traduit comme "le caractère de" ou "influence".
- Selon le contexte, «spirituel» pourrait être traduit comme «non physique» ou «de l'Esprit Saint» ou « de Dieu» ou «partie du monde non-physique*"
- L'expression figurée "lait spirituel" pourrait également être traduit comme "les enseignements de base de Dieu» ou «les enseignements de Dieu qui nourrissent l'esprit

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Le terme «esprit» fait référence à la partie non-physique des personnes qui ne peut pas être vue* Quand une personne meurt, son esprit quitte son corps.

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- L'esprit d'une personne est la partie de son être qui peut connaître Dieu et croire en lui.
- En général, le terme «spirituel» décrit quelque chose dans le monde non-physique.

- Dans la Bible, le terme «spirituel» se réfère en particulier à tout ce qui se rapporte à Dieu, notamment à l'Esprit Saint.
- Par exemple, «nourriture spirituelle» se réfère aux enseignements de Dieu qui donnent la nourriture à l'esprit d'une personne, la «sagesse spirituelle» se réfère à la connaissance et le comportement juste qui viennent de la puissance du Saint-Esprit.
- Dieu est un esprit et il a créé d'autres êtres spirituels qui ne disposent pas des corps physiques.
- Les anges sont des êtres spirituels, y compris ceux qui se sont rebellés contre Dieu et sont devenus des mauvais esprits.
- Le terme "esprit" peut aussi signifier "présentant les caractéristiques de", telles que l'«esprit de sagesse»

traduction Suggestions

- En fonction du contexte, les façons de traduire «l'esprit» pourrait être, «être non-physique» ou «partie intérieure» ou «être intérieur»
- Dans certains contextes, le terme «esprit» pourrait être traduit comme «mauvais esprit» ou «mauvais être spirituel»
- Parfois, le terme «esprit» est utilisé pour exprimer les sentiments d'une personne comme dans «mon esprit fut affligé au dedans de moi" Cela pourrait aussi être traduit comme, "je me suis senti peiné dans mon esprit» ou «Je me suis senti profondément affligé"
- L'expression «esprit de" pourrait être traduit comme "le caractère de" ou "influence".
- Selon le contexte, «spirituel» pourrait être traduit comme «non physique» ou «de l'Esprit Saint» ou «de Dieu» ou «partie du monde non-physique»
- L'expression figurée "lait spirituel" pourrait également être traduit comme "les enseignements de base de Dieu» ou «les enseignements de Dieu qui nourrissent l'esprit

esprit

Définition

Le terme «esprit» se réfère à la part d'une personne qui pense et prend des décisions.

- Le cerveau d'une personne est l'organe physique de la pensée.
- L'esprit de chaque personne est l'ensemble de ses pensées et raisonnements.
- Pour «avoir l'esprit du Christ» signifie penser et agir comme Jésus-Christ aurait pensé et agi* Cela signifie obéir à Dieu le Père, obéissant aux enseignements du Christ, ayant la possibilité de le faire grâce à la puissance du Saint-Esprit.

traduction Suggestions

- Le terme «esprit» pourrait aussi être traduit par «pensée» ou «raisonnement» ou «penser».
- L'idiome, "garder à l'esprit» pourrait être traduit comme «se souvenir» ou «prêter attention à ceci» ou «être sûr de le savoir»
- L'expression «cœur, l'âme et l'esprit» pourrait aussi être traduit comme, "ce que vous ressentez, ce que vous croyez et ce que vous pensez»
- Le «appel à l'esprit" idiome pourrait être traduit comme «se souvenir» ou «penser»

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famine

Définition

"Une famine est une catastrophe généralisée qui implique un manque extrême de nourriture à travers un pays ou une région.

- Les cultures vivrières peuvent échouer pour causes naturelles telles que le manque de pluie et d'autres mauvaises conditions météorologiques, les maladies des cultures, ou les insectes
- Les pénuries alimentaires peuvent aussi être causées par la guerre ou par la mauvaise gouvernance.
- Dans la Bible, Dieu souvent cause la famine comme un moyen de punir les nations quand ils ont péché contre lui.
- Dans Amos 8:11 le terme «famine» est utilisé au sens figuré pour désigner un moment où Dieu a puni son peuple en ne leur parlant pas * Cela pourrait se traduire par le mot "famine" dans votre langue, ou avec une expression telle que, «manque extrême» ou «privation grave*"

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fardeau

Définition

Un fardeau est une lourde charge Il se réfère littéralement à une charge physique, qu'un animal qui travaille porterait Le terme «fardeau» a aussi plusieurs significations figuratives:

- Un fardeau peut se référer à une tâche difficile ou une responsabilité importante qu'une personne doit faire* Il est dit être "portant" ou "transportant" un «lourd fardeau».
- Un chef cruel peut mettre des fardeaux difficiles sur les gens qu'il dirige, par exemple en les forçant à payer de grosses sommes d'impôts.
- Une personne qui ne veut pas être un fardeau pour quelqu'un d'autre ne veut pas lui causer de problème.
- La culpabilité du péché d'une personne est un fardeau pour lui.
- Le «fardeau du Seigneur» est une manière figurative de se référer à un "message de Dieu" qu'un prophète doit remettre au peuple de Dieu.
- Le terme «fardeau» peut être traduit par «responsabilité» ou «devoir» ou «lourde charge» ou «message» en fonction du contexte.

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faux, Données Wfaux, mauvais, offensé, à tort, à tort, malfaiteur, faute, maltraitance, maltraité, blessé, mal, blesser, blessant

Définition

Quelqu'un pour "faux" signifie traiter cette personne injustement et malhonnêtement.

- Le terme «maltraiter» signifie agir mal ou grossièrement envers quelqu'un, causant préjudice physique ou émotionnel à cette personne.
- Le terme "blesser" est plus général et signifie "causer du tort à quelqu'un «Cela a souvent le sens de « blesser physiquement».
- Selon le contexte, ces termes peuvent aussi être traduits par "faire du mal à "ou à" traiter injustement "ou" causer du tort à "ou à traiter de manière nuisible" ou "blesser".

Références bibliques:

- Actes 07: 26-28
- Exode 22: 20-21
- Genèse 16: 5-6
- Luc 06: 27-28
- Matthieu 20: 13-14: 12-13
- Données Wordord:
- Forte: H3117, H7620, H7657, H8140, H8141, G1763, G2094
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fidèle, fidélité, infidèle, infidélité

Définition :

Être « fidèle » à Dieu signifie vivre constamment en accord avec ses enseignements. Cela signifie lui être fidèle en lui obéissant. L'état ou la condition d'être fidèle est la « fidélité ».

- On peut faire confiance à une personne fidèle de toujours tenir ses promesses et de toujours s'acquitter de ses responsabilités envers les autres.
- Une personne fidèle persévère dans l'exécution d'une tâche, même lorsqu'elle est longue et difficile.
- La fidélité à Dieu est la pratique constante de faire la volonté de Dieu.

Le terme « infidèle » s'applique aux personnes qui ne font pas ce que Dieu leur a commandé de faire. La condition ou la pratique d'être infidèle est l' « infidélité ».

- Dieu a dit que le peuple d'Israël était « infidèle » quand ils ont adoré des idoles et quand ils lui ont constamment désobéi d'une manière ou une autre.
- Dans le mariage, un conjoint qui commet un adultère est un conjoint « infidèle ».
- Dieu a utilisé le terme « infidélité » pour décrire le comportement désobéissant d'Israël. Ils n'obéissaient pas à Dieu et ne le respectaient pas.

Suggestions pour la traduction :

- Dans de nombreux contextes, « fidèle » peut être traduit par « loyal », « constant » ou « fiable ».
- Dans d'autres contextes, « fidèle » peut être traduit par un mot ou une expression qui signifie « continuant à croire » ou « persévérant dans la croyance et l'obéissance à Dieu ».
- Les moyens de traduire la « fidélité » pourraient inclure « persévérer dans la croyance » ou « la loyauté » ou « digne de confiance » ou « croyance et obéissance à Dieu ».
- Selon le contexte, « infidèle » peut être traduit par « pas fidèle » ou « incroyant », « désobéissant » ou « pas loyal ».
- Le nom « infidèle » s'applique à « des gens qui ne sont pas fidèles à Dieu » ou « une personne infidèle » ou « ceux qui désobéissent à Dieu » ou « des personnes qui se rebellent contre Dieu ».
- Le terme « infidélité » pourrait être traduit par « désobéissance », « déloyauté » ou « ne pas croire ou obéir ».

- Dans certaines langues, le terme "infidèle" est associé au mot « incrédulité ».

(Voir aussi : [l'adultère](#), [croire](#), [désobeïr](#), [la foi](#), [croire](#))

Références bibliques :

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:07
- Joshua 02:14
- Judges 02:16-17
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- Luke 12:46
- Luke 16:10
- Colossians 01:07
- 1 Thessalonians 05:24
- 3 John 01:05

Exemples tirés d'histoires bibliques :

- **08:05** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
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- **18:04** God was angry with Solomon and, as a punishment for Solomon's **unfaithfulness**, he promised to divide the nation of Israel into two kingdoms after Solomon's death.
- **35:12** "The older son said to his father, 'All these years I have worked **faithfully** for you!'"
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **50:04** If you remain **faithful** to me to the end, then God will save you."

Données Word :

- Strong's: H529, H530, H539, H540, H571, H898, H2181, H4603, H4604, H4820, G569, G571, G4103

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fier, fierté, orgueilleux**Définition :**

Les termes «fier» et «orgueilleux» se réfèrent à une personne ayant une trop haute opinion d'elle-même, et de penser qu'elle est meilleur que les autres.

- Souvent, une personne fière ne reconnaît pas ses propres fautes* Elle n'est pas humble.
- L'orgueil peut conduire à désobéir à Dieu par d'autres moyens.
- Les termes «fier» et «fierté» peuvent également être utilisés dans un sens positif, comme étant «fiers» que quelqu'un d'autre a réussi et d'être «fiers» de ses enfants* L'expression «prendre la fierté dans votre travail» signifie trouver de la joie de bien faire votre travail.
- Quelqu'un peut être fier de ce qu'il a fait sans être orgueilleux à ce sujet.
- Le terme «orgueilleux» est toujours négatif, avec le sens d'être «arrogant» ou «vaniteux» ou «auto-important»
- Le substantif «fierté» pourrait être traduit comme «arrogance» ou «vanité» ou «auto-importance»

Suggestions pour la traduction :

- The noun "pride" could be translated as "arrogance" or "conceit" or "self-importance."
- In other contexts, "pride" could be translated as "joy" or "satisfaction" or "pleasure."
- To be "proud of" could also be translated as "happy with" or "satisfied with" or "joyful about (the accomplishments of)."
- The phrase "take pride in your work" could be translated as, "find satisfaction in doing your work well."
- The expression "take pride in Yahweh" could also be translated as "be delighted about all the wonderful things Yahweh has done" or "be happy about how amazing Yahweh is."

(Voir aussi : [arrogant](#), [Humble](#), [joie](#))

Bible References :

- 1 Timothy 03:6-7
- 2 Corinthians 01:12
- Galatians 06:3-5
- Isaiah 13:19
- Luke 01:51

Données Word :

- Strong's: H1341, H1343, H1344, H1346, H1347, H1348, H1349, H1361, H1362, H1363, H1364, H1396, H1466, H1467, H1984, H2086, H2087, H3093, H3238, H3513, H4062, H1431, H4791, H5965, H7295, H7312, H7342, H7311, H7830, H8597, G1391, G1392, G2744, G2745, G2746, G3173, G5187, G5229, G5243, G5244, G5308, G5309, G5426

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- Luke 01:51

Données Word :

- Strong's: H1341, H1343, H1344, H1346, H1347, H1348, H1349, H1361, H1362, H1363, H1364, H1396, H1466, H1467, H1984, H2086, H2087, H3093, H3238, H3513, H4062, H1431, H4791, H5965, H7295, H7312, H7342, H7311, H7830, H8597, G1391, G1392, G2744, G2745, G2746, G3173, G5187, G5229, G5243, G5244, G5308, G5309, G5426

fil, fils de

Définition

Le terme «fil» se réfère à un garçon ou un homme par rapport à ses parents* Il peut se référer soit à la progéniture mâle de quelqu'un ou à son fils adoptif.

- «Fil» est souvent utilisé au sens figuré dans la Bible pour désigner tout descendant mâle, un petit-fils ou arrière petit-fils.
- Le terme «fil» peut également être utilisé comme une forme de politesse à un garçon ou un homme qui est plus jeune.
- Parfois, «fils de Dieu» est utilisé au sens figuré dans le Nouveau Testament pour désigner les croyants dans le Christ.
- L'expression "fils de" a souvent le sens figuré, «ayant les caractéristiques de» Les exemples comprennent, «fils de la lumière», «fils de la rébellion», «un fils de la paix» et «fils du tonnerre».
- L'expression "fils de" est aussi fréquemment utilisé pour dire qui est le père de la personne * Cette expression est utilisée dans les généalogies et beaucoup d'autres endroits.
- Utilisation de "fils de" pour donner le nom du père aide souvent à distinguer les personnes qui ont le même nom* Par exemple, "Azaria, fils de Tsadok» et «Azaria, fils de Nathan" dans 1 Rois 4, et "Azaria, fils d'Amatsia dans 2 Rois 15 sont trois hommes différents.

traduction Suggestions

- Dans la plupart des utilisations de ce terme, il est préférable de traduire «fil» en utilisant le terme littéral dans la langue qui est utilisée pour faire référence à un fils*\ Pour la traduction du terme «Fils de Dieu», le terme usuel commun pour «fil» devrait être utilisé.
- Lorsqu'il est utilisé pour faire référence à un descendant plutôt que d'un fils direct, le terme «descendant» pourrait être utilisé, comme en se référant à Jésus comme le "descendant de David» ou dans les généalogies où, parfois, «fil» fait référence à un descendant mâle.
- Parfois, "fils" peut être traduit comme «enfants», pour parler des hommes et des femmes * Par exemple, «fils de Dieu» pourrait être traduit comme «enfants de Dieu», car cette expression comprend également les filles et les femmes.
- L'expression figurée "fils de" pourrait aussi être traduit comme «quelqu'un qui a les caractéristiques de» ou «quelqu'un qui est comme» ou «quelqu'un qui a" ou "quelqu'un qui agit comme*"

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flûte, pipe

Définition

"Dans les temps bibliques, les trompettes étaient des instruments de musique en os ou en bois avec des trous pour permettre au son de sortir* La plupart des trompettes avaient aussi des roseaux qui vibraient quand on soufflait l'air sur eux.

- Une flûte était une sorte de trompette.
- Les flûtes ont été couramment utilisées par les bergers pour calmer leurs troupeaux.
- Les Flûtes étaient des instruments de musique que le roi Nebucadnetsar avait choisi pour être joué comme signal pour adorer son idole.
- Les trompettes et flûtes étaient utilisés pour jouer de la musique triste ou joyeuse.

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fondation, fondée

Définition

"Le verbe «fonder» signifie être construit sur une base ou sur quelque chose* Une fondation est la base sur laquelle on construit quelque chose.

- La fondation d'une maison ou d'un bâtiment doit être solide et fiable afin de soutenir l'ensemble de la structure.
- Le terme «fondation» peut également se référer au commencement de quelque chose ou à l'époque où quelque chose a été créé.
- Dans un sens figuré, les croyants en Christ sont comparés à un bâtiment qui est fondé sur les enseignements des apôtres et des prophètes, avec le Christ lui-même étant la pierre angulaire de l'édifice.

- Une "pierre angulaire" est une pierre qui a été posée dans le cadre de la fondation* Ces pierres ont été «essayées» ou «testées» pour s'assurer qu'elles sont assez fortes pour soutenir un bâtiment entier.

traduction Suggestions

- L'expression «avant la fondation du monde» pourrait être traduite comme «avant la création du monde» ou «avant l'existence du monde/" ou "avant que tout a été créé*"
- Le terme "fondé sur" pourrait être traduit par «construit en toute sécurité sur*"
- Selon le contexte, «fondation» pourrait se traduire par «base solide» ou «support solide» ou «début» ou «création».

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force, renforcer

Définition

Le terme «force» fait référence à l'état d'être fort physiquement, émotionnellement ou spirituellement* "renforcer" les moyens de rendre quelqu'un ou quelque chose plus fort.

- "Force" peut également se référer à être en mesure de se lever contre une sorte de force d'opposition.
- Une personne est de forte volonté si elle est capable de ne pas céder à la tentation.
- Un auteur des Psaumes appelle l'Eternel sa force, ce qui signifie que Dieu l'aide à être fort.
- Si une structure physique comme un mur ou un bâtiment est renforcée, cela signifie que les gens sont en train de reconstruire la structure, pour la renforcer avec plus de pierres ou de briques de manière à pouvoir résister à une attaque.

traduction Suggestions

- En général, le terme "renforcer" peut être traduit par «cause d'être forte» ou «faire plus puissant*"
- Certains usages de ce terme, avec des traductions suggérées:
- "Met la force sur moi comme une ceinture" signifie, "le fait d'être complètement solide, comme une ceinture qui entoure complètement ma taille*"
- "Dans le calme et la confiance sera votre force" signifie "agir calmement et en confiance avec Dieu vous rendra spirituellement fort"
- "Renouveleront leur force" signifie, "va devenir plus fort encore"
- »Par ma force et par ma sagesse, j'agis" signifie ", je fait tout cela parce que je suis si fort et sage"

- «Renforcer le mur" signifie, "renforcer la paroi» ou «reconstruire le mur"
- «Je vais vous renforcer » signifie: «Je ferai en sorte que tu sois fort"
- "En l'Éternel seul sont le salut et la force" signifie: "Yahvé est le seul qui nous sauve et nous renforce"
- «Le rocher de ta force» signifie «le fidèle qui vous rend fort"
- «Avec la force salvatrice de sa main droite" signifie, "il vous sauve fortement des ennuis comme quelqu'un qui vous tient en toute sécurité avec sa main forte*"
- «De peu de force» signifie, «faible» ou «pas très fort*"
- "De toutes mes forces» signifie «utiliser mes meilleurs efforts» ou «fortement et complètement*"

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fosse

Définition

Une fosse est un trou profond qui a été creusé dans le sol.

- Les fosses peuvent être creusées pour trouver de l'eau pour les animaux * Elles peuvent également être utilisées comme un lieu temporaire pour détenir des prisonniers.
- Dans la loi juive, une personne était responsable des blessures causées à une autre personne ou à un animal domestique lorsque ces derniers tombaient dans une fosse à découvert sur sa propriété.
- Parfois, l'expression «la fosse» fait référence à la tombe ou à l' enfer.
- Une fosse très profonde est parfois appelé une "citerne*"

fou, fou, folie

Définition

"Le terme «fou» fait référence à une personne qui fait souvent de mauvais choix, surtout en choisissant de désobéir* Le terme «fou» désigne une personne ou un comportement qui n'est pas sage.

- Dans la Bible, le terme «fou» se réfère généralement à une personne qui ne croit pas ou qui n'obéit pas à Dieu* Ceci est souvent opposé à la personne sage, qui a confiance en Dieu et lui obéit.
- Dans les Psaumes, David décrit un fou comme une personne qui ne croit pas en Dieu, qui ne tient pas compte de toutes les oeuvres de Dieu dans sa création.
- Le livre des Proverbes dans l'Ancien Testament donne également de nombreuses descriptions de ce qu'est un fou, ou d'une personne folle.
- Le terme «folie» fait référence à une action qui n'est pas sage parce qu'elle est contre la volonté de Dieu* Souvent, la «folie» signifie aussi le sens de quelque chose qui est ridicule ou dangereux.

traduction Suggestions

- Le terme «fou» pourrait être traduit comme «personne stupide» ou «personne qui n'est sage» ou «personne insensée» ou «impie».
- Façons de traduire les "folles" pourrait inclure, «manque de compréhension» ou « de sagesse» ou «insensée».

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fournaise

Définition

"Une fournaise était utilisée pour le chauffage à une température élevée.

- Dans les temps anciens, la plupart des fours ont été utilisés pour la fusion de métaux pour fabriquer des objets tels que des casseroles, des bijoux, des armes et des idoles.
- Les fours ont également été utilisés dans la fabrication de la poterie.
- Parfois, un four est utilisé au sens figuré pour expliquer que quelque chose est très chaud.

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fruits, fructueux

Définition

"Le terme «fruit» se réfère littéralement à la partie d'une plante qui peut être mangée. Quelque chose qui est "fructueuse" a beaucoup de fruits. Ces termes sont également utilisés au sens figuré dans la Bible.

- La Bible utilise souvent «fruit» pour désigner les actions et les pensées d'une personne*. Tout comme les fruits sur un arbre montrent quel genre d'arbre il est, de la même manière les mots et les actions d'une personne révèlent ce que son caractère est.
- Une personne peut produire de bons ou mauvais fruits spirituels, mais le terme "fructueux" a toujours le sens positif de produire beaucoup de bons fruits.
- Le terme «fructueux» est également utilisé au sens figuré pour signifier «prospère»*. Cela se réfère souvent à avoir beaucoup d'enfants et de descendants, ainsi que d'avoir beaucoup de nourriture et d'autres richesses.
- En général, l'expression «fruit» se réfère à tout ce qui provient ou qui est produit par autre chose*. Par exemple, le «fruit de la sagesse» fait référence aux bonnes choses qui viennent de la sagesse.
- L'expression «fruit de la terre" se réfère généralement à tout ce que la terre produit à manger pour les gens*. Cela inclut non seulement les fruits comme le raisin ou les dattes, mais aussi les légumes, les noix et les céréales.
- L'expression figurative «fruit de l'Esprit» fait référence à des qualités pieuses que le Saint-Esprit produit dans la vie des gens qui lui obéissent.
- L'idiome, «fruit de l'utérus» fait référence à "ce que l'utérus produit," qui sont, les enfants.

traduction Suggestions

- Il est préférable de traduire ce terme en utilisant le mot général pour "fruit" qui est couramment utilisé dans la langue du projet pour désigner le fruit comestible d'un arbre fruitier*. Dans de nombreuses langues, il peut être plus naturel d'utiliser le pluriel
- , "fruits" à chaque fois qu'il se réfère à plus d'un fruit.
- Selon le contexte, le terme "fructueux" pourrait être traduit par «la production de beaucoup de fruits spirituels» ou «avoir beaucoup d'enfants» ou «prospère».
- L'expression «fruit de la terre" pourrait également être traduit comme "la nourriture que la terre produit" ou "cultures vivrières qui sont en croissance dans cette région*"
- Quand Dieu a créé les animaux et les gens, il leur commanda: «Soyez féconds et multipliez-vous», qui se réfère à avoir de nombreux descendants. Cela pourrait aussi être traduit comme, "avoir de nombreux descendants» ou «avoir beaucoup d'enfants et descendants» ou «avoir beaucoup d'enfants de sorte que vous aurez beaucoup de descendants"
- L'idiome, "fruit des entrailles" pourrait être traduit par «ce que l'utérus produit» ou «des enfants auxquels une femme donne naissance à» ou seulement «enfants». Quand Elisabeth dit à Marie, "bénédict est le fruit de ton sein», elle signifie «bénédict est l'enfant auquel vous allez donner naissance". La langue de projet peut aussi avoir un idiome différent pour cela.
- Un autre idiome, "fruit de la vigne" pourrait être traduit comme "fruit de la vigne» ou «raisins».
- Selon le contexte, l'expression "sera plus fructueux» pourrait aussi être traduit comme, "va produire plus de fruits» ou «aura plus d'enfants» ou «sera prospère*"
- L'expression de l'apôtre Paul, «le travail fructueux" pourrait être traduit comme «travail qui apporte de très bons résultats» ou «efforts qui se traduisent par de nombreuses personnes croyant en Jésus*"
- Le «fruit de l'Esprit» pourrait aussi être traduit par "fonctions que l'Esprit Saint produit» ou «les mots et les actions qui montrent que le Saint-Esprit travaille en vous*"

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- L'expression «fruit de la terre» se réfère généralement à tout ce que la terre produit à manger pour les gens* Cela inclut non seulement les fruits comme le raisin ou les dattes, mais aussi les légumes, les noix et les céréales.
- L'expression figurative «fruit de l'Esprit» fait référence à des qualités pieuses que le Saint-Esprit produit dans la vie des gens qui lui obéissent.
- L'idiome, «fruit de l'utérus» fait référence à "ce que l'utérus produit," qui sont, les enfants.

traduction Suggestions

- Il est préférable de traduire ce terme en utilisant le mot général pour "fruit" qui est couramment utilisé dans la langue du projet pour désigner le fruit comestible d'un arbre fruitier* Dans de nombreuses langues, il peut être plus naturel d'utiliser le pluriel
- , "fruits" à chaque fois qu'il se réfère à plus d'un fruit.
- Selon le contexte, le terme "fructueux" pourrait être traduit par «la production de beaucoup de fruits spirituels» ou «avoir beaucoup d'enfants» ou «prospère».
- L'expression «fruit de la terre» pourrait également être traduit comme "la nourriture que la terre produit" ou "cultures vivrières qui sont en croissance dans cette région*"
- Quand Dieu a créé les animaux et les gens, il leur commanda: «Soyez féconds et multipliez-vous», qui se réfère à avoir de nombreux descendants Cela pourrait aussi être traduit comme, "avoir de nombreux descendants» ou «avoir beaucoup d'enfants et descendants» ou «avoir beaucoup d'enfants de sorte que vous aurez beaucoup de descendants"
- L'idiome, "fruit des entrailles" pourrait être traduit par «ce que l'utérus produit» ou «des enfants auxquels une femme donne naissance à» ou seulement «enfants» Quand Elisabeth dit à Marie, "bénédict est le fruit de ton sein», elle signifie «bénédict est l'enfant auquel vous allez donner naissance" La langue de projet peut aussi avoir un idiome différent pour cela.
- Un autre idiome, "fruit de la vigne" pourrait être traduit comme "fruit de la vigne» ou «raisins».
- Selon le contexte, l'expression "sera plus fructueux» pourrait aussi être traduit comme, "va produire plus de fruits» ou «aura plus d'enfants» ou «sera prospère*"
- L'expression de l'apôtre Paul, «le travail fructueux" pourrait être traduit comme «travail qui apporte de très bons résultats» ou «efforts qui se traduisent par de nombreuses personnes croyant en Jésus*"
- Le «fruit de l'Esprit» pourrait aussi être traduit par "fonctions que l'Esprit Saint produit» ou «les mots et les actions qui montrent que le Saint-Esprit travaille en vous*"

fruits, fructueux

Définition

"Le terme «fruit» se réfère littéralement à la partie d'une plante qui peut être mangée Quelque chose qui est "fructueuse" a beaucoup de fruits Ces termes sont également utilisés au sens figuré dans la Bible.

- La Bible utilise souvent «fruit» pour désigner les actions et les pensées d'une personne* Tout comme les fruits sur un arbre montrent quel genre d'arbre il est, de la même manière les mots et les actions d'une personne révèlent ce que son caractère est.
- Une personne peut produire de bons ou mauvais fruits spirituels, mais le terme "fructueux" a toujours le sens positif de produire beaucoup de bons fruits.
- Le terme «fructueux» est également utilisé au sens figuré pour signifier «prospère»* Cela se réfère souvent à avoir beaucoup d'enfants et de descendants, ainsi que d'avoir beaucoup de nourriture et d'autres richesses.
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gage

Définition

S'engager ou faire un don" signifie promettre formellement et solennellement de faire quelque chose ou donner quelque chose.

- Dans l'Ancien Testament, les responsables d'Israël se sont engagés à être loyaux envers le roi David.
- Le terme «engagement» fait également référence à un objet donné comme une garantie ou une promesse qu'une dette sera payée.
- L'objet donné en gage serait retourné à son propriétaire lorsque la promesse a été accomplie.

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genre, sortes

Définition

Les termes «genre» et «types» se réfèrent à des groupes ou des classifications des choses qui sont reliées par des caractéristiques communes.

- Dans la Bible, ce terme est spécifiquement utilisé pour désigner les classifications distinctes de plantes et d'animaux que Dieu a faites quand il a créé le monde.

- Souvent, il y a beaucoup de variations ou d'espèces différentes au sein de chaque «type»* Par exemple, les chevaux, les zèbres et les ânes sont tous membres du même "genre", mais ils sont des espèces différentes.
- La principale chose qui distingue chaque «genre» comme un groupe distinct est que les membres de ce groupe peuvent se reproduire différemment.

traduction Suggestions

- Ce terme peut être traduit par «type» ou «classe» ou «groupe» ou «catégorie».
- Le mot «espèce» ne serait pas une traduction exacte de ce terme, étant donné que «genre» est une catégorie plus large avec plusieurs espèces qui s'y trouvent.
- [Note: Ce terme n'est pas le mot qui est lié à la bonté*]

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gloire, glorieux

Définition

"En général, le terme «gloire» signifie l'honneur, la splendeur et l'extrême grandeur* Tout ce qui a la gloire est dit être «glorieux».

- Parfois, la «gloire» fait référence à quelque chose de grande valeur et d'importance* Dans d'autres contextes, il communique la splendeur, la luminosité, ou le jugement.
- Par exemple, l'expression «gloire des bergers» se réfère aux pâturages luxuriants où leurs moutons avaient beaucoup d'herbe à manger.
- Gloire est surtout utilisé pour décrire Dieu, qui est plus glorieux que tout être ou toute chose dans l'univers* Tout dans son caractère révèle sa gloire et sa splendeur.
- L'expression «se glorifier de" signifie se vanter ou être fier de quelque chose.

traduction Suggestions

- Selon le contexte, différentes façons de traduire la «gloire» pourrait inclure, «splendeur» ou «luminosité» ou «majesté» ou «grandeur impressionnante» ou «valeur extrême*"
- Le terme «glorieux» pourrait être traduit comme «plein de gloire» ou «extrêmement précieux» ou «brillant, brillamment» ou «majestueux, impressionnant*"
- L'idiome, «donner gloire à Dieu» pourrait être traduit par «honorer la grandeur de Dieu» ou «louer Dieu à cause de sa splendeur" ou "dire aux autres combien Dieu est grand*"
- L'expression «gloire» pourrait aussi être traduite comme «louange» ou «être fier» ou «se vanter» ou «prendre plaisir à*"

gloire, glorieux

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gouverneur, gouverner

Définition

"Un gouverneur est une personne qui gouverne ou règne sur un état, région ou territoire* Le mot «gouverner» signifie guider, diriger ou gérer des personnes ou des choses.

- Dans les temps bibliques, les gouverneurs étaient nommés par un roi ou empereur.
- Les Gouverneurs étaient sous l'autorité du roi ou de l'empereur.

traduction Suggestions

- Le mot «gouverneur» peut aussi être traduit par «roi» ou «surveillant» ou «leader régional» ou «celui qui règne sur un petit territoire*"
- Selon le contexte, le terme «gouverner» pourrait être traduit comme «régner sur» ou «conduire» ou «gérer» ou superviser ».
- Comme un gouverneur était sous l'autorité d'un roi ou empereur et avait moins de puissance et d'importance que ces dirigeants, ce terme devrait être traduit différemment.

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grâce, gracieuse

Définition

"Le mot «grâce» fait référence à l'aide ou la bénédiction qui est donnée à quelqu'un qui ne l'avait pas* Le terme «gracieuse» décrit quelqu'un qui montre la grâce aux autres.

- la grâce de Dieu envers les êtres humains pécheurs est un don qui est offert librement.
- Le concept de la grâce se réfère également à être gentil et indulgent envers quelqu'un qui a fait des choses mauvaises ou blessantes.
- L'expression pour " trouver grâce" est un idiom qui signifie recevoir de l'aide et de la miséricorde de Dieu* Souvent, il a le sens que Dieu est heureux avec quelqu'un et l'aide.

traduction Suggestions

- Autres traductions «grâce» pourrait se traduire notamment par, «la bonté divine» ou «la faveur de Dieu» ou «la bonté de Dieu et le pardon pour les pécheurs» ou «bonté miséricordieuse».
- Le terme «gracieuse» pourrait être traduit comme «plein de grâce» ou «généreux» ou «miséricordieux» ou *
- L'idiome, "il a trouvé grâce aux yeux de Dieu" pourrait être traduit par, "il a reçu la miséricorde de Dieu» ou «Dieu l'a heureusement aidé» ou «Dieu lui a montré sa faveur ou «Dieu était satisfait de lui et l'a aidé*"

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guérir, soigner

Définition

"Guérir" et "soigner" c'est faire de telle sorte que les blessures d'une personne, la maladie, ou le handicap (comme la cécité) n'existe plus* Cela signifie également faire de telle sorte qu'une personne malade ou handicapée retrouve à nouveau la santé.

- Guérir une personne est un bienfait.
- La guérison naturelle se produit graduellement.
- la guérison miraculeuse se produit généralement tout à coup, comme quand Pierre a fait qu'un homme infirme a été immédiatement en mesure de marcher.

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génération

Définition

"Une génération est un groupe de gens qui sont nés et vivent dans la même époque.

- Une génération est généralement le groupe de personnes qui s'étend des parents aux enfants.
- Dans la Bible, une génération est généralement considérée comme 40 ans.

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hache

Définition

Une hache est un outil utilisé pour couper ou découper des arbres ou du bois.

- Une hache a habituellement une longue manche en bois avec une large lame de métal fixé au bout.
- Si dans votre culture il existe un instrument similaire à une hache, le nom de cet outil peut être utilisé pour traduire "hache*"
- D'autres moyens pour traduire ce terme peuvent inclure, "outil pour couper le bois" ou "un outil en bois avec une lame" ou " outil en longue manche découpe-bois*"
- Dans un événement de l'Ancien Testament, la lame d'une hache est tombée dans la rivière, ainsi il serait mieux si l'outil qui est décrit avait une lame qui peut se dessérer de la manche en bois.

harpe

Définition

"Une harpe est un instrument de musique à cordes, ayant généralement un grand cadre ouvert avec des cordes verticales.

- le bois de sapin a été utilisé pour fabriquer des harpes et autres instruments de musique.
- Dans les temps anciens, les harpes étaient souvent tenues à la main et jouées en marchant.
- Les harpes ont souvent été utilisées pour louer Dieu.
- David a joué de la harpe pour apaiser l'esprit troublé du roi Saül* Il a également écrit plusieurs psaumes qui ont été mis en musique à la harpe.

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honte, honteux, être honni

Définition

La honte est un sentiment douloureux de déshonneur C'est quelque chose d'affligeant qu'une personne endure à cause de ce qu'elle fait ou subit une chose «honteuse» est «mauvaise» ou «déshonorante».

- L'expression «faire honte» signifie vaincre les gens ou exposer leurs péchés de sorte qu'ils se sentent honteux d'eux-mêmes.
- Le prophète Esaïe dit que ceux qui font le culte des idoles seront honnis.
- Dieu peut apporter la honte à une personne qui ne se repent pas, en exposant le péché de cette personne ou en l'humiliant.

humble, humilité

Définition

"Les termes «humbles» et «humilité» se réfèrent à être pauvre ou ayant un faible statut.

- Jésus lui-même s'est humilié pour devenir un être humain et un serviteur.
- Sa naissance était humble parce qu'il est né dans un endroit où les animaux ont été maintenus, et non pas dans un palais.
- Avoir une attitude humble est le contraire d'être fier.

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héritier

Définition

"Un héritier est une personne qui reçoit légalement des biens ou de l'argent qui appartient à une personne qui est décédée.

- Dans les temps bibliques, l'héritier principal était le fils aîné, qui, généralement, recevait la plupart des biens et de l'argent de son père.
- La Bible utilise aussi «héritier» dans un sens figuré en ce qui concerne les chrétiens qui reçoivent des dons spirituelles de Dieu comme leur père.
- Comme les enfants de Dieu, les chrétiens sont des cohéritiers avec Jésus-Christ.

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immoralité sexuelle

Définition

"Le terme «immoralité sexuelle» fait référence à une activité sexuelle qui a lieu en dehors du mariage d'un homme et une femme Ceci est contre le plan de Dieu Les anciennes versions françaises de la Bible appellent cela "fornication".

- Ce terme peut se référer à tout type d'activité sexuelle qui est contre la volonté de Dieu, y compris les actes homosexuels et la pornographie.
- Un type d'immoralité sexuelle est l'adultère, qui est une activité sexuelle plus précisément entre une personne mariée et quelqu'un qui n'est pas le conjoint de cette personne.
- Un autre type d'immoralité sexuelle est la «prostitution», qui consiste à être payé pour avoir des relations sexuelles avec quelqu'un.
- Ce terme est également utilisé au sens figuré pour désigner l'infidélité d'Israël à Dieu quand ils adoraient de faux dieux.

traduction Suggestions

- Le terme «immoralité sexuelle» pourrait être traduit par "l'immoralité" aussi longtemps que le sens exact du terme est entendu.
- D'autres façons de traduire ce terme pourraient inclure, "actes sexuels mauvais" ou «sexe en dehors du mariage*"
- Ce terme devrait être traduit d'une manière différente du terme «adultère».
- La traduction des utilisations figuratives de ce terme devrait conserver le terme littéral, si possible, car il y a une comparaison commune dans la Bible entre l'infidélité à Dieu et l'infidélité dans la relation sexuelle.

impur

Définition

Dans la Bible, le terme «impur» est utilisé au sens figuré pour désigner les choses que Dieu a déclarées impropres à son peuple de toucher, manger, ou le sacrifice.

- Dieu a donné des instructions aux Israélites à propos des animaux «purs» et "impurs*" Les animaux impurs ne sont pas autorisés à être utilisés pour manger ou pour le sacrifice.

- Les personnes atteintes de certaines maladies de la peau ont été dites «impures» jusqu'à ce qu'elles soient guéries.
- Si les Israélites touchaient à quelque chose "d'impur", ils se seraient considérés comme impurs pendant une certaine période de temps.
- Obéir aux commandements de Dieu de ne pas toucher ou de manger des choses impures permettaient aux Israélites d'être mis à part pour le service de Dieu.
- Cette impureté physique et rituelle était aussi symbolique de la souillure morale.
- Dans un autre sens figuré, un «esprit impur» se réfère à un mauvais esprit.

traduction Suggestions

- Le terme «impur» pourrait aussi être traduit par "pas propre" ou "inapte aux yeux de Dieu» ou «physiquement impur» ou «souillé».
- Lorsqu'on se réfère à un démon comme un esprit impur, «impur» pourrait être traduit comme «mal» ou «souillé».
- La traduction de ce terme devrait inclure l'impureté spirituelle* Il devrait être en mesure de se référer à tout ce que Dieu a déclaré comme impropres de toucher, de manger ou de sacrifier.

impur

Définition

Dans la Bible, le terme «impur» est utilisé au sens figuré pour désigner les choses que Dieu a déclarées impropres à son peuple de toucher, manger, ou le sacrifice.

- Dieu a donné des instructions aux Israélites à propos des animaux «purs» et "impurs*" Les animaux impurs ne sont pas autorisés à être utilisés pour manger ou pour le sacrifice.
- Les personnes atteintes de certaines maladies de la peau ont été dites «impures» jusqu'à ce qu'elles soient guéries.
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impôts, taxes

Définition

Les termes «impôt» et «taxes» se rapportent à de l'argent ou à des biens que les gens paient à un gouvernement qui a autorité sur eux.

- Le montant d'argent qui est payé pour l'impôt est généralement basé sur la valeur d'un article ou sur la valeur de la quantité des biens d'une personne.
- Si les taxes ne sont pas payées, le gouvernement peut intenter une action contre une personne ou une entreprise pour obtenir l'argent qui est dû.
- Le terme «impôts» est utilisé dans des expressions telles que «percevoir des impôts» et «payer des impôts" Il peut être traduit par "verser de l'argent au gouvernement" ou "collecter de l'argent pour le gouvernement» ou «effectuer le paiement requis"
- Un «percepteur» est quelqu'un qui travaille pour le gouvernement pour recevoir l'argent des impôts que les gens sont tenus de payer.

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inondation

Définition

Le terme «inondation» se réfère littéralement à une grande quantité d'eau qui recouvre entièrement la terre* Il est également utilisé au sens figuré pour désigner une quantité énorme de quelque chose, surtout qui se passe d'une manière soudaine.

- Au temps de Noé, les gens étaient devenus si mauvais que Dieu a provoqué une inondation dans le monde entier qui a recouvert toute la surface de la terre, couvrant même les sommets* Toutes les autres inondations couvrent une superficie beaucoup plus petite.
- Ce terme peut également être une action comme dans «J'inonde mon lit de larmes*"

traduction Suggestions

- Façons de traduire le sens littéral de «inondation» pourraient inclure, "un débordement d'eau» ou «de grandes quantités d'eau*"
- La comparaison figurative, «comme une inondation" pourrait garder le terme littéral, ou un terme de remplacement pourrait être utilisé qui fait référence à quelque chose qui a un aspect fluide, comme une rivière.
- Pour l'expression "comme une inondation d'eau" où l'eau est déjà mentionnée, le mot «inondation» pourrait être traduit par "une quantité énorme" ou "un débordement*"
- Ce terme peut être utilisé comme une métaphore comme dans «ne me laissez pas assaillir par les inondations," ce qui signifie "ne laissez pas ces catastrophes écrasantes arriver sur moi» ou «ne me laissez pas être dévasté par les catastrophes» ou «ne déversez pas votre colère sur moi ».
- «J'inonde mon lit de larmes" pourrait être traduit comme "mes larmes trempent mon lit comme une inondation*"

ivre , ivrogne

Définition

Le terme "ivre"veut dire être intoxiqué en buvant beaucoup de boisson alcoolisée.

- Un "ivrogne" est une personne qui est souvent ivre*Ce genre de personne pourrait être qualifiée d'" alcoolique".
- La Bible dit aux croyants de ne pas être ivres des boissons alcoolisées mais d'être contrôlés par l'esprit saint de Dieu.
- La Bible enseigne que l'ivresse est imprudent et influence une personne à commettre des péchés.
- Autres manières de traduire le mot"ivre": "sâoul"ou"avoir bu trop d'alcool"ou"rempli d'une boisson fermentée"

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joie, joyeux

Définition

"La joie est un sentiment de joie ou de satisfaction profonde qui vient de Dieu* Le terme «joyeux» décrit une personne qui se sent très heureuse et pleine de bonheur.

- Une personne se sent en joie quand elle a un sens profond que ce qu'elle connaît est très bon.
- Dieu est celui qui donne la vraie joie aux gens.
- Avoir la joie ne dépend pas des circonstances agréables* Dieu peut donner aux gens la joie même quand les choses très difficiles se produisent dans leur vie.
- Parfois, les lieux sont décrits comme joyeux, comme les maisons ou les villes* Cela signifie que les gens qui y vivent sont joyeux.

traduction Suggestions

- Le terme «joie» peut aussi être traduit par «joie» ou «plaisir» ou «grand bonheur*"
- L'expression «être joyeux» pourrait être traduite par «la joie» ou «très heureux» ou avec une phrase qui signifie «être très heureux dans la bonté de Dieu*"
- Une personne qui est joyeuse pourrait être décrite comme «très heureuse» ou «heureuse» ou «profondément heureuse*"
- Une phrase comme «pousser un cri de joie" pourrait être traduite par «crier d'une manière qui montre que vous êtes très heureux*"
- Une «ville joyeuse» ou «maison joyeuse» pourrait être traduit comme «ville où les gens vivent joyeux» ou «maison pleine de gens joyeux» ou «ville dont les gens sont très heureux*"

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joug

Définition

Un joug est un morceau de bois ou de métal attaché à deux animaux ou plus pour les relier dans le but de tirer une charrue ou un chariot* Il y a aussi plusieurs significations figuratives pour ce terme.

- Le terme "joug" est utilisé au sens figuré pour désigner quelque chose qui relie les gens dans le but de travailler ensemble, par exemple en servant Jésus.
- Paul a utilisé le terme " Camarade de joug" pour désigner quelqu'un qui servait Christ comme il était Cela pourrait également être traduit par "collègue" ou "Co-serviteur" ou "collaborateur"
- Le terme "joug" est aussi souvent utilisé au sens figuré pour désigner une charge lourde que quelqu'un doit porter, par exemple lorsqu'il est opprimé par l'esclavage ou la persécution.
- Dans la plupart des contextes, il est préférable de traduire littéralement ce terme en utilisant le terme local pour un joug utilisé pour l'agriculture.
- D'autres façons de traduire l'utilisation figurative de ce terme pourraient être «oppressives charge "ou" lourde "ou" lien ", selon le contexte.
- (Voir aussi: lier , fardeau, fardeau, lourd, opprimer, opprimer, opprimer, opprimer, opprimer, opprimer, opprimer les oppresseurs, persécuter, persécuter, persécuter, persécuter, persécuter, persécuter, les persécuteurs, asservir, esclaves, esclaves, serviteurs, serviteurs, esclaves, esclaves, esclaves , esclavage, servantes, servir, servir, servir, servir, service, services, eyeervice)

Références bibliques:

- Actes 15: 10-11
- Galates 05: 1-2
- Genèse 27: 39-40
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juge

Définition

"Un juge est une personne qui décide ce qui est bon ou mauvais en matières civiles, juridiques ou spirituelles.

- Dans la Bible, Dieu est souvent désigné comme un juge parce qu'il est le seul juge parfait qui prend les décisions finales sur ce qui est bon ou mauvais.
- Après que le peuple d'Israël est entré dans la terre promise, et avant qu'il ait des rois, Dieu a fait nommer des juges pour les conduire dans les moments difficiles* Souvent, les juges ont sauvé les Israélites de leurs ennemis.

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juger, jugement

Définition

"Les termes «juger» et «jugement» se réfèrent souvent à prendre une décision quant à savoir si quelque chose est moralement bien ou mal.

- Le «jugement de Dieu» se réfère souvent à sa décision de condamner quelque chose ou quelqu'un comme un péché.
- Le jugement de Dieu implique habituellement la punition des gens pour leur péché.
- Le terme «juger» peut aussi signifier «condamner»* Dieu instruit son peuple de ne pas se juger les uns les autres de cette manière.
- Un autre sens est «arbitrer entre» ou «juger entre», comme pour décider quelle personne a raison dans un litige.
- Dans certains contextes, les «jugements» de Dieu sont ce qu'il a décidé et qui est juste et équitable* Ils sont semblables à ses décrets, lois ou préceptes.
- "Arrêt" peut se référer à la capacité de prise de décision sage* Une personne qui manque de «jugement» n'a pas la sagesse de prendre des décisions éclairées.

traduction Suggestions

- Selon le contexte, les manières de traduire "juger" pourrait inclure, « décider» ou «condamner» ou «punir» ou «décreter».
- Le terme «jugement» pourrait être traduit comme «punition» ou «décision» ou «verdict» ou «décret» ou «condamnation».

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juste, la justice

Définition

Les termes «justes» et «justice» se réfèrent à l'absolue bonté, la justice, la fidélité et l'amour de Dieu* Parce que Dieu est juste, il doit condamner le péché.

- Ces termes sont également souvent utilisés pour décrire une personne qui obéit à Dieu et est moralement bonne* Cependant, parce que tous les hommes ont péché, nul autre que Dieu n'est complètement juste.
- Des exemples de gens qui dans la Bible sont appelés «justes» sont Noé, Job, Abraham, Zacharie, et Elisabeth.
- Lorsque les gens ont confiance en Jésus pour les sauver, Dieu les purifie de leurs péchés et déclare qu'ils sont justes sur la base de la justice de Jésus.

traduction Suggestions

- Lorsqu'on se réfère à Dieu, le terme «juste» pourrait être traduit par «parfaitement bon et juste» ou «agissant toujours à juste titre»*
- «La justice de Dieu» pourrait aussi être traduit par «la fidélité et la bonté parfaite»*
- Lorsqu'on se réfère à ceux qui sont obéissants à Dieu, le terme «juste» peut aussi être traduit par «moralement bon» ou «juste» ou «vivre une vie agréable à Dieu»*
- L'expression «les justes» pourrait aussi être traduite comme "justes" ou "personnes craignant Dieu"*
- Selon le contexte, "la justice" pourrait aussi se traduire par un mot ou une expression qui signifie «bonté» ou «être parfait devant Dieu» ou «agir d'une manière droite en obéissant à Dieu» ou «faire parfaitement bien
- Parfois, «le juste» est utilisé au sens figuré et se réfère à "des gens qui pensent qu'ils sont bons» ou «les gens qui semblent être justes»*

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juste, la justice, à juste titre

Définition

"Ces termes se rapportent à traiter les gens équitablement selon les lois de Dieu* Les lois humaines qui reflètent le niveau de bon comportement de Dieu envers les autres sont aussi justes.

- Etre «juste» est agir d'une manière juste et équitable envers les autres* Elle implique également l'honnêteté et l'intégrité de faire ce qui est moralement juste aux yeux de Dieu.
- Agir «à juste titre» signifie traiter les gens d'une manière qui est juste, bonne et juste selon les lois de Dieu.
- Recevoir la «justice» signifie être traités équitablement en vertu de la loi, soit protégé par la loi ou être puni pour avoir enfreint la loi.
- Parfois, le terme «juste» a le sens plus large de «justes» ou «suivant les lois de Dieu*»

traduction Suggestions

- Selon le contexte, d'autres façons de traduire "juste" pourraient inclure, «moralement juste» ou «équitable».
- Le terme "justice" pourrait être traduit comme «traitement équitable» ou «conséquences méritées*»
- Pour "agir avec justice" pourrait être traduit comme, «traiter équitablement» ou «se comporter d'une manière juste*»
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la chair

Définition

"Dans la Bible, le terme «chair» désigne littéralement le tissu mou du corps physique d'un être humain ou animal.

- La Bible utilise aussi le terme «chair» dans un sens figuré pour désigner tous les êtres humains ou toutes les créatures vivantes.
- Dans le Nouveau Testament, le terme «chair» est utilisé pour désigner la nature pécheresse de l'être humain* Ceci est souvent utilisé pour faire la différence avec leur nature spirituelle.
- L'idiome, "propre chair et de sang» se réfère à quelqu'un qui est biologiquement lié à une autre personne, comme un parent, un frère, un enfant ou un petit-enfant.
- L'idiome "chair et sang» peuvent également se référer à des ascendants ou descendants d'une personne.
- L'expression, «une seule chair» fait référence à l'union physique d'un homme et une femme dans le mariage.

traduction Suggestions

- Dans le contexte du corps d'un animal, "chair" pourrait être traduit par «corps», «peau» ou «viande».
- Quand il est utilisé pour faire référence généralement à tous les êtres vivants, ce terme peut être traduit par «êtres vivants» ou «tout ce qui est vivant*"
- Lorsqu'on se réfère en général à toutes les personnes, ce terme peut être traduit par «peuple» ou «êtres humains» ou «toute personne qui vit*"
- L'idiome, «la chair et le sang» pourrait aussi être traduit par «parents» ou «famille» ou «clan familial" Il peut y avoir des contextes où il pourrait être traduit comme «ancêtres» ou «descendants»"

la foi

Définition :

En général, le terme « foi » désigne une croyance, une confiance en quelqu'un ou en quelque chose.

- « Avoir la foi » en quelqu'un, c'est croire que ce qu'il dit et fait est vrai et digne de confiance.

- « Avoir foi en Jésus » signifie croire à tout ce que Dieu enseigne au sujet de Jésus. Cela signifie surtout que les gens ont confiance en Jésus et en son sacrifice qui les purifie de leurs péchés et les sauve du châtement qu'ils méritent à cause de leurs péchés.
- La vraie foi ou croyance en Jésus amènera une personne à produire de bons fruits ou comportements spirituels parce que le Saint-Esprit vit en elle.
- Parfois, « la foi » se réfère généralement à tous les enseignements de Jésus, comme dans l'expression « les vérités de la foi ».
- Dans des contextes tels que « garder la foi » ou « abandonner la foi », le terme « foi » se réfère à l'état ou à la condition de la croyance en tous les enseignements concernant Jésus.

Suggestions pour la traduction :

- Dans certains contextes, « la foi » peut être traduit par « croyance » ou « conviction » ou « confiance ».
- Dans certaines langues, ces termes seront traduits en utilisant les formes du verbe « croire ». (Voir : [abstractnouns] (rc: // fr / ta / man / translate / figs-abstractnouns))
- L'expression « garder la foi » pourrait être traduite par « conserver la croyance en Jésus » ou « continuer à croire en Jésus ».
- La phrase « ils doivent retenir fermement les vérités profondes de la foi » pourrait être traduite par « ils doivent continuer à croire en toutes les vérités qui leur ont été enseignées au sujet de Jésus ».
- L'expression « mon fils légitime en la foi » pourrait être traduite par quelque chose comme « qui est pour moi comme un fils parce que je lui ai appris à croire en Jésus » ou « mon véritable fils spirituel qui croit en Jésus ».

(Voir aussi : [croire](#), [fidèle](#))

Références bibliques :

- 2 Timothy 04:07
- Acts 06:7
- Galatians 02:20-21
- James 02:20

Exemples tirés d'histoires bibliques :

- **05:06** When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **31:07** Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- **32:16** Jesus said to her, "Your **faith** has healed you. Go in peace."
- **38:09** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Données Word :

- Strong's: H529, H530, G1680, G3640, G4102, G6066

la loi, la loi de Moïse, la loi de Dieu, la loi de l'Eternel

Définition

"Tous ces termes désignent les commandements et les instructions que Dieu a donné à Moïse pour les Israélites d'obéir* Les termes «droit» et «droit de Dieu» sont également utilisés de manière plus générale pour se référer à tout ce que Dieu veut que son peuple obéit.

- Selon le contexte, la «loi» peut se référer à:
- les Dix Commandements que Dieu a écrit sur des tablettes de pierre pour les Israélites.
- toutes les lois données à Moïse
- les cinq premiers livres de l'Ancien Testament.
- tout l'Ancien Testament (aussi appelé «écritures» dans le Nouveau Testament).
- toutes les instructions et la volonté de Dieu.
- L'expression «la loi et les prophètes» est utilisé dans le Nouveau Testament pour désigner les Écritures hébraïques (ou «Ancien Testament»).

traduction Suggestions

- Ces termes peuvent être traduits en utilisant le pluriel, «lois» car ils se réfèrent à de nombreuses instructions.
- La «loi de Moïse» pourrait être traduite par «les lois que Dieu dit à Moïse de donner aux Israélites*»
- Selon le contexte, "la loi de Moïse» pourrait aussi être traduit par «la loi que Dieu dit à Moïse" ou "les lois de Dieu que Moïse a écrit " ou "les lois que Dieu dit à Moïse de donner aux Israélites*»
- Façons de traduire «la loi» ou «loi de Dieu» ou «les lois de Dieu» pourraient inclure: «lois de Dieu» ou «les commandements de Dieu» ou «lois que Dieu a donné» ou «tout ce que Dieu commande" ou "tous les instructions de Dieu"
- L'expression «loi de l'Éternel» pourrait aussi être traduit par «les lois de Yahvé» ou «lois que Yahvé dit d' obéir» ou «lois de Yahvé» ou «les choses que Yahweh avait ordonné*»

la main, la main droite, à la main sur

Définition

"Il existe plusieurs façons figuratives où «main» est utilisé dans la Bible:

- Le terme «main» est souvent utilisé en référence à la puissance et à l'action de Dieu, comme lorsque Dieu dit: «N'est-ce pas ma main qui ait fait toutes ces choses?" (Voir: [[fr: ta: vol2: traduire: figs_metonymy]])
- Des expressions telles que «mettre entre les mains de» ou «livrer entre les mains de" se réfèrent à l'origine à quelqu'un qui est sous le contrôle ou la puissance de quelqu'un d'autre.
- Pour " tendre la main à" signifie «donner» quelque chose à quelqu'un.
- Le terme «imposition des mains» se réfère à placer une main sur une personne afin de consacrer cette personne au service de Dieu ou de prier pour sa guérison.
- D'autres utilisations figuratives de «main» comprennent:
- "Ne pas mettre la main sur" signifie "Ne pas nuire*"
- Pour «sauver de la main de" veut dire empêcher quelqu'un de nuire à quelqu'un d'autre.
- Pour "être à portée de main» signifie être «à proximité».
- La position d'être «à la main droite" signifie "sur le côté droit" ou "à droite*"
- L'expression «par la main de quelqu 'un" signifie "par" ou "à travers" l'action de cette personne* Par exemple, «par la main du Seigneur» signifie que le Seigneur est celui qui a causé quelque chose.
- Quand Paul dit "écrit par ma main», cela signifie que cette partie de la lettre a été physiquement écrite par lui, plutôt que dictée à quelqu'un d'autre pour écrire.

traduction Suggestions

Ces idiomes et d'autres figures de la parole peuvent être traduits en utilisant d'autres expressions figuratives qui ont le même sens* Ou le sens pourrait être traduit en utilisant, le langage littéral directe

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la mer, la grande mer, la mer occidentale

Définition

"Dans la Bible, la «Grande mer» ou «mer de l'Ouest» se réfère à ce qu'on appelle aujourd'hui la «Méditerranée», mer qui était la plus grande masse d'eau connue des gens des temps bibliques.

- La Grande (Méditerranée) mer est bordée par: Israël (est), Europe (nord et ouest), et Afrique (sud).
- Cette mer était très importante dans les temps anciens pour le commerce et le Voyage car elle était entourée par de nombreux pays* Les villes et groupes de personnes situées sur la côte de cette mer étaient très prospères en raison de la façon dont ils avaient facilement accès aux biens d'autres pays par bateau.
- Comme la Grande Mer est situé à l'ouest d'Israël, elle a été parfois appelé la «mer de l'Ouest*"

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lamenteur, lamentation

Définition

"Les termes «lamenteur» et «lamentation» se réfèrent à une forte expression du deuil, de la tristesse ou de la douleur.

- Parfois, cela comprend un profond regret pour le péché, ou la compassion pour les personnes qui ont subi des catastrophes.
- Une lamentation pourrait inclure gémissant, pleurant, ou des lamentations.

traduction Suggestions

- Le terme «se lamenter» pourrait être traduit comme «éprouver un deuil profond» ou « hurler dans la douleur» ou «être triste*"
- A "lamentation"

lament, lamentation

Définition

"Les termes «lament» et «lamentation» se réfèrent à une forte expression du deuil, de la tristesse ou de la douleur.

- Parfois, cela comprend un profond regret pour le péché, ou la compassion pour les personnes qui ont subi des catastrophes.
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traduction Suggestions

- Le terme «se lament» pourrait être traduit comme «éprouver un deuil profond» ou « hurler dans la douleur» ou «être triste»
- A "lamentation"

lampe

Définition

"Le type de lampe qui a été utilisé dans les temps bibliques est un petit récipient avec une source de carburant, généralement de l'huile, qui donne la lumière quand il brûle.

- Les lampes à huile étaient souvent des morceaux de poterie en argile.
- Dans l'Écriture, la lampe est un symbole de lumière et de vie.

lampe

Définition

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- Les lampes à huile étaient souvent des morceaux de poterie en argile.
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les sages

Définition

- Dans la Bible, l'expression «hommes sages» fait souvent référence aux hommes qui servent Dieu et agissent sagement, pas bêtement* C'est aussi un terme spécial qui fait référence aux hommes ayant des connaissances et des capacités inhabituelles et qui faisaient partie d'un tribunal royal.
- Parfois, le terme "hommes sages" est expliqué dans le texte par "hommes prudents" ou "hommes compréhensifs"* Cela se réfère aux hommes qui agissent avec sagesse et droiture parce qu'ils obéissent à Dieu.
- Les «sages» qui servaient les pharaons et les autres rois étaient souvent des érudits qui étudiaient les étoiles, cherchant en particulier des significations spéciales pour les motifs que les étoiles fabriquaient dans leurs positions dans le ciel.
- On entendait souvent des hommes sages donner la signification des rêves* Par exemple, le roi Nebucadnetsar a exigé que ses hommes sages décrivent ses rêves et lui disent ce qu'ils voulaient dire, mais aucun d'entre eux n'a pu le faire, sauf Daniel qui avait reçu cette connaissance de Dieu.
- Parfois, les hommes sages réalisaient des actes magiques tels que la divination ou des miracles qui sont accomplis grâce au pouvoir des esprits mauvais.
- Dans le Nouveau Testament, le groupe d'hommes venus des régions de l'est pour adorer Jésus ont été appelés "mages", qui est souvent traduit par "hommes sages", puisque cela fait probablement référence aux érudits qui servaient un dirigeant d'un pays de l'Est.
- Il est très probable que ces hommes étaient des astrologues qui ont étudié les étoiles.
- Certains ont pensé qu'ils pouvaient être des descendants des sages que Daniel a enseigné quand il était à Babylone.

- Selon le contexte, le terme "sages" pourrait être traduit en utilisant le terme "sage" ou avec une expression telle que "hommes doués" ou "hommes instruits" ou certains autres termes qui désignent les hommes qui occupent un poste important dans la fonction de dirigeant.
- Quand "sages" est simplement un syntagme nominal, le mot "sages" doit être traduit de la même manière que cela est traduit ailleurs dans la Bible.
- (Voir aussi: Babylone , Daniel , divination, devin, devin, devin , magie, magie, magicien, magiciens , Nebucadnetsar , règle, règles, règle, règle, dirigeants, décision, décisions, annulation, rejetée , sage, sagesse)

Références bibliques:

- 1 Chroniques 27: 32-34
- Daniel 02: 1-2
- Daniel 02: 10-11
- Données Word:
- Strong: H2445, H2450, H3778, H3779, G4680
- 1262
- Autre

lettre, Epître

Définition

"Une lettre est un message écrit envoyé à une personne ou un groupe de personnes qui sont habituellement à une certaine distance de l'écrivain* Une Epître est un type spécial de la lettre, souvent écrit dans un style plus formel, à des fins particulières, telles que l'enseignement.

- Au temps Nouveau Testament ,les épîtres et d'autres types de lettres ont été écrites sur des parchemins fabriqués à partir de peaux d'animaux ou sur papyrus fabriqués à partir de fibres végétales.
- Les épîtres du Nouveau Testament de Paul, Jean, Jacques, Jude, et Pierre sont des lettres d'instruction qu'ils ont écrites pour encourager et exhorter les premiers chrétiens dans diverses villes à travers l'Empire romain.

lever, lève, ressuscité, ressusciter, debout

Définition

se lever; «élever» , signifie en général «faire plus*"

- L'expression figurative, «élever» signifie provoquer quelque chose à naître ou à comparaître* Il peut également signifier nommer quelqu'un pour faire quelque chose.
- Parfois, «élever» signifie «restaurer» ou «reconstruire».
- «ressusciter» a un sens spécifique dans la phrase, «ressusciter des morts*" Cela signifie amener une personne morte à devenir de nouveau vivante.
- Parfois, «élever jusqu'à» signifie «exalter» quelqu'un ou quelque chose.
- hausser, survenir signifie «monter» ou «se lever»* Les termes "augmenté", "survenu" et "surgi" sont utilisés pour exprimer l'action passée.
- Quand une personne se lève pour aller quelque part, cela est parfois exprimée par «il se leva et alla» "
- Si quelque chose "survient" cela signifie qu'elle «arrive» ou «commence à se produire*"
- Jésus a prédit qu'il allait «ressusciter des morts*" Trois jours après la mort de Jésus, l'ange dit: «Il est ressuscité!"

traduction Suggestions

- Le terme «élever» ou «se lever» peut être traduit par «faire plus*"
- «élever» pourrait aussi être traduit par, \ faire apparaître" ou " nommer" ou " amener à l'existence*"
- "élever la force de vos ennemis» pourrait être traduit par, "être la cause de la force de vos ennemis *"
- L'expression "élever quelqu'un des morts," pourrait être traduit par «amener quelqu'un à revenir de la mort à la vie» ou «amener quelqu'un à revenir à la vie*"

- Selon le contexte, «élever» pourrait aussi être traduit par, «fournir» ou «nommer» ou «être cause de» ou «mettre en place» ou «reconstruire» ou «réparer».
- L'expression «se leva et alla» pourrait être traduit par "est allé*"
- Selon le contexte, le terme «surgi» pourrait aussi être traduit par «commencé» ou «démarré» ou «se leva» ou «s'éleva*"

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lier ,lien lié

Définition

Le terme «lier» signifie, attacher quelque chose ou le fixer solidement* Quelque chose qui est liée ou joint ensemble est appelée un «lien».

- Etre "lié" signifie avoir quelque chose liée ou enveloppée autour de quelque chose d'autre.
- Le terme «les liens» se réfère à tout ce qui lie, limite ou emprisonne quelqu'un* Il se réfère généralement à des chaînes physiques, chaînes ou des cordes qui empêchent une personne d'être libre de se déplacer.
- Dans les temps bibliques, les liens tels que des cordes ou des chaînes ont été utilisés pour attacher les prisonniers au mur ou au sol d'une prison de pierre.
- Le terme «lier» peut également être utilisé pour parler de tissu bandant une blessure pour l'aider à guérir.
- Un mort serait "lié" avec un tissu en le préparant pour l'enterrement.
- Le terme «lien» est utilisé au sens figuré pour désigner quelque chose, comme le péché, qui contrôle ou asservit quelqu'un.
- Un lien peut aussi être une relation étroite entre les personnes qui se soutiennent mutuellement, émotionnellement, spirituellement et physiquement* Cela vaut pour le lien du mariage.
- Par exemple, un mari et une épouse sont «liés» ou attachés l'un à l'autre* C'est un lien que Dieu ne veut pas qu'il soit brisé.

- Une personne peut aussi être «liée» à un vœu, ce qui signifie qu'il est «tenu de remplir" ce qu'il a promis de faire.

Suggestion de traduction

- Le terme «lier» pourrait aussi être traduit par "attacher" ou "nouer" ou "envelopper"

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louange

Définition

louer quelqu'un c'est exprimer l'admiration et l'honneur pour cette personne.

- Les gens louent Dieu à cause de sa grandeur et à cause de toutes les choses étonnantes qu'il a faites en tant que Créateur et Sauveur du monde.
- la Louange à Dieu est aussi la reconnaissance pour ce qu'il a fait.
- La musique et le chant sont souvent utilisés comme des moyens pour louer Dieu.
- "Louange" qui est dirigé vers Dieu est souvent une partie du «culte».

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loup

Définition

Un loup est un animal féroce, mangeur de viande, semblable à un chien sauvage.

- Les loups chassent généralement en groupes et traquent leurs proies de manière intelligente et furtive.
- Dans la Bible, le terme "loups" est utilisé au sens figuré pour désigner les faux enseignants ou faux prophètes qui détruisent les croyants, qui sont comparés aux moutons* Le faux enseignement incite les gens à croire que les choses sont mauvaises et qu'ils leur font du mal.
- Cette comparaison repose sur le fait que les moutons sont particulièrement vulnérables à être attaqués et mangés par les loups, car ils sont faibles et ne peuvent pas se défendre.

Suggestion de traduction

- Ce terme pourrait être traduit par "chien sauvage" ou "animal sauvage".
- D'autres noms pour les chiens sauvages pourraient être "chacal" ou "coyote".
- Utilisé au sens figuré pour désigner des personnes, ceci pourrait être traduit par "des personnes méchantes qui nuisent à des personnes comme des animaux qui attaquent des moutons".
- (Voir aussi: mal, méchant, méchanceté , faux prophète, brebis, brebis, bélier, béliers, moutons, bergerie, bergeries, tondeurs de moutons, peaux de mouton, enseigner, enseigner, enseigner, enseigner, enseigner, non enseigné)

Références bibliques:

- Actes 20: 28-30
- Esaïe 11: 6-7
- Jean 10: 11-13
- Luc 10: 3-4
- Matthieu 07: 15-17
- Sophonie 03: 3-4
- Données Word:
- Strong 's: H2061, H3611, G3074
- 1263
- Autre

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- (Voir aussi: mal, méchant, méchanceté , faux prophète, brebis, brebis, bélier, béliers, moutons, bergerie, bergeries, tondeurs de moutons, peaux de mouton, enseigner, enseigner, enseigner, enseigner, enseigner, non enseigné)

Références bibliques:

- Actes 20: 28-30
- Esaïe 11: 6-7
- Jean 10: 11-13
- Luc 10: 3-4
- Matthieu 07: 15-17
- Sophonie 03: 3-4
- Données Word:
- Strong 's: H2061, H3611, G3074
- 1263
- Autre

loup

Définition

Un loup est un animal féroce, mangeur de viande, semblable à un chien sauvage.

- Les loups chassent généralement en groupes et traquent leurs proies de manière intelligente et furtive.
- Dans la Bible, le terme "loups" est utilisé au sens figuré pour désigner les faux enseignants ou faux prophètes qui détruisent les croyants, qui sont comparés aux moutons* Le faux enseignement incite les gens à croire que les choses sont mauvaises et qu'ils leur font du mal.
- Cette comparaison repose sur le fait que les moutons sont particulièrement vulnérables à être attaqués et mangés par les loups, car ils sont faibles et ne peuvent pas se défendre.

Suggestion de traduction

- Ce terme pourrait être traduit par "chien sauvage" ou "animal sauvage".
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lumière

Définition

"Il y a plusieurs utilisations figuratives du terme «lumière» dans la Bible Il est souvent utilisé comme une métaphore pour la justice, la sainteté et la vérité (Voir: [[: fr: ta: vol1: traduire: figs_metaphor]])

- Jésus dit: «Je suis la lumière du monde» pour exprimer qu'il apporte le vrai message de Dieu au monde et sauve les gens de l'obscurité de leur péché.
- Les chrétiens doivent «marcher dans la lumière», ce qui signifie qu'ils devraient vivre de la façon que Dieu veut et d'éviter le mal.
- L'apôtre Jean a déclaré que «Dieu est lumière», et il n'y a pas de ténèbres en lui.
- La lumière et l'obscurité sont complètement opposées* L'obscurité est l'absence de toute lumière.
- Jésus a dit qu'il est «la lumière du monde» et que ses disciples doivent briller comme des lumières dans le monde, en vivant d'une manière qui montre clairement combien Dieu est grand.
- «Marcher dans la lumière" représente la vie d'une manière qui plaît à Dieu, faire ce qui est bon et juste* Marcher dans l'obscurité représente la vie en rébellion contre Dieu, en faisant des choses mauvaises.

traduction Suggestions

- Lors de la traduction, il est important de garder les termes littéraux «lumière» et «ténèbres», même quand ils sont utilisés au sens figuré.
- Il peut être nécessaire d'expliquer la comparaison dans le texte Par exemple, «Marchez comme des enfants de lumière" pourrait être traduit comme «vivre ouvertement dans la justice, comme quelqu'un qui marche en plein soleil"
- Assurez-vous que la traduction de "lumière" ne fait pas référence à un objet qui donne de la lumière, comme une lampe* La traduction de ce terme devrait se référer à la lumière elle-même.

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lèpre, lépreux, lépreuse

Définition

"Dans la Bible, «lèpre» est un terme utilisé pour de nombreuses maladies de peau* Quand une personne a eu une de ces maladies de la peau, il a été considéré comme impur.

- Le terme "lépreux" décrit est une personne qui a la lèpre.
- Le terme "lépreuse" est un mot qui décrit une partie de personne ou un organisme qui est infecté par la lèpre.
- Dans la Bible plusieurs fois des lépreux ont été isolés des autres personnes dans des zones en dehors du campement ou la ville.

traduction Suggestions

- Le terme «lèpre» dans la Bible peut être traduit comme «maladie de la peau» ou «maladie redoutée de la peau*»
- Façons de traduire "lépreuse" pourrait inclure, «plein de lèpre» ou «infecté par la maladie de la peau» ou "couvert d'ulcères de la peau*»

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main droite

Définition

L'expression figurée "main droite" se réfère à la place d'honneur sur le côté droit d'un roi ou une autre personne importante.

- La main droite est également utilisée comme un symbole de pouvoir, d'autorité ou de la force.
- La Bible décrit Jésus comme assis "à la droite de« Dieu le Père comme le chef du corps des croyants (l'Eglise) et comme le souverain de toute la création.
- quand une personne place sa main droite sur la tête de quelqu'un en vue de lui donner une bénédiction cela montre l'honneur spécial qu'elle accorde à celui-ci (comme quand Israël bénit le fils de Joseph Ephraïm).
- «servir à la droite" de quelqu'un signifie être celui dont le service est particulièrement utile et important pour cette personne.

traduction Suggestions

Si les idiomes en utilisant "main droite" ne sont pas la même signification dans la langue de la traduction, alors si la langue du projet propose un autre idiome avec le même sens.

mauvais, mechant, mechanceté

Définition :

Le terme "mauvais" pourrait décrire le caractère d'une personne, "méchante"et pourrait signifier davantage le comportement d'une personne*Cependant les deux termes ont un sens pareil.

- Le terme"méchanceté"signifie l'état qui existe quand les hommes commettent les choses mechantes.
- Les résultats du mal sont clairement démontrés à travers la manière dont les gens malmènent les autres en tuant,volant, diffamant ou en étant cruel et déplaisant .

Suggestions pour la traduction :

- Selon le contexte on peut traduire les termes associés à la notion de mal comme « méchant » par « corrompu », «plein de péché », ou « immoral. »
- Le terme « mauvais » peut être traduit par « pas bon », « pas droit », ou « pas moral. »
- Assurez-vous que les mots ou phrases qui sont utilisés pour traduire ces termes sont adaptés au contexte et naturels dans la langue cible.

(Voir aussi : [[../kt/demon.md]])

Références bibliques :

- [[rc://en/tn/help/1sa/24/10]]
- [[rc://en/tn/help/1ti/06/09]]
- [[rc://en/tn/help/3jn/01/09]]
- [[rc://en/tn/help/gen/02/15]]
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- [[rc://en/tn/help/mat/07/11]]
- [[rc://en/tn/help/pro/03/07]]

- [[rc://en/tn/help/psa/022/016]]

Exemples tirés de la Bible :

- [[rc://en/tn/help/obs/02/04]] "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- [[rc://en/tn/help/obs/03/01]] After a long time, many people were living in the world. They had become very **wicked** and violent.
- [[rc://en/tn/help/obs/03/02]] But Noah found favor with God. He was a righteous man living among **wicked** people.
- [[rc://en/tn/help/obs/04/02]] God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- [[rc://en/tn/help/obs/08/12]] "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- [[rc://en/tn/help/obs/14/02]] They (Canaanites)] worshiped false gods and did many **evil** things.
- [[rc://en/tn/help/obs/17/01]] But then he (Saul)] became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- [[rc://en/tn/help/obs/18/11]] In the new kingdom of Israel, all the kings were **evil**.
- [[rc://en/tn/help/obs/29/08]] The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- [[rc://en/tn/help/obs/45/02]] They said, "We heard him (Stephen)] speak **evil** things about Moses and God!"
- [[rc://en/tn/help/obs/50/17]] He (Jesus)] will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Données Word :

- Strong's: H205, H605, H1100, H1681, H1942, H2154, H2162, H2617, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G92, G113, G459, G932, G987, G988, G1426, G2549, G2551, G2554, G2555, G2556, G2557, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G5337

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membre

Définition

"Le terme «membre» désigne une partie d'un corps ou d'un groupe complexe.

- Le Nouveau Testament décrit les chrétiens comme «membres» du Corps du Christ* Les croyants en Christ appartiennent à un groupe qui est composé de nombreux membres.
- Jésus-Christ est la «tête» du corps et les croyants individuels les membres du corps* Le Saint-Esprit donne à chaque membre du corps un rôle spécial pour aider l'ensemble du corps à bien fonctionner.
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merveille

Définition

Tous ces termes font référence à «très surpris de quelque chose d'extraordinaire qui est arrivé*»

- Certains de ces mots sont des traductions des idiomes grecs qui signifient "frappé de stupeur» ou «à l'extérieur debout de (soi-même)" Ces idiomes expriment la surprise ou le choc que la personne ressent D'autres langues peuvent aussi avoir des idiomes pour exprimer cela.
- Souvent, l'événement qui a provoqué l'étonnement et de surprise était un miracle, quelque chose que Dieu seul pouvait faire.
- La signification de ces termes comprend généralement des sentiments de confusion parce que ce qui est arrivé était totalement inattendu et au-delà ce qui se produirait normalement.
- D'autres façons de traduire ces mots pourraient être "extrêmement surpris" ou "très choqué*"
- Les mots connexes comprennent: «merveilleux» (incroyable, merveilleux), «l'étonnement».
- En général, ces termes sont positifs et expriment la joie des gens .

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miracle, merveille, signe

Définition

"Un «miracle» est quelque chose d'extraordinaire qui n'est pas possible à moins que Dieu fasse que cela se produise.

- Des exemples de miracles que Jésus comprennent calmer une tempête et la guérison d'un aveugle.
- Les miracles sont parfois appelés «merveilles» parce qu'ils amènent les gens à être remplis d'étonnement ou de stupéfaction.
- Le terme «miracle» peut également se référer plus généralement aux signes étonnants de la puissance de Dieu, comme quand il a créé les cieux et la terre.
- Les miracles peuvent aussi être appelés «signes» parce qu'ils sont utilisés comme indicateurs ou la preuve que Dieu est tout-puissant qu'il a autorité sur l'univers.
- Quelques miracles étaient les actes de Dieu de la rédemption, comme quand il a sauvé les Israélites de l'esclavage en Egypte et quand il a protégé Daniel des lions.
- D'autres merveilles étaient les actes de jugement de Dieu , comme quand il a envoyé une inondation dans le monde entier au temps de Noé et quand il a apporté de terribles fléaux sur la terre d'Egypte pendant le temps de Moïse.
- Beaucoup de miracles de Dieu étaient les guérisons physiques des personnes malades ou la résurrection des morts à la vie.
- la puissance de Dieu a été manifesté en Jésus quand il guérissait les gens, calmait les tempêtes, marchait sur l'eau, et ramenait les gens de la mort* Ce sont tous des miracles.
- Dieu a également permis aux prophètes et aux apôtres d'accomplir des miracles de guérison et d'autres choses qui ont été possibles grâce à la puissance de Dieu.

traduction Suggestions

- traductions des «miracles» ou «merveilles» pourraient inclure, "des choses impossibles que Dieu fait» ou «œuvres puissantes de Dieu» ou « actes extraordinaires de Dieu*"
- L'expression fréquente "des signes et des prodiges» pourrait être traduite comme «preuves et miracles» ou «travaux miraculeux qui prouvent la puissance de Dieu» ou «miracles étonnants qui montrent combien Dieu est grand*"
- Notez que cette signification d'un signe miraculeux est différente d'un signe qui donne des preuves ou pour quelque chose* Les deux peuvent être liés.

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- Notez que cette signification d'un signe miraculeux est différente d'un signe qui donne des preuves ou pour quelque chose* Les deux peuvent être liés.

miracle, merveille, signe

Définition

"Un «miracle» est quelque chose d'extraordinaire qui n'est pas possible à moins que Dieu fasse que cela se produise.

- Des exemples de miracles que Jésus comprennent calmer une tempête et la guérison d'un aveugle.
- Les miracles sont parfois appelés «merveilles» parce qu'ils amènent les gens à être remplis d'étonnement ou de stupéfaction.
- Le terme «miracle» peut également se référer plus généralement aux signes étonnants de la puissance de Dieu, comme quand il a créé les cieux et la terre.
- Les miracles peuvent aussi être appelés «signes» parce qu'ils sont utilisés comme indicateurs ou la preuve que Dieu est tout-puissant qu'il a autorité sur l'univers.
- Quelques miracles étaient les actes de Dieu de la rédemption, comme quand il a sauvé les Israélites de l'esclavage en Egypte et quand il a protégé Daniel des lions.

- D'autres merveilles étaient les actes de jugement de Dieu , comme quand il a envoyé une inondation dans le monde entier au temps de Noé et quand il a apporté de terribles fléaux sur la terre d'Egypte pendant le temps de Moïse.
- Beaucoup de miracles de Dieu étaient les guérisons physiques des personnes malades ou la résurrection des morts à la vie.
- la puissance de Dieu a été manifesté en Jésus quand il guérissait les gens, calmait les tempêtes, marchait sur l'eau, et ramenait les gens de la mort* Ce sont tous des miracles.
- Dieu a également permis aux prophètes et aux apôtres d'accomplir des miracles de guérison et d'autres choses qui ont été possibles grâce à la puissance de Dieu.

traduction Suggestions

- traductions des «miracles» ou «merveilles» pourraient inclure, "des choses impossibles que Dieu fait» ou «œuvres puissantes de Dieu» ou « actes extraordinaires de Dieu*"
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miséricorde, miséricordieux

Définition

"Les termes «miséricorde» et «miséricordieux» font référence à aider les gens qui sont dans le besoin, surtout quand ils sont dans une humble condition ou humilié.

- Le terme «miséricorde» peut également comprendre le sens de ne pas punir les gens pour quelque chose qu'ils ont fait de mal.
- Une personne puissante, comme un roi est décrit comme «miséricordieux» quand il traite les gens avec bonté au lieu de leur nuire.
- Etre miséricordieux signifie aussi de pardonner quelqu'un qui a fait quelque chose de mal contre nous.
- Nous montrons la miséricorde lorsque nous aidons les gens qui sont dans le grand besoin.
- Dieu est miséricordieux envers nous, et il veut que nous soyons miséricordieux envers les autres.

traduction Suggestions

- Selon le contexte, «miséricorde» pourrait être traduit comme «la bonté» ou «compassion» ou «pitié».
- Le terme «miséricordieux» pourrait être traduit comme "montrant la pitié» ou «être gentil» ou «pardonner».
- Pour "montrer miséricorde" ou "ont pitié de" pourrait être traduit comme, «traiter gentiment» ou «être compatissant envers*"

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mort ,mourir ,la mort

Définition

Ce terme est employé pour désigner la mort physique et spirituellePhysiquement,il désigne l'être physique, une personne qui ne vit plusSpirituellement,il désigne les pécheurs qui sont séparés du Dieu saint à cause de leur péché.

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mot, mots

Définition

Un "mot" se réfère à quelque chose que quelqu'un a dit.

- Un exemple de ceci serait quand l'ange a dit à Zacharie: "Vous n'avez pas cru mes mots, "ce qui

Suggestions de traduction

- Les différentes manières de traduire "mot" ou "mots" incluent "enseigner" ou "message" ou "nouvelles" ou "un dicton" ou "ce qui a été dit".
- (Voir aussi: parole de Dieu)

Références bibliques:

- 2 Timothée 04: 1-2
- Actes 08: 4-5
- Colossiens 04: 2-4
- Jacques 01: 17-18
- Jérémie 27: 1-4
- Jean 01: 1-3
- Jean 01: 14-15
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- Matthieu 02: 7-8
- Matthieu 07: 26-27
- Données Word:
- Forte: H561, H562, H565, H1697, H1703, H3983, H4405, H4406, H6310, H6600,
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myrrhe

Définition

La myrrhe est une épice qui est fabriquée à partir de la résine d'un arbre.

- Myrrhe a été utilisée comme encens, comme simple parfum et comme parfum dans la préparation des cadavres pour enterrement.
- Myrrhe a été l'un des cadeaux que les savants ont donné à Jésus quand il est né.
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mystère, vérité cachée

Définition

Dans la Bible, le terme «mystère» se réfère à quelque chose d'inconnu ou difficile à comprendre que Dieu est maintenant en train d'expliquer.

- Le Nouveau Testament affirme que l'évangile du Christ était un mystère qui n'a pas été connu dans les siècles passés.
- Un des points spécifiques décrits comme un mystère est que les Juifs et les Gentils seraient égaux en Christ.
- Ce terme pourrait aussi être traduit comme «secret» ou «choses cachées» ou «quelque chose d'inconnu*»

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nation

Définition

"Une nation est un groupe de personnes régies par une certaine forme de gouvernement* Elle se compose souvent d'un groupe de personnes spécifiques avec une ethnicité partagée et d'autres traits communs.

- Le terme «nation» inclut généralement l'idée d'une culture bien définie et les limites territoriales.
- Dans la Bible, il y avait beaucoup de nations, y compris les Israélites, les Philistins, les Assyriens, les Babyloniens, les Romains, et les Grecs.

- Une nation peut se référer à un pays, mais pas toujours Parfois, il est plus général et désigne un groupe de personnes, en particulier quand il est utilisé au pluriel Il est important de vérifier le contexte.

traduction Suggestions

- Selon le contexte, le mot «nation» pourrait aussi être traduit comme «groupe de gens» ou «personnes» ou «pays»*nSi une langue a un terme pour «nation» qui est distincte de ces autres termes, ce terme peut être utilisé partout où il se trouve dans le texte de la Bible, pourvu qu'il soit naturel et précis.
- Lorsqu'il est utilisé au pluriel comme «nations», ce terme peut souvent se traduire par «groupes de personnes»*

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neige

Définition

"Le terme «neige» se réfère aux flocons glacés qui tombent dans les hauts lieux comme les montagnes ou dans les régions polaires.

- La neige tombe parfois à Jérusalem en hiver, mais généralement elle ne s'accumule pas.
- La neige est souvent utilisée comme un exemple de la couleur blanche.
- La blancheur de la neige est le symbole de la pureté l'Ecriture déclare que «nos péchés ** seront blancs comme la neige», ce qui signifie que Dieu purifie complètement son peuple de ses péchés.
- les descriptions du Christ glorifié dans le livre de l'Apocalypse mentionnent que ses cheveux étaient «blancs comme la neige*"
- Certaines langues peuvent se référer à la neige comme «pluie gelée» ou «flocons de glace" ou "flocons gelés*"

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nom

Définition

Dans la Bible, le mot «nom» est utilisé de plusieurs façons figuratives.

- Dans certains contextes, "nom" peut se référer à la réputation d'une personne, comme dans «laissez-nous un nom pour nous-mêmes*"
- Le terme «nom» peut également se référer à la mémoire de quelque chose* Par exemple, "couper les noms des idoles» signifie détruire ces idoles de sorte qu'elles ne soient plus rappelées ou adorées.
- Prenant la parole "au nom de Dieu» signifie parler avec son pouvoir et son autorité, ou son représentant.
- Le «nom» de quelqu'un peut se référer à la personne toute entière, comme dans "il n'y a pas d'autre nom sous le ciel par lequel nous devons être sauvés*" (Voir: [[: fr: ta: vol2: traduire: figs_metonymy]])

traduction Suggestions

- Une phrase comme «son bon nom" pourrait être traduit par «sa bonne réputation*"
- Faire quelque chose "dans le nom de" pourrait être traduit comme, "avec l'autorité de» ou «avec la permission de" ou "en tant que représentant de« cette personne.
- L'expression «faire un nom pour nous-mêmes" pourrait être traduit, "faire que beaucoup de gens nous connaissent» ou «faire que les gens pensent que nous sommes très importants*"
- L'idiome, "appeler son nom" pourrait être traduit comme «le nommer» ou «lui donner le nom*"

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nouvelle alliance

Définition

Le terme «nouvelle alliance» fait référence à l'engagement ou accord que Dieu a fait avec son peuple par le sacrifice de son Fils, Jésus.

- «Nouvelle alliance» de Dieu est expliquée dans la partie de la Bible appelée le «Nouveau Testament».
- Cette nouvelle alliance est en contraste avec la «vieille» ou «ancienne» alliance que Dieu avait faite avec les Israélites dans l'Ancien Testament.
- La nouvelle alliance est meilleure à l'ancienne, car elle est basée sur le sacrifice de Jésus, qui a complètement expié les péchés des gens pour toujours* Les sacrifices consentis sous l'ancienne alliance ne le faisaient pas.
- Dieu écrit la nouvelle alliance dans les cœurs des croyants en Jésus* Cela les amène à vouloir obéir à Dieu et ils commencent à vivre une vie sainte.
- La nouvelle alliance sera complètement accomplie à la fin des temps, lorsque Dieu établira son règne sur la terre* Tout sera encore une fois très bon, comme il était quand Dieu a créé le monde.

traduction Suggestions

- Le terme «nouvelle alliance» pourrait être traduit par «nouvel accord formel» ou «nouveau pacte» ou «nouveau contrat».
- Le mot «nouveau» dans ces expressions a le sens de «frais» ou «nouveau type de" ou "une autre*»

obéir, obéissant, l'obéissance

Définition

Le terme «obéir» signifie faire ce que quelqu'un en position d'autorité exige ou ordonne de faire* Le terme «obéissant» décrit le caractère de quelqu'un qui obéit.

- Les gens obéissent aussi aux lois qui sont créées par les dirigeants d'un pays, un état ou une organisation.
- Les enfants obéissent à leurs parents, les esclaves obéissent à leurs maîtres, les gens obéissent à Dieu, et les citoyens obéissent aux lois de leur pays.

- Lorsque la loi ou une personne en autorité ordonne aux gens de ne pas faire quelque chose, ils obéissent en ne faisant pas cela.
- Les manières de traduire ce terme pourraient inclure un mot ou une expression qui signifie «faire ce qui est commandé» ou «suivre les ordres» ou «faire ce que Dieu dit de faire*»

oindre, oint

Définition

Le terme "oindre" signifie passer l'huile ou verser l'huile sur une personne ou un objet Parfois l'huile était mélangée d'épices lui donnant une odeur agréable et parfumée Le terme est aussi utilisé dans un sens figuré en se référant au choix d'une personne par le Saint Esprit et les responsabilités qui lui sont données.

- Dans l'Ancien Testament, les prêtres, les rois et les prophètes étaient oints d'huile et mis à part pour un service spécial à Dieu.
- Des objets tels que les autels ou le tabernacle étaient aussi oints d'huile pour indiquer qu'ils doivent être utilisés pour adorer et glorifier Dieu.
- Dans le Nouveau Testament, les malades étaient oints d'huile pour recevoir leur guérison.
- Le Nouveau Testament fait mention de deux fois où Jésus était oint d'huile parfumée par une femme, comme une action d'adoration* Jésus dans son commentaire dit qu'elle faisait cela pour le préparer pour sa mort prochaine.
- Après la mort de Jésus, ses amis préparèrent son corps en l'oignant d'huile et d'épices.
- Les titres "Messie" (Hébreu) et "Christ" (Grec) signifient "l'Oint".
- Jésus le Messie est celui qui était choisi et oint comme Prophète, Souverain Sacrificateur et Roi.

Propositions de traduction.

- Selon le contexte, le terme "oint" peut être traduit par "verser l'huile sur" ou "passer l'huile sur" ou "consacrer en versant de l'huile parfumée sur".
- "Etre oint" peut être traduit par "être consacré avec l'huile" ou "être nommé" ou "être consacré".
- Dans certains contextes le terme "oindre" pourrait être traduit par "nommer".
- Une expression comme "le sacrificateur oint", pourrait être traduit par "le sacrificateur qui était consacré avec de l'huile" ou "le sacrificateur qui était mis à part par le versement d'huile".

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ombre

Définition

Le mot «ombre» se réfère littéralement à l'obscurité qui est causée par un objet bloquant la lumière* Il a plusieurs significations figurées.

- L' «ombre de la mort» signifie que la mort est présente ou près d'une personne comme une ombre est à côté de son objet.
- Plusieurs fois dans la Bible, la vie d'un être humain est comparée à une ombre, qui ne dure pas très longtemps et n'a pas de substance.
- Parfois, «l'ombre» est utilisée pour le mot "l'obscurité*"
- La Bible parle d'être caché ou protégé sous l'ombre des ailes ou dans les mains de Dieu Ceci est une image d'être caché ou protégé du danger D'autres façons de traduire «l'ombre» dans ces contextes pourraient être "l'ombre" ou "sécurité" ou "protection*"
- Il est préférable de traduire "l'ombre" en utilisant littéralement le terme local qui est utilisé pour faire référence à une ombre réelle.

ombre

Définition

Le mot «ombre» se réfère littéralement à l'obscurité qui est causée par un objet bloquant la lumière* Il a plusieurs significations figurées.

- L' «ombre de la mort» signifie que la mort est présente ou près d'une personne comme une ombre est à côté de son objet.
- Plusieurs fois dans la Bible, la vie d'un être humain est comparée à une ombre, qui ne dure pas très longtemps et n'a pas de substance.
- Parfois, «l'ombre» est utilisée pour le mot "l'obscurité*"
- La Bible parle d'être caché ou protégé sous l'ombre des ailes ou dans les mains de Dieu Ceci est une image d'être caché ou protégé du danger D'autres façons de traduire «l'ombre» dans ces contextes pourraient être "l'ombre" ou "sécurité" ou "protection*"
- Il est préférable de traduire "l'ombre" en utilisant littéralement le terme local qui est utilisé pour faire référence à une ombre réelle.

or

Définition

"l'or est un métal précieux de couleur jaune ayant une grande valeur C'était le métal le plus précieux de l'ancien monde L'or est un métal précieux qui se trouve à l'état naturel et est durable Dans la Bible les objets faits en or incluaient des idoles, les bijoux, les autels, des parties de l'arche de l'alliance et les autres objets utilisés dans le tabernacle ou le Temple Parfois lorsque quelque chose est décrit comme de l'or, cela signifie qu'elle comporte une couche dorée,mais ce n'est pas de l'or solide Dans ce cas un mot comme "or" ou "couvert d'or" pourrait être utilisé L'or est utilisé comme un moyen d'échange, de vente Il est pesé sur une balance pour déterminer sa valeur Après le temps du second Temple, l'or fut utilisé pour faire des pièces.

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orge

Définition

Le terme "orge" se réfère à une sorte de graine qui est utilisée pour faire du pain.

- Le plant d'orge avait une longue tige avec un épis à la tête où les semences ou les graines se développent.
- Lorsque l'orge est battue, les graines mangeables sont séparées de la paille sans valeur.
- Le grain de l'orge est pilé en farine, qui est alors mélangé à l'eau ou à l'huile pour faire du pain.
- Si l'orge n'est pas connue, le mot peut être traduit comme "une graine appelée orge" ou "graine d'orge"

ours

Définition

Un ours est un grand animal à fourrure, à quatre pattes brun foncé ou noirs, avec des dents et des griffes acérées* Les ours étaient monnaie courante en Israël pendant les temps bibliques.

- Ces animaux vivent dans les forêts et les zones de montagne; ils mangent du poisson, les insectes et les plantes.
- Dans l'Ancien Testament, l'ours est utilisé comme un symbole de force.
- Bien que garder les moutons, le berger David a combattu un ours et battit.
- Deux ours sont sortis de la forêt et ont attaqué un groupe de jeunes qui avaient raillé le prophète Elisée.

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pain

Définition

Le pain est un aliment à base de farine mélangée avec de l'eau et de l'huile pour former une pâte* La pâte est ensuite façonnée en un pain cuit au four.

- Une pâte à pain est habituellement faite avec quelque chose qui la fait lever, comme la levure.
- Le pain peut également être fait sans levure de sorte qu'il ne se lève pas* Dans la Bible, on appelle cela "pain sans levain" et était utilisé pour le repas de pâque des Juifs.
- Depuis que le pain a été la nourriture principale pour beaucoup de gens dans les temps bibliques, ce terme est également utilisé dans la Bible pour se référer à la nourriture en général* (Voir: [[: fr: ta: vol2: traduire: figs_synecdoche | Synecdoche]])
- Le terme appelé «pain de proposition" se réfère aux douze miches de pains qui étaient placés sur une table d'or dans le bâtiment du tabernacle ou le temple comme un sacrifice à Dieu Ces pains représentaient les douze tribus d'Israël et étaient seulement mangés par les prêtres * Cela pourrait être traduit comme «pain montrant que Dieu vivait parmi eux"
- Le terme figuratif, «pain du ciel» fait référence à la nourriture blanche spéciale appelée "manne" que Dieu a fourni aux Israélites quand ils erraient dans le désert.
- Jésus s'est lui-même appelé le "pain qui est descendu du ciel" et le «pain de vie"
- Quand Jésus et ses disciples mangeaient le repas de la Pâque ensemble avant sa mort, il a comparé la Pâque des pains sans levain à son corps qui serait brisé et tué sur une croix.

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panier

Définition

Le terme «panier» se rapporte à un récipient constitué d'un matériau tissé.

- Dans les temps bibliques, les paniers étaient probablement tissés avec des matières végétales solides, telles que du bois à partir de branches d'arbres pélées ou des brindilles.
- Un panier peut être revêtu d'une substance imperméable à l'eau afin qu'il puisse flotter.
- Quand Moïse était un bébé, sa mère a fait un panier imperméable à l'eau pour le mettre à l'intérieur pour le faire flotter parmi les roseaux du Nil.
- Le mot traduit par «panier» dans cette histoire est le même mot qui est traduit par «arche», en référence au bateau que Moïse construisit Le sens commun de son utilisation dans ces deux contextes peut être, " un conteneur flottant"

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pardonner, le pardon

Définition

"Pardonner à quelqu'un signifie ne pas tenir de rancune contre la personne qui vous a offensé* Le "Pardon" est l'acte de pardonner à quelqu'un.

- Pardonner à quelqu'un signifie souvent ne pas punir cette personne pour quelque chose qu'elle a fait de mal.

- Ce terme peut être utilisé au sens figuré pour signifier, "annuler" comme dans l'expression, «pardonne une dette*»
- Quand les gens confessent leurs péchés, Dieu leur pardonne en se basant sur la mort sacrificielle de Jésus sur la croix.
- Jésus a enseigné à ses disciples de pardonner aux autres comme il leur a pardonné.

traduction Suggestions

Selon le contexte, «pardonne» pourrait être traduit comme «pardon» ou «annuler» ou «libération» ou «ne pas tenir compte»

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pendre

Définition

Le terme "pendre" signifie accrocher quelque chose ou suspendre quelque chose ou quelqu'un au-dessus du sol.

- La mort par pendaison est habituellement faite en utilisant un noeud coulant de corde qui est attachée autour du cou d'une personne et suspendu à partir d'un objet élevé, comme une branche d'arbre* Judas se suicida par pendaison.
- la mort de Jésus par pendaison sur une croix en bois a été fait différemment: les soldats l'ont suspendu en clouant ses mains (ou les poignets) et ses pieds à la croix.

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persécuter, persécution, persécuteur

Définition :

Les termes « persécuter » et « persécution » se rapportent au fait de traiter sans cesse une personne ou un certain groupe de personnes d'une manière sévère qui leur fait du mal ou du tort.

- La persécution peut être dirigée contre une personne, plusieurs personnes ou un peuple. Elle se compose généralement d'attaques répétées et persistantes.
- Les Israélites ont été persécutés par de nombreux peuples qui les ont attaqués, capturés et les ont pillés.
- Les gens persécutent souvent d'autres personnes qui ont des croyances religieuses différentes ou qui sont plus faibles.
- Les chefs religieux juifs ont persécuté Jésus parce qu'ils n'aimaient pas ce qu'il enseignait.
- Après le retour de Jésus au ciel, les chefs religieux juifs et le gouvernement romain ont persécuté ses disciples.
- Le terme « persécuter » pourrait être traduit par « continuer à opprimer », « traiter durement sans cesse » ou « maltraiter continuellement ».
- Les façons de traduire « persécution » pourraient inclure « mauvais traitements sévères et persistants », « oppression » ou « traitement blessant persistant ».

(Voir aussi : [Chrétiens](#), [église](#), [oppress](#), [Rome](#))

Références bibliques :

- Acts 07:52
- Acts 13:50
- Galatians 01:13-14
- John 05:16-18
- Mark 10:30
- Matthew 05:10
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- Matthew 10:22
- Matthew 13:20-21
- Philippians 03:06

Exemples tirés d'histoires bibliques :

- **33:07** "The rocky ground is a person who hears God's word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away."
- **45:06** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:02** Saul heard someone say, "Saul! Saul! Why do you **persecute** me?" Saul asked, "Who are you, Master?" Jesus replied to him, "I am Jesus. You are **persecuting** me!"
- **46:04** But Ananias said, "Master, I have heard how this man has **persecuted** the believers."

Données Word :

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pierre, la lapidation

Définition

Une pierre est un petit rocher* Lapidation c'est jeter des pierres sur une personne dans le but de la tuer.

- Dans les temps anciens, la lapidation était une méthode d'exécution pour des crimes; elle était aussi parfois réalisée dans les temps modernes.
- Pour les Israélites dans l'Ancien Testament, Dieu a ordonné que la lapidation soit faite par les dirigeants comme une punition pour certains péchés, comme l'adultère.

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pierre d'achoppement

Définition

Le terme «pierre d'achoppement» fait référence à un objet physique qui amène une personne à trébucher et à tomber.

- Dans le Nouveau Testament, ce mot appelé littéralement un bâton ou tout autre objet qui pourrait déclencher un piège ou un collet à se refermer sur un animal qui a trébuché sur elle.
- Une pierre d'achoppement de façon figurée est quelque chose qui entraîne une personne dans l'échec dans un sens moral ou spirituel.
- Aussi au sens figuré, une «pierre d'achoppement» peut être quelque chose qui empêche une personne d'avoir la foi en Jésus ou qui empêche une personne de ne pas grandir spirituellement.
- Souvent, il est le péché qui est comme une pierre d'achoppement pour soi-même ou pour les autres.
- Parfois, Dieu place une pierre d'achoppement sur le chemin de ceux qui se rebellent contre lui.

traduction Suggestions

- Si une langue a un terme pour un objet qui déclenche un piège, ce mot pourrait être utilisé pour traduire ce terme.
- Ce terme pourrait aussi être traduit comme «la pierre d'achoppement qui provoque" ou "quelque chose qui entraîne quelqu'un à ne pas croire» ou «obstacle qui provoque le doute» ou «obstacle à la foi» ou «quelque chose qui entraîne quelqu'un au péché*»

piège, piéger

Définition

Les termes «piège» et «piéger» se réfèrent à des dispositifs qui sont utilisés pour attraper les animaux et les empêcher de fuir*. Habituellement, un piège est caché de telle sorte que sa proie est prise par surprise.

- Ces termes sont également utilisés au sens figuré pour désigner tout ce qui piège ou enserre une personne d'une manière spirituelle.
- Un "piège" a généralement une boucle de corde ou de fil qui reserre soudainement lorsque l'animal y met sa patte.
- Un «piège» est souvent en métal ou en bois et comporte deux parties qui se ferment ensemble rapidement et puissamment afin de saisir une partie du corps de l'animal l'empêchant ainsi de s'échapper.
- Dans la Bible, ces termes sont utilisés au sens figuré pour montrer que le péché et la tentation sont comme des pièges pour les Hommes.
- La Bible dit que Satan et les méchants peuvent placer des pièges pour essayer d'amener les gens à pécher.
- L'expression «prendre au piège» signifie tenir le piège prêt à se refermer afin de piéger quelqu'un.
- "tomber dans un piège» signifie tomber dans un trou profond ou une fosse qui a été creusée et cachée .
- La comparaison qui est faite dans les utilisations figurées est , " être pris dans un piège" ou un collet", "céder au péché" ou "la tentation arrive souvent rapidement et avec force, et prenant la personne piégée par surprise.
- En outre, le résultat est très dommageable pour la personne qui est prise au piège ou prise au piège par un péché.

plaider, plaidant, plaidoyer

Définition

"Les termes «plaider» et «plaidoyer» se réfèrent à demander avec insistance à quelqu'un de faire quelque chose* Le terme courant fait référence à la demande instante.

- Plaider souvent implique que la personne se sente dans un très grand besoin ou désire ardemment que Dieu fasse quelque chose pour quelqu'un .
- Les sujets d'un roi peuvent plaider leur cause afin d'obtenir miséricorde.

- Parfois, un juge va plaider la cause de quelqu'un pour essayer de prouver son innocence.
- D'autres façons de traduire cela pourrait inclure «supplier» ou «implorer» ou «demander».
- Le terme courant pourrait aussi être traduit par «demande instante» ou «forte pression».
- Assurez-vous qu'il est clair dans le contexte que ce terme ne se réfère pas à mendier de l'argent.

porc, cochon

Définition

Un cochon ou porc est un animal à quatre pattes, qui est élevé pour sa viande.

- Dieu dit aux Israélites de ne pas manger de la viande de porc et de la considérer impure* Aujourd'hui, les Juifs considèrent encore le porc comme impur et ne le mangent pas.
- Les porcs sont élevés dans des fermes pour être vendus à d'autres personnes pour leur viande.
- Il y a une sorte de porc qui n'est pas élevé dans les fermes mais qui est sauvage; il est appelé un "sanglier*" Les verrats ont des défenses et sont considérés comme des animaux très dangereux.

porte, barre de grille

Définition

"Une "porte" est une barrière articulée à un point dans une clôture ou un mur qui entoure une maison ou donne accès à une ville* La "barre de porte" se réfère à une barre de bois ou de métal qui peut être déplacée pour verrouiller la porte.

- La porte d'une ville pouvait être ouverte pour permettre aux gens, aux animaux, à la cargaison de se déplacer dans la ville ou en dehors.
- Pour protéger la ville, ses murs et ses portes étaient épais et solides* Les portes étaient fermées et verrouillées avec un métal ou une barre en bois pour empêcher les soldats ennemis d'entrer dans la ville.
- Parce que les murs de la ville étaient très épais et avaient des passerelles qui produisaient de l'ombre fraîche pour se protéger de la chaleur du soleil, les portes de la ville étaient souvent des lieux où les gens se rassemblaient pour partager des nouvelles, faire des affaires, ou traiter les affaires juridiques.

traduction Suggestions

- Selon le contexte, d'autres façons de traduire "porte" pourrait être, "porte" ou "ouverture du mur" ou "barrière" ou "voie d'entrée*"
- L'expression «barres de la grille» pourrait être traduite par "boulons de porte" ou "poutres en bois pour verrouiller la porte" ou "tiges de verrouillage métalliques de la porte*"

porte, barre de grille

Définition

"Une "porte" est une barrière articulée à un point dans une clôture ou un mur qui entoure une maison ou donne accès à une ville* La "barre de porte" se réfère à une barre de bois ou de métal qui peut être déplacée pour verrouiller la porte.

- La porte d'une ville pouvait être ouverte pour permettre aux gens, aux animaux, à la cargaison de se déplacer dans la ville ou en dehors.
- Pour protéger la ville, ses murs et ses portes étaient épais et solides* Les portes étaient fermées et verrouillées avec un métal ou une barre en bois pour empêcher les soldats ennemis d'entrer dans la ville.
- Parce que les murs de la ville étaient très épais et avaient des passerelles qui produisaient de l'ombre fraîche pour se protéger de la chaleur du soleil, les portes de la ville étaient souvent des lieux où les gens se rassemblaient pour partager des nouvelles, faire des affaires, ou traiter les affaires juridiques.

traduction Suggestions

- Selon le contexte, d'autres façons de traduire "porte" pourrait être, "porte" ou "ouverture du mur" ou "barrière" ou "voie d'entrée*"
- L'expression «barres de la grille» pourrait être traduite par "boulons de porte" ou "poutres en bois pour verrouiller la porte" ou "tiges de verrouillage métalliques de la porte*"

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possédé par un démon

Définition

Une personne qui est possédée par un démon a un démon ou un mauvais esprit qui contrôle ce qu'il fait et pense.

- Souvent une personne possédée par un démon se blessera ou blessera d'autres personnes parce que le démon la provoque pour faire cela.
- Jésus a guéri les personnes possédées par le démon en ordonnant aux démons de sortir en eux*Ceci est appelé souvent "chasser les démons"

pour toujours

Définition

"Dans la Bible, le terme «pour toujours» fait référence au temps sans fin Parfois, il est utilisé au sens figuré pour signifier, "un temps très long"

- Le terme «à tout jamais», souligne que quelque chose va toujours exister.
- L'expression est «pour toujours et à jamais» une manière d'exprimer ce qu'est la vie éternelle* Il a aussi l'idée du temps qui ne finit jamais.
- Dieu a dit que le trône de David allait durer «éternellement»* Cela fait référence au fait que le descendant de David, Jésus, régnera comme roi pour toujours.

traduction Suggestions

- Ce terme peut aussi être traduit par «toujours» ou «sans fin».
- L'expression, "va durer éternellement» pourrait aussi être traduite par «exister toujours» ou «ne cessera jamais» ou «toujours continuer*"

- L'expression emphatique, «pour toujours et à jamais» peut aussi être traduite comme, "pour toujours et toujours» ou «jamais de fin» ou «qui ne se finit jamais*"
- le trône de David est durable à jamais peut être traduit comme «le descendant de David régnera pour toujours» ou «un descendant de la famille règnera toujours*"

pressoir

Définition

À l'époque de la Bible, un «pressoir» était un grand endroit ou un lieu ouvert où le jus de raisin était extrait afin de fabriquer du vin.

- En Israël, les caves à vin étaient généralement de grands bassins larges creusés dans des roches solides* Des grappes de raisin sont placées sur le fond plat du trou et les gens
- piétinaient les raisins avec leurs pieds pour faire sortir le jus du raisin.
- Habituellement, un pressoir avait deux niveaux, les raisins étant piétinés au niveau supérieur, de sorte que le jus descendait au niveau inférieur où il pouvait être collecté.
- Le terme «pressoir» est également utilisé au sens figuré dans la Bible, comme une image de la colère de Dieu répandue sur les méchants.
- (Voir: métaphore)
- (Voir aussi: raisin, raisin, vigne , colère, fureur)

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priez, prière

Définition

Prier c'est le fait de parler à Dieu.

- Les gens prient Dieu pour lui demanderson aide pour eux-même ou pour les autres.
- Les gens remercient et louent également Dieu dans leurs prières.
- Prier peut aussi signifier confesser nos péchés à Dieu et lui demander de nous pardonner.
- Quand les gens essaient de parler à leur faux dieux, cela est aussi appelé «prier».

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principaux sacrificateurs

Définition

Les principaux sacrificateurs étaient d'importants chefs religieux juifs pendant le temps que Jésus a vécu sur la terre.

- Les principaux sacrificateurs étaient responsables de tout le nécessaire pour les services de culte au temple, ils avaient également la charge de l'argent donné au temple.
- Ils étaient plus élevés dans le rang et dans le pouvoir que les prêtres ordinaires* Seul le grand prêtre avait plus d'autorité.
- Les principaux sacrificateurs étaient quelques-uns des principaux ennemis de Jésus et ils ont fortement influencé les dirigeants romains pour l'arrêter et le tuer.

Traduction suggestions

- Le terme «grands prêtres» pourraient également être traduit en tant que «grands prêtres» ou «prêtres au pouvoir*»
- Assurez-vous que ce terme est traduit différemment du terme «grand prêtre».

prison, prisonnier

Définition

"Le terme «prison» fait référence à un endroit où les criminels sont gardés comme une punition pour leurs crimes* Un prisonnier est quelqu'un qui a été mis dans une prison.

- Une personne peut être gardée dans une prison en attendant d'être jugée dans un procès.
- Beaucoup de prophètes et d'autres serviteurs de Dieu ont été mis en prison alors qu'ils n'avaient rien fait de mal.

traduction Suggestions

- Un autre mot pour «prison» est «cachot».
- Il pourrait aussi être traduit par "donjon" dans des contextes où la prison est probablement sous terre ou sous la partie principale d'un palais ou un autre bâtiment.
- Le terme «prisonnier» peut également se référer d'une manière générale à des personnes qui ont été capturées par un ennemi et gardées quelque part contre leur volonté* Une autre façon de traduire ce mot serait «captif».

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procès

Définition

Le terme «procès» désigne une situation dans laquelle quelque chose ou quelqu'un est «mis à l'épreuve» ou testé Une personne qui se trouve devant une audience judiciaire où la preuve est présentée devant un juge ou un jury, cette personne sera innocentée ou reconnue coupable sur la base des éléments de preuve Les procès peuvent aussi être des situations qui se révèlent être difficiles à supporter, dans lesquelles un individu est soit jugé digne soit jugé indigne selon la façon dont il répond à la situation.

- Un procès peut être une audience judiciaire dont le rôle est de prouver si une personne est innocente ou coupable d'actes répréhensibles.
- Le terme «procès» peut également se référer à des circonstances difficiles par lesquelles une personne passe au moment où Dieu teste sa foi* D'autres mots pour dire cela sont «test» ou «tentation».
- Beaucoup de gens dans la Bible ont été testés pour voir s'ils continueraient à croire et à obéir à Dieu* Ils sont passés par des épreuves qui comprenaient le fait d'être battus, emprisonnés, ou même tués à cause de leur foi.

profane

Définition

" profaner quelque chose signifie agir d'une manière qui souille, , ou ne pas respecter ce qui est saint.

- La chose et la personne sainte ne sont pas devenues impies; plutôt elles sont traitées d'une manière qui est irrévérencieux et impie.
- Une personne profane est celle qui agit d'une manière impie et déshonorante à l'égard de Dieu.
- Le verbe «profaner» pourrait être traduit par «traiter comme impie», «être irrévérencieux envers», ou «déshonorer Dieu (en péchant)*"
- Selon le contexte, le mot «profane» comme adjectif pourrait être traduit comme «irrévérencieux» ou «athée» ou «impie».

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profit, profitable

Définition

"En général, le terme «profit» fait référence à quelque chose de bon, qui est gagné* Quelque chose est «rentable» à quelqu'un si elle lui apporte de bonnes choses ou si elle l'aide à apporter de bonnes choses pour d'autres personnes.

- Plus précisément, le terme «profit» se réfère souvent à l'argent qui est gagné quand on fait des affaires* Une entreprise est «rentable» si elle gagne plus d'argent qu'elle dépense.
- La Bible parle de ne pas essayer d'obtenir trop de profit en faisant payer plus d'argent que nécessaire.
- 2 Timothée 3:16 dit que toute l'Écriture est «rentable» pour corriger et former les gens dans la justice* Cela signifie que les enseignements de la Bible sont utiles pour enseigner aux gens à vivre selon la volonté de Dieu.
- I Corinthiens 10:23 dit que toutes les choses pour les chrétiens sont permises, mais toutes ne sont pas «rentables» pour eux* Cela signifie que quelque chose peut être autorisée, mais ne pas être utile pour influencer le chrétien à vivre d'une manière qui plaît à Dieu.

traduction Suggestions

- Selon le contexte, le terme «profit» pourrait aussi être traduit par «avantage» ou «aide» ou «gain».
- Le terme «rentable» pourrait être traduit comme «utile» ou «bénéfique» ou «profitable»n«tirer profit de» quelque chose pourrait être traduit par «bénéficier» ou «gagner de l'argent à partir» ou «recevoir de l'aide de»
- Dans le cadre d'une entreprise, "profit" pourrait être traduit par un mot ou une expression qui signifie «argent gagné» ou «surplus d'argent» ou «argent supplémentaire*»

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promesse

Définition

"Une promesse est un engagement à faire une certaine chose* Quand quelqu'un promet quelque chose, cela signifie qu'il s'engage à faire cette chose.

- La Bible rapporte beaucoup de promesses que Dieu a faites pour son peuple.
- Les promesses sont une partie importante d'accords formels tels que les clauses restrictives.
- Une promesse est souvent accompagnée par un serment pour confirmer que ce sera fait.

traduction Suggestions

- Le terme «promesse» pourrait être traduit comme «engagement» ou «assurance» ou «garantie».
- «promettre de faire quelque chose» pourrait être traduit par «assurer quelqu'un que vous allez faire quelque chose» ou «s'engager à faire quelque chose»

prophète, prophétie, prophétiser, voyant, prophétesse

Définition

"Un «prophète» est un homme qui annonce des messages de Dieu aux gens* Une femme qui fait cela est appelée une «prophétesse».

- Un terme plus ancien pour un prophète était «voyant» ou «quelqu'un qui voit»
- Parfois, le terme «voyant» se réfère à un devin ou un faux prophète.
- Souvent le prophète avertit les gens à se détourner de leurs péchés et à obéir à Dieu.
- Une «prophétie» est le message que le prophète annonce* «prophétiser» signifie dire les messages de Dieu.
- Souvent, le message d'une prophétie concernait quelque chose qui pouvait se produire dans l'avenir.
- De nombreuses prophéties de l'Ancien Testament ont déjà été accomplies.
- Un «faux prophète» était quelqu'un qui prétendait dire des messages de la part d'un faux dieu, comme Baal, ou qui prétendait faussement dire des messages de la part de Dieu.

traduction Suggestions

- Le terme «prophète» pourrait être traduit par "le porte-parole de Dieu» ou «l'homme qui parle pour Dieu» ou «l'homme qui annonce des messages de Dieu*"
- les différentes Façons de traduire «prophétie» pourrait inclure, "message de Dieu" ou "message de prophète*"
- Selon le contexte, le terme «prophétiser» pourrait être traduit par "annoncer les paroles de Dieu» ou «dire le message de Dieu au sujet d'événements futurs*"
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propre

Définition

Le terme "propre" signifie littéralement sans saleté ou sans tache Dans la Bible, il est souvent utilisé au sens figuré pour signifier, «pur», «saint» ou «exempt de péché» Le terme

- "nettoyer" est le processus de faire quelque chose de «propre»* Il pourrait aussi être traduit par «laver» ou «purifier».
- Dans l'Ancien Testament, Dieu dit aux Israélites quels animaux il avait spécifié comme rituellement "propre" et ceux qui étaient «impurs» Seuls les animaux propres ont été autorisés à être mangés ou pour le sacrifice Dans ce contexte, le terme «propre» signifie que l'animal était acceptable à Dieu pour être utilisé comme un sacrifice.
- Une personne qui avait certaines maladies de la peau serait impure jusqu'au jour où elle est guérie et n'est plus contagieuse* L'instructions pour le nettoyage de la peau devaient être respectées pour que cette personne soit déclarée à nouveau «propre» .
- Parfois, le mot «propre» est utilisé au sens figuré pour désigner la pureté morale.

Traduction suggestions

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prosterner

Définition

"Le terme se «prosterner» signifie être couché sur le ventre, allongé sur le sol, une manière de se plier légèrement

- «se prosterner» ou à «se prosterner» devant signifie que quelqu'un s'est courbé légèrement ou s'est couché face vers le sol en face de cette personne.
- Habituellement, cette position d'être prosterné est une réaction qui montre le choc, l'étonnement et la crainte à cause de quelque chose de miraculeux qui est arrivé* Elle montre également l'honneur et le respect manifestés à la personne saluée.
- Se prosterner était aussi une façon d'adorer Dieu* Souvent, les gens ont réagi de cette façon vis à vis de Jésus dans un esprit d'action de grâce et d'adoration quand il faisait un miracle ou pour l'honorer comme un grand maître.
- Selon le contexte, les expressions pour traduire \se"prosterner" pourrait inclure, "se courber bas le visage au sol» ou «se prosterner devant quelqu'un en se couchant face contre terre» ou «se prosterner au ras du sol dans la stupéfaction» ou "adorer*"
- L'expression «ne pas se prosterner " pourrait être traduit par "ne pas adorer" ou "faire semblant d'adorer dans le culte» ou «ne se prosterner dans le culte*"

prostitué, prostituée

Définition

"Les termes «prostitué» et «prostituée» renvoient tous deux à une personne qui accomplit des actes sexuels pour l'argent ou pour des rites religieux* Prostituées ou courtisanes étaient généralement des femmes, mais certains étaient de sexe masculin.

- L'idiome «jouer la prostituée» signifie agir comme une prostituée en étant sexuellement immoral.
- Dans la Bible, Dieu utilise parfois le mot «prostituée» pour désigner au sens figuré une personne qui adore les faux dieux ou qui pratique la sorcellerie.
- se « prostituer » à quelque chose signifie être sexuellement immoral ou lorsqu'il est utilisé au sens figuré, pour être infidèle à Dieu en adorant les faux dieux.
- Dans les temps anciens, certains temples païens utilisaient des hommes et des femmes prostitués dans le cadre de leurs rituels.
- Ce terme pourrait être traduit par le mot ou l'expression qui est utilisée dans la langue du projet de se référer à ce genre de personne Certaines langues peuvent avoir un terme euphémique qui est utilisé pour cela (Voir: [[: fr: ta: vol2: traduire: figs_euphemism]])

prostitu  , prostitu  e

D  finition

"Les termes «prostitu  » et «prostitu  e» renvoient tous deux    une personne qui accomplit des actes sexuels pour l'argent ou pour des rites religieux* Prostitu  es ou courtisanes   taient g  n  ralement des femmes, mais certains   taient de sexe masculin.

- L'idiome «jouer la prostitu  e» signifie agir comme une prostitu  e en   tant sexuellement immoral.
- Dans la Bible, Dieu utilise parfois le mot «prostitu  e» pour d  signer au sens figur   une personne qui adore les faux dieux ou qui pratique la sorcellerie.
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prudent

D  finition

"Le terme «prudent» d  crit une personne qui pense s  rieusement    ses actions et prend des d  cisions sages.

- Souvent, la prudence veut aussi dire la sagesse dans la gestion de l'argent ou des biens.
-   conomiser de l'argent ou des biens c'est faire preuve de prudence.
- Bien que similaire dans un sens    la «prudence», le terme «sagesse» est plus g  n  ral et se concentre souvent sur les questions spirituelles ou morales.
- Selon le contexte, cela pourrait aussi   tre traduit par «malin» ou «prudent» ou «sage».

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pr  cieux

D  finition

"Le terme «pr  cieux» d  crit les personnes ou les choses qui sont consid  r  es comme tr  s rares ou co  teuses.

- Le terme «pierres pr  cieuses» ou «bijoux pr  cieux» se r  f  re    des roches et des min  raux qui sont color  s ou ont d'autres qualit  s qui les rendent beaux.
- Des exemples de pierres pr  cieuses comprennent les diamants, les rubis et les   meraudes.
- L'or et l'argent sont appel  s «m  taux pr  cieux».
- Yahv   dit que son peuple est «pr  cieux»    ses yeux (Esa  ie 43: 4).
- Pierre a   crit qu'un esprit doux et paisible est pr  cieux aux yeux de Dieu (1 Pierre 3: 4).
- Ce terme pourrait aussi   tre traduit comme «pr  cieux» ou «tr  s cher» ou «ch  ri» ou «tr  s appr  ci  *"

présenter, dans la soumission

Définition

Le terme «se soumettre» signifie généralement se placer volontairement sous l'autorité d'une personne ou d'un gouvernement.

- La Bible dit aux croyants en Jésus de se soumettre à Dieu et à d'autres autorités dans leur vie.
- L'instruction «se soumettre les uns aux autres» signifie d'accepter humblement la correction et de se concentrer sur les besoins des autres plutôt que sur ses propres besoins.
- «Vivre dans la soumission à» signifie se mettre sous l'autorité de quelque chose ou de quelqu'un.

traduction Suggestions

- Le terme «se soumettre» pourrait aussi être traduit par "mis sous l'autorité de" ou "suivre la direction de" ou "manifester humblement l'honneur et le respect à"
- Le terme «soumission» pourrait être traduit par "l'obéissance" ou "le respect de l'autorité*"
- L'expression «vivre dans la soumission à» pourrait être traduite par «être dans l'obéissance à" ou "se mettre sous l'autorité de*"
- L'expression, "être dans la soumission" pourrait être traduite par «accepter humblement l'autorité*"

prêcher

Définition

c'est parler de la part de Dieu à un groupe de personnes, en les exhortant à lui obéir.

- Habituellement, la prédication se fait par une seule personne à un grand groupe de personnes.
- «Prédication» et «enseignement» sont similaires mais comportent quelques nuances "Prêcher" se réfère principalement à la proclamation publique de la vérité spirituelle ou morale, et exhorter le public à répondre «L'enseignement», souligne l'instruction, qui est, la transmission des connaissances ou des compétences à l'apprenant.
- Jean-Baptiste, Jésus et les apôtres prêchaient souvent aux gens qu'ils doivent se repentir et entrer dans le royaume de Dieu.

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prêtre, prêtrise

Définition

"Dans la Bible, un prêtre était quelqu'un qui a été choisi pour offrir des sacrifices à Dieu au nom du peuple de Dieu* Le «sacerdoce» était le nom pour l'office ou la fonction de prêtre.

- Dans l'Ancien Testament, Dieu a choisi Aaron et ses descendants pour être ses prêtres pour le peuple d'Israël.
- Le «sacerdoce» était un droit et une responsabilité qui a été transmis de père en fils dans le clan Lévi.
- Les prêtres israélites avaient la responsabilité d'offrir les sacrifices du peuple à Dieu, ainsi que d'autres fonctions dans le temple.

- Les prêtres aussi offraient des prières régulières à Dieu au nom de son peuple et effectuaient d'autres rites religieux.
- Les prêtres prononçaient des bénédictions formelles sur les gens et leurs enseignaient les lois de Dieu.
- Au temps de Jésus, il y avait différents niveaux de prêtres, à savoir les principaux sacrificateurs et le grand prêtre.
- Jésus est notre "grand prêtre" qui intercède pour nous dans la présence de Dieu Il se présenta comme le sacrifice ultime pour le péché Cela signifie que les sacrifices consentis par des prêtres humains ne sont plus nécessaires.
- Dans le Nouveau Testament, chaque croyant en Jésus est appelé un «prêtre» qui peut venir directement à Dieu dans la prière pour intercéder pour lui-même et pour d'autres personnes.
- Dans les temps anciens, il y avait aussi des prêtres païens qui présentaient des offrandes aux faux dieux tels que Baal.

traduction Suggestions

- Selon le contexte, le terme «prêtre» peut être traduit par «personne faisant le sacrifice» ou «l'intermédiaire de Dieu» ou «médiateur sacrificiel» ou «personne que Dieu désigne pour le représenter».
- La traduction de «prêtre» doit être différente de la traduction de «médiateur».
- Certaines traductions préfèrent toujours les appellations, «prêtre Israélite» ou «prêtre juif» ou «prêtre de Yahvé» ou «prêtre de Baal» pour qu'il soit clair que cela ne se réfère pas à un type de prêtre moderne.
- Le terme moderne utilisé pour traduire "prêtre" doit être différent des termes utilisés dans l'ancien testament pour «prêtre» , «grand prêtre» , «lévite» et «prophète».

puissance, pouvoirs

Définition

Le terme «pouvoir» se réfère à la capacité de faire des choses ou faire bouger les choses, souvent en utilisant une grande force* «Pouvoirs» fait référence à des personnes ou des esprits qui ont une grande capacité à provoquer des choses à se produire.

- La «puissance de Dieu» se réfère à la capacité de Dieu à tout faire, surtout les choses qui ne sont pas possibles pour les hommes.
- Dieu a le pouvoir sur tout ce qu'il a créé.
- Dieu donne à son peuple le pouvoir de faire ce qu'il veut, de sorte que quand il guérit les gens ou fait d'autres miracles, il le fait par la puissance de Dieu.
- Parce que Jésus Dieu et le Saint-Esprit aussi , ils ont ce même pouvoir de guérir et de faire des miracles.

traduction Suggestions

- Selon le contexte, le terme «pouvoir» pourrait aussi être traduit par «capacité» ou «force» ou «énergie» ou «capacité à faire des miracles» ou «contrôler».
- Les moyens possibles pour traduire le terme «pouvoirs» peuvent inclure, «êtres puissants» ou «esprits de contrôle» ou «ceux qui contrôlent les autres*»
- Une expression comme «nous sauver de la puissance de nos ennemis» pourrait être traduite comme «nous sauver de l'oppression de nos ennemis» ou «nous sauver du contrôle de nos ennemis*» Dans ce cas, le «pouvoir» a le sens de l'utilisation de sa force pour contrôler et opprimer les autres.

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puissant, puissance

Définition

Les termes «puissant» et «puissance» se réfèrent à avoir une grande force ou de puissance.

- L'expression «hommes forts» se réfère souvent à des hommes qui sont courageux et victorieux dans la bataille* Dieu est aussi appelé le «puissant».
- L'expression «miracles» se réfère généralement à des choses étonnantes que Dieu fait, en particulier les miracles.
- Ce terme est lié à l'expression «tout-puissant», qui est une description commune pour Dieu, ce qui signifie qu'il a tout pouvoir.

traduction Suggestions

- Selon le contexte, le terme «puissant» pourrait être traduit comme «puissant» ou «incroyable» ou «très fort».
- Dans Actes 7, Moïse est décrit comme un homme qui était «puissant en paroles et en actes" Cela pourrait être traduit par «Moïse a donné des enseignements puissants et a fait des choses miraculeuses» ou «Moïse parla la parole de Dieu avec force et a fait beaucoup de choses étonnantes"
- Le terme «puissant» pourrait aussi être traduit par «puissance» ou «grande force».
- Selon le contexte, "miracles" pourraient être traduits comme «des choses étonnantes que Dieu fait» ou «miracles» ou «Dieu faire des choses avec le pouvoir*»

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pur, purifier, purification

Définition

être «pur» signifie n'avoir aucun défaut ou ne pas être mêlé à ce qui est interdit* Purifier quelque chose c'est la nettoyer et enlever tout ce qui la souille ou la pollue.

- En ce qui concerne les lois de l'Ancien Testament, "purifier" et "purification" se réfèrent principalement à la purification des choses qui rendent un objet ou une personne rituellement impure, comme la maladie, les flux corporels, ou l'accouchement.
- L'Ancien Testament avait aussi des lois disant aux gens comment être purifiés du péché, généralement par le sacrifice d'un animal* Ce ne fut que temporaire et les sacrifices ont dû être répétés maintes et maintes fois.
- Dans le Nouveau Testament, purifier souvent fait référence à être purifié du péché.
- La seule façon que les gens peuvent être complètement et définitivement purifiés du péché est de se repentir et recevoir le pardon de Dieu, par la confiance en Jésus et en son sacrifice.

traduction Suggestions

- Le terme «purifier» pourrait être traduit par «rendre pur» ou «nettoyer» ou «purifier de toute contamination» ou «se débarrasser de tout péché*»
- Une phrase telle que «lorsque le temps pour leur purification était terminée» pourrait être traduite par "quand ils se sont purifiés durant le nombre de jours requis *"
- L'expression «purification des péchés» pourrait être traduite par "fournir un moyen aux gens pour être complètement purifiés de leur péché*"
- D'autres façons de traduire "purification" pourraient comprendre, le «nettoyage» ou «lavage spirituel» ou «devenir rituellement propre*»

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péché, pécheur, péchant

Définition

Le terme «péché» se réfère à des actions, des pensées et des paroles qui sont contre la volonté et les lois de Dieu* Le péché peut également signifier ne pas faire quelque chose que Dieu veut que nous fassions.

- le péché comprend tout ce que nous faisons qui n' obéit ou ne plait pas à Dieu, même les choses que les autres ne connaissent pas de nous.
- Les pensées et les actions qui désobéissent à la volonté de Dieu sont appelées «péchés».
- Parce que Adam a péché, tous les êtres humains sont nés avec une nature pécheresse qui les contrôle.
- Un «pécheur» est quelqu'un qui pêche, et chaque être humain est un pécheur.
- Parfois, le mot «pécheur» a été utilisé par les religieux comme les pharisiens pour parler des gens qui ne gardent pas la loi, comme ils le voulaient .
- Le terme «pécheur» a également été utilisé pour les personnes qui ont été considérés comme plus pécheurs que d'autres *Par exemple, cette étiquette a été donnée aux collecteurs d'impôts et les prostituées.

traduction Suggestions

- Le terme «péché» pourrait être traduit par un mot ou une expression qui signifie «désobéissance à Dieu» ou "aller contre la volonté de Dieu» ou «mauvais comportement et mauvaises pensées» ou «acte répréhensible».
- "le péché» pourrait aussi être traduit par « désobéir à Dieu» ou «de faire le mal*"
- Selon le contexte, «péché» pourrait être traduit comme «pleine d'actes répréhensibles» ou «mauvais» ou «immoral» ou «mal» ou «se rebeller contre Dieu*"
- Selon le contexte, le terme «pécheur» pourrait se traduire par un mot ou une expression qui signifie «personne qui pêche» ou «personne qui fait de mauvaises choses» ou «personne qui désobéit à Dieu» ou «personne qui désobéit à la loi*"
- Le terme «pécheurs» pourraient être traduit par un mot ou une expression qui signifie «gens très coupables» ou «personnes considérées comme très pécheresses» ou «immorales».
- Une façon de traduire "collecteurs d'impôts et les pécheurs" pourrait être, "les gens qui recueillent de l'argent pour le gouvernement, et d'autres personnes très coupables.

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pêcheurs, pêcheurs

Définition

"Les pêcheurs sont des hommes qui capturent les poissons dans l'eau et cela est pour eux comme un moyen de gagner de l'argent* Dans le Nouveau Testament, les pêcheurs utilisaient des filets pour attraper des poissons.

- Pierre et les autres apôtres travaillaient comme pêcheurs avant d'être appelés par Jésus.
- Comme la terre d'Israël était proche de l'eau, la Bible a de nombreuses références aux poissons et aux pêcheurs.
- Ce terme pourrait se traduire par une phrase telle que «les hommes qui capturent les poissons» ou «les hommes qui gagnent de l'argent par la capture du poisson*"

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rapport

Définition

Le terme "rapport" signifie raconter aux gens ce qui s'est passé, souvent en donnant les détails sur cet événement. Un rapport peut être écrit ou oral.

- "Rapport" pourrait aussi être traduit par "raconter" ou "expliquer" ou "raconter les détails de"
- L'expression "Ne rapporte cela à personne" pourrait être traduite par, "ne parle de cela à personne", ou "ne raconte cela à personne"
- Des manières de traduire "un rapport" pourraient inclure "une explication" ou "une histoire" ou "un compte rendu détaillé" selon le contexte.

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Définition

Le terme "rapport" signifie raconter aux gens ce qui s'est passé, souvent en donnant les détails sur cet événement. Un rapport peut être écrit ou oral.

- "Rapport" pourrait aussi être traduit par "raconter" ou "expliquer" ou "raconter les détails de"
- L'expression "Ne rapporte cela à personne" pourrait être traduite par, "ne parle de cela à personne", ou "ne raconte cela à personne"
- Des manières de traduire "un rapport" pourraient inclure "une explication" ou "une histoire" ou "un compte rendu détaillé" selon le contexte.

rebeller, rebelle

Définition

Se rebeller c'est refuser de se soumettre à l'autorité de quelqu'un*. C'est, de refuser d'obéir à son chef de file.

- la rébellion passive c'est quand les gens refusent de faire ce que les autorités leur commandent .
- la rébellion active c'est quand les gens s'opposent ou désobéissent à leurs autorités directement.
- le terme rebelles se réfère également à des gens qui vont en guerre contre leur gouvernement ou leur chef *Cela arrive quand Les gens pensent que le gouvernement ou le chef gouverne injustement.

recevoir

Définition

Le terme «recevoir» signifie généralement accepter quelque chose qui est donnée, offerte ou présentée.

- «recevoir» peut aussi signifier souffrir ou avoir l'expérience de quelque chose, comme dans "il a reçu la punition pour ce qu'il a fait*"
- Il y a aussi un sens particulier dans lequel nous pouvons «recevoir» une personne*. Par exemple, «recevoir» des invités ou des visiteurs peut signifier les moyens de les accueillir et de les traiter avec honneur afin de construire une relation avec eux.
- "recevoir le don du Saint-Esprit" signifie que nous accueillons le Saint-Esprit dans notre vie, et lui permettons de travailler en nous et à travers nous.
- "recevoir Jésus" signifie accepter l'offre de salut de Dieu par Jésus-Christ.

traduction Suggestions

- Selon le contexte, «recevoir» peut être traduit par «accepter» ou «bienvenue» ou «expérience» ou «être donné*"
- L'expression, «vous allez recevoir une force" pourrait être traduit comme, "le pouvoir vous sera donné " ou "Dieu vous donnera la puissance» ou «la puissance vous sera donnée

recevoir

Définition

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regarder, regarder, regarder, regarder, gardien, veilleurs, vigilants

Définition

Le terme "regarder" signifie regarder quelque chose de très près et avec soin* Cela a aussi

- plusieurs significations figuratives* Un "gardien" était quelqu'un dont le travail était de garder une ville en regardant attentivement tout autour de lui pour prévenir les personnes dans la ville de tout danger ou menace.
- Le commandement de «surveiller votre vie et votre doctrine de près» signifie faire attention pour vivre sagement et ne pas croire aux faux enseignements.
- "Attention" est un avertissement à faire attention pour éviter un danger ou une influence nuisible.
- "Regarder" ou "surveiller" signifie être toujours en alerte et en garde contre le péché et le mal* Cela peut aussi vouloir dire "être prêt".
- "Surveiller" ou "surveiller de près" peut signifier garder, protéger ou prendre soin de quelqu'un ou de quelque chose.
- D'autres façons de traduire "regarder" peuvent inclure "faire très attention à" ou "être diligent "ou" soyez très prudent "ou" soyez sur vos gardes* "
- D'autres mots pour "gardien" sont "sentinelle" ou "garde".

reine

Définition

Une reine est une femme qui règne sur un pays ou la femme d'un roi*"

- Esther devint reine de l'Empire Perse quand elle épousa le roi Assurus
- La reine Jézabel était la méchante épouse du roi Achab.
- La reine de Shéba était une femme renommée régnante qui vint rendre visite au roi Salomon.
- Le terme "reine mère" se réfère à la mère ou la grand mère d'un roi qui règne ou la veuve d'un défunt roi* Une reine mère avait beaucoup d'influence, comme c'était le cas d'Athalie qui influença le peuple à adorer les idoles.

remplir

Définition

"Le terme «remplir» signifie compléter ou accomplir quelque chose qui a été prévu.

- Quand une prophétie se réalise, cela signifie que Dieu fait arriver ce qui a été prédit dans la prophétie.

- Si une personne accomplit une promesse ou un vœu, cela veut dire qu'il fait ce qu'il a promis de faire.
- Accomplir une responsabilité signifie faire la tâche qui a été assignée ou nécessaire.

traduction Suggestions

- Selon le contexte, "remplir" pourrait être traduit par «accomplir» ou «compléter» ou «la cause de ce qui se produit» ou «obéir» ou «exécuter».
- L'expression "a été remplie" pourrait aussi être traduite comme, "est devenu réalité" ou «est arrivé» ou «a eu lieu*"
- Façons de traduire "remplir" comme dans "accomplir votre ministère" pourraient inclure, «completer» ou «exécuter» ou «pratiquer» ou «servir les autres comme Dieu vous a appelés à le faire*"

renommée, renommé

Définition

Le terme «renommée» se réfère à être bien connu et ayant une réputation louable.

- "Renommée" se réfère en particulier à une bonne réputation qui est largement connue sur une longue période de temps.
- Une personne "renommée" est quelqu'un qui est bien connu et très apprécié.
- Une ville qui est «renommée» est souvent bien connue pour sa richesse et sa prospérité.

traduction Suggestions

- Le terme «renommée» pourrait être traduit comme "la gloire" ou "réputation estimée" "
- Le terme «renommée» pourrait aussi être traduit par "bien connu et très estimé" ou "ayant une excellente réputation*"
- L'expression, «Que le nom du Seigneur soit renommé en Israël" pourrait être traduit par «Que le nom du Seigneur soit bien connu et honoré par le peuple d'Israël*"
- L'expression «hommes de renom" pourrait être traduite comme «hommes bien connus pour leur courage» ou «guerriers célèbres» ou «hommes très estimés*"
- L'expression «ta renommée perdure dans toutes les générations» pourrait être traduite par «Pendant des années, les gens vont apprendre à quel point vous êtes estimés» ou «votre grandeur est vue et entendue par toutes les générations*"

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repentir,se repentir

Définition

Les termes «repentir» et «se repentir» se réfèrent à se détourner du péché et se tourner vers Dieu.

- se «repentir» signifie littéralement «changer d'avis*»
- Dans la Bible, «se repentir» signifie généralement se détourner d'une manière humaine et pécheresse de penser et d'agir, et de se tourner vers la manière de penser et d'agir de Dieu.
- Quand les gens se repentent vraiment de leurs péchés, Dieu leur pardonne et les aide à commencer à lui obéir.

traduction Suggestions

Le terme «repentir» peut être traduit par un mot ou une expression qui signifie «revenir en arrière

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reproche

Définition

reprocher à quelqu'un signifie critiquer ou désapprouver le caractère ou le comportement de cette personne* Un reproche est un commentaire négatif sur une personne.

- Dire qu'une personne est «sans reproche» signifie que cette personne se comporte d'une manière qui honore Dieu et il y a peu ou rien qu'on puisse dire de mal d'elle.
- Le mot «reproche» peut aussi être traduit par «honte» ou «deshonneur»* Par conséquent, reprocher à quelqu'un serait lui mettre la honte ou la honnir .

restaurer, restauration

Définition

"Les termes «restaurer» et «restauration» se réfèrent à ramener quelque chose à son état d'origine ou mieux.

- Quand une partie du corps malade est rétablie, ce qui signifie qu'elle a été "guérie".
- Une relation brisée qui est restaurée, a été «réconciliée»* Dieu restaure les pécheurs et les ramène à lui-même.
- quand les gens sont restaurés dans leur pays d'origine, cela signifie qu'ils ont été "ramenés" ou "retournés" dans ce pays.

traduction Suggestions

- Selon le contexte, les termes pour traduire «restaurer» pourraient inclure: «renouveler» ou «rembourser» ou «retourner» ou «guérir» ou «ramener».
- Un idiome pour ce terme pourrait être «rendre nouveau» ou «rendre comme neuf*»

- Lorsque la propriété est "restaurée", cela signifie qu'elle a été «réparée» ou «remplacée» ou «rendue» à son propriétaire.
- Selon le contexte, "la restauration," pourrait être traduite par «renouvellement» ou «guérison» ou «réconciliation».

reste

Définition

"Le terme «reste» se réfère littéralement à des personnes ou des choses qui "restent" ou sont des "restes" d'un montant ou d'un grand groupe .

- Souvent, un «reste» fait référence aux personnes qui survivent à une situation dangereuse de la vie ou qui restent fidèles à Dieu tout en subissant la persécution.
- Esaïe fait référence à un groupe de Juifs comme étant un reste qui a survécu à des attaques de l'extérieur et a vécu pour revenir à la Terre promise en Canaan.
- Paul parle de l'existence d'un «reste» de personnes qui ont été choisis par Dieu pour recevoir sa grâce.
- Le terme «reste» implique qu'il y avait d'autres personnes qui ne sont pas restées fidèles ou qui n'ont pas survécu ou qui ne sont pas choisies.

traduction Suggestions

- Une phrase comme «le reste de ce peuple" pourrait être traduit par «le reste de ces personnes» ou «les gens qui restent fidèles» ou «les gens qui sont laissés*"
- L'expression "tout ce qui restera du peuple" pourrait être traduit par "tout le reste du peuple» ou «les personnes qui restent*"

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retour

Définition

Le terme «retour» signifie revenir en arrière ou de donner quelque chose en retour.

- "retour à" quelque chose signifie commencer à faire à nouveau cette activité.
- Quand les Israélites revinrent à leur culte des idoles,cela veut dire qu' ils ont commencé à les adorer à nouveau.
- Quand ils sont retournés à l'Eternel,cela veut dire qu' ils se sont repentis et adoraient à nouveau Yahvé.
- rendre les terres ou les choses qui ont été prises ou reçues de quelqu'un d'autre,signifie donner cette propriété à la personne à laquelle elle appartient.
- Le terme «retour» pourrait être traduit comme «revenir» ou «redonner» ou «commencer à faire à nouveau*"

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robe

Définition

Une robe est un vêtement à manches longues qui peut être porté par les hommes et les femmes* Elle est semblable à un manteau.

- les Robes sont ouvertes à l'avant et sont également fermées avec une ceinture .
- Elles peuvent être longues ou courtes .
- les robes pourpres ont été portées par les rois comme un signe de la royauté, de la richesse et du prestige.

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roseau, roseaux

Définition

Le terme «roseau» fait référence à une plante avec une longue tige qui pousse dans l'eau, généralement le long du bord d'une rivière ou d'un ruisseau.

- Les roseaux dans la rivière du Nil où Moïse était caché quand il était un bébé ont également été appelés "joncs*" C' étaient de grandes tiges creuses qui poussaient en touffes denses dans l'eau de la rivière.
- Ces plantes fibreuses ont été utilisés dans l'Egypte ancienne pour la fabrication de papier, des paniers et des bateaux.
- La tige de la plante roseau est flexible et est facilement pliable par le vent.

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royaume de Dieu, royaume des cieux

Définition

"Les termes «royaume de Dieu» et «royaume des cieux» renvoient tous deux au règne et à l'autorité de Dieu sur son peuple et sur toute la création.

- Les Juifs ont souvent utilisé le terme «ciel» pour se référer à Dieu, pour ne pas dire son nom directement* (Voir: [[: fr: ta: vol2: traduire: figs_metonymy]])
- Dans le livre du NT que Matthieu a écrit, il a évoqué le royaume de Dieu comme «le royaume des cieux», sans doute parce qu'il a été écrit principalement pour un public juif.

- Le royaume de Dieu se réfère à Dieu qui règne sur les gens spirituellement aussi bien que sur le monde physique.
- Les prophètes de l'Ancien Testament disent que Dieu enverra le Messie pour gouverner avec justice* Jésus, le Fils de Dieu, est le Messie qui va régner sur le royaume de Dieu pour toujours.

traduction Suggestions

Selon le contexte, «royaume de Dieu» peut être traduit comme "le règne de Dieu"

ruine, ruiner

Définition

"ruiner" quelque chose signifie gâcher, détruire ou rendre inutile* Le terme «ruine» ou «ruines» désigne les décombres ou restes gâtés de quelque chose qui a été détruit.

- Le prophète Sophonie a parlé du jour de la colère de Dieu comme un «jour de ruine" quand le monde sera jugé et puni.
- Le livre des Proverbes dit que la ruine et la destruction attendent ceux qui sont impies.
- Selon le contexte, «à la ruine" pourrait être traduit par «détruire» ou «gâcher» ou «rendre inutile» ou « briser*"
- Le terme «ruine» ou «ruines» pourrait être traduit par «décombres» ou «bâtiments détruits» ou «ville détruite» ou «dévastation» ou «brisure» ou «destruction», selon le contexte.

règne

Définition

régner c'est un moyen de gouverner comme roi sur les habitants d'un pays ou royaume * Le règne d'un roi est la période de temps pendant laquelle il est au pouvoir.

- Dieu tout-puissant, créateur de l'univers, règne comme Roi sur le monde entier.
- Dieu a permis à des rois humains de régner sur Israël après qu' ils l'ont rejeté comme leur roi.
- La Bible dit que lorsque Jésus-Christ reviendra, il régnera physiquement comme roi sur le monde entier et les chrétiens régneront avec Lui.

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récolte

Définition

"Le terme «récolte» fait référence à la collecte de fruits mûrs ou de légumes des plantes sur lesquelles ils poussaient.

- Le moment de la récolte arrive normalement à la fin d'une saison de croissance.
- Les Israélites avaient une "Fête de la Moisson» ou «Fête des Récoltes" pour célébrer la récolte des cultures vivrières* Dieu leur a commandé d'offrir les premiers fruits de ces cultures comme un sacrifice pour lui.
- Dans un sens figuré, le mot «récolte» peut se référer à des gens qui viennent de donner leur vie à Jésus ou peut décrire la croissance spirituelle d'une personne.
- L'idée d'une récolte de fruits spirituels correspond à l'image figurative de fruits comme une image d'un caractère pieux.

traduction Suggestions

- Il est préférable de traduire ce terme par le mot qui est couramment utilisé dans la langue que de se référer à la récolte des cultures.
- L'événement de la récolte pourrait être traduit comme «le temps de la collecte" ou "temps de rassemblement des cultures» ou «temps pour le choix des fruits *"
- Le verbe «récolter» pourrait être traduit comme «rassembler dans" ou "recolter" ou "recueillir*"

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récompense

Définition

Le terme «récompense» fait référence à ce qu'une personne reçoit en raison de quelque chose qu'elle a faite, que ce soit bon ou mauvais* " récompenser" quelqu'un c'est donner à quelqu'un quelque chose qu'il mérite.

- Une récompense peut être une chose bonne ou positive qu'une personne reçoit du fait d'avoir fait quelque chose de bien ou parce qu'elle a obéi à Dieu.
- Parfois, une récompense peut se référer à des choses négatives qui pourraient résulter d'un mauvais comportement, tels que la déclaration, «la récompense des méchants*" Dans ce contexte, "récompense" se réfère à des peines ou des conséquences négatives de mauvaises actions.

traduction Suggestions

- Selon le contexte, le terme «récompense» pourrait être traduit par «paiement» ou «quelque chose qui se mérite" ou "punition*"
- " récompenser" quelqu'un pourrait être traduit par « rembourser» ou «punir» ou « donner ce qu'il mérite*"
- Assurez-vous que la traduction de ce terme ne fait pas référence aux salaires* Une récompense n'est pas spécifiquement gagner de l'argent dans le cadre d'un emploi.

récompense

Définition

Le terme «récompense» fait référence à ce qu'une personne reçoit en raison de quelque chose qu'elle a faite, que ce soit bon ou mauvais* " récompenser" quelqu'un c'est donner à quelqu'un quelque chose qu'il mérite.

- Une récompense peut être une chose bonne ou positive qu'une personne reçoit du fait d'avoir fait quelque chose de bien ou parce qu'elle a obéi à Dieu.
- Parfois, une récompense peut se référer à des choses négatives qui pourraient résulter d'un mauvais comportement, tels que la déclaration, «la récompense des méchants*" Dans ce contexte, "récompense" se réfère à des peines ou des conséquences négatives de mauvaises actions.

traduction Suggestions

- Selon le contexte, le terme «récompense» pourrait être traduit par «paiement» ou «quelque chose qui se mérite" ou "punition*"
- " récompenser" quelqu'un pourrait être traduit par « rembourser» ou «punir» ou « donner ce qu'il mérite*"
- Assurez-vous que la traduction de ce terme ne fait pas référence aux salaires* Une récompense n'est pas spécifiquement gagner de l'argent dans le cadre d'un emploi.

résurrection

Définition

Le terme «résurrection» se réfère à l'acte de devenir de nouveau vivant après être mort.

- ressusciter quelqu'un signifie amener cette personne de nouveau à la vie * Seul Dieu a le pouvoir de le faire.
- Le mot «résurrection» se réfère souvent à Jésus revenu à la vie après sa mort.
- Quand Jésus dit, «Je suis la résurrection et la vie», il voulait dire qu'il est la source de la résurrection, et celui qui amène les gens à revenir à la vie.

traduction Suggestions

- Le mot «résurrection» pourrait aussi être traduit par «revenir à la vie» ou, «devenir de nouveau vivant après être mort*"
- Le sens littéral de ce mot est «une augmentation» ou «l'acte d'être élevé

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révéler, la révélation

Définition

Le terme «révéler» signifie faire connaître quelque chose * Une «révélation» est quelque chose qu'on a fait connaître.

- Dans la Bible, le terme « révéler» est souvent utilisé pour décrire la façon dont Dieu s'est fait connaître aux gens.
- Dieu lui-même s'est révélé à travers tout ce qu'il a créé et à travers sa communication avec les gens par des messages parlés et écrits.
- Dieu se révèle aussi à travers des rêves ou des visions.
- Quand Paul dit qu'il avait reçu l'Évangile par «la révélation de Jésus-Christ», il veut dire que Jésus lui-même lui a expliqué l'évangile.
- Le livre "Révélation"du Nouveau Testament révèlent les événements qui se produiront dans les temps de la fin* Dieu a révélé ceci à l'apôtre Jean à travers des visions.

traduction Suggestions

- D'autres façons de traduire "révéler" pourraient inclure, «faire connaître» ou «communiquer» ou «montrer clairement*»
- Selon le contexte, les expressions possibles pour traduire "révélation" pourraient être, «la communication de Dieu» ou «les choses que Dieu a révélées» ou «les enseignements à propos de Dieu*» Il est préférable de garder le sens de «révéler» dans ce mot.
- La phrase, «où il n'y a pas de révélation" pourrait être traduite par «quand Dieu ne se révèle pas aux gens» ou «quand Dieu n'a pas parlé à des gens» ou « les gens à qui Dieu n'a pas communiqué *»

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sabbat

Définition

Le terme «sabbat» désigne le septième jour de la semaine que Dieu a ordonné aux Israélites de mettre à part comme un jour de repos et de ne faire aucun travail.

- Après avoir terminé la création du monde en six jours, Dieu se reposa le septième jour* De la même façon, Dieu a ordonné aux Israélites de mettre de côté le septième jour comme un jour spécial pour se reposer et adorer.
- La recommandation de «garder le saint sabbat» est l'un des dix commandements que Dieu a écrit sur les tablettes de pierre qu'il a donné à Moïse pour les Israélites.
- D'Après le système juif pour compter les jours, le sabbat commence le vendredi au coucher du soleil et dure jusqu'au samedi au coucher du soleil.

traduction Suggestions

- Cela pourrait aussi être traduit par «jour de repos» ou «jour pour le repos» ou «jour pour ne pas travailler» ou «le jour de repos de Dieu*"
- Certaines traductions capitalisent ce terme pour montrer qu'il est un jour spécial, comme dans «Jour de repos*"
- Considérez comment ce terme est traduit dans une langue locale ou nationale.

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sacrifice, offrande

Définition

Le terme «offrande» est un terme général qui peut se référer à tout ce qui est donné à Dieu, ou à une idole* Le sacrifice est similaire, mais se réfère normalement aux animaux qui ont été tués, puis présentés à Dieu ou aux idoles.

- Dans la Bible, des offrandes et des sacrifices ont été donnés à Dieu comme une forme de culte.
- Dieu a exigé aux Israélites de faire plusieurs sortes de sacrifices et d'offrandes Ces offrandes inclus demander à Dieu de pardonner les péchés, et des offrandes pour le remercier pour les bénédictions Certaines de ces offrandes étaient «l'holocauste»pour le «péché», «l'offrande de boisson*"
- Les noms des offrandes dépendaient de ce qui était offert et dans quel but.
- Seul le sacrifice de Jésus, Fils parfait de Dieu, sans péché , peut complètement nettoyer les gens du péché* Les sacrifices d'animaux ne pourraient jamais faire cela.

traduction Suggestions

- «sacrifice» peut être traduit comme «un don à Dieu» ou «quelque chose de donné à Dieu» ou «quelque chose de précieux qui est présenté à Dieu» ou «don sacré*»
- "Sacrifice" peut être traduit comme " tuer des animaux et donner à Dieu» ou «viande présentée à Dieu" ou "viande présentée à une idole*"

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Le terme «sacré» décrit quelque chose qui est saint et mis à part pour honorer Dieu.

- L'Écriture est sacrée parce qu'elle est la parole de Dieu.
- Le sabbat est sacré parce qu'il est le jour de repos de Dieu.
- Le tabernacle était sacré parce qu'il était le lieu où Dieu rencontrait son peuple.

- Les objets désignés comme «sacré» ont une valeur parce qu'ils ont été mis à part pour l'usage de Dieu.
- Ce terme peut également être utilisé pour décrire des objets religieux qui sont utilisés pour adorer de faux dieux.

traduction Suggestions

- D'autres mots qui pourraient être utilisés pour traduire ce terme sont, «consacré» ou «mis à part» ou «dédié».
- le terme «saint» pourrait également être utilisé dans certains contextes, en particulier avec le sens d'être mis à part pour l'utilisation et l'honneur de Dieu.
- Notez que «sacré» est toujours utilisé avec des objets, pas les gens.

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sadducéen

Définition

Les Sadducéens étaient un groupe politique de prêtres juifs pendant le temps de Jésus-Christ qui avait soutenu la domination romaine, et qui ne croyait pas à la résurrection.

- Les Sadducéens avaient tendance à être riche, classe supérieure Juive qui occupaient des postes de direction, puissants comme prêtre et grand prêtre.
- Les fonctions des Sadducéens incluent l'entretien du complexe du temple et les tâches sacerdotales comme offrir des sacrifices.
- Les Sadducéens et les Pharisiens ont joué un rôle majeur dans la crucifixion de Jésus-Christ.
- Jésus a parlé contre ces deux groupes religieux en raison de leur égoïsme et de leur hypocrisie.

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Le terme «saints» signifie littéralement «saints» et se réfère aux croyants en Jésus.

- Plus tard dans l'histoire de l'église, on a donné le titre de «saint» à une personne connue pour ses bonnes œuvres, mais cela n'est pas la façon dont ce terme a été utilisé dans le Nouveau Testament.
- Les croyants en Jésus sont saints ou saintes, non pas à cause de ce qu'ils ont fait, mais plutôt par la foi en l'œuvre salvatrice de Jésus-Christ* Il est celui qui les rend saints.

Suggestions de traduction

- les façons de traduire les "saints" pourraient inclure, «saints» ou «peuple saint» ou «croyants saints en Jésus» ou « les mis à part *"
- Veuillez à ne pas utiliser un terme qui fait référence à des personnes d'un seul groupe chrétien.

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saisir

Définition

Le terme «saisir» signifie prendre ou capturer quelqu'un ou quelque chose par la force* Il peut également signifier dominer , contrôler quelqu'un.

- Quand une ville a été prise par la force militaire, les soldats saisissent les biens précieux du peuple qu'ils avaient conquis.
- Lorsqu'il est utilisé au sens figuré, une personne peut être décrite comme étant «saisie par la peur" Cela signifie que la personne a été soudainement «vaincue par la peur" Il pourrait également être traduit par "soudainement devenu très peureux*"
- Dans le contexte des douleurs de l'enfantement qui "saisissent" une femme, le sens est que les douleurs sont soudaines et accablantes Cela pourrait se traduire par «survenir» ou « venir tout à coup sur"
- Ce terme pourrait aussi être traduit par «prendre le contrôle de» ou «prendre tout à coup" ou "saisir*"
- L'expression, "saisit et coucha avec elle" pourrait être traduit par, "la forcer » ou «la violer*"

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salut

Définition

Le terme «salut» se réfère à être sauvé ou sauvés du mal et du danger.

- Dans la Bible, le «salut» se réfère généralement à la délivrance spirituelle et éternelle accordée par Dieu à ceux qui se repentent de leurs péchés et croient en Jésus.
- La Bible parle aussi de Dieu sauveur ou qui délivre son peuple de ses ennemis physiques.

traduction Suggestions

Ce terme pourrait également être traduit en utilisant le mot «sauver» ou «sauvetage» comme dans «quand Dieu sauve les gens

sanctuaire

Définition

Le terme «sanctuaire» signifie littéralement «lieu saint» et se réfère à un endroit que Dieu a rendu sacré et saint* Il peut également se référer à un endroit qui assure la protection et la sécurité.

- Dans l'Ancien Testament, le terme «sanctuaire» est souvent utilisé pour désigner le bâtiment du tabernacle ou temple où le «lieu saint» et «lieu très saint» ont été localisés.
- Dieu fait référence au sanctuaire comme le lieu où il a vécu parmi son peuple, les Israélites.
- Dieu aussi est considéré comme un «sanctuaire» ou un lieu sûr pour son peuple où ils peuvent trouver une protection.

traduction Suggestions

- Ce terme a une signification fondamentale de «lieu saint» ou «lieu qui se distingue*"
- Selon le contexte, le terme «sanctuaire» pourrait être traduit comme «lieu saint» ou «édifice sacré» ou «sainte demeure de Dieu» ou «lieu saint de protection» ou «lieu sacré de la sécurité*"
- L'expression «sicle du sanctuaire» pourrait être traduit comme «une sorte de shekel donné pour le tabernacle» ou «shekel utilisés comme une taxe pour prendre soin du temple*"
- Remarque: Veillez à ce que la traduction de ce terme ne renvoie pas à une salle de culte d'une église moderne.

sandale

Définition

Une sandale est une chaussure simple, retenue sur le pied avec des sangles autour des chevilles; elles sont portées par les hommes et les femmes.

- Une sandale a parfois été utilisé pour confirmer une transaction légale, comme la vente de biens (Ruth 4: 7) par un homme enlevant une sandale et en donnant à l'autre.
- le Retrait de ses chaussures ou de ses sandales était un signe de respect et de révérence, en particulier dans la présence de Dieu.
- Jean Baptiste a dit qu'il n'était pas digne de délier la courroie des sandales de Jésus, ce qui aurait été la tâche d'un humble serviteur ou esclave.

sang

Définition

Le terme «sang» désigne le liquide rouge qui sort de la peau d'une personne quand il y a une blessure ou plaie* Le sang apporte des éléments nutritifs qui donne la vie à tout le corps d'une personne.

- Le sang symbolise la vie et quand il est versé, il symbolise la perte de la vie ou la mort.
- Quand les gens ont fait des sacrifices à Dieu, ils ont tué un animal et versé son sang sur l'autel* Cela symbolisait le sacrifice que la vie de l'animal à payer pour les péchés des gens.
- Par sa mort sur la croix, le sang de Jésus purifie symboliquement les gens de leurs péchés et paie pour le châtement qu'ils méritent pour les péchés.
- L'expression «chair et de sang» est un idiome qui se réfère à des êtres humains.
- L'idiome "propre chair et de sang» désigne les personnes qui sont biologiquement connexes.

Traduction Suggestion

- Ce terme doit être traduit par le terme qui est utilisé pour le sang dans la langue cible,
- L'idiome «chair et de sang» pourrait être traduit comme «peuple» ou «êtres humains».
- Selon le contexte, l'idiome "ma propre chair et mon propre sang» pourrait être traduit par «ma propre famille» ou «mes propres parents» ou «mon propre peuple*"
- S'il y a un idiome dans la langue cible qui est utilisé avec cette signification, cet idiome pourrait être utilisé pour traduire «la chair et le sang*"

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savoir, les connaissances, faire connaître

Définition

" "Connaître" c'est comprendre quelque chose ou être au courant d'un fait* L'expression «faire connaître» est un idiome qui signifie dire des informations.

- Le terme «connaissance» fait référence à des choses que les gens connaissent* Il peut s'appliquer au fait de connaître les choses dans les deux mondes physiques et spirituels.
- Dieu a révélé des faits sur lui-même pour les gens afin qu'ils puissent le connaître.
- Nous connaissons les gens en raison de ce que nous disons les uns des autres et de ce que nous observons les uns des autres.
- Nous savons aussi des faits sur la science, l'art ou d'autres domaines de la vie en observant ou en les étudiant.

- Connaître la volonté de Dieu signifie être conscient de ce qu'il a commandé, ou comprendre ce qu'il veut qu'une personne fasse.
- «Connaître la loi» signifie être conscient de ce que Dieu a ordonné ou comprendre les commandements de Dieu dans les lois qu'il a donné à Moïse.
- Parfois, la «connaissance» est utilisée comme synonyme de «sagesse», qui implique de vivre d'une manière qui est agréable à Dieu.
- La «connaissance de Dieu» est parfois utilisé comme synonyme de la «crainte de l'Éternel»"

traduction Suggestions

- Selon le contexte, les façons de traduire les «savoir» pourrait inclure, «comprendre» ou «être familier avec» ou «être conscient de» ou «se familiariser avec» ou «être en relation avec»"
- Certaines langues ont deux mots différents pour «savoir» selon qu'il s'agit de connaître des faits ou des gens Assurez-vous que le mot correct est utilisé dans chaque contexte "
- Le terme «faire connaître» pourrait être traduit par «révéler» ou «parler» ou «expliquer.
- Pour "connaître" quelque chose pourrait être traduit par «être au courant» ou «être familier»"
- L'expression «savoir comment» signifie comprendre le processus ou la façon de faire quelque chose Il pourrait aussi être traduit par «être en mesure de" ou "avoir les compétences pour"

savoir, les connaissances, faire connaître

Définition

" "Connaître" c'est comprendre quelque chose ou être au courant d'un fait* L'expression «faire connaître» est un idiomme qui signifie dire des informations.

- Le terme «connaissance» fait référence à des choses que les gens connaissent* Il peut s'appliquer au fait de connaître les choses dans les deux mondes physiques et spirituels.
- Dieu a révélé des faits sur lui-même pour les gens afin qu'ils puissent le connaître.
- Nous connaissons les gens en raison de ce que nous disons les uns des autres et de ce que nous observons les uns des autres.
- Nous savons aussi des faits sur la science, l'art ou d'autres domaines de la vie en observant ou en les étudiant.
- Connaître la volonté de Dieu signifie être conscient de ce qu'il a commandé, ou comprendre ce qu'il veut qu'une personne fasse.
- «Connaître la loi» signifie être conscient de ce que Dieu a ordonné ou comprendre les commandements de Dieu dans les lois qu'il a donné à Moïse.
- Parfois, la «connaissance» est utilisée comme synonyme de «sagesse», qui implique de vivre d'une manière qui est agréable à Dieu.
- La «connaissance de Dieu» est parfois utilisé comme synonyme de la «crainte de l'Éternel»"

traduction Suggestions

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scribe, expert dans la loi juive

Définition

"les Scribes étaient des fonctionnaires chargés d'écrire ou de copier les lois importantes ou documents religieux à la main.

- les Scribes étaient responsables de la copie et de la préservation des livres de l'Ancien Testament.
- les Scribes copies, conserve, et interprètes également les opinions religieuses et des commentaires sur la loi de Dieu.
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seigneur, maître, monsieur

Définition

"Le terme «seigneur» se réfère à quelqu'un qui a la propriété ou l'autorité sur d'autres personnes.

- Ce mot est parfois traduit comme «maître», lorsqu'il s'agit de Jésus ou lorsqu'on se réfère à quelqu'un qui possède des esclaves.
- Certaines versions françaises traduisent cela comme «monsieur» dans des contextes où quelqu'un s'adresse poliment à quelqu'un d'un statut plus élevé.

traduction Suggestions

- Ce terme devrait être traduit comme «maître» quand il se réfère à une personne qui possède des esclaves* Elle pourrait également être utilisée par un domestique pour s'adresser à la personne pour laquelle il travaille.
- Quand il se réfère à Jésus, il pourrait être traduit comme «maître» si le contexte montre que cela signifie «enseignant religieux».
- Si la personne s'adressant à Jésus ne le connaît pas, «seigneur» pourrait être traduit par «monsieur»* Cette traduction sera également utilisée pour d'autres contextes dans lesquels une forme de politesse à un homme est appelée pour.
- Lorsqu'on se réfère à Dieu le Père ou Jésus, ce terme est écrit comme «Seigneur»

serment, jurer, jurer par"

Définition

Dans la Bible, un serment est une promesse formelle de faire quelque chose* La personne qui fait le serment doit nécessairement accomplir cette promesse.

- Dans la Bible, le terme «jurer» signifie faire un serment.
- Le terme "ne jurer que par" signifie utiliser le nom de quelque chose ou quelqu'un comme base ou puissance sur laquelle le serment est fait.
- Parfois, ces termes sont utilisés ensemble comme dans «prêter serment».

- Abraham et Abimélec prêtaient serment quand ils ont fait une alliance ensemble concernant l'utilisation d'un puits.
- Abraham dit à son serviteur de jurer (promettre formellement) qu'il trouverait pour Isaac une femme parmi les parents d'Abraham.
- Dieu a aussi fait un serment dans lequel il a fait des promesses à son peuple.
- Une utilisation moderne du mot «jurer» signifie utiliser un langage grossier* Cela n'est pas sa signification dans la Bible.

traduction Suggestions

- Selon le contexte, «serment» pourrait aussi être traduit par «un engagement» ou «promesse solennelle».
- "Jurer" pourrait être traduit par «promettre formellement» ou «mettre en gage» ou «s'engager à faire quelque chose*"
- D'autres façons de traduire "jurer par mon nom" pourrait inclure, "faire une promesse en utilisant mon nom pour le confirmer" Pour "jurer par le ciel et la terre" pourrait être traduit comme «promesse de faire quelque chose, déclarant que le ciel et la terre le confirment"
- Assurez-vous que la traduction de «jurer» ou «serment» ne se réfère pas à la malédiction* Dans la Bible, il n'a pas ce sens.

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serpent

Définition

Le terme «serpent» désigne Satan depuis que le serpent a parlé à Eve dans le jardin d'Eden.

- Après que le serpent tenta Eve à pécher, Dieu l'a maudit en disant que des lors tous les serpents ramperaient sur le sol* Ce qui suppose que, les serpents possédaient des pattes.
- Le terme un "serpent venimeux", "vipère" se trouve également dans la Bible.

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servir, le service**Définition**

servir quelqu'un est faire quelque chose qui profite à cette personne* Quelqu'un peut servir parce qu'il est obligé de le faire, ou il peut servir simplement parce qu'il le veut .

- «Servir quelqu'un» peut aussi être traduit par " être au service de quelqu'un» ou «travailler pour quelqu'un*"
- "Servir Dieu" peut être traduit par «adorer et obéir à Dieu" ou "pour faire le travail que Dieu a donné*"
- « servir aux tables» signifie donner de la nourriture aux gens qui sont assis à des tables.
- Les gens qui enseignent d'autres au sujet de Dieu sont dits serviteurs de Dieu et de ceux qu'ils enseignent.

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serviteur, esclave, esclavage**Définition**

Un esclave "est une personne qui travaille pour une autre personne, que ce soit par choix ou par force* Le mot pour «esclave» peut aussi signifier «serviteur».

- Dans la Bible , serviteurs ou esclaves étaient une partie importante de la maison de leur maître et beaucoup ont été traités presque comme des membres de la famille* Dans l'Ancien Testament, une personne pourrait choisir de devenir à vie serviteur de son maître.
- Un esclave est une sorte de serviteur qui est la propriété de la personne pour laquelle il travaille La personne qui achète un esclave est appelé son «propriétaire» ou «maître» Certains maîtres traitent leurs esclaves très cruellement, tandis que d'autres traitent les leurs très bien.

- Dans les temps anciens, certains sont devenus volontairement esclaves d'une personne à qui ils devaient de l'argent dans le but de rembourser leur dette à cette personne.
- Parfois, dans la Bible la phrase «Je suis ton serviteur» est utilisé comme un signe de respect et de service.
- Dans l'Ancien Testament, les prophètes de Dieu et d'autres personnes qui adoraient Dieu sont souvent appelés ses «serviteurs».
- Dans le Nouveau Testament, les gens qui obéissent à Dieu par la foi en Christ sont souvent appelés ses «serviteurs»* Les chrétiens sont aussi appelés «esclaves de la justice», qui est une métaphore qui compare l'engagement d'obéir à Dieu à l'engagement d'un esclave obéissant à son maître.

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signe, preuve, rappel

Définition

Un signe est un objet, un événement ou une action qui communique un message particulier.

- un signe peut être le rappel d'une promesse:
- L'arc-en-ciel était un signe pour rappeler aux gens que Dieu ne détruirait plus jamais le monde par l'eau .
- Dieu ordonna aux Israélites de circoncire leurs fils comme un signe de son alliance avec eux.
- Les signes peuvent révéler ou pointer vers quelque chose:
- Un ange a donné aux bergers un signe qui leur permettait de savoir quel était à Bethléem le nouveau-né appelé le messie
- Judas embrassa Jésus comme un signe pour les chefs religieux que Jésus était celui qu'ils devaient arrêter \.
- Les signes peuvent prouver que quelque chose est vrai:
- Les miracles accomplis par les prophètes et les apôtres étaient des signes qui ont prouvé qu'ils parlaient de la part de Dieu.
- Les miracles que Jésus a accompli étaient des signes qui ont prouvé qu'il était vraiment le Messie.

traduction Suggestions

- Selon le contexte, «signe» peut aussi être traduit par «signal» ou «symbole» ou «marque» ou «preuve» ou «geste».
- Certaines langues peuvent avoir un autre mot pour «signe» qui prouve quelque chose et «signe» qui est un miracle.

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siège, assiéger

Définition

Le terme «siège» fait penser à une armée attaquante entourant une ville et l'empêchant d'être en mesure de recevoir toutes provisions d'eau et de nourriture/ "assiéger" une ville c'est mettre cette ville sous un siège.

- Lorsque Babylone, vint attaquer Israël, il a utilisé la tactique de siège de Jérusalem pour affaiblir les gens à l'intérieur de la ville.
- Souvent, lors d'une attaque de siège, des rampes de terre sont progressivement construites pour permettre à l'armée attaquante de traverser les murs de la ville et de l'envahir.
- L'idiome "assiéger" signifie effectuer un siège* Il a la même signification que «assiéger».
- L'idiome "en état de siège" décrit une ville qu'une armée ennemie entoure* La ville est dite "assiégée".

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sommeil, endormi, s' endormir

Définition

Ces termes ont des significations figurées se rapportant à la mort.

- «sommeil» ou «dormir» peut être une métaphore qui signifie «être mort*» (Voir: [: fr: ta: vol1: traduire: figs_metaphor]])
- L'idiome "s' endormir" fait référence au moment où quelqu'un commence à dormir, ou dans son sens figuré, le moment où quelqu'un meurt.
- "dormir avec les pères» signifie être mort, comme ses ancêtres .

traduction Suggestions

- Dans certains contextes, le terme «dormir» pourrait être traduit par «être mort*»
- "s'endormir" pourrait être traduit par «être soudainement endormi» ou «commencer à dormir» ou «mourir», selon son sens.
- Note: Il est particulièrement important de ne garder l'expression figurée que dans les contextes où le public comprendrait le sens Par exemple, lorsque Jésus dit à ses disciples que Lazare était «endormi», ils pensaient qu'il voulait dire que Lazare était juste en train de dormir naturellement Dans ce contexte, il serait logique de traduire cela comme «il est mort*»
- Certaines langues peuvent avoir un idiome différent pour "la mort" ou "mourant"* Cet idiome ne pourrait être utilisé que si l'idiome «sommeil» ou «endormi» n'a pas de sens dans la langue du projet.

souffrir, souffrance

Définition

Les termes «souffrir» et «souffrance» se réfèrent à vivre quelque chose de très désagréable, comme la maladie, la douleur, ou d'autres difficultés.

- Quand les gens sont persécutés ou quand ils sont malades, ils souffrent.
- Parfois, les gens souffrent à cause des mauvaises choses qu'ils ont faites; d'autres fois, ils souffrent à cause du péché et de la maladie dans le monde.
- La souffrance peut être physique, telles que la douleur et la maladie* Elle peut aussi être émotionnelle tel que le sentiment de peur, de tristesse ou de solitude.

traduction Suggestions

- Le terme «souffrir» peut être traduit par «ressentir la douleur» ou «endurer des difficultés» ou «faire l'expérience des difficultés» ou «passer par des expériences difficiles et douloureuses*»
- Selon le contexte, la «souffrance» pourrait se traduire par «circonstances extrêmement difficiles» ou «graves difficultés» ou «contrainte» ou «le temps des expériences douloureuses*»

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splendeur

Définition

Le terme «splendeur» fait référence à une extrême beauté et élégance* Splendeur est souvent associée à la richesse et à une apparence magnifique.

- le mot splendeur est aussi utilisé pour décrire la richesse d'un roi ou comment ce dernier se présente dans toute sa belle parure de grand.
- Splendeur peut également être utilisé pour décrire la beauté des arbres, des montagnes, et beaucoup d'autres choses que Dieu a créés.
- Certaines villes sont dites villes de splendeur, en référence à leurs ressources naturelles, leurs bâtiments complexes leurs routes, et la richesse des Hommes, les vêtements de grands prix, or et argent.
- Selon le contexte, ce mot peut être traduit par «beauté magnifique» ou «majesté étonnante» ou «la grandeur royale*»

sujet, être soumis à, dans la soumission à

Définition

"Le terme «sujet» se réfère à être sous l'autorité de quelqu'un L'expression «être soumis à» est une expression qui signifie «obéir à» ou «soumettre à l'autorité de»

- L'expression «mettre en soumission à» se réfère à l'origine aux gens qui sont sous l'autorité d'un chef ou d'une loi.
- «être le sujet de quelque chose pour quelqu'un» signifie être la cause de ce qui lui arrive.
- Parfois, le terme «sujet» est utilisé pour désigner le fait d'être le sujet ou l'objet de quelque chose, comme dans, "vous serez l'objet de ridicule*"
- L'expression «être soumis à» a la même signification que l'expression «se soumettre à».

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supporter

Définition

Le terme «supporter» signifie littéralement «porter» quelque chose* Il y a aussi de nombreuses utilisations figuratives de ce terme.

- Lorsque l'on parle d'une femme qui portera un enfant, cela signifie «donner naissance à» un enfant.
- Pour "porter un fardeau» signifie «choses difficiles d'expérience*» Ces choses difficiles pourraient inclure une souffrance physique ou émotionnelle.
- Une expression commune est "porter ses fruits", qui signifie "produire des fruits" ou "avoir des fruits*"
- L'idiome «témoin de l'ours» signifie «témoigner» ou à «signaler ce qu'on a vu ou vécu*"

- L'affirmation selon laquelle «un fils ne portera pas l'iniquité de son père» signifie qu'il «ne sera pas tenu pour responsable» ou «ne sera pas puni pour» péchés de son père.

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- L'affirmation selon laquelle «un fils ne portera pas l'iniquité de son père» signifie qu'il «ne sera pas tenu pour responsable» ou «ne sera pas puni pour» péchés de son père.

synagogue

Définition

Une synagogue est un bâtiment où les Juifs se réunissent pour adorer Dieu* Depuis les temps anciens, les services d'une synagogue ont inclus des temps de prière, la lecture des Écritures, et l'enseignement de l'Écriture.

- Les Juifs ont construit des synagogues parce que beaucoup d'entre eux vivaient loin du temple de Jérusalem et ne pouvaient pas y aller souvent.
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sœur

Définition

Une soeur est une personne de sexe féminin qui partage au moins un parent biologique avec une autre personne.

- Dans le Nouveau Testament, «sœur» est également utilisé au sens figuré pour désigner une femme qui croit en Jésus-Christ.
- Parfois, l'expression, «frères et sœurs» est utilisée pour désigner tous les croyants dans le Christ, hommes et femmes.
- Dans le livre de l'Ancien Testament, le Cantique des Cantiques, «sœur» se réfère à une amante ou une conjointe.

traduction Suggestions

- Il est préférable de traduire ce terme par le mot littéral qui est utilisé dans la langue cible pour se référer à une sœur naturelle ou biologique, à moins que cela donne un sens incorrect.
- D'autres façons de traduire pourraient inclure, «sœur en Christ» ou «sœur spirituelle» ou «femme qui croit en Jésus» ou *"
- Si possible, il est préférable d'utiliser un terme de famille.
- Si la langue a une forme féminine pour «croyant», cela peut être une manière de traduire ce terme.
- Lorsqu'on se réfère à un amant ou la femme, ce qui pourrait être traduit en utilisant une forme féminine de «aimé» ou «cher*»

temple

Définition

Le temple était un bâtiment entouré par des cours delimitées par des murs où les Israélites venaient prier et offrir des sacrifices à Dieu* Il était situé sur le mont Morijah dans la ville de Jérusalem.

- Souvent, le terme «temple» se réfère à l'ensemble du complexe du temple, y compris les cours qui entouraient le bâtiment principal* Parfois, il se réfère uniquement à la construction.
- Le temple avait deux chambres, le lieu saint et le lieu très saint.
- Dieu fait référence au temple comme son lieu d'habitation.
- Dans le Nouveau Testament, le terme «temple du Saint-Esprit» est utilisé pour désigner les croyants en Jésus, parce que le Saint-Esprit vit en eux.

traduction Suggestions

- Habituellement, lorsque le texte dit que les gens étaient «dans le temple," il se réfère aux cours à l'extérieur du bâtiment Cela pourrait se traduire par "dans les cours du temple" ou "dans le complexe du temple"
- Quand il se réfère spécifiquement au bâtiment lui-même, certaines traductions désignent le "temple" comme "la construction du temple," dans le but de préciser ce à quoi l'on fait référence.
- Les autres Façons de traduire "temple" pourraient inclure, "sainte maison de Dieu» ou «lieu sacré de culte*"
- Souvent, dans la Bible, le temple est appelé «la maison de l'Eternel» ou «la maison de Dieu*"

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tente

Définition

"Une tente est un abri portable en tissu robuste qui couvre une structure de piquets et attaché à eux.

- Les tentes sont utilisées comme lieux d'habitation permanents pour de nombreuses personnes* Par exemple, la famille d'Abraham a vécu pendant des années dans des grandes et lourdes tentes.
- Israël vivait dans des tentes au cours de leurs pérégrinations à travers le désert du Sinaï.
- Le bâtiment du tabernacle était une sorte de très grande tente, avec des murs épais faits avec des rideaux en tissu.
- L'apôtre Paul a fait des tentes pour gagner de l'argent pour faire face à ses besoins tout en voyageant de ville en ville pour propager l'évangile.
- Le terme «tentes» est parfois utilisé au sens figuré pour désigner généralement l'endroit où les gens vivent Cela pourrait être traduit par «maisons» ou «logements» ou «demeures» (Voir: [[: fr: ta: vol2: traduire: figs_synecdoche]])

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tenter, tentation

Définition

tenter quelqu'un c'est essayer d'amener cette personne à faire quelque chose de mal.

- Une tentation est quelque chose qui amène une personne à vouloir faire le mal.
- Les gens sont tentés par leur propre nature pécheresse et par d'autres personnes.
- Satan tente également les gens, les poussant à désobéir à Dieu et à pécher contre Dieu en faisant des choses mauvaises.
- Satan a tenté Jésus et a essayé de lui faire faire quelque chose de mal, mais Jésus a résisté à toutes les tentations de Satan et n'a jamais péché.
- Le terme «tenter» est également utilisé pour faire référence au fait de tenter Dieu, ce qui signifie de s'obstiner à lui désobéir au point qu'il doit répondre en punissant les désobéissants* Il peut également dire «tester» Dieu.

traduction Suggestions

- Le terme "tenter" peut être traduit par "essayer de pousser au péché» ou «inciter» ou «provoquer un désir de péché*"
- Les autres façons de traduire les "tentations" pourraient inclure, "les choses qui tentent» ou «les choses qui incitent quelqu'un au péché» ou «les choses qui provoquent le désir de faire quelque chose de mal.
- Dans le contexte de tenter Dieu, cela pourrait être traduit comme «mettre Dieu à l'épreuve» ou «tester Dieu» ou «user la patience de Dieu» ou «pousser Dieu à punir» ou «s'obstiner à désobéir à Dieu*"

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terre ,terrestre

Définition

Le terme "Terre" signifie le monde où les êtres humains vivent, avec d'autres êtres vivants.

- La "Terre" signifie aussi le sol ou la terre qui couvre le terrain.
- Ce terme est souvent utilisé au sens figuré pour signifier les gens qui vivent sur la terre.
- L'expression, "que la terre se rejouisse" et "il jugera la terre" sont les exemples des usages figuratifs de ce terme.
- Le terme "terrestre" généralement signifie les choses physiques en comparaison avec les choses spirituelles.

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tester

Définition

"Le terme «test» fait référence à une expérience difficile ou douloureuse qui révèle les forces et les faiblesses d'une personne.

- Dieu utilise parfois des tests pour exposer le péché des gens* Un test aide une personne à se détourner du péché et à se rapprocher de Dieu.
- L'or et d'autres métaux sont testés avec le feu pour savoir leur degré de pureté et de résistance* Ceci est une image de la façon dont Dieu utilise les circonstances douloureuses pour tester son peuple.
- Dieu éprouve les gens, mais il ne les tente pas* Satan, cependant, tente les gens.
- Pour "mettre à l'épreuve" peut signifier, «prouver la valeur de quelque chose ou mettre quelqu'un au défi de prouver sa valeur*"
- Dans le contexte de mettre Dieu à l'épreuve, cela signifie de s'obstiner à lui désobéir, en profitant de sa miséricorde.
- Jésus a dit à Satan qu'on ne doit pas mettre Dieu à l'épreuve* Il est le Tout-Puissant, Dieu saint qui est au-dessus de tout et tout le monde.

traduction Suggestions

- Le terme "tester" pourrait aussi être traduit par «contester» ou «faire éprouver des difficultés à quelqu'un» ou «prouver*"
- Les autres façons de traduire "un test" pourrait être, «un défi» ou «une expérience difficile*"
- "mettre à l'épreuve" pourrait être traduit par "tester" ou "mettre en place un défi» ou «soumettre à la force pour éprouver*"
- Dans le contexte de tester Dieu, cela pourrait être traduit par "essayer de forcer Dieu à prouver son amour*"
- Les termes «tester» et «tenter» doivent généralement être traduits différemment.

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tombe, tombeau, lieu de sépulture

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"Les termes «tombe» et «tombeau» se réfèrent à un endroit où les gens mettent le corps d'une personne qui est décédée* Un «lieu de sépulture» est un terme plus général qui se réfère également à ce sujet.

- Les Juifs utilisaient parfois des grottes naturelles comme des tombes, et parfois ils ont creusé des grottes dans la roche sur le flanc d'une colline.
- Dans le Nouveau Testament, il était courant de faire rouler une grande, lourde pierre en face de l'ouverture d'une telle tombe afin de la fermer.
- Si le mot pour une tombe ou un tombeau ne peut se référer à un trou dans lequel le corps est placé en dessous du sol, d'autres façons de traduire cela pourrait inclure, "cave" ou "trou dans une colline*"
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tour de garde, tours de guet, tour

Définition

Le terme "tour de garde" se réfère à une grande structure construite comme un lieu à partir duquel les gardes pouvaient voir venir tout danger* Ces tours étaient souvent en pierre.

- Les propriétaires fonciers construisaient parfois des tours de guet à partir desquelles ils pouvaient garder leurs cultures et les protéger contre le vol.
- Les tours comprenaient souvent des pièces où vivaient les veilleurs ou la famille, de sorte qu'ils pouvaient garder les récoltes jour et nuit.
- Les tours de guet pour les villes étaient construites plus haut que les murs de la ville pour que les gardiens
- puissent voir si des ennemis venaient attaquer la ville.
- Le terme "tour de guet" est également utilisé comme symbole de protection contre les ennemis.
- (Voir: métaphore)
- (Voir aussi: adversaire, adversaires, ennemi, ennemis, regarder, regarder, regarder, regarder, gardien, veilleurs, vigilant)

tourmenter

Définition

"Le terme «tourments» fait référence à de terribles souffrances* Tourmenter quelqu'un veut dire faire souffrir quelqu'un, souvent d'une manière cruelle.

- Parfois, le terme «tourment» fait référence à la douleur physique et la souffrance* Par exemple, le livre de l'Apocalypse décrit les tourments physiques que les fidèles de la «bête» vont subir à la fin des temps.
- La souffrance peut aussi prendre la forme de l'affliction spirituelle et émotionnelle vécue par Job.
- Selon le livre de l'Apocalypse, les gens qui ne croient pas en Jésus comme leur Sauveur connaîtront un tourment spirituel éternel dans l'étang de feu.
- Ce terme pourrait être traduit par «terribles souffrances» ou «amener quelqu'un à beaucoup souffrir ou «agonie»* Certains traducteurs peuvent ajouter «physique» ou «spirituel» pour rendre le sens clair.

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tourner, tourner le dos, revenir en arrière

Définition

«tourner» ou «détourner» signifie changer physiquement de direction ou de provoquer quelque chose d'autre à changer de direction.

- "détourner" peut signifier "arrêter" de faire quelque chose ou de rejeter quelqu'un.
- «revenir en arrière» signifie «reculer» ou «amener quelqu'un à reculer*»
- "se tourner vers" quelqu'un signifie regarder directement cette personne.
- "tourner et laisser» ou «tourner le dos et quitter" signifie "s'en aller*"
- "revenir à" signifie "commencer à faire quelque chose de nouveau*"
- "détourner" signifie "cesser de faire quelque chose*"

traduction Suggestions

- Selon le contexte, «tourner» peut être traduit comme "changer de direction» ou «aller» ou «mouvement».
- Dans certains contextes, «tourner» pourrait être traduit comme, "motivation"

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trahir, traître

Définition

Le terme «trahir» signifie agir d'une manière qui trompe et nuie à quelqu'un* Un «traître» est une personne qui trahit un ami qui lui a fait confiance.

- Judas était «le traître» parce qu'il a dit aux dirigeants juifs comment capturer Jésus.
- La trahison de Judas était particulièrement mal parce qu'il était un apôtre de Jésus qui a reçu de l'argent en échange de l'information qu'il fournissait aux dirigeants juifs entraînant la mort injuste de Jésus.

Suggestions de traduction

- Selon le contexte, le terme «trahir» pourrait être traduit par «tromper et causer des dommages à» ou «tourner à l'ennemi» ou «traiter traîtreusement*»
- Le terme «traître» pourrait être traduit par «personne qui trahit» ou «double trafiquant» ou «traître».

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travail, ouvrier

Définition

"Le labeur est la performance du travail acharné de toute nature.

- Le travail est une tâche qui utilise l'énergie et implique que la tâche est difficile souvent.
- Un ouvrier est une personne qui participe à tout type de travail.
- Une partie du processus de donner naissance est également appelé «travail».
- Une autre façon de traduire le «labeur» est «travail difficile» ou «travail acharné**»

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- Le travail est une tâche qui utilise l'énergie et implique que la tâche est difficile souvent.
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- Une partie du processus de donner naissance est également appelé «travail».
- Une autre façon de traduire le «labeur» est «travail difficile» ou «travail acharné**»

tribu

Définition

Une tribu est un groupe de personnes qui sont généralement les descendants d'un ancêtre commun.

- Les gens de la même tribu partagent habituellement une langue et une culture communes.
- Dans l'Ancien Testament, Dieu a divisé le peuple d'Israël en douze tribus* Chaque tribu descendait d'un fils ou petit-fils de Jacob.
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trompette

Définition

Le terme «trompette» fait référence à un instrument pour produire de la musique ou pour appeler les gens à se réunir pour une annonce ou une réunion.

- Une trompette était couramment faite soit en métal, ou avec une coquille de mer, ou avec une corne d'animal.
- Les trompettes étaient le plus souvent soufflées pour appeler les gens à se rassembler pour le combat, et pour les assemblées publiques d'Israël.
- Le livre de l'Apocalypse décrit une scène à la fin des temps où les anges soufflent dans leurs trompettes pour signaler l'effusion de la colère de Dieu sur la terre.

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trouble, troubles, troublés

Définition

Le terme "trouble" se réfère à des expériences dans la vie qui sont très difficiles et pénibles; être «troublé» signifie se sentir bouleversé ou en détresse à cause de quelque chose.

- Les Troubles peuvent être des choses physiques, émotionnelles ou spirituelles qui blessent une personne.
- Dans la Bible, les troubles sont souvent des tests que Dieu utilise pour aider les croyants à murir et à grandir dans leur foi.
- L'utilisation dans l'Ancien Testament du mot "trouble" fait également référence au jugement qui est venu sur les nations qui étaient immorales et qui rejetaient Dieu.

Suggestions de Traduction

- Le terme "trouble" ou "troubles" pourrait également être traduit par «danger» ou «choses douloureuses qui se produisent» ou «persécution» ou «expériences difficiles» ou «détresse».
- Le terme «troublé» pourrait se traduire par un mot ou une expression qui signifie «subir une détresse» ou «ressentir une détresse terrible» ou «inquiet» ou «anxieux» ou «en détresse» ou «terrifié» ou «dérangé».
- L'expression «jour de la détresse» ou «temps de détresse» pourrait aussi être traduite par "lorsque vous rencontrez la détresse» ou «quand des choses difficiles vous arrivent» ou «quand Dieu fait se produire des choses pénibles*"

- L'idiome «faire mal» ou «jeter le trouble» pourrait être traduit par "faire se produire des choses pénibles à vivre" ou "causer des difficultés" ou «faire l'expérience des choses très difficiles»

trébucher

Définition

"trébucher" signifie littéralement tomber presque en marchant ou en courant* Habituellement, cela implique de trébucher sur quelque chose.

- Métaphoriquement, "trébucher" signifie souvent pécher ou faiblir dans sa foi, ou de mettre en danger votre foi par le péché.
- "trébucher" est parfois utilisé au sens figuré pour ceux qui sont frappés par la persécution.

traduction Suggestions

- Lorsqu'il est utilisé au sens figuré, "tomber" pourrait être traduit avec un idiome différent dans la langue qui signifie la même chose.
- Une autre façon de traduire cet idiome pourrait être, "trébucher en péchant" ou «tomber en ne croyant pas»

trône

Définition

"Un trône est une chaise spéciale où un roi est assis, souvent pour décider des questions importantes.

- Le mot «trône» est souvent utilisé au sens figuré pour désigner le roi, son règne, ou son pouvoir.
- Dans la Bible, Dieu est souvent dépeint comme un roi assis sur son trône.

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tuer, tué

Définition

Le terme «tuer» signifie ôter la vie à une personne ou un animal* Souvent, cela signifie tuer d'une manière énergique ou violente.

- L'expression «les morts» peut se référer à des «gens tués»
- Lorsqu'on se réfère à un animal ou à un grand nombre de personnes, le terme «abattage» est un autre terme qui est souvent utilisé.
- Le mot "tuer" peut également être utilisé.

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tunique

Définition

Une tunique est un vêtement qui va des épaules jusqu'à la taille ou les genoux.

- Une tunique est semblable à une chemise ou une blouse.
- Une tunique est porté sous un sur-vêtement plus long, comme une toge ou robe*,,

témoignage, témoigner

Définition

"Les termes «témoignage» et «témoigner» se réfèrent à faire une déclaration au sujet de quelque chose que l'on sait être vrai.

- Souvent, une personne "témoigne" de quelque chose qu'elle a vécu directement.
- Un témoin qui donne un «faux témoignage» ne dit pas la vérité sur ce qui est arrivé.
- Parfois, le terme «témoignage» fait référence à une prophétie qu'un prophète a déclarée.
- Dans le Nouveau Testament, ce terme est souvent utilisé pour désigner la façon dont les disciples de Jésus ont témoigné sur les événements de la vie de Jésus, sa mort et sa résurrection.

traduction Suggestions

- Le terme «témoigner» pourrait aussi être traduit par "dire les faits» ou «dire ce qui a été vu ou entendu» ou «dire son expérience personnelle» ou «témoigner» ou «dire ce qui est arrivé*"
- Les autres façons de traduire «témoignage» pourrait inclure, "rapport de ce qui est arrivé» ou «état de ce qui est vrai» ou «preuves» ou «ce qui a été dit» ou «prophétie».
- L'expression «comme un témoignage pour eux» pourrait être traduite par "pour leur montrer ce qui est vrai» ou «pour leur prouver ce qui est vrai*"
- L'expression «comme un témoignage contre eux" pourrait être traduite par "qui leur montre leur péché» ou «qui expose leur hypocrisie» ou «qui prouve qu'ils ont tort*"
- «faire un faux témoignage» pourrait être traduit par "dire des choses fausses sur" ou "des choses qui ne sont pas vraies*"

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tétrarque

Définition

"Un tétrarque était un fonctionnaire de l'administration qui régnait sur une division de l'Empire romain* Chaque tétrarque était sous l'autorité de l'empereur romain.

- Le titre "tétrarque" vient du fait que chaque tétrarque régnait sur l'une des quatre divisions.
- Chaque division couvrait une ou plusieurs provinces, comme Galilée ou Samarie.
- "Tétrarque" pourrait aussi être traduit par «roi» ou «gouverneur».

tête

Définition

"Dans la Bible, le mot «tête» est utilisé avec plusieurs significations figuratives.

- Souvent, ce terme est utilisé pour désigner quelqu'un qui a une autorité sur les gens, comme dans «vous avez fait de moi la tête sur les nations" Cela pourrait se traduire par: «Vous avez fait de moi le dirigeant » **ou «Tu m'a donné autorité sur ***"
- Jésus est appelé le «chef de l'église*" Tout comme la tête d'une personne dirige les membres de son corps, ainsi Jésus guide et dirige les membres de son «corps» qui est l'Église.
- Le Nouveau Testament enseigne que le mari est la «tête» ou l'autorité de sa femme* Il a la responsabilité de diriger et de guider sa femme et sa famille.
- L'expression «le rasoir ne touchera jamais sa tête» signifie «il ne devra jamais couper ou raser ses cheveux*"
- Le terme «tête» peut également se référer au début ou à la source de quelque chose*"
- Une autre utilisation figurative de «tête» est quand il est utilisé pour représenter toute la personne comme dans "cette tête grise», se référant à une personne âgée ou «la tête de Joseph», en référence à Joseph* (Voir: [: fr: ta: vol2: traduire: figs_synecdoche]])
- L'idiome "laisser que leur sang soit sur sa propre tête» signifie que l'homme est responsable de leur mort et recevra la punition pour cela.

traduction Suggestions

- Selon le contexte, le terme «tête» peut être traduit comme «autorité» ou «celui qui conduit et dirige" ou "celui qui est responsable*"
- L'expression «chef de" peut se référer à l'ensemble de la personne et ainsi cette phrase pourrait être traduite en utilisant le nom de la personne* Par exemple, «la tête de Joseph" pourrait simplement être traduit par «Joseph».
- L'expression "sera sur sa tête" pourrait être traduite par "sera sur lui» ou «il sera puni » ou «il sera tenu responsable de" ou "il sera considéré comme coupable de*"
- D'autres façons de traduire ce terme pourraient inclure, «début» ou «source» ou «règle» ou «chef de file».

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vie, vivant, vivre, en vie

Définition

"Tous ces termes renvoient à être physiquement vivant, pas mort Ils sont également utilisés au sens figuré pour désigner être vivant spirituellement Ce qui suit traite de ce qu'on entend par «vie physique» et «vie spirituelle».

traduction Suggestions

- Selon le contexte, la «vie» peut être traduite comme «existence» ou «personne» ou «âme» ou «être» ou «expérience».
- Le terme "vivre" pourrait être traduit par «demeurer» ou «résider» ou «exister».
- L'expression «fin de sa vie" pourrait être traduit comme, "quand il a arrêté la vie*"
- L'idiome "épargner leur vie» pourrait être traduit comme "leur permettre de vivre» ou «ne pas les tuer".
- L'idiome ", ils ont risqué leur vie" pourraient être traduit comme, "ils se sont mis en danger» ou «ils ont fait quelque chose qui aurait pu les tuer*"

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vierge, vierges, virginité

Définition

Une vierge est une femme qui n'a jamais eu de relations sexuelles.

- Le prophète Isaïe a dit que le Messie serait né d'une vierge.
- Marie était vierge quand elle était enceinte de Jésus* Il n'avait pas un père humain.
- Certaines langues peuvent avoir un terme qui est une manière polie de faire référence à une vierge.
- (Voir: Euphémisme)
- (Voir aussi: Christ , Isaïe , Jésus , Marie)

Références bibliques:

- Genèse 24: 15-16
- Luc 01: 26-29
- Luc 01: 34-35
- Matthieu 01: 22-23
- Matthieu 25: 1-4

Exemples d'histoires bibliques:

- 21:09 Le prophète Isaïe a prophétisé que le Messie serait né d'une vierge .
- 22:04 Elle (Marie) était vierge et a été fiancée à un homme nommé Joseph.
- 22:05 Marie a répondu: "Comment est-ce possible, puisque je suis vierge ?"
- 49:01 Un ange a dit à une vierge appelée Marie qu'elle allait donner naissance au Fils de Dieu.
- Alors qu'elle était encore vierge, elle a donné naissance à un fils et l'a nommé Jésus.
- Données Word:
- Strong 's: H1330, H1331, H5959, G3932, G3933
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vigne, vignes

Définition

Le terme "vigne" ou "cep" désigne une plante qui pousse en longeant le sol ou grimper aux arbres et autres structures* Le mot "cep" dans la Bible est utilisé uniquement pour la fructification

- vignes et se réfère généralement à la vigne.
- Dans la Bible, le mot "vigne" signifie presque toujours "vigne".
- Les branches de la vigne sont attachées à la tige principale qui leur donne l'eau et d'autres nutriments pour qu'ils puissent se développer.
- Jésus s'est appelé le "Cep" et a appelé son peuple les "branches"* Dans ce contexte, le mot "vigne" pourrait aussi être traduit par "tige de vigne" ou "raisin"
- tige végétale* "(Voir: Métaphore)
- (Voir aussi: raisin, raisin, vigne, vignes, vignoble)

Références bibliques:

- Genèse 40: 9-11
- Genèse 49: 11-12
- Jean 15: 1-2
- Luc 22: 17-18
- Marc 12: 1-3
- Matthieu 21: 35-37
- Données Word:
- Forte: H5139, H1612, H8321, G288, G290, G1009, G1092
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vision, visions, visionné

Définition

Le terme "vision" fait référence à quelque chose qu'une personne voit* Il se réfère surtout à

- quelque chose d'inhabituel ou de surnaturel que Dieu montre aux gens afin de leur donner un message.
- Habituellement, les visions sont vues pendant que la personne est éveillée* Parfois, la vision est quelque chose qu'une personne voit dans un rêve en dormant.
- Dieu envoie des visions pour dire aux gens quelque chose de très important* Par exemple,
- On a montré à Pierre une vision pour lui dire que Dieu voulait qu'il accueille des païens.

Suggestion de traduction

- L'expression "eu une vision" pourrait être traduite par "vu quelque chose d'inhabituel de
- Dieu "ou" Dieu lui a montré quelque chose de spécial "
- Certaines langues peuvent ne pas avoir de mots séparés pour "vision" et "rêve" Donc une phrase comme "Daniel avait des rêves et des visions dans son esprit" pourrait être traduit comme "Daniel rêvait en dormant et Dieu lui a fait voir des choses inhabituelles "
- (Voir aussi: rêve)

Références bibliques:

- Actes 09: 10-12
- Actes 10: 3-6
- Actes 10: 9-12
- Actes 12: 9-10
- Luc 01: 21-23
- Luc 24: 22-24
- Matthieu 17: 9-10
- Données :Word
- Strong 's: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203,
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- Matthieu 17: 9-10
- Données :Word
- Strong 's: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203,
- H7723, H8602, G3701, G3705, G3706
- 1247
- Autre

vision, visions, visionné

Définition

Le terme "vision" fait référence à quelque chose qu'une personne voit* Il se réfère surtout à

- quelque chose d'inhabituel ou de surnaturel que Dieu montre aux gens afin de leur donner un message.
- Habituellement, les visions sont vues pendant que la personne est éveillée* Parfois, la vision est quelque chose qu'une personne voit dans un rêve en dormant.
- Dieu envoie des visions pour dire aux gens quelque chose de très important* Par exemple,
- On a montré à Pierre une vision pour lui dire que Dieu voulait qu'il accueille des païens.

Suggestion de traduction

- L'expression "eu une vision" pourrait être traduite par "vu quelque chose d'inhabituel de
- Dieu "ou" Dieu lui a montré quelque chose de spécial ".
- Certaines langues peuvent ne pas avoir de mots séparés pour "vision" et "rêve" Donc une phrase comme "Daniel avait des rêves et des visions dans son esprit" pourrait être traduit comme "Daniel rêvait en dormant et Dieu lui a fait voir des choses inhabituelles "
- (Voir aussi: rêve)

Références bibliques:

- Actes 09: 10-12
- Actes 10: 3-6
- Actes 10: 9-12
- Actes 12: 9-10
- Luc 01: 21-23
- Luc 24: 22-24
- Matthieu 17: 9-10
- Données :Word
- Strong 's: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203,
- H7723, H8602, G3701, G3705, G3706

- 1247
- Autre

voile, voiles, voilé, dévoilé

Définition

Le terme «voile» fait généralement référence à un morceau de tissu utilisé comme couvre-tête.

- couvrir la tête ou le visage pour qu'il ne soit pas visible.
- Moïse a couvert son visage d'un voile après avoir été en présence de Yahvé, afin que la luminosité de son visage soit cachée aux gens* Dans la Bible, les femmes portaient un voile pour se couvrir la tête et souvent aussi leur visage quand elles étaient en public ou en présence d'hommes.
- Le verbe "voiler" signifie recouvrir quelque chose d'un voile.
- Dans certaines versions anglaises, le mot "voile" désigne le rideau épais
- cela couvrirait l'entrée dans le lieu le très saint* Mais "rideau" est un meilleur terme dans ce contexte, car il se réfère à un morceau de tissu lourd et épais.

Suggestions de traduction

- Le terme "voile" pourrait aussi être traduit par "tissu mince recouvrant" ou "tissu"
- couvrant "ou" couvre la tête* "
- Dans certaines cultures, il existe peut-être déjà un terme pour un voile pour les femmes* C'est nécessaire de trouver un mot différent quand il est utilisé pour Moïse.
- (Voir aussi: Moïse)

Références bibliques:

- 2 Corinthiens 03: 12-13
- 2 Corinthiens 03: 14-16
- Ézéchiel 13: 17-18
- Esaïe 47: 1-2
- Chant de Salomon 04: 3
- Données Word:
- Strong 's: H7289, G2665
- 1243
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voile, voiles, voilé, dévoilé

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voisin**Définition**

Un voisin se réfère généralement à une personne qui vit à proximité de toi* Il peut également se référer plus généralement à quelqu'un qui vit dans le même groupe communautaire ou groupe de personnes.

- Une connotation du terme «voisin» est que ce soit une personne qui serait normalement protégée et traitée gentiment parce qu'il fait partie de la même communauté.
- Dans la parabole du Nouveau Testament du Bon Samaritain, Jésus a utilisé le terme «voisin» au sens figuré, l'expansion de son sens pour inclure tous les êtres humains, même quelqu'un qui est considéré comme un ennemi.
- Parmi les Dix Commandements les six derniers se concentrent sur l'amour d'autres personnes, qui est, aimer ses voisins.
- Si possible, il est préférable de traduire ce terme littéralement avec un mot ou une expression qui signifie «personne qui vit à proximité de toi*»

voix, les voix**Définition**

Le terme "voix" est souvent utilisé au sens figuré pour parler ou communiquer quelque chose.

- On dit que Dieu utilise sa voix, même s'il n'a pas la même voix comme un être humain le fait.
- Ce terme peut être utilisé pour désigner la personne entière, comme dans la déclaration "Une voix se fait entendre dans le désert en disant: «Préparez le chemin du Seigneur» Cela pourrait être traduit par "Une personne est entendue criant dans le désert **" (Voir: synecdoche)
- "Entendre la voix de quelqu'un" pourrait aussi se traduire par "entendre quelqu'un parlant*"
- Parfois, le mot "voix" peut être utilisé pour des objets qui ne peuvent pas littéralement parler, comme quand David s'exclame dans les psaumes que la "voix" du ciel proclame les œuvres puissantes de Dieu Cela pourrait aussi se traduire par "leur splendeur montre clairement à quel point Dieu est grand"
- (Voir aussi: appel, appels, appel, appelé , proclamer , splendeur)

Références bibliques:

- Jean 05: 36-38
- Luc 01: 42-45
- Luc 09: 34-36
- Matthieu 03: 16-17
- Matthieu 12: 19-21
- Données Word:
- Strong 's: H6963, H7032, H7445, H8193, G2906, G5456, G5586
- 1248
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voix, les voix

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voleur, voleurs, dérobeur

Définition

"Un «voleur» ou «dérobeur» est une personne qui vole de l'argent ou des biens d'autrui* La forme plurielle de «voleur» est «voleurs».

- Les voleurs utilisent souvent un élément de surprise Ils se cachent et attendent des moments opportuns pour s'emparer des choses Souvent, ils utilisent le couvert de l'obscurité pour cacher ce qu'ils font.
- Le terme «voleur» a parfois aussi le sens d'une personne qui nuit aux autres* Les hommes qui ont été crucifiés avec Jésus sont parfois appelés «voleurs» ou «criminels».
- Dans un sens figuré, le Nouveau Testament décrit Satan comme un voleur qui vient pour voler, tuer et détruire* Cela signifie que le plan de Satan est d'essayer de faire en sorte que le peuple de Dieu arrête d'obéir à Dieu, de leur voler les bonnes choses que Dieu a prévu qu'ils expérimenteraient?.
- Tout comme un voleur vient à un moment où les gens ne s'y attendent pas, de la même sorte, Jésus reviendra à un moment où les gens ne s'y attendent pas* Puisqu'il reviendra soudainement et de façon inattendue, Jésus dit à ses disciples qu'ils devraient toujours être prêts pour son retour.

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vraie, vérité

Définition

Les termes «vrai» et «vérité» se réfèrent à des concepts qui sont des faits, des événements qui se sont réellement déroulés, et des déclarations qui ont été effectivement dites.

- les choses vraies sont réelles, authentiques, légitimes, et factuelles.
- La vérité est une compréhension d'une croyance, d'un fait ou 'une déclaration qui est vrai.
- La vérité inclut le concept d'agir d'une manière qui est fiable et fidèle.
- Jésus a révélé la vérité de Dieu dans les paroles qu'il a dites.
- La parole de Dieu est la vérité* Elle raconte des choses qui se sont réellement passées et enseigne ce qui est vrai de Dieu et de tout ce qu'il a fait.

traduction Suggestions

- En fonction du contexte et de ce qui est décrit, le terme "vrai" pourrait être traduit par «réel» ou «factuel» ou «correct» ou «droit» ou «certain» ou «authentique».
- Les autres façons de traduire le terme «vérité» pourraient inclure, "ce qui est vrai» ou «un fait» ou «une certitude» ou «un principe».
- L'expression «dire la vérité» ou «relater les faits» pourrait aussi être traduite par "dire ce qui est vrai» ou «dire ce qui est arrivé» ou «dire des choses qui sont fiables*"
- "accepter la vérité» pourrait être traduit par «croire ce qui est vrai au sujet de Dieu*"
- Dans une expression telle que «adorer Dieu en esprit et en vérité», l'expression «dans la vérité» peut aussi être traduite par «obéir fidèlement à ce que Dieu nous a enseigné*"

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vêtu ,revêtir**Définition**

Lorsqu'il est utilisé au sens figuré dans la Bible, «vêtu de» signifie être doué ou équipé avec quelque chose* "S'habiller" avec quelque chose signifie chercher à avoir une certaine qualité de caractère.

- De la même manière que les vêtements sont externes à votre corps et sont visibles, quand vous êtes «habillés» avec une certaine qualité de caractère, on peut facilement le voir* \S""habiller de bonté» signifie laisser vos actions être ainsi caractérisées par la gentillesse afin qu'elles soient facilement visibles par tous.
- Etre "revêtus de la puissance d'en haut» signifie avoir un pouvoir donné par Dieu.
- Ce terme est également utilisé pour exprimer des expériences négatives, telles que "revêtu de la honte» ou «vêtu de terreur"

Traduction suggestions

- Il est préférable de garder la traduction littérale du mot, «revêtez-vous*" Une autre façon de traduire ce mot pourrait être "mis sur" si cela se réfère à mettre des vêtements.
- Si cela ne donne pas le sens exact, d'autres façons de traduire "revêtu" pourrait être "montrant" ou "manifeste" ou "rempli" ou "ayant la qualité de*"
- Le terme «s'habiller avec" pourrait également être traduit par: "se couvrir avec» ou «se comporter d'une manière qui montre*"

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âme**Définition**

"L'âme est la partie intérieure, invisible et éternelle d'une personne* Elle fait référence à la partie non-physique d'une personne.

- Les termes «âme» et «l'esprit» peuvent être deux concepts différents, ou ils peuvent être deux termes qui se réfèrent au même concept.
- Quand une personne meurt, son âme quitte son corps.
- Le mot «âme» est parfois utilisé au sens figuré pour désigner toute la personne Par exemple, «l'âme qui pêche» signifie «la personne qui pêche» et «mon âme est fatigué» signifie: «Je suis fatigué"

traduction Suggestions

- Le terme «âme» peut aussi être traduit par «mon intérieur» ou «personne intérieure*"
- Dans certains contextes, "mon âme" pourrait être traduit par «je» ou «moi».
- Generallement, l'expression «l'âme» se traduit par «la personne» ou «il» ou «lui», selon le contexte.
- Certaines langues peuvent ne pas avoir un mot pour traduire les termes «âme» et «esprit».
- Dans Hébreux 4:12, l'expression figurée , «partager âme et esprit» pourrait signifier, « reveler les pensées profondes ou exposer la personne intérieure*"

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écrit

Définition

L'expression "comme il est écrit" ou "ce qui est écrit" se produit fréquemment dans le New Testament et se réfère généralement à des commandes ou des prophéties qui ont été écrites dans les Écritures hébraïques.

- Parfois, "comme il est écrit" se réfère à ce qui a été écrit dans la loi de Moïse.
- D'autres fois c'est une citation de ce que l'un des prophètes a écrit dans l'Ancien Testament.
- Cela pourrait être traduit "comme il est écrit dans la loi de Moïse" ou "comme les prophètes ont écrit il y a longtemps "ou" ce qu'il dit dans les lois de Dieu que Moïse a écrit il y a longtemps".
- Une autre option est de garder "Il est écrit" et de donner une note expliquant ce que ça signifie.
- (Voir aussi: commandement, commandements, commandement, commandement, commandements , loi , prophète, prophètes, prophétie, prophétie, prophète , prophétesse , parole de Dieu)

Références bibliques:

- 1 Jean 05: 13-15
- Actes 13: 28-29
- Exode 32: 15-16
- Jean 21: 24-25
- Luc 03: 4
- Marc 09: 11-13
- Matthieu 04: 5-6
- Apocalypse 01: 1-3
- Données Word:
- Strong: H3789, H7559, G1125

- 1266
- Autre

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épine, chardon

Définition

"Buissons d'épines et chardons sont des plantes qui ont des branches ou des fleurs épineuses* Ces plantes ne produisent pas de fruits ou toute autre chose qui est utile.

- Une épine est une croissance dure sur la branche ou la tige d'une plante et qui pique* Un "buisson d'épines" est un type de petits arbres ou arbustes qui ont de nombreuses épines sur leurs branches.
- Un chardon est une plante avec des tiges et des feuilles épineuses* Souvent, les fleurs sont de couleur pourpre.
- les buissons d'épines et les chardons se multiplient rapidement et peuvent gêner la croissance des autres plantes ou cultures* Ceci est une image de la façon dont le péché empêche une personne de produire de bons fruits spirituels.
- Une couronne faite de branches d'épineux torsadées a été placée sur la tête de Jésus avant qu'il ait été crucifié.

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épée

Définition

Une épée est une arme en métal à lame plate utilisée pour couper ou poignarder* Elle dispose d'un manche et d'une lame longue, aigüe, avec une pointe très forte.

- La lame d'une épée dans les temps anciens était d'environ 60 à 91 centimètres de long.
- Certaines épées ont deux arêtes vives et sont appelées épées «à double tranchant».
- Les disciples de Jésus avaient des épées qu'ils préoyaient utiliser pour se défendre* Pierre a utilisé son épée pour couper l'oreille du serviteur du souverain sacrificateur.
- Jean-Baptiste et l'apôtre Jacques ont été tous les deux décapités avec des épées.

traduction Suggestions

- Une épée est utilisée comme une métaphore de la parole de Dieu les enseignements de Dieu dans la Bible exposent les pensées les plus intimes des gens et les convainquent de leur péché De la même manière, une épée produit des coupures profondes et causent de la douleur.
- Une façon de traduire cette utilisation figurée serait, «la parole de Dieu est comme une épée, qui coupe profondément et expose le péché*»
- Une autre utilisation figurée de ce terme est dans le livre des Psaumes où la langue ou la parole d'une personne est comparée à une épée, ce qui peut blesser les gens Cela pourrait être traduit par «la langue est comme une épée qui peut blesser gravement quelqu'un»
- Si les épées ne sont pas connues dans votre culture, ce mot pourrait être traduit par le nom d'une autre arme à longue lame qui est utilisée pour couper ou poignarder.
- Une épée pourrait aussi être décrite comme une «arme tranchante» ou un «long couteau» Certaines traductions peuvent décider d'inclure l'image d'une épée."

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Définition

Une épée est une arme en métal à lame plate utilisée pour couper ou poignarder* Elle dispose d'un manche et d'une lame longue, aigüe, avec une pointe très forte.

- La lame d'une épée dans les temps anciens était d'environ 60 à 91 centimètres de long.
- Certaines épées ont deux arêtes vives et sont appelées épées «à double tranchant».
- Les disciples de Jésus avaient des épées qu'ils préoyaient utiliser pour se défendre* Pierre a utilisé son épée pour couper l'oreille du serviteur du souverain sacrificateur.
- Jean-Baptiste et l'apôtre Jacques ont été tous les deux décapités avec des épées.

traduction Suggestions

- Une épée est utilisée comme une métaphore de la parole de Dieu les enseignements de Dieu dans la Bible exposent les pensées les plus intimes des gens et les convainquent de leur péché De la même manière, une épée produit des coupures profondes et causent de la douleur.
- Une façon de traduire cette utilisation figurée serait, «la parole de Dieu est comme une épée, qui coupe profondément et expose le péché*»
- Une autre utilisation figurée de ce terme est dans le livre des Psaumes où la langue ou la parole d'une personne est comparée à une épée, ce qui peut blesser les gens Cela pourrait être traduit par «la langue est comme une épée qui peut blesser gravement quelqu'un»
- Si les épées ne sont pas connues dans votre culture, ce mot pourrait être traduit par le nom d'une autre arme à longue lame qui est utilisée pour couper ou poignarder.
- Une épée pourrait aussi être décrite comme une «arme tranchante» ou un «long couteau» Certaines traductions peuvent décider d'inclure l'image d'une épée."

étranger, étrangers

Définition

"Le terme «étranger» fait référence à une personne vivant dans un pays qui ne lui appartient pas* Dans l'Ancien Testament, il se réfère en particulier à tous ceux qui venaient de groupes de personnes différents du groupe dans lequel ils vivent.

- Un étranger est aussi une personne dont la langue et la culture sont différentes des vôtres.
- L'apôtre Paul écrit aux Ephésiens qu'avant qu'ils ne connaissent Christ, ils étaient «étrangers» à l'alliance de Dieu.
- Parfois, «étranger» est traduit par «étranger», mais assurez-vous qu'il ne se réfère pas à quelqu'un que vous ne connaissez pas.

étranger, étrangers

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