



John

translationNotes

v6

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Table of Contents

Copyrights & Licensing	1
translationNotes	19
Introduction to the Gospel of John	19
John 1 General Notes	34
John 1:1-3	36
John 1:4-5	37
John 1:6-8	38
John 1:9	39
John 1:10-11	40
John 1:12-13	41
John 1:14-15	42
John 1:16-18	44
John 1:19-21	45
John 1:22-23	47
John 1:24-25	48
John 1:26-28	49
John 1:29-31	50
John 1:32-34	51
John 1:35-36	52
John 1:37-39	53
John 1:40-42	54
John 1:43-45	55
John 1:46-48	56
John 1:49-51	57
John 2 General Notes	59
John 2:1-2	60
John 2:3-5	61
John 2:6-8	62
John 2:9-10	63
John 2:11	64
John 2:12	65
John 2:13-14	66
John 2:15-16	67
John 2:17-19	68
John 2:20-22	70
John 2:23-25	71
John 3 General Notes	72
John 3:1-2	73
John 3:3-4	74
John 3:5-6	75
John 3:7-8	76

Table of Contents

John 3:9-11	77
John 3:12-13	78
John 3:14-15	79
John 3:16-18	80
John 3:19-21	82
John 3:22-24	84
John 3:25-26	85
John 3:27-28	86
John 3:29-30	87
John 3:31-33	88
John 3:34-36	90
John 4 General Notes	92
John 4:1-3	94
John 4:4-5	96
John 4:6-8	97
John 4:9-10	98
John 4:11-12	99
John 4:13-14	100
John 4:15-16	101
John 4:17-18	102
John 4:19-20	103
John 4:21-22	104
John 4:23-24	106
John 4:25-26	107
John 4:27	108
John 4:28-30	109
John 4:31-33	110
John 4:34-36	111
John 4:37-38	113
John 4:39-40	114
John 4:41-42	115
John 4:43-45	116
John 4:46-47	118
John 4:48-50	119
John 4:51-52	120
John 4:53-54	121
John 5 General Notes	122
John 5:1-4	123
John 5:5-6	125
John 5:7-8	126
John 5:9	127
John 5:10-11	128
John 5:12-13	129

John 5:14-15	130
John 5:16-18	131
John 5:19-20	133
John 5:21-23	135
John 5:24	137
John 5:25	138
John 5:26-27	139
John 5:28-29	140
John 5:30-32	141
John 5:33-35	142
John 5:36-38	143
John 5:39-40	145
John 5:41-42	146
John 5:43-44	147
John 5:45-47	148
John 6 General Notes	149
John 6:1-3	151
John 6:4-6	152
John 6:7-9	153
John 6:10-12	154
John 6:13-15	155
John 6:16-18	156
John 6:19-21	157
John 6:22-23	158
John 6:24-25	159
John 6:26-27	160
John 6:28-29	162
John 6:30-31	163
John 6:32-34	164
John 6:35-37	165
John 6:38-40	166
John 6:41-42	167
John 6:43-45	168
John 6:46-47	169
John 6:48-49	170
John 6:50-51	171
John 6:52-53	172
John 6:54-56	174
John 6:57-59	175
John 6:60-61	177
John 6:62-63	178
John 6:64-65	179
John 6:66-69	180

Table of Contents

John 6:70-71	181
John 7 General Notes	182
John 7:1-2	184
John 7:3-4	185
John 7:5-7	186
John 7:8-9	187
John 7:10-11	188
John 7:12-13	189
John 7:14-16	190
John 7:17-18	191
John 7:19-20	192
John 7:21-22	193
John 7:23-24	194
John 7:25-27	195
John 7:28-29	196
John 7:30-32	197
John 7:33-34	198
John 7:35-36	199
John 7:37-38	200
John 7:39	202
John 7:40-42	203
John 7:43-44	205
John 7:45-46	206
John 7:47-49	207
John 7:50-52	208
John 7:53	210
John 8 General Notes	211
John 8:1-3	212
John 8:4-6	214
John 8:7-8	216
John 8:9-11	217
John 8:12-13	218
John 8:14-16	220
John 8:17-18	222
John 8:19-20	224
John 8:21-22	225
John 8:23-24	226
John 8:25-27	227
John 8:28-30	228
John 8:31-33	229
John 8:34-36	231
John 8:37-38	232
John 8:39-41	233

John 8:42-44	235
John 8:45-47	237
John 8:48-49	238
John 8:50-51	239
John 8:52-53	240
John 8:54-56	241
John 8:57-59	243
John 9 General Notes	244
John 9:1-2	246
John 9:3-5	247
John 9:6-7	248
John 9:8-9	249
John 9:10-12	250
John 9:13-15	251
John 9:16-18	252
John 9:19-21	254
John 9:22-23	255
John 9:24-25	256
John 9:26-27	257
John 9:28-29	258
John 9:30-31	259
John 9:32-34	260
John 9:35-38	261
John 9:39-41	262
John 10 General Notes	264
John 10:1-2	265
John 10:3-4	266
John 10:5-6	267
John 10:7-8	268
John 10:9-10	269
John 10:11-13	270
John 10:14-16	272
John 10:17-18	274
John 10:19-21	276
John 10:22-24	277
John 10:25-26	279
John 10:27-28	280
John 10:29-31	281
John 10:32-33	282
John 10:34-36	283
John 10:37-39	285
John 10:40-42	287
John 11 General Notes	289

Table of Contents

John 11:1-2	290
John 11:3-4	291
John 11:5-7	293
John 11:8-9	294
John 11:10-11	296
John 11:12-14	297
John 11:15-16	298
John 11:17-20	299
John 11:21-23	301
John 11:24-26	302
John 11:27-29	303
John 11:30-32	305
John 11:33-35	307
John 11:36-37	308
John 11:38-40	309
John 11:41-42	311
John 11:43-44	312
John 11:45-46	313
John 11:47-48	314
John 11:49-50	316
John 11:51-53	317
John 11:54-55	319
John 11:56-57	321
John 12 General Notes	323
John 12:1-3	325
John 12:4-6	327
John 12:7-8	329
John 12:9-11	330
John 12:12-13	331
John 12:14-15	333
John 12:16	334
John 12:17-19	335
John 12:20-22	337
John 12:23-24	338
John 12:25-26	340
John 12:27-29	342
John 12:30-31	344
John 12:32-33	345
John 12:34-36	346
John 12:37-38	348
John 12:39-40	350
John 12:41-43	351
John 12:44-45	353

John 12:46-47	354
John 12:48-50	356
John 13 General Notes	357
John 13:1-2	358
John 13:3-5	360
John 13:6-9	361
John 13:10-11	362
John 13:12-15	363
John 13:16-18	364
John 13:19-20	366
John 13:21-22	367
John 13:23-25	368
John 13:26-27	369
John 13:28-30	370
John 13:31-33	371
John 13:34-35	373
John 13:36-38	374
John 14 General Notes	375
John 14:1-3	376
John 14:4-7	377
John 14:8-9	379
John 14:10-11	380
John 14:12-14	382
John 14:15-17	383
John 14:18-20	384
John 14:21-22	385
John 14:23-24	387
John 14:25-27	389
John 14:28-29	391
John 14:30-31	392
John 15 General Notes	393
John 15:1-2	394
John 15:3-4	396
John 15:5-7	397
John 15:8-9	399
John 15:10-11	400
John 15:12-13	401
John 15:14-15	402
John 15:16-17	403
John 15:18-19	405
John 15:20-22	406
John 15:23-25	408
John 15:26-27	410

Table of Contents

John 16 General Notes	412
John 16:1-2	413
John 16:3-4	414
John 16:5-7	415
John 16:8-11	416
John 16:12-14	418
John 16:15-16	420
John 16:17-18	421
John 16:19-21	422
John 16:22-24	424
John 16:25	426
John 16:26-28	427
John 16:29-31	429
John 16:32-33	430
John 17 General Notes	431
John 17:1-2	432
John 17:3-5	434
John 17:6-8	435
John 17:9-11	436
John 17:12-14	438
John 17:15-17	440
John 17:18-19	441
John 17:20-21	442
John 17:22-23	443
John 17:24	444
John 17:25-26	445
John 18 General Notes	446
John 18:1-3	447
John 18:4-5	448
John 18:6-7	449
John 18:8-9	450
John 18:10-11	451
John 18:12-14	452
John 18:15-16	453
John 18:17-18	454
John 18:19-21	455
John 18:22-24	457
John 18:25-27	458
John 18:28-30	460
John 18:31-32	462
John 18:33-35	464
John 18:36-37	465
John 18:38-40	467

John 19 General Notes	468
John 19:1-3	469
John 19:4-6	470
John 19:7-9	471
John 19:10-11	472
John 19:12-13	474
John 19:14-16	476
John 19:17-18	478
John 19:19-20	479
John 19:21-22	480
John 19:23-24	481
John 19:25-27	483
John 19:28-30	484
John 19:31-33	485
John 19:34-35	486
John 19:36-37	487
John 19:38-39	488
John 19:40-42	490
John 20 General Notes	492
John 20:1-2	493
John 20:3-5	495
John 20:6-7	496
John 20:8-10	497
John 20:11-13	499
John 20:14-15	500
John 20:16-18	501
John 20:19-20	503
John 20:21-23	504
John 20:24-25	506
John 20:26-27	507
John 20:28-29	508
John 20:30-31	509
John 21 General Notes	511
John 21:1-3	512
John 21:4-6	514
John 21:7-9	515
John 21:10-11	517
John 21:12-14	518
John 21:15-16	519
John 21:17-18	520
John 21:19	521
John 21:20-21	522
John 21:22-23	523

Table of Contents

John 21:24-25	524
translationQuestions	526
John 1	526
John 2	530
John 3	532
John 4	535
John 5	539
John 6	543
John 7	548
John 8	551
John 9	555
John 10	559
John 11	563
John 12	568
John 13	572
John 14	575
John 15	578
John 16	581
John 17	584
John 18	586
John 19	590
John 20	594
John 21	598
translationWords	601
Abraham, Abram	601
accuse, accusation, accuser	602
adoption	603
adultery, adulterous, adulterer, adulteress	604
marvel, wonder, amazed, astonished	605
amen, truly	606
Andrew	607
angel, archangel	608
angry, anger	610
Annas	611
anoint, anointed	612
appoint, appointed	613
astray, go astray, led astray, stray	614
authority	615
baptize, baptism	616
Barabbas	618
basket	619
beg, beggar	620
believe, believe in, belief	621

Bethany	622
Bethlehem, Ephrathah	623
betray, betrayer	624
biblical time: hour	625
blasphemy, blaspheme, blasphemous	626
bless, blessed, blessing	627
blood	629
born again, born of God, new birth	630
bread	631
bridegroom	632
brother	633
bury, buried, burial	634
Caesar	635
Caiaphas	636
call, calling, called, call out	637
Cana	639
Capernaum	640
cast out, drive out, throw out	641
chief priests	642
children, child	643
Christ, Messiah	644
circumcise, circumcision	646
clean, cleanse	647
comfort, comforter	648
command, to command, commandment	649
condemn, condemnation	650
confess, confession	651
council	652
courtyard, court	653
cow, calf, bull, cattle	654
cross	655
crown, to crown	656
crucify	657
cry, cry out	658
curse, cursed	659
darkness	660
Daughter of Zion	661
David	662
death, die, dead	663
deceive, deceit, deception, deceptive	665
deliver, deliverer, deliverance	666
demon, evil spirit, unclean spirit	667
demon-possessed	668

Table of Contents

descendant, descended from	669
desert, wilderness	670
disciple	671
dishonor, dishonorable	673
donkey, mule	674
dove, pigeon	675
earth, earthly	676
chosen one, choose, chosen people, Chosen One, the elect	677
Elijah	678
Ephraim	679
everlasting, eternal, eternity	680
evil, wicked, wickedness	681
faith	683
ancestor, father, forefather	685
fear, afraid, fear of Yahweh	686
feast	687
festival	688
fig	689
fire	690
flesh	691
flock, herd	692
forever	693
forgive, forgiveness	694
sexual immorality	695
fountain, spring	696
free, freedom, liberty	697
fruit, fruitful	698
fulfill	700
Galilee, Galilean	701
gate, gate bar	702
gift	703
glorify	704
glory, glorious	705
God	706
God the Father, heavenly Father, Father	708
Golgotha	710
good, goodness	711
governor, govern, proconsul, government	713
grace, gracious	714
Greek, Grecian	715
guilt, guilty	716
hand, right hand, to hand over	717
hard, hardness, harden	719

harvest	720
heal, cure	721
heart	722
heaven, sky, heavens, heavenly	723
Hebrew	724
high priest	725
holy, holiness	727
Holy One	728
Holy Spirit, Spirit of God, Spirit of the Lord	729
honor, to honor	731
hope	732
hour	733
house	734
household	735
house of God, Yahweh's house	736
Isaiah	737
Israel, Israelites, nation of Israel	738
Jacob, Israel	739
Jerusalem	740
Jesus, Jesus Christ, Christ Jesus	742
Jew, Jewish, Jews	744
Jewish leaders, Jewish authorities, religious leaders	745
John (the apostle)	746
John (the Baptist)	747
Jordan River	748
Joseph (NT)	749
Joseph (OT)	750
joy, joyful	751
Judas Iscariot	752
Judea	753
judge, judgment	754
Kidron Valley	756
kingdom	757
kingdom of God, kingdom of heaven	759
kingdom of Israel	761
king	762
King of the Jews	763
know, knowledge, make known	764
labor, laborer	765
lamb, Lamb of God	766
lament, lamentation	768
lamp	769
last day, last days, latter days	770

Table of Contents

law, principle	771
lawful, lawfully, unlawful	772
law, law of Moses, God's law, law of Yahweh	773
Lazarus	775
Levite, Levi	776
life, live, living, alive	777
light	779
lord, master, sir	780
Lord	781
lots, casting lots	782
love	783
manna	785
Martha	786
Mary, the mother of Jesus	787
Mary Magdalene	789
Mary (sister of Martha)	790
messenger	791
miracle, wonder, sign	792
Moses	794
Mount of Olives	795
myrrh	796
name	797
nation	798
Nazareth, Nazarene	799
neighbor	800
obey, obedient, obedience	801
overtake, overtook	802
palace	803
palm	804
parable	805
Passover	806
peace, peaceful	807
people group, peoples, the people, a people	808
perish, perishing, perishable	810
persecute, persecution	811
Peter, Simon Peter, Cephas	812
Pharisee	813
Philip, the apostle	814
pierce	815
Pilate	816
power, powers	817
praise	818
pray, prayer	819

priest, priesthood	820
prison, prisoner, imprison	822
profit, profitable	823
prophet, prophecy, prophesy, seer, prophetess	824
pure, purify, purification	826
Rabbi, Rabboni	827
raise, rise, risen, arise, arose	828
receive	830
reject	831
rejoice	832
report	833
rest	834
resurrection	835
reveal, revelation	836
righteous, righteousness	837
Rome, Roman	838
ruler, rulers, rule	839
Sabbath	840
salvation	841
Samaria, Samaritan	842
sandal	843
Satan, devil, evil one	844
save, safe	846
Savior	848
scribe, expert in the Jewish law	849
seal, to seal	850
Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias	851
seek, sought	852
seize	853
send, send out, sent	854
serpent, snake, viper	855
servant, slave, slavery	856
serve, service	858
set apart	859
sheep, ram, ewe	860
shepherd, to shepherd	861
sign, proof, reminder	863
sin, sinful, sinner, sinning	865
skull	867
sleep, asleep, fall asleep	868
Solomon	869
son, son of	870
Son of God, the Son, Son	872

Table of Contents

Son of Man, son of man	874
soul	875
sow, sower, plant	876
spirit, spiritual	877
stone, stoning	879
stumble	880
sword	881
synagogue	882
teach, teaching, teacher, taught	883
teacher, Teacher	884
temple	885
testimony, testify	887
the twelve, the eleven	888
Thomas	889
tomb, grave, burial place	890
trouble, troubles, troubled	891
true, truth, come true	892
turn, turn away, turn back	894
understand - MISSING - CONTENT UNAVAILABLE	895
understand, understanding	896
ungodly, godless, ungodliness, godlessness	897
unrighteous, unrighteousness	898
vine	899
voice	900
walk	901
water, waters	902
well, cistern	903
wheat	904
will of God	905
wine, wineskin, new wine	906
witness, eyewitness	907
wolf, wolves, wild dogs	909
word	910
word of God, word of Yahweh, word of the Lord, scripture	911
works, deeds, work, acts	913
world, worldly	914
worship	915
worthy, worth, unworthy, worthless	916
wrath, fury	917
written	918
zeal, zealous	919
Zebedee	920

translationAcademy	921
Abstract Nouns	921
Active or Passive	924
Double Negatives	927
Doublet	930
Ellipsis	932
Euphemism	934
Order of Events	936
Exclusive “We”	939
Assumed Knowledge and Implicit Information	941
Hyperbole	943
Idiom	946
Inclusive “We”	948
Irony	950
Litotes	953
Metaphor	955
Metonymy	960
Parables	962
Parallelism	965
Personification	967
Reflexive Pronouns	969
Rhetorical Question	972
Simile	975
Synecdoche	978
Forms of You	980
Translating Son and Father	981
Biblical Distance	983
Biblical Money	986
Biblical Volume	988
Biblical Weight	992
How to Translate Names	994
Numbers	998
Ordinal Numbers	1001
Textual Variants	1004
Translate Unknowns	1007
Background Information	1010
End of Story	1013
Introduction of a New Event	1015
Introduction of New and Old Participants	1019

translationNotes

Introduction to the Gospel of John

Part 1: General Introduction

Outline of the Gospel of John

1. Introduction and purpose for writing Luke (1:1–4)
2. Birth of Jesus and his preparation for his ministry (1:5—4:13)
3. Galilean ministry (4:14—9:50)
4. Journey to Jerusalem
 - a) Discipleship (9:51–11:13)
 - b) Conflict and Jesus' grief (11:14—14:35)
 - c) Parables and lost and found, honesty and dishonesty (15:1—16:31)
 - d) Kingdom of God (17:1–19:27)
 - e) Entry to Jerusalem (19:28—44)
5. Jesus in Jerusalem (19:45—21:4)
6. Teaching about Second Coming (21:5—36)
7. Jesus' death, burial, and resurrection (22:1—24:53)

What is the Gospel of John about?

The Gospel of John is one of four books in the New Testament that describe some of the life of Jesus Christ, but that focus especially on his work. The four Gospels emphasize different aspects of who Jesus was and what he did. The author of this book says that he wrote it so “that people might believe that Jesus is the Christ, the Son of the living God” (20:30–31).

John's Gospel is very different from the other three Gospels, because it focuses on the signs Jesus did to prove that what he said about himself was true. (See: [sign, proof, reminder](#))

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, “The Gospel of John” or “The Gospel according to John.” Or they may choose a title that may be clearer, for example, “The Good News about Jesus that John wrote.” (See: [How to Translate Names](#))

Who wrote the Gospel of John?

This book does not give the reader the name of the author. Since early Christian times, however, it has generally been believed that the author was John, one of Jesus' disciples.

Part 2: Important Religious and Cultural Concepts

Why does John spend a great deal of time recording the final week of Jesus' life?

The life of Jesus is important as example for Christians to follow, but it is his sacrificial death and his resurrection that are of greatest importance to Christians. John's focus on the events immediately prior to Jesus's death emphasizes that Jesus willingly died for the sins of humanity. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Why are the many references in John to "remaining" and "abiding" important?

This language often expresses the idea of people residing somewhere, or often of something existing in a certain place. Jesus' words are said to "remain" in Christians; Christians are said to "remain" in Christ and in God, and also in Jesus' love. The Father is said to "remain" in the Son, and the Son is said to remain in the Father and also in the believers. The Holy Spirit is also said to "remain" in the believers.

Many translators will find it impossible to literally represent these ideas in their languages. For example, John intends to express the idea of the Christian being spiritually together with Jesus. See, for example, "He who eats my flesh and drinks my blood remains in me, and I in him" (John 6:56) often must be expressed in a different manner. The UDB uses the idea of "will be joined to me," but translators will often have to find other expressions that communicate well.

In the passage, "If my words remain in you" (John 15:7), the UDB expresses this idea as, "If you live by my message." Many translators will find it possible to use this translation as a model.

Part 3: Important Translation Issues

What are the major issues in the text of the Gospel of John?

The text of some English translations do not agree concerning what to include. This is because of the discovery of manuscripts that many believe are more accurate. The follow are the most significant issues in the Gospel of John:

- "waiting for the moving of the water. For an angel of the Lord occasionally went down into the pool and stirred the water and whoever went first after the stirring of the water, was made well from the disease they had." (5:3-4)
- The story of the adulterous woman (7:53-8:11)

Translators are advised not to translate these passages. However, if older Bible versions exist in their region that have some of these verses, it is not wrong to translate them. If they are translated, they should be put inside square brackets ([]) to indicate that they are probably not original to John's Gospel.

Some old versions also have this passage:

- "going through the midst of them, and so passed by" (8:59)

But it is very certain that this passage was not original to the Gospel of John; it should not be included. (See: [Textual Variants](#))

List of translationAcademy Topics in John

- * [Abstract Nouns](#) is found in: 03:34
- * [Active or Passive](#) is found in: 01:01, 02:01, 02:17, 03:19, 03:22, 03:25, 03:27, 03:29, 05:07, 05:33, 06:43, 08:01, 08:17, 09:32, 11:15, 11:17, 11:43, 12:01, 12:14, 12:16, 12:30, 12:32, 12:37, 12:41, 13:16, 13:31, 14:12, 14:21, 15:05, 15:08, 15:10, 15:23, 16:19, 16:22, 16:32, 17:12, 17:18, 17:22, 18:15, 18:31, 18:36, 19:12, 19:17, 19:19, 19:28, 19:31, 19:36, 19:40, 20:01, 20:06, 20:19, 20:21, 20:26, 20:30, 21:01, 21:10, 21:24
- * [Double Negatives](#) is found in: 01:01, 03:16, 04:48, 05:24, 09:32, 10:09, 13:06, 15:23, 16:05, 18:28, 19:10, 20:24
- * [Doublet](#) is found in: 07:10, 10:01, 11:33
- * [Ellipsis](#) is found in: 06:66, 07:50, 08:34, 11:51, 12:20, 12:34, 13:26, 18:38, 19:17
- * [Euphemism](#) is found in: 10:11, 10:14, 10:17, 11:33
- * [Order of Events](#) is found in: 11:56
- * [Exclusive “We”](#) is found in: 01:22, 03:09, 09:28
- * [Assumed Knowledge and Implicit Information](#) is found in: 03:25, 04:25, 06:01, 06:19, 07:08, 07:21, 07:23, 07:25, 07:28, 07:39, 07:40, 08:04, 08:12, 08:14, 08:17, 08:39, 08:57, 09:01, 09:06, 09:28, 09:30, 10:07, 10:09, 10:22, 10:40, 11:03, 11:17, 11:21, 11:27, 11:30, 11:38, 11:47, 11:49, 11:54, 12:07, 12:09, 12:17, 12:20, 12:23, 12:25, 12:44, 12:46, 13:10, 13:12, 13:23, 14:04, 14:18, 14:23, 14:28, 14:30, 15:05, 15:10, 15:14, 15:16, 15:20, 15:26, 16:01, 16:12, 16:15, 16:32, 17:03, 17:12, 17:15, 17:24, 18:01, 18:04, 18:06, 18:08, 18:12, 18:17, 18:19, 18:25, 18:28, 18:31, 18:36, 19:04, 19:12, 19:14, 19:21, 19:23, 19:28, 19:34, 19:38, 19:40, 20:01, 20:03, 20:08, 20:11, 20:14, 20:16, 20:19, 20:26, 20:28, 21:04, 21:07, 21:10, 21:19, 21:20, 21:24
- * [Hyperbole](#) is found in: 03:31, 04:28, 04:39, 07:45, 11:49, 12:17, 13:34, 18:19, 21:24
- * [Idiom](#) is found in: 03:34, 07:43, 08:12, 08:31, 08:50, 08:52, 09:24, 10:22, 10:34, 10:37, 11:10, 11:36, 11:41, 12:39, 13:01, 13:16, 13:26, 14:01, 14:10, 14:25, 16:05, 16:22, 17:01, 17:03, 17:06, 18:36, 21:07
- * [Inclusive “We”](#) is found in: 09:03
- * [Irony](#) is found in: 07:28, 10:32, 19:01
- * [Litotes](#) is found in: 01:46, 06:35, 06:38
- * [Metaphor](#) is found in: 01:04, 01:06, 01:09, 01:12, 01:14, 01:16, 01:22, 01:26, 01:29, 01:35, 02:17, 03:03, 03:05, 03:19, 03:29, 04:09, 04:13, 04:34, 04:37, 05:33, 06:26, 06:32, 06:35, 06:41, 06:48, 06:50, 06:52, 06:54, 06:57, 07:37, 08:12, 08:34, 08:42, 09:03, 09:39, 10:05, 10:07, 10:09, 10:11, 10:14, 10:25, 10:27, 11:08, 11:10, 12:23, 12:34, 12:46, 13:10, 14:04, 15:01, 15:03, 15:05, 15:08, 15:16, 18:10, 19:25, 21:15, 21:17

- * **Metonymy** is found in: 01:10, 01:12, 01:22, 01:29, 02:03, 02:23, 03:16, 03:27, 03:31, 04:41, 04:48, 05:24, 05:43, 05:45, 06:32, 06:50, 06:62, 07:03, 07:05, 07:30, 07:35, 08:12, 08:19, 08:25, 08:34, 08:37, 08:42, 08:45, 08:50, 08:54, 09:03, 09:39, 10:25, 10:27, 10:29, 10:37, 12:12, 12:14, 12:17, 12:27, 12:30, 12:37, 12:46, 13:03, 14:12, 14:18, 14:21, 14:23, 14:30, 15:16, 15:18, 15:20, 15:26, 16:03, 16:08, 16:19, 16:22, 16:26, 17:01, 17:03, 17:06, 17:09, 17:12, 17:15, 17:18, 17:20, 17:22, 17:25, 18:19, 18:36, 19:10, 20:30
- * **Parables** is found in: 10:01
- * **Parallelism** is found in: 01:19, 03:16
- * **Personification** is found in: 03:07, 05:36, 07:40, 07:50, 08:31, 10:25
- * **Reflexive Pronouns** is found in: 04:01, 04:43, 05:36, 06:04, 07:03, 10:17, 13:31
- * **Rhetorical Question** is found in: 01:46, 01:49, 02:03, 02:20, 03:03, 03:09, 03:12, 04:09, 04:11, 04:31, 05:43, 05:45, 06:07, 06:41, 06:52, 06:60, 06:62, 06:66, 06:70, 07:14, 07:19, 07:23, 07:25, 07:30, 07:40, 07:47, 07:50, 08:31, 08:42, 08:45, 08:48, 08:52, 08:57, 09:08, 09:16, 09:26, 09:32, 10:19, 10:34, 11:08, 11:36, 11:38, 11:56, 12:04, 12:27, 12:37, 13:06, 13:12, 13:36, 14:08, 14:10, 16:19, 16:29, 18:10, 18:17, 18:19, 18:22, 18:25, 18:33, 18:38, 19:10, 21:22
- * **Simile** is found in: 01:32, 03:14
- * **Synecdoche** is found in: 01:19, 05:16, 06:10, 07:01, 07:10, 07:12, 07:35, 08:01, 08:21, 08:48, 08:52, 08:57, 09:01, 09:16, 09:22, 10:22, 10:29, 10:32, 11:08, 11:47, 11:54, 13:31, 18:12, 18:31, 18:36, 18:38, 19:01, 19:07, 19:12, 19:14, 19:19, 19:31, 19:38
- * **Forms of You** is found in: 03:12, 03:27, 14:01, 15:03
- * **Translating Son and Father** is found in: 01:14, 01:16, 01:32, 01:49, 02:15, 03:16, 03:34, 04:21, 04:23, 05:16, 05:19, 05:21, 05:25, 05:26, 05:36, 05:43, 06:26, 06:32, 06:35, 06:43, 06:46, 06:57, 06:64, 08:14, 08:17, 08:19, 08:25, 08:28, 08:34, 08:39, 08:54, 10:14, 10:17, 10:29, 10:32, 10:34, 10:37, 11:03, 11:27, 11:41, 12:25, 12:27, 12:48, 13:01, 13:03, 14:01, 14:04, 14:08, 14:10, 14:12, 14:18, 14:21, 14:23, 14:25, 14:28, 14:30, 15:01, 15:08, 15:10, 15:14, 15:16, 15:23, 15:26, 16:03, 16:08, 16:15, 16:17, 16:22, 16:25, 16:26, 16:32, 17:01, 17:03, 17:09, 17:20, 17:24, 17:25, 18:10, 19:07, 20:16, 20:21, 20:30
- * **Biblical Distance** is found in: 06:19, 11:17, 21:07
- * **Biblical Money** is found in: 06:07, 12:04
- * **Biblical Volume** is found in: 02:06
- * **Biblical Weight** is found in: 12:01
- * **How to Translate Names** is found in: 02:11, 03:22, 05:01, 11:15, 14:21, 18:01, 18:10, 19:38, 20:24, 21:01
- * **Numbers** is found in: 02:20, 05:05, 12:04, 19:38
- * **Ordinal Numbers** is found in: 21:12, 21:17
- * **Textual Variants** is found in: 01:32, 07:53
- * **Translate Unknowns** is found in: 12:01

- * **Background Information** is found in: 01:24, 01:26, 01:43, 02:01, 02:09, 04:01, 04:43, 05:01, 05:09, 05:16, 06:01, 06:04, 06:10, 06:16, 06:22, 06:57, 06:64, 06:70, 07:01, 07:05, 07:21, 07:39, 07:50, 08:19, 09:06, 09:13, 09:16, 09:22, 10:22, 11:01, 11:05, 11:12, 11:17, 11:30, 11:38, 11:45, 11:51, 11:56, 12:04, 12:09, 12:14, 12:16, 12:17, 12:32, 13:01, 13:03, 13:26, 13:28, 18:01, 18:08, 18:12, 18:17, 18:25, 18:28, 18:31, 18:38, 19:14, 19:23, 19:34, 19:36, 19:40, 21:01, 21:07, 21:19
- * **End of Story** is found in: 02:20, 20:30, 21:24
- * **Introduction of a New Event** is found in: 02:11
- * **Introduction of New and Old Participants** is found in: 03:01, 05:05, 11:01, 11:49, 12:20

List of translationWords in John

- * **Abraham, Abram** is found in: 08:31, 08:39, 08:52
- * **accuse, accusation, accuser** is found in: 05:45
- * **adultery, adulterous, adulterer, adulteress** is found in: 08:01
- * **marvel, wonder, amazed, astonished** is found in: 03:07, 05:19, 05:28, 07:14, 07:21
- * **amen, truly** is found in: 01:49, 05:19, 05:24, 05:25, 06:26, 06:46, 08:34, 08:50, 10:07, 12:23, 13:16, 13:19, 13:21, 13:36, 14:12, 16:19, 21:17
- * **Andrew** is found in: 01:40, 06:07, 12:20
- * **angel, archangel** is found in: 01:49, 12:27, 20:11
- * **angry, anger** is found in: 06:52
- * **Annas** is found in: 18:22
- * **anoint, anointed** is found in: 09:06, 09:10, 11:01
- * **astray, go astray, led astray, stray** is found in: 07:12
- * **authority** is found in: 05:26, 10:17, 14:10, 17:01
- * **baptize, baptism** is found in: 01:24, 01:26, 03:22, 04:01, 10:40
- * **Barabbas** is found in: 18:38
- * **basket** is found in: 06:13
- * **beg, beggar** is found in: 09:08
- * **believe, believe in, belief** is found in: 01:06, 01:12, 01:49, 02:11, 02:20, 02:23, 03:12, 03:16, 04:21, 04:39, 04:41, 04:48, 04:53, 05:24, 05:36, 05:43, 05:45, 06:28, 06:35, 06:46, 06:64, 07:05, 07:30, 07:39, 07:47, 08:23, 08:28, 08:31, 08:45, 09:35, 10:25, 10:37, 10:40, 11:15, 11:24, 11:27, 11:38, 11:41, 11:45, 11:47, 12:09, 12:34, 12:37, 12:41, 12:44, 12:46, 13:19, 14:01, 14:10, 14:28, 16:08, 16:26, 16:29, 17:06, 17:20, 19:34, 20:08, 20:24, 20:26, 20:30
- * **Bethany** is found in: 01:26, 11:01, 11:17, 12:01
- * **Bethlehem, Ephrathah** is found in: 07:40

- * betray, betrayer is found in: 06:64, 06:70, 12:04, 13:01, 13:10, 13:21, 18:01, 21:20
- * biblical time: hour is found in: 04:51
- * blasphemy, blaspheme, blasphemous is found in: 10:32, 10:34
- * bless, blessed, blessing is found in: 12:12, 13:16, 20:28
- * blood is found in: 06:52, 06:54
- * born again, born of God, new birth is found in: 03:03, 03:07
- * bread is found in: 06:04, 06:07, 06:35, 06:41, 06:50, 13:16, 21:12
- * bridegroom is found in: 02:09, 03:29
- * brother is found in: 02:12, 06:07, 07:03, 11:17, 11:21, 11:30, 20:16, 21:22
- * bury, buried, burial is found in: 12:07
- * Caesar is found in: 19:12, 19:14
- * Caiaphas is found in: 11:49, 18:12, 18:22
- * call, calling, called, call out is found in: 10:03
- * Cana is found in: 02:01, 04:46, 21:01
- * Capernaum is found in: 02:12, 04:46, 06:16, 06:24, 06:57
- * cast out, drive out, throw out is found in: 09:32, 12:30
- * chief priests is found in: 07:30, 07:45, 11:47, 11:56, 12:09, 18:33, 19:04, 19:14, 19:21
- * children, child is found in: 04:48, 11:51
- * Christ, Messiah is found in: 01:19, 01:24, 01:40, 03:27, 04:25, 04:28, 07:25, 07:40, 09:22, 10:22, 11:27, 12:34, 20:30
- * circumcise, circumcision is found in: 07:21
- * clean, cleanse is found in: 13:10
- * comfort, comforter is found in: 14:15, 15:26
- * command, to command, commandment is found in: 08:04, 10:17, 12:48, 13:34, 14:15, 14:21, 14:30, 15:10, 15:12, 15:14, 15:16
- * condemn, condemnation is found in: 05:24, 08:09
- * confess, confession is found in: 09:22
- * council is found in: 03:01, 11:47
- * courtyard, court is found in: 18:15
- * cow, calf, bull, cattle is found in: 04:11
- * cross is found in: 19:17, 19:25
- * crown, to crown is found in: 19:01

- * crucify is found in: 19:04, 19:10, 19:14, 19:17, 19:23, 19:40
- * cry, cry out is found in: 07:37
- * curse, cursed is found in: 07:47
- * darkness is found in: 01:04, 03:19, 08:12, 12:34, 12:46, 20:01
- * Daughter of Zion is found in: 12:14
- * David is found in: 07:40
- * death, die, dead is found in: 04:48, 05:21, 05:25, 06:48, 06:50, 08:21, 08:23, 08:50, 08:52, 10:27, 11:03, 11:12, 11:15, 11:21, 11:24, 11:30, 11:38, 11:43, 11:51, 12:09, 12:32, 18:31, 20:08, 21:12, 21:19
- * deceive, deceit, deception, deceptive is found in: 01:46, 07:47
- * deliver, deliverer, deliverance is found in: 18:28
- * demon, evil spirit, unclean spirit is found in: 07:19, 08:48, 08:52, 10:19
- * demon-possessed is found in: 10:19
- * descendant, descended from is found in: 07:40
- * desert, wilderness is found in: 03:14, 06:30, 06:48, 11:54
- * disciple is found in: 01:35, 02:01, 02:11, 02:12, 03:22, 04:01, 04:06, 04:27, 04:31, 06:01, 06:07, 06:10, 06:16, 06:24, 06:60, 06:66, 07:03, 08:31, 09:01, 09:26, 11:05, 11:12, 11:15, 11:54, 12:04, 12:16, 13:03, 13:21, 13:23, 13:34, 15:08, 16:17, 16:29, 18:01, 18:15, 18:17, 18:19, 18:25, 19:25, 19:38, 20:01, 20:03, 20:08, 20:16, 20:26, 20:30, 21:01, 21:04, 21:12, 21:20
- * dishonor, dishonorable is found in: 08:48
- * donkey, mule is found in: 12:14
- * dove, pigeon is found in: 01:32, 02:13, 02:15
- * earth, earthly is found in: 03:12, 03:31, 12:32, 17:03
- * chosen one, choose, chosen people, Chosen One, the elect is found in: 13:16
- * Elijah is found in: 01:19, 01:24
- * Ephraim is found in: 11:54
- * everlasting, eternal, eternity is found in: 03:14, 03:16, 03:34, 04:13, 04:34, 05:24, 05:39, 06:26, 06:46, 06:66, 10:27, 12:25, 12:48, 17:01
- * evil, wicked, wickedness is found in: 03:19, 05:28, 07:05, 18:22, 18:28
- * ancestor, father, forefather is found in: 04:11, 04:19, 06:30, 06:48, 06:57, 08:39, 08:52
- * fear, afraid, fear of Yahweh is found in: 07:12, 09:22, 19:07, 19:38, 20:19
- * feast is found in: 02:23, 06:04, 13:28
- * festival is found in: 04:43, 05:01, 07:01, 07:10, 07:14, 07:37, 10:22, 11:56, 12:12, 12:20, 13:01
- * fig is found in: 01:46

- * fire is found in: 15:05, 18:17
- * flesh is found in: 01:12, 01:14, 03:05, 06:50, 06:52, 06:54, 06:62, 08:14
- * flock, herd is found in: 10:14
- * forever is found in: 06:50, 08:34, 12:34, 14:15
- * forgive, forgiveness is found in: 20:21
- * sexual immorality is found in: 08:39
- * fountain, spring is found in: 04:13
- * free, freedom, liberty is found in: 08:31
- * fruit, fruitful is found in: 04:34, 12:23, 15:01, 15:03, 15:05, 15:16
- * fulfill is found in: 07:08, 12:37, 15:23, 17:12, 18:08, 18:31, 19:23, 19:36
- * Galilee, Galilean is found in: 01:43, 02:01, 02:11, 04:01, 04:43, 04:46, 04:53, 07:01, 07:08, 07:40, 12:20, 21:01
- * gate, gate bar is found in: 05:01, 10:01, 10:03, 10:09
- * gift is found in: 04:09
- * glorify is found in: 07:39, 08:54, 11:03, 12:16, 12:23, 12:27, 13:31, 14:12, 15:08, 16:12, 17:01, 21:19
- * glory, glorious is found in: 01:14, 02:11, 07:17, 08:50, 08:54, 09:24, 11:03, 11:38, 12:41, 17:09, 17:22
- * God is found in: 01:01, 01:06, 01:12, 03:01, 03:16, 03:31, 04:09, 05:16, 05:41, 07:17, 08:39, 08:45, 09:16, 09:32, 10:32, 11:03, 11:21, 12:41, 13:03, 13:31, 16:01, 16:29, 17:03, 20:16, 20:28, 21:19
- * God the Father, heavenly Father, Father is found in: 01:14, 02:15, 03:34, 04:21, 04:23, 05:16, 05:19, 05:21, 05:26, 05:36, 05:43, 06:26, 06:32, 06:38, 06:43, 06:57, 08:14, 08:17, 08:25, 08:28, 08:54, 10:14, 10:17, 10:29, 10:37, 11:41, 12:25, 12:27, 12:48, 13:01, 14:01, 14:08, 14:10, 14:21, 14:23, 14:30, 15:01, 15:08, 15:10, 15:14, 15:16, 15:23, 15:26, 16:03, 16:08, 16:15, 16:17, 16:22, 16:25, 16:26, 16:32, 17:01, 17:09, 17:20, 18:10, 20:16, 20:21
- * Golgotha is found in: 19:17
- * good, goodness is found in: 05:28, 07:12, 10:11
- * governor, govern, proconsul, government is found in: 18:28, 18:33
- * grace, gracious is found in: 01:14, 01:16
- * Greek, Grecian is found in: 07:35, 12:20, 19:19
- * guilt, guilty is found in: 19:04
- * hand, right hand, to hand over is found in: 03:34, 10:37
- * hard, hardness, harden is found in: 12:39
- * harvest is found in: 04:34, 04:37
- * heal, cure is found in: 05:09, 05:10, 05:12, 12:39

- * heart is found in: 12:39, 13:01, 14:01, 14:25, 16:05, 16:22
- * heaven, sky, heavens, heavenly is found in: 01:32, 01:49, 03:12, 03:27, 03:31, 06:30, 06:32, 06:38, 06:41, 06:57, 12:27, 17:01
- * Hebrew is found in: 05:01, 19:12, 19:19, 20:16
- * high priest is found in: 11:49, 11:51, 18:10, 18:12, 18:15, 18:19, 18:22, 18:25
- * holy, holiness is found in: 17:09
- * Holy One is found in: 06:66
- * Holy Spirit, Spirit of God, Spirit of the Lord is found in: 01:32, 03:05, 03:07, 03:34, 04:23, 06:62, 07:39, 14:15, 14:25, 15:26, 16:12, 16:15, 20:21
- * honor, to honor is found in: 04:43, 08:48, 12:25
- * hope is found in: 05:45
- * hour is found in: 04:23, 04:53, 07:30, 08:19, 12:23, 12:27, 13:01, 16:01, 16:03, 16:32, 19:25
- * house is found in: 08:34
- * household is found in: 04:53
- * house of God, Yahweh's house is found in: 02:17
- * Isaiah is found in: 01:22, 12:37, 12:41
- * Israel, Israelites, nation of Israel is found in: 01:29, 01:46, 01:49, 03:09, 12:12
- * Jacob, Israel is found in: 04:04, 04:06, 04:11
- * Jerusalem is found in: 01:19, 02:13, 04:19, 04:21, 04:43, 05:01, 07:25, 10:22, 11:17, 11:54, 12:12
- * Jesus, Jesus Christ, Christ Jesus is found in: 01:16, 01:29, 01:35, 01:43, 02:01, 02:03, 04:01, 04:06, 04:13, 04:17, 04:21, 04:34, 04:43, 04:46, 04:48, 04:53, 05:01, 05:05, 05:07, 05:12, 05:14, 05:16, 06:01, 06:10, 06:24, 06:64, 07:01, 07:28, 09:13, 10:05, 10:07, 11:05, 11:21, 11:30, 11:38, 11:51, 12:01, 12:07, 12:09, 12:12, 12:30, 12:41, 13:01, 13:21, 16:19, 16:29, 17:01, 18:15, 18:19, 19:01, 19:14, 19:40, 20:01, 20:14, 20:21, 20:24, 20:26, 20:28, 21:01, 21:04, 21:12
- * Jew, Jewish, Jews is found in: 01:19, 02:06, 02:13, 03:25, 04:09, 04:21, 05:01, 06:04, 06:41, 06:52, 07:01, 07:10, 07:35, 08:21, 08:48, 08:57, 09:16, 10:19, 10:29, 11:08, 11:17, 11:30, 11:45, 11:54, 12:09, 13:31, 18:12, 18:19, 18:31, 18:33, 18:36, 19:07, 19:12, 19:14, 19:31, 19:38, 20:19
- * Jewish leaders, Jewish authorities, religious leaders is found in: 02:17, 05:10, 05:14, 05:16
- * John (the apostle) is found in: 01:06, 01:19, 01:35
- * John (the Baptist) is found in: 01:14, 01:26, 03:22, 03:27, 04:01, 05:33, 10:40
- * Jordan River is found in: 01:26, 03:25, 10:40
- * Joseph (NT) is found in: 01:43, 06:41
- * Joseph (OT) is found in: 04:04
- * joy, joyful is found in: 15:10, 16:19, 16:22, 17:12

- * Judas Iscariot is found in: 06:70, 12:04, 13:01, 13:26, 18:01, 18:04
- * Judea is found in: 03:22, 04:01, 04:46, 04:53, 07:01, 11:05
- * judge, judgment is found in: 03:19, 05:21, 05:26, 05:28, 05:30, 07:23, 07:50, 08:14, 08:25, 08:50, 09:39, 12:30, 12:46, 12:48, 16:08, 18:31, 19:12
- * Kidron Valley is found in: 18:01
- * king is found in: 01:49, 06:13, 12:12, 18:36, 19:12, 19:14
- * kingdom is found in: 18:36
- * kingdom of God, kingdom of heaven is found in: 03:03, 03:05
- * King of the Jews is found in: 18:33, 18:38, 19:01, 19:19, 19:21
- * know, knowledge, make known is found in: 01:10, 02:23, 08:19, 08:54, 10:03, 10:14, 10:37, 14:04
- * labor, laborer is found in: 04:37
- * lamb, Lamb of God is found in: 01:29, 01:35
- * lament, lamentation is found in: 16:19
- * lamp is found in: 05:33
- * last day, last days, latter days is found in: 06:38, 06:43, 06:54, 11:24
- * law, principle is found in: 18:31, 19:07
- * lawful, lawfully, unlawful is found in: 18:31
- * law, law of Moses, God's law, law of Yahweh is found in: 01:16, 01:43, 07:19, 07:47, 08:04, 08:17, 10:34, 12:34, 15:23
- * Lazarus is found in: 11:01, 11:05, 11:10, 11:12, 11:17, 11:36, 11:38, 12:01, 12:09, 12:17
- * Levite, Levi is found in: 01:19
- * life, live, living, alive is found in: 01:04, 04:13, 04:34, 04:51, 05:21, 05:24, 05:25, 05:26, 05:39, 06:32, 06:35, 06:50, 06:62, 08:12, 10:09, 10:11, 10:14, 10:27, 11:24, 12:25, 12:48, 14:04, 14:10, 14:18, 15:12, 20:30
- * light is found in: 01:04, 01:06, 01:09, 03:19, 08:12, 09:03, 11:08, 11:10, 12:34, 12:46
- * lord, master, sir is found in: 04:15, 04:19, 05:07, 06:32, 13:16, 15:14, 15:20
- * Lord is found in: 01:22, 06:22, 06:66, 08:09, 09:35, 11:01, 11:12, 11:21, 11:27, 11:30, 11:33, 12:12, 12:37, 13:06, 13:12, 13:23, 13:36, 14:08, 20:01, 20:11, 20:16, 20:28, 21:07, 21:15
- * lots, casting lots is found in: 19:23
- * love is found in: 03:16, 05:19, 05:41, 08:42, 10:17, 11:03, 11:05, 11:36, 13:01, 13:23, 13:34, 14:21, 14:23, 14:28, 15:08, 15:12, 15:18, 16:26, 17:22, 17:25, 20:01, 21:07, 21:15, 21:17, 21:20
- * manna is found in: 06:30, 06:48
- * Martha is found in: 11:01, 11:05, 11:17, 11:21, 11:30, 11:38, 12:01

- * **Mary, the mother of Jesus** is found in: 02:01, 02:03, 02:12, 19:25
- * **Mary Magdalene** is found in: 19:25, 20:01, 20:11, 20:16
- * **Mary (sister of Martha)** is found in: 11:01, 11:17, 11:27, 11:30, 11:45, 12:01
- * **messenger** is found in: 13:16
- * **miracle, wonder, sign** is found in: 02:11, 02:17, 02:23, 04:48, 04:53, 06:01, 06:13, 06:30, 09:16, 10:40, 11:47, 20:30
- * **Moses** is found in: 01:16, 01:43, 03:14, 05:45, 06:32, 07:19, 08:04, 09:28
- * **Mount of Olives** is found in: 08:01
- * **myrrh** is found in: 11:01, 19:38
- * **name** is found in: 01:12, 02:23, 03:16, 05:43, 10:03, 10:25, 12:12, 12:27, 14:12, 14:25, 15:16, 16:22, 16:26, 17:09, 17:12, 17:25, 20:30
- * **nation** is found in: 11:47, 11:49, 11:51
- * **Nazareth, Nazarene** is found in: 01:43, 18:04, 18:06, 19:19
- * **neighbor** is found in: 09:08
- * **obey, obedient, obedience** is found in: 03:19
- * **overtake, overtook** is found in: 12:34
- * **palace** is found in: 18:28, 18:33
- * **palm** is found in: 12:12
- * **parable** is found in: 10:05
- * **Passover** is found in: 02:13, 02:23, 06:04, 11:54, 12:01, 13:01, 18:28, 18:38, 19:14
- * **peace, peaceful** is found in: 14:25, 16:32, 20:19, 20:21, 20:26
- * **people group, peoples, the people, a people** is found in: 11:49, 18:33
- * **perish, perishing, perishable** is found in: 06:26, 11:49
- * **persecute, persecution** is found in: 05:16, 15:20
- * **Peter, Simon Peter, Cephas** is found in: 01:40, 06:07, 06:66, 13:06, 13:23, 13:36, 18:10, 18:15, 18:25, 20:01, 20:03, 20:06, 21:01, 21:07, 21:15, 21:19
- * **Pharisee** is found in: 01:24, 03:01, 04:01, 07:30, 07:45, 08:01, 08:12, 09:13, 09:39, 11:45, 11:47, 11:56, 12:17, 12:41, 18:01
- * **Philip, the apostle** is found in: 01:43, 06:04, 12:20, 14:08
- * **pierce** is found in: 19:36
- * **Pilate** is found in: 18:28, 18:33, 19:01, 19:04, 19:10, 19:12, 19:14, 19:21, 19:31, 19:38
- * **power, powers** is found in: 14:30, 19:10
- * **praise** is found in: 05:41, 05:43, 12:41

- * pray, prayer is found in: 16:26, 17:09
- * priest, priesthood is found in: 01:19
- * prison, prisoner, imprison is found in: 03:22
- * profit, profitable is found in: 06:62
- * prophet, prophecy, prophesy, seer, prophetess is found in: 01:19, 01:43, 04:19, 04:43, 06:13, 06:43, 07:40, 08:52, 09:16, 11:51, 12:37
- * pure, purify, purification is found in: 11:54
- * Rabbi, Rabboni is found in: 01:37, 01:49, 03:01, 03:25, 04:31, 06:24, 09:01, 11:08, 20:16
- * raise, rise, risen, arise, arose is found in: 02:17, 05:21, 06:54, 11:21, 11:24, 20:08, 21:12
- * receive is found in: 01:10, 01:12, 03:31, 05:33, 05:41, 05:43, 05:45, 06:19, 07:23, 07:39, 10:17, 12:48, 13:19, 20:21
- * reject is found in: 12:48
- * rejoice is found in: 03:29, 04:34, 05:33, 08:54
- * report is found in: 04:39, 11:56, 12:37
- * rest is found in: 11:12
- * resurrection is found in: 05:28, 11:24
- * reveal, revelation is found in: 01:29, 02:11, 09:03, 12:37, 17:06
- * righteous, righteousness is found in: 05:30, 07:23, 16:08, 17:25
- * Rome, Roman is found in: 11:47
- * ruler, rulers, rule is found in: 07:47, 12:30, 12:41, 14:30, 16:08
- * Sabbath is found in: 05:09, 05:10, 05:16, 07:21, 09:13, 09:16, 19:31
- * salvation is found in: 04:21
- * Samaria, Samaritan is found in: 04:04, 04:06, 04:09, 04:39, 08:48
- * sandal is found in: 01:26
- * Satan, devil, evil one is found in: 06:70, 08:42, 13:01, 13:26, 17:15
- * save, safe is found in: 05:33, 10:09, 12:27, 12:46
- * Savior is found in: 04:41
- * scribe, expert in the Jewish law is found in: 08:01
- * seal, to seal is found in: 06:26
- * Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias is found in: 06:01, 06:16, 06:19, 21:01
- * seek, sought is found in: 04:23, 08:50

- * seize is found in: 10:37, 11:56, 18:12
- * send, send out, sent is found in: 06:28, 07:28, 08:14, 08:25, 11:03, 12:44, 13:16, 13:19, 15:26, 17:18, 20:21
- * serpent, snake, viper is found in: 03:14
- * servant, slave, slavery is found in: 02:03, 02:06, 02:09, 04:51, 08:31, 08:34, 10:11, 12:25, 13:16, 15:14, 15:20, 18:10, 18:17, 18:25, 18:36
- * serve, service is found in: 12:25
- * set apart is found in: 10:34, 17:15, 17:18
- * sheep, ram, ewe is found in: 02:13, 05:01, 10:01, 10:03, 10:07, 10:11, 10:14, 10:25, 21:15
- * shepherd, to shepherd is found in: 10:01, 10:11, 10:14
- * sign, proof, reminder is found in: 02:17, 06:26, 07:30, 12:17, 12:37
- * sin, sinful, sinner, sinning is found in: 01:29, 05:14, 08:07, 08:21, 08:23, 08:34, 08:45, 09:01, 09:16, 09:24, 09:30, 09:39, 15:20, 15:23, 16:08, 19:10, 20:21
- * skull is found in: 19:17
- * sleep, asleep, fall asleep is found in: 11:10, 11:12
- * Solomon is found in: 10:22
- * son, son of is found in: 04:48, 04:51, 12:34
- * Son of God, the Son, Son is found in: 01:32, 01:49, 03:16, 03:34, 05:19, 05:21, 05:25, 06:38, 08:34, 10:34, 11:03, 11:27, 14:12, 17:01, 19:07, 20:30
- * Son of Man, son of man is found in: 01:49, 03:12, 03:14, 05:26, 06:26, 06:52, 06:62, 08:28, 09:35, 12:23, 12:34, 13:31
- * soul is found in: 12:27
- * sow, sower, plant is found in: 04:34
- * spirit, spiritual is found in: 03:05, 04:23, 06:62, 11:33, 13:21, 19:28
- * stone, stoning is found in: 08:04, 10:29, 10:32, 11:08
- * stumble is found in: 11:10
- * sword is found in: 18:10
- * synagogue is found in: 06:57, 09:22, 12:41, 16:01, 18:19
- * teach, teaching, teacher, taught is found in: 07:14, 08:28
- * teacher, Teacher is found in: 01:37, 03:09, 08:04, 09:01, 11:27, 13:12, 20:16
- * temple is found in: 02:15, 05:14, 07:14, 07:28, 08:01, 08:19, 08:57, 10:22, 11:56, 18:19
- * testimony, testify is found in: 01:06, 01:14, 01:19, 01:32, 03:09, 03:27, 03:31, 04:39, 05:30, 05:33, 05:36, 05:39, 07:05, 08:17, 10:25, 12:17, 13:21, 15:26, 21:24

- * the twelve, the eleven is found in: 06:66, 06:70, 20:24
- * Thomas is found in: 11:15, 14:04, 20:24, 20:26, 20:28, 21:01
- * tomb, grave, burial place is found in: 05:28, 11:17, 11:30, 11:38, 12:17, 19:40, 20:01, 20:03, 20:06, 20:08, 20:11
- * trouble, troubles, troubled is found in: 11:33
- * true, truth, come true is found in: 01:09, 01:14, 01:16, 03:31, 04:23, 04:37, 05:30, 05:33, 07:28, 08:12, 08:14, 08:17, 08:25, 08:31, 08:39, 08:42, 08:45, 10:40, 14:04, 14:15, 15:01, 15:26, 16:05, 16:12, 17:03, 17:15, 17:18, 18:36, 18:38, 19:34, 21:24
- * turn, turn away, turn back is found in: 20:14
- * understand, understanding is found in: 10:37, 12:39
- * unrighteous, unrighteousness is found in: 07:17
- * vine is found in: 15:01, 15:03
- * voice is found in: 03:29, 05:36, 10:03, 10:05, 10:14, 10:27, 11:43, 12:27, 12:30, 18:36
- * walk is found in: 06:66, 11:08, 11:10, 11:54, 12:34
- * water, waters is found in: 04:09, 04:11, 04:13, 04:15
- * well, cistern is found in: 04:06, 04:11
- * wheat is found in: 12:23
- * will of God is found in: 05:30, 06:38
- * wine, wineskin, new wine is found in: 02:03, 02:09, 04:46, 19:28
- * witness, eyewitness is found in: 01:06, 08:12, 08:14, 08:17, 18:22, 18:36, 19:34
- * wolf, wolves, wild dogs is found in: 10:11
- * word is found in: 01:01, 01:14, 04:41, 04:48, 05:36, 06:62, 08:31, 08:45, 08:54, 12:48, 14:23, 15:20, 17:15, 18:08, 18:31
- * word of God, word of Yahweh, word of the Lord, scripture is found in: 02:20, 05:39, 07:37, 13:16, 15:23, 17:12, 19:23, 19:28, 19:36, 20:08
- * works, deeds, work, acts is found in: 04:34, 05:16, 05:19, 06:28, 07:05, 09:03, 10:25, 10:32, 10:37, 14:10, 15:23
- * world, worldly is found in: 01:09, 01:10, 01:29, 03:16, 04:41, 06:32, 06:50, 08:23, 08:25, 09:03, 10:34, 11:27, 12:25, 12:30, 12:46, 13:01, 14:15, 14:18, 14:21, 14:25, 14:30, 15:18, 16:08, 16:19, 16:26, 16:32, 17:09, 17:12, 17:15, 17:18, 17:20, 17:25, 18:19
- * worship is found in: 04:19, 04:21, 04:23, 09:35, 12:20
- * worthy, worth, unworthy, worthless is found in: 01:26
- * wrath, fury is found in: 03:34
- * written is found in: 02:17, 06:30, 06:43, 10:34, 12:14, 15:23, 21:24

* **zeal, zealous** is found in: **02:17**

* **Zebedee** is found in: **21:01**

John 1 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 1:23, which is a quotation from the Old Testament.

Special concepts in this chapter

“The Word”

This is a rather unique construction used to reference Jesus. He is the “Word of God” embodied in flesh and the final revelation of God himself on earth. Although this can appear to be a complex teaching, it is rather simple: Jesus is God, the creator of the heavens and the earth. (See: [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#), [flesh](#), and [reveal](#), [revelation](#))

Light and Darkness

These are common images in the New Testament. Light is used here to indicate the revelation of God and his righteousness. Darkness describes sin and sin seeks to remain hidden from God. (See: [light](#), [righteous](#), [righteousness](#), [darkness](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

“Children of God”

When one believes in Jesus, they go from being a “child of wrath” to a child of God. They are adopted into the “family of God.” This is an important image that will be unfolded in the New Testament. (See: [believe](#), [believe in](#), [belief](#) and [adoption](#))

Important figures of speech in this chapter

Metaphors

Although the other gospel accounts frequently contain metaphors in the teachings of Jesus and in prophecy, the first chapter of this gospel uses metaphors in interpreting the meaning of the life of Jesus. Because of these metaphors, the reader can see that this gospel is going to be a more in-depth theological understanding of the life of Jesus. (See: [Metaphor](#))

Other possible translation difficulties in this chapter

“In the beginning was the word”

The first part of this chapter follows a logical and almost poetic pattern, which will be difficult to duplicate in translation.

“Son of man”

Jesus refers to himself as the “Son of Man.” Some languages may struggle having a person refer to himself in the third person. (See: [Son of Man, son of man](#))

Links:

- [John 01:01 Notes](#)
- [Introduction to the Gospel of John](#)

John 1:1-3

UDB:

¹ In the beginning was the Word. The Word was with God, and the Word was God. ² He was with God before he began to create anything. ³ He is the one who carried out God's command to create everything—yes, absolutely everything that was made!

ULB:

1 ¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² This one was in the beginning with God. ³ All things were made through him, and without him there was not one thing made that has been made.

translationWords:

- [word](#)
- [God](#)

translationNotes:

- **In the beginning** - This refers to the very earliest time before God created the heavens and the earth.
- **the Word** - This refers to Jesus. Translate as “the Word” if possible. If “Word” is feminine in your language, it could be translated as “the one who is called the Word.”
- **All things were made through him** - This can be translated with an active verb. AT: “God made all things through him” (See: [Active or Passive](#))
- **without him there was not one thing made that has been made** - This can be translated with an active verb. AT: “God did not make anything without him” or “God made everything with him” (See: [Double Negatives](#) and [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:4-5**UDB:**

⁴ All life is in the Word, so he could give life to everything and everyone. The Word was God's light that shone on everyone, everywhere. ⁵ This light shone in the darkness, and the darkness tried to put it out, but it could not.

ULB:

⁴ In him was life, and that life was the light of all men. ⁵ The light shines in the darkness, and the darkness did not overcome it.

translationWords:

- [life, live, living, alive](#)
- [light](#)
- [darkness](#)

translationNotes:

- **In him was life** - Here "life" is a metaphor for causing everything to live. AT: "The one who is called the Word is the one who caused everything to live" (See: [Metaphor](#))
- **life** - Here use a general term for "life." If you must be more specific, translate as "spiritual life."
- **that life was the light of all men** - "Light" is a metaphor that means God's revelation. AT: "he revealed to us the truth about God as a light reveals what is in the darkness" (See: [Metaphor](#))
- **The light shines in the darkness, and the darkness did not overcome it** - Just as darkness cannot put out light, evil people have never prevented the one who is like a light from revealing God's truth. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:6-8**UDB:**

⁶ God sent a man named John. ⁷ He came to testify to the people about the light. What he said was true, and he proclaimed that message so that everyone might believe. ⁸ John himself was not the light, but he came to tell people about the light.

ULB:

⁶ There was a man who was sent from God, whose name was John. ⁷ He came as a witness to testify about the light, that all might believe through him. ⁸ John was not the light, but came that he might testify about the light.

translationWords:

- [God](#)
- [John \(the apostle\)](#)
- [witness, eyewitness](#)
- [testimony, testify](#)
- [light](#)
- [believe, believe in, belief](#)

translationNotes:

- **testify about the light** - Here “light” is a metaphor for the revelation of God in Jesus. AT: “show how Jesus is like the true light of God” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:9**UDB:**

⁹ This was the true light that shines upon everyone, and that light was coming into the world.

ULB:

⁹ The true light, which gives light to all men, was coming into the world.

translationWords:

- true, truth, come true
- light
- world, worldly

translationNotes:

- **The true light** - Here “light” is a metaphor that represents Jesus as the true revelation of God. AT: “like a true light” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:10-11**UDB:**

¹⁰ The Word was in the world and, although he had made the world, none of its people knew who he was. ¹¹ Although he came to the world he owned, and even to his own people, the Jews, they rejected him.

ULB:

¹⁰ He was in the world, and the world was made through him, and the world did not know him. ¹¹ He came to his own, and his own did not receive him.

translationWords:

- [world, worldly](#)
- [know, knowledge, make known](#)
- [receive](#)

translationNotes:

- **He was in the world, and the world was made through him, and the world did not know him** - “Even though he was in this world, and God created everything through him, people still did not recognize him”
- **the world did not know him** - The “world” is a metonym that stands for all the people who live in the world. AT: “the people did not know who he really was” (See: [Metonymy](#))
- **He came to his own, and his own did not receive him** - “He came to his own fellow countrymen, and his own fellow countrymen did not accept him either”
- **receive** - This means to accept a person. When one receives a guest, they welcome them and treat them with honor in hopes of building a relationship with them.

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:12-13

UDB:

¹² But all who took him into their lives and trusted in him, to them he gave the right to become God's children. ¹³ These are children born from God. They were not born by means of a normal human birth nor out of a human desire or choice nor because of a husband's desire to become a father.

ULB:

¹² But to as many as received him, who believed in his name, he gave the right to become children of God. ¹³ These were not born of blood, nor of the will of the flesh, nor of the will of man, but of God.

translationWords:

- [receive](#)
- [believe, believe in, belief](#)
- [name](#)
- [God](#)
- [flesh](#)

translationNotes:

- **believed in his name** - This means to trust Jesus as Savior and live in a way that honors him.
- **his name** - The word "name" is a metonym that stands for Jesus' identity and everything about him. AT: "Jesus" (See: [Metonymy](#))
- **he gave the right** - "he gave them the authority" or "he made it possible for them"
- **children of God** - The word "children" is a metaphor that represents our relationship to God, which is like children to a father. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:14-15

UDB:

¹⁴ Now the Word became a real human being and lived here where we live for a while. We have seen him display his splendid and amazing nature, the nature of the one and only Son of the Father, who shows us that God loves us faithfully and teaches us about his truth.

¹⁵ One day John the Baptizer was telling people about the Word, and Jesus came to him. John shouted to the crowd around him, "I told you someone would come after me, someone who is much more important than I am. He existed long before me, eternal ages, before I was born. This man here! This is that man I was talking about!"

ULB:

¹⁴ And the Word became flesh and lived among us. We have seen his glory, glory as of the one and only who came from the Father, full of grace and truth. ¹⁵ John testified about him and cried out, saying, "This was the one of whom I said, 'He who comes after me is more than me, for he was before me.'"

translationWords:

- word
- flesh
- glory, glorious
- God the Father, heavenly Father, Father
- grace, gracious
- true, truth, come true
- John (the Baptist)
- testimony, testify

translationNotes:

- **Word** - This is a metaphor which refers to Jesus. He is the one who reveals what God is like. (See: [Metaphor](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **full of grace** - "full of kind acts towards us which we do not deserve"
- **He who comes after me** - John is speaking about Jesus. The phrase "comes after me" means that John's ministry has already started and Jesus' ministry will start later, after John's.
- **is more than me** - "is greater than I am" or "is more important than I am"
- **for he was before me** - Be careful not to translate this in a way that suggests that Jesus is more important just because he is older than John in human years. Jesus is greater and more important than John because he is God the Son, who has always been alive.

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:16-18

UDB:

¹⁶ We have all benefited very much from what he has done. Again and again, he has acted very kindly toward us. ¹⁷ Moses proclaimed God's laws to the Jewish people. Jesus the Messiah was kind to us far beyond what we deserved and he taught us true things about God. ¹⁸ No one has ever seen God. But, Jesus the Messiah, who himself is God, is always close to the Father, and he has made us know him.

ULB:

¹⁶ For from his fullness we have all received grace after grace. ¹⁷ For the law was given through Moses. Grace and truth came through Jesus Christ. ¹⁸ No one has seen God at any time. The one and only God, who at the side of the Father, he has made him known.

translationWords:

- [grace, gracious](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [Moses](#)
- [true, truth, come true](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **fullness** - This word refers to God's grace that has no end.
- **grace after grace** - "blessing after blessing"
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:19-21

UDB:

¹⁹ This is what John gave as his testimony: The Jews sent priests and the Levites from Jerusalem; they came to ask John, “Who are you?” ²⁰ So John testified to them and said, “I am not the Messiah!” ²¹ Then they asked him, “What do you say about yourself? Are you Elijah?” He said, “No.” They asked again, “Are you the Prophet whom the prophets say will come?” John answered, “No.”

ULB:

¹⁹ And this is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, “Who are you?” ²⁰ He freely stated, and did not deny, but replied, “I am not the Christ.” ²¹ So they asked him, “What are you then? Are you Elijah?” He said, “I am not.” They said, “Are you the prophet?” He answered, “No.”

translationWords:

- [testimony, testify](#)
- [John \(the apostle\)](#)
- [Jew, Jewish, Jews](#)
- [priest, priesthood](#)
- [Levite, Levi](#)
- [Jerusalem](#)
- [Christ, Messiah](#)
- [Elijah](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)

translationNotes:

- **the Jews sent ... to him from Jerusalem** - The word “Jews” here represents the “Jewish leaders.” AT: “the Jewish leaders sent ... to him from Jerusalem” (See: [Synecdoche](#))
- **He freely stated, and did not deny** - The second phrase says in negative terms the same thing that the first phrase says in positive terms. This emphasizes that John was telling the truth. AT: “He told them the truth freely” (See: [Parallelism](#) and [Double Negatives](#))
- **What are you then?** - “What then is the case, if you are not the Messiah?” or “What then is going on?” or “What then are you doing?”

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)

- **John 01 Translation Questions**

John 1:22-23

UDB:

²² So they asked him once more, “Then who do you claim to be? Tell us so that we can go back and report to those who sent us. What do you say about yourself?” ²³ He answered as Isaiah the prophet had written, “I am the one shouting in the wilderness, ‘Make the road good for the Lord to come to us.’”

ULB:

²² Then they said to him, “Who are you, so that we may give an answer to those who sent us? What do you say about yourself?” ²³ He said,

”I am a voice, crying in the wilderness:

‘Make the way of the Lord straight,’

just as Isaiah the prophet said.”

translationWords:

- [Lord](#)
- [Isaiah](#)

translationNotes:

- **Connecting Statement:** - John continues to speak with the priests and Levites.
- **they said to him** - “the priests and Levites said to John”
- **we ... us** - the priests and Levites, not John (See: [Exclusive “We”](#))
- **He said** - “John said”
- **I am a voice, crying in the wilderness** - John is saying that Isaiah’s prophecy is about himself. The word “voice” here refers to the person who is crying out in the wilderness. AT: “I am the one calling out in the wilderness” (See: [Metonymy](#))
- **Make the way of the Lord straight** - Here the word “way” is used as a metaphor. AT: “Prepare yourselves for the Lord’s arrival like people prepare the road for an important person to use” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:24-25**UDB:**

²⁴ Some of these people came to John from the Pharisees. ²⁵ They asked him, “Since you say you are not the Messiah nor Elijah nor the Prophet, then why are you baptizing?”

ULB:

²⁴ And those who were sent were from the Pharisees. ²⁵ And they asked him and said to him, “Why do you baptize then if you are not the Christ nor Elijah nor the prophet?”

translationWords:

- Pharisee
- baptize, baptism
- Christ, Messiah
- Elijah

translationNotes:

- **And those who were sent were from the Pharisees** - This is background information about the people who questioned John. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:26-28

UDB:

²⁶ John replied, "I am baptizing people with water, but there is now someone standing among you whom you do not know. ²⁷ He follows after me, but I am not important enough even to untie his sandals."

²⁸ These things happened at the village of Bethany over on the east side of the Jordan River. That is the place where John was baptizing.

ULB:

²⁶ And John answered them, saying, "I baptize with water. But among you stands someone you do not know. ²⁷ He is the one who comes after me, the strap of whose sandal I am not worthy to untie."

²⁸ These things were done in Bethany on the other side of the Jordan, where John was baptizing.

translationWords:

- [John \(the Baptist\)](#)
- [baptize, baptism](#)
- [sandal](#)
- [worthy, worth, unworthy, worthless](#)
- [Bethany](#)
- [Jordan River](#)

translationNotes:

- **General Information:** - Verse 28 tells us background information about the setting of the story. (See: [Background Information](#))
- **the one who comes after me** - "he will preach to you after I am gone"
- **the strap of whose sandal I am not worthy to untie** - The task of "untying his sandals," which is the work of a slave or servant, is a metaphor. John is saying that he does not deserve to do even the most unpleasant work of a servant for Jesus. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:29-31

UDB:

²⁹ The next day John saw Jesus coming toward him. He said to the people, "Look! The Lamb of God, who will give his life as a sacrifice to take away the sins of the world. ³⁰ He is the one of whom I said, 'Someone will come after me who is more important than I am, because he existed long before me, eternal ages, before I was born.' ³¹ I did not know him at first, but now I know who he is. My work was to come and baptize with water those who were sorry and turned from their sins. I want the people of Israel to know who he is."

ULB:

²⁹ The next day John saw Jesus coming to him and said, "Look, there is the Lamb of God who takes away the sin of the world! ³⁰ This is the one of whom I said, 'The one who comes after me is more than me, for he was before me.' ³¹ I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water."

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [lamb, Lamb of God](#)
- [sin, sinful, sinner, sinning](#)
- [world, worldly](#)
- [reveal, revelation](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Lamb of God** - This is a metaphor that represents God's perfect sacrifice. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins. (See: [Metaphor](#))
- **world** - The word "world" is a metonym and refers to all the people in the world. (See: [Metonymy](#))
- **The one who comes after me is more than me, for he was before me** - Translate this as you did in [1:15](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:32-34**UDB:**

³² It was John's work to tell us what he saw. He spoke like this, "I saw God's Spirit as he was descending from heaven in the form of a dove. The Spirit came down and remained on Jesus. ³³ At first, I myself did not know him, but God sent me to baptize people with water, people who said they wanted to turn from their sinful ways. God told me, 'The man on whom you will see my Spirit descend and remain is the one who will baptize all of you with the Holy Spirit.' ³⁴ I have seen and I bear witness to you that he is the Son of God."

ULB:

³² John testified, saying, "I saw the Spirit descending like a dove from heaven, and it stayed upon him. ³³ I did not recognize him, but he who sent me to baptize in water said to me, 'Upon whom you shall see the Spirit descending and remaining on him, he is the one baptizing in the Holy Spirit.' ³⁴ I have both seen and testified that this is the Son of God."

translationWords:

- [testimony, testify](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [dove, pigeon](#)
- [heaven, sky, heavens, heavenly](#)
- [Son of God, the Son, Son](#)

translationNotes:

- **descending** - "coming down"
- **like a dove** - This phrase is a simile. The "Spirit" comes down just like a dove lands on a person. (See: [Simile](#))
- **heaven** - The word "heaven" refers to the "sky."
- **the Son of God** - Some copies of this text say "Son of God"; others say "chosen one of God" (See: [Textual Variants](#))
- **Son of God** - This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:35-36

UDB:

³⁵ John the Baptizer was at the same place again the next day with two of his disciples. ³⁶ When he saw Jesus passing by, he said, “Look! The Lamb of God, the man whom God appointed to give his life, like a lamb killed by the people of Israel as a payment for their sins!”

ULB:

³⁵ Again, the next day, as John was standing with two of his disciples, ³⁶ they saw Jesus walking by, and John said, “Look, the Lamb of God!”

translationWords:

- [John \(the apostle\)](#)
- [disciple](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [lamb, Lamb of God](#)

translationNotes:

- **Again, the next day** - This is another day. It is the second day that John saw Jesus.
- **Lamb of God** - This is a metaphor that represents God’s perfect sacrifice. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins. See how you translated this same phrase in [1:29](#). (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:37-39

UDB:

³⁷ The two disciples of John, when they heard John, left John and followed him. ³⁸ Jesus turned around and saw them following him, and he asked them, “What are you looking for?” They said to him, “Rabbi (which means ‘teacher’), tell us where you are staying.” ³⁹ He replied, “Come with me, and you will see!” So they came and saw where Jesus was staying, and they stayed with him that day, it was getting late. (It was about 4 pm.)

ULB:

³⁷ And his two disciples heard him say this, and they followed Jesus. ³⁸ Then Jesus turned and saw them following him and said to them, “What do you want?” They replied, “Rabbi (which translated means teacher), where are you staying?” ³⁹ He said to them, “Come and see.” Then they came and saw where he was staying; they stayed with him that day, for it was about the tenth hour.

translationWords:

- [Rabbi, Rabboni](#)
- [teacher, Teacher](#)

translationNotes:

- **tenth hour** - “hour 10.” This phrase indicates a time in the afternoon, before dark, that would be too late to travel to another town, possibly around 4 p.m.

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:40-42

UDB:

⁴⁰ One of those two disciples who followed Jesus was named Andrew; he was Simon Peter's brother. ⁴¹ Andrew first went off to find his brother Simon. When he came to him, he said, "We have found the Messiah (which means 'Christ')!" ⁴² Andrew took Simon to Jesus. Jesus looked intently at Peter, and said, "You are Simon. Your father's name is John. You will be given the name Cephas." Cephas is an Aramaic name that means 'solid rock.' (Peter means the same thing in Greek.)

ULB:

⁴⁰ One of the two who heard John speak and then followed Jesus was Andrew, the brother of Simon Peter. ⁴¹ He first found his own brother Simon and said to him, "We have found the Messiah" (which translated is: Christ). ⁴² He brought him to Jesus. And Jesus looked at him and said, "You are Simon son of John, you will be called Cephas" (which translates: Peter).

translationWords:

- [Andrew](#)
- [Peter, Simon Peter, Cephas](#)
- [Christ, Messiah](#)

translationNotes:

- **General Information:** - These verses give us information about Andrew and how he brought his brother Peter to Jesus. This happened before they went and saw where Jesus was staying in [1:39](#).
- **son of John** - This is not John the Baptist. "John" was a very common name.

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:43-45

UDB:

⁴³ The next day Jesus decided to leave the Jordan River valley. He went to the region around Galilee and found a man named Philip. Jesus said to him, “Come with me.” ⁴⁴ Philip, Andrew, and Peter were all from the town of Bethsaida (in Galilee). ⁴⁵ Then Philip went to search for his friend Nathaniel. When he came to him, he said, “We have found the one Moses wrote about, the Messiah. The prophets prophesied that he would come. The Messiah is Jesus. He is from the town of Nazareth. His father’s name is Joseph.”

ULB:

⁴³ The next day, when Jesus wanted to leave to go to Galilee, he found Philip and said to him, “Follow me.” ⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip found Nathaniel and said to him, “He of whom Moses wrote in the law, and the prophets, we have found him: Jesus son of Joseph, from Nazareth.”

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- Galilee, Galilean
- Philip, the apostle
- Moses
- law, law of Moses, God’s law, law of Yahweh
- prophet, prophecy, prophesy, seer, prophetess
- Joseph (NT)
- Nazareth, Nazarene

translationNotes:

- **Now Philip was from Bethsaida, the city of Andrew and Peter** - This is background information about Philip. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:46-48

UDB:

⁴⁶ Nathaniel replied, “From Nazareth? Can anything good come out of Nazareth?” Philip replied, “Come and you will see!” ⁴⁷ When Jesus saw Nathaniel approaching, he described Nathaniel before he met him, “Here is an honest and good Israelite! He never deceives anyone!” ⁴⁸ Nathaniel asked him, “How do you know what kind of man I am? You do not know me.” Jesus replied, “I saw you before Philip called you, when you were sitting by yourself under the fig tree.”

ULB:

⁴⁶ Nathaniel said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see.” ⁴⁷ Jesus saw Nathaniel coming to him and said about him, “See, a true Israelite, in whom is no deceit!” ⁴⁸ Nathaniel said to him, “How do you know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [deceive, deceit, deception, deceptive](#)
- [fig](#)

translationNotes:

- **Nathaniel said to him** - “Nathaniel said to Philip”
- **Can any good thing come out of Nazareth?** - This remark appears in the form of a question in order to add emphasis. AT: “No good thing can come out of Nazareth!” (See: [Rhetorical Question](#))
- **in whom is no deceit** - This can be stated in a positive way. AT: “a completely truthful man” (See: [Litotes](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 1:49-51**UDB:**

⁴⁹ Then Nathaniel declared, “Teacher, you must be the Son of God! You are the King of Israel we have been waiting for!” ⁵⁰ Jesus replied to him, “Do you trust in me just because I told you that I saw you under the fig tree? You will see me do things that are much greater than that!” ⁵¹ Then Jesus said to him, “I am telling you the truth: Just like the vision your ancestor Jacob long ago saw, some day you will see heaven opened up, and you will see God’s angels going up and coming down on me, the Son of Man.”

ULB:

⁴⁹ Nathaniel replied, “Rabbi, you are the Son of God! You are the King of Israel!” ⁵⁰ Jesus replied and said to him, “Because I said to you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than this.” ⁵¹ And he said, “Truly, truly, I say to you, you will see the heavens opened, and the angels of God ascending and descending upon the Son of Man.”

translationWords:

- Rabbi, Rabboni
- Son of God, the Son, Son
- king
- Israel, Israelites, nation of Israel
- believe, believe in, belief
- amen, truly
- heaven, sky, heavens, heavenly
- angel, archangel
- Son of Man, son of man

translationNotes:

- **Rabbi, you are the Son of God! You are the King of Israel!** - Nathaniel says Jesus is “the Son of God” because Jesus knew Nathaniel without previously meeting him.
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **Because I said to you ... do you believe?** - This remark appears in the form of a question to provide emphasis. AT: “You believe because I said, ‘I saw you underneath the fig tree’! (See: [Rhetorical Question](#))
- **Truly, truly** - Translate this the way your language emphasizes that what follows is important and true.

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 01 Translation Questions](#)

John 2 General Notes

Special concepts in this chapter

Wine

It was customary for wine to be used during times of celebration. It was not considered immoral to drink wine.

Driving out the money changers

This is the first account of Jesus driving the money changers out of the Temple. This event showed the authority Jesus had over the temple and over all of Israel.

“He knew what was in them”

John knows this type of knowledge would only be possible if Jesus was God. (See: [Assumed Knowledge and Implicit Information](#))

Other possible translation difficulties in this chapter

“His disciples remembered”

This phrase is used as a commentary on the events that occur in this chapter. These comments are not known at the time when the events occur, but are already known when the book was written. Translators may choose to use parenthesis to set apart the author’s explanation or commentary on past events.

Links:

- [John 02:01 Notes](#)

John 2:1-2**UDB:**

¹ Three days later, there was a wedding in Cana, a city in Galilee, and Jesus' mother was there. ² They also invited Jesus and his disciples to the wedding.

ULB:

² ¹ Three days later, there was a wedding in Cana of Galilee, and the mother of Jesus was there. ² Jesus and his disciples were invited to the wedding.

translationWords:

- [Cana](#)
- [Galilee, Galilean](#)
- [Mary, the mother of Jesus](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple](#)

translationNotes:

- **General Information:** - Jesus and his disciples have been invited to a wedding. These verse give background information about the setting of the story. (See: [Background Information](#))
- **Three days later** - Most interpreters read this as on the third day after Jesus called Philip and Nathaniel to follow him. The first day occurs in John 1:35 and the second in John 1:43.
- **Jesus and his disciples were invited to the wedding** - This can be stated in an active form. AT: "Someone invited Jesus and his disciples to the wedding" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:3-5

UDB:

³ They served wine to those attending the wedding and they drank all the wine they had. Jesus' mother said to him, "They are out of wine." ⁴ Jesus said to her, "Madam, what does that have to do with me? The chosen time to begin my most important work has not come yet." ⁵ Jesus' mother turned and said to the servants, "Do whatever he tells you."

ULB:

³ When the wine ran out, the mother of Jesus said to him, "They have no wine." ⁴ Jesus said to her, "Woman, why do you come to me? My time has not yet come." ⁵ His mother said to the servants, "Whatever he says to you, do it."

translationWords:

- [wine, wineskin, new wine](#)
- [Mary, the mother of Jesus](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [servant, slave, slavery](#)

translationNotes:

- **Woman** - This refers to Mary. If it is impolite for a son to call his mother "woman" in your language, use another word that is polite, or leave it out.
- **why do you come to me?** - This question is asked to provide emphasis. AT: "this has nothing to do with me" or "you should not tell me what to do." (See: [Rhetorical Question](#))
- **My time has not yet come** - The word "time" is a metonym that represents the right occasion for Jesus to show that he is the Messiah by working miracles. AT: "It is not yet the right time for me to perform a mighty act" (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:6-8

UDB:

⁶ There were six empty stone jars there. They held water so that the guests and servants could wash their hands and feet, and so that other Jewish rites of cleansing could be done. Each jar could hold 75 to 115 liters. ⁷ Jesus said to the servants, “Fill the jars with water!” So they filled the jars to the brim. ⁸ Then he told them, “Now, draw some water out of a jar and take it to the director of the feast.” So the servants did that.

ULB:

⁶ Now there were six stone water pots there used for the Jewish ceremonial washing, each containing two to three metretes. ⁷ Jesus said to them, “Fill the water pots with water.” So they filled them up to the brim. ⁸ Then he told the servants, “Take some out now and take it to the head waiter.” So they did.

translationWords:

- Jew, Jewish, Jews
- servant, slave, slavery

translationNotes:

- **two to three metretes** - “80 to 120 liters.” A “metrete” was a measure of about 40 liters of liquid. (See: [Biblical Volume](#))
- **to the brim** - This means “to the very top” or “completely full.”
- **the head waiter** - This refers to the person in charge of the food and drink.

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:9-10**UDB:**

⁹ The director of the feast tasted the water, which had now become wine. He did not know where the wine had come from, although the servants knew. So he called the bridegroom to himself. ¹⁰ “Everyone serves the best wine first, and later when the guests have drunk a lot and the best is gone, then they serve the cheap wine. But you have kept the best wine until now.”

ULB:

⁹ The head waiter tasted the water that had become wine, but he did not know where it came from (but the servants who had drawn the water knew). Then he called the bridegroom ¹⁰ and said to him, “Every man serves the good wine first and then the cheaper wine when they are drunk. But you have kept the good wine until now.”

translationWords:

- [wine, wineskin, new wine](#)
- [servant, slave, slavery](#)
- [bridegroom](#)

translationNotes:

- **but the servants who had drawn the water knew** - This is background information. (See: [Background Information](#))
- **drunk** - unable to tell the difference between cheap wine and expensive wine because of drinking too much alcohol

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:11

UDB:

¹¹ That was the first miracle Jesus did, one that signified truth about Jesus. He did it in the village of Cana, in the region of Galilee. There he showed that he could do amazing things. So the disciples trusted in him.

ULB:

¹¹ This first sign Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him.

translationWords:

- [miracle, wonder, sign](#)
- [Galilee, Galilean](#)
- [reveal, revelation](#)
- [glory, glorious](#)
- [disciple](#)
- [believe, believe in, belief](#)

translationNotes:

- **Connecting Statement:** - This verse is not part of the main storyline, rather it gives a comment about the story. (See: [Introduction of a New Event](#))
- **Cana** - This is a place name. (See: [How to Translate Names](#))
- **revealed his glory** - Here “glory” refers to the mighty power of Jesus. AT: “showed his power”

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:12**UDB:**

¹² After this Jesus and his mother and brothers, along with his disciples, went down to the city of Capernaum, and they stayed there a few days.

ULB:

¹² After this Jesus, his mother, his brothers, and his disciples went down to Capernaum and they stayed there for a few days.

translationWords:

- [Mary, the mother of Jesus](#)
- [brother](#)
- [disciple](#)
- [Capernaum](#)

translationNotes:

- **went down** - This means that they traveled from a higher place to a lower place. Cana is southwest of Capernaum and is at a higher elevation.
- **his brothers** - The word “brothers” includes both brothers and sisters. All Jesus’ brothers and sisters were younger than he was.

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:13-14

UDB:

¹³ Now it was almost time for the Jewish Passover Celebration. Jesus and his disciples went up to Jerusalem. ¹⁴ There in the temple courtyard he saw men selling cattle, sheep, and pigeons. The animals were sold to those who were making their sacrifices at the temple. He also saw men sitting at tables selling temple money.

ULB:

¹³ Now the Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ He found sellers of oxen and sheep and pigeons, and the money changers were sitting there.

translationWords:

- [Passover](#)
- [Jew, Jewish, Jews](#)
- [Jerusalem](#)
- [sheep, ram, ewe](#)
- [dove, pigeon](#)

translationNotes:

- **General Information:** - Jesus and his disciples go up to Jerusalem to the temple.
- **up to Jerusalem** - This means that they traveled from a lower place to a higher place. Jerusalem is built on a hill.
- **were sitting there** - The next verse makes it clear that these people were in the temple courtyard. That area was intended for worship and not for commerce.
- **sellers of oxen and sheep and pigeons** - People were buying animals in the temple courtyard to sacrifice them to God.
- **money changers** - Jewish authorities required people who wanted to buy animals for sacrifices to exchange their money for special money from the “money changers.”

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:15-16

UDB:

¹⁵ So Jesus made a whip from some leather cords and he used it to drive out the sheep and the cattle from the temple. He overturned the tables of the moneychangers and scattered their coins on the ground. ¹⁶ He commanded those who were selling pigeons, “Take these pigeons out of here! Do not turn my Father’s house into a marketplace!”

ULB:

¹⁵ So he made a whip of cords and drove all of them out from the temple, including both the sheep and the oxen. He scattered the coins of the money changers and overthrew their tables. ¹⁶ To the pigeon sellers he said, “Take these things away from here. Stop making the house of my Father a marketplace.”

translationWords:

- [temple](#)
- dove, pigeon
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **So** - This word marks an event that happened because of something else that happened first. In this case, Jesus saw the money changers sitting in the temple.
- **Stop making the house of my Father a marketplace** - “Stop buying and selling things in my Father’s house”
- **the house of my Father** - This is a phrase Jesus uses to refer to the temple.
- **my Father** - This is an important title that Jesus uses for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:17-19**UDB:**

¹⁷ This reminded his disciples about what someone had written in the scriptures long before, “I love your house so much, O God, that I will die for it.”

¹⁸ The Jewish leaders asked him, “What miracle can you do for us to prove you have permission from God to do what you are doing?” ¹⁹ Jesus replied to them, “Destroy this temple, and in three days I will rebuild it again.”

ULB:

¹⁷ His disciples remembered that it was written, “Zeal for your house will consume me.” ¹⁸ Then the Jewish authorities responded and said to him, “What sign will you show us, since you are doing these things?” ¹⁹ Jesus replied, “Destroy this temple, and in three days I will raise it up.”

translationWords:

- written
- zeal, zealous
- house of God, Yahweh’s house
- Jewish leaders, Jewish authorities, religious leaders
- sign, proof, reminder
- miracle, wonder, sign
- raise, rise, risen, arise, arose

translationNotes:

- **it was written** - This can be stated in an active form. AT: “someone had written” (See: **Active or Passive**)
- **your house** - This term refers to the temple, God’s house.
- **consume** - The word “consume” points to the metaphor of “fire.” Jesus’ love for the temple is like a fire that burns within him. (See: **Metaphor**)
- **sign** - This refers to an event that proves something is true.
- **these things** - This refers to Jesus’ actions against the money changers in the temple.
- **Destroy this temple, and in three days I will raise it up** - Jesus is referring to his own body as the temple that will die and come back to life three days later. Translate this in a way that describes tearing down and rebuilding a building. Jesus is not commanding his disciples to tear down the actual temple building. (See: **Metaphor**)
- **raise it up** - This means to “rebuild” or “restore.”

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:20-22**UDB:**

²⁰ “Are you saying that you are you going to rebuild this entire temple is just three days?” they asked him. “It took forty-six years to build this temple.” ²¹ However, the temple Jesus was speaking about was his own body, not the temple building. ²² Later, after Jesus had died and God had raised him from the dead, his disciples remembered what he had said about the temple. They believed both what the scriptures said and what Jesus himself had said.

ULB:

²⁰ Then the Jewish authorities said, “This temple was built in forty-six years, and you will raise it up in three days?” ²¹ However, he was speaking about the temple of his body. ²² After he was raised from the dead ones, his disciples remembered that he said this, and they believed the scripture and this statement that Jesus had spoken.

translationWords:

- [believe, believe in, belief](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)

translationNotes:

- **General Information:** - Verses 21 and 22 are not part of the main storyline, rather they comment on the story and tell about something that happens later. (See: [End of Story](#))
- **forty-six years ... three days** - “46 years ... 3 days” (See: [Numbers](#))
- **you will raise it up in three days?** - This remark appears in the form of a question to show that the Jewish authorities understand that Jesus wants to tear down the temple and build it again in three days. AT: “you cannot possibly rebuild it in three days!” (See: [Rhetorical Question](#))
- **believed** - Here “believe” means to accept something or trust that it is true.
- **this statement** - This refers back to Jesus’ statement in [2:19](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 2:23-25

UDB:

²³ When Jesus was in Jerusalem during the Passover Festival, many people trusted in him because they saw the miracles that signified truth about Jesus. ²⁴ Nevertheless, Jesus knew what people were like, and because he knew them so well, he did not trust them. ²⁵ He did not need anyone to tell him how evil people were. He knew everything about them.

ULB:

²³ Now when he was in Jerusalem at the Passover, during the feast, many believed in his name when they saw the signs that he did. ²⁴ But Jesus did not trust in them because he knew them all, ²⁵ because he did not need anyone to testify to him about man, for he knew what was in man.

translationWords:

- [Passover](#)
- [feast](#)
- [believe, believe in, belief](#)
- [name](#)
- [miracle, wonder, sign](#)
- [know, knowledge, make known](#)

translationNotes:

- **Now when he was in Jerusalem** - The word “now” introduces us to a new event in the story.
- **believed in his name** - Here “name” is a metonym that represents the person of Jesus. AT: “believed in him” or “trusted in him” (UDB). (See: [Metonymy](#))
- **the signs that he did** - Miracles can also be called “signs” because they are used as evidence that God is the all-powerful one who has complete authority over the universe.

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 02 Translation Questions](#)

John 3 General Notes

Special concepts in this chapter

Light

These are common images in the New Testament. Light is used here to indicate the revelation of God and his righteousness. Darkness describes sin and sin seeks to remain hidden from God. (See: [light](#), [righteous](#), [righteousness](#), [darkness](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Other possible translation difficulties in this chapter

“We know that you are a teacher come from God”

Although this appears to be display of faith, it is not. This is because believing Jesus is “only a teacher” shows a lack of awareness of who he truly is. (See: [faith](#) and [Assumed Knowledge and Implicit Information](#))

“Son of Man”

Jesus refers to himself as the “Son of Man” in this passage. It may not be possible in every language to have someone speaking about himself in the third person. (See: [Son of Man](#), [son of man](#))

Links:

- [John 03:01 Notes](#)

John 3:1-2

UDB:

¹ There was a man named Nicodemus. He was a member of the Pharisees, a very strict group within the Jewish faith of that day. He was an important man, a member of the highest Jewish governing council. ² He went by night to see Jesus. He said to Jesus, “Teacher, we know that you are a teacher who has come from God. We know this because no one could perform the miracles you are doing unless God helped him.”

ULB:

3 ¹ Now there was a Pharisee whose name was Nicodemus, a Jewish leader. ² This man came to Jesus at night and said to him, “Rabbi, we know that you are a teacher that came from God, for no one can do these signs that you do unless God is with him.”

translationWords:

- [Pharisee](#)
- [council](#)
- [Rabbi, Rabboni](#)
- [God](#)

translationNotes:

- **General Information:** - Nicodemus comes to see Jesus.
- **Now** - This word is used here to mark a new part of the story and to introduce Nicodemus. (See: [Introduction of New and Old Participants](#))
- **we know** - Here “we” is exclusive, referring only to Nicodemus and the other members of the Jewish council.

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:3-4**UDB:**

³ Jesus replied to what Nicodemus said, “I am telling you the truth, no one can enter God’s kingdom unless he is born again.” ⁴ Then Nicodemus said to him, “How can a person be born again when he is old? No one can enter his mother’s womb and be born a second time!”

ULB:

³ Jesus replied to him, “Truly, truly, unless someone is born again, he cannot see the kingdom of God.” ⁴ Nicodemus said to him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?”

translationWords:

- [kingdom of God, kingdom of heaven](#)
- [born again, born of God, new birth](#)

translationNotes:

- **Connecting Statement:** - Jesus and Nicodemus continue talking.
- **Truly, truly** - Translate this as you did in [1:51](#).
- **born again** - “born from above” or “born of God”
- **kingdom of God** - The word “kingdom” is a metaphor for the rule of God. AT: “place where God rules” (See: [Metaphor](#))
- **How can a man be born when he is old?** - Nicodemus used this question to emphasize that this could not happen. AT: “A man certainly cannot be born again when he is old!” (See: [Rhetorical Question](#))
- **He cannot enter a second time into his mother’s womb and be born, can he?** - Nicodemus also used this question to emphasize his belief that a second birth was impossible. “Certainly, he cannot enter a second time into his mother’s womb! (See: [Rhetorical Question](#))
- **a second time** - “again” or “twice”
- **womb** - the part of a woman’s body where a baby grows

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:5-6

UDB:

⁵ Jesus answered, "I guarantee that this also is true, no one can enter God's kingdom unless he is born both by water and the Spirit. ⁶ If someone is born from a human, that person is a human being. But those who are born again by the work of God's Spirit have a new spiritual nature that God makes within them.

ULB:

⁵ Jesus replied, "Truly, truly, unless someone is born of water and the Spirit, he cannot enter into the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [kingdom of God, kingdom of heaven](#)
- [flesh](#)
- [spirit, spiritual](#)

translationNotes:

- **Truly, truly** - You can translate this in the same way you did in [3:3](#).
- **born of water and the Spirit** - There are two possible meanings: 1) "baptized in water and in the Spirit" or 2) "born physically and spiritually" (See: [Metaphor](#))
- **kingdom of God** - The word "kingdom" is a metaphor for the rule of God in one's life. AT: "he cannot experience the rule of God in his life" (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:7-8

UDB:

⁷ Do not be amazed when I tell you that you must be born again. ⁸ It is like this: The wind blows wherever it wants. You hear the sound of the wind, but you do not know where it comes from or where it goes. It is just like that with everyone who is made alive by the Spirit: the Spirit gives a new birth to whomever he desires.

ULB:

⁷ Do not be amazed that I said to you, ‘You must be born again.’ ⁸ The wind blows wherever it wishes; you hear its sound, but you do not know where it came from or where it is going. So is everyone who is born of the Spirit.”

translationWords:

- [born again, born of God, new birth](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [marvel, wonder, amazed, astonished](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to Nicodemus.
- **You must be born again** - “You must be born from above”
- **The wind blows wherever it wishes** - In the source language, wind and Spirit are the same word. The speaker here refers to the wind as if it were a person. AT: “The Holy Spirit is like a wind that blows wherever it wants” (See: [Personification](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:9-11

UDB:

⁹ Nicodemus replied to him, “How can this be true?” ¹⁰ Jesus replied to him, “You are an important teacher in Israel, and yet you do not understand what I am saying? ¹¹ I am telling you the truth, we say the things that we know to be true, and we are telling you what we have seen, yet none of you to whom we speak these things trusts what we are saying.

ULB:

⁹ Nicodemus replied and said to him, “How can these things be?” ¹⁰ Jesus answered and said to him, “Are you a teacher of Israel, and yet you do not understand these things? ¹¹ Truly, truly, I say to you, we speak what we know, and we testify about what we have seen. Yet you do not accept our testimony.

translationWords:

- [teacher, Teacher](#)
- [Israel, Israelites, nation of Israel](#)
- [testimony, testify](#)

translationNotes:

- **How can these things be?** - This question adds emphasis to the statement. AT: “This cannot be!” or “This is not able to happen!” (See: [Rhetorical Question](#))
- **Are you a teacher of Israel, and yet you do not understand these things?** - This question adds emphasis to the statement. AT: “You are a teacher of Israel, so I am surprised you do not understand these things!” (See: [Rhetorical Question](#))
- **Truly, truly** - Translate this as you did in [1:51](#).
- **we speak** - When Jesus said “we,” he was not including Nicodemus. (See: [Exclusive “We”](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:12-13

UDB:

¹² If you do not trust what I say when I tell you about things of this earth, how will you trust what I say when I tell you about things of heaven? ¹³ I, the Son of Man, am the only one who has gone up to heaven, and I am the only one who has come down here to the earth.

ULB:

¹² If I told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? ¹³ No one has ascended into heaven except he who descended from heaven—the Son of Man.

translationWords:

- earth, earthly
- believe, believe in, belief
- heaven, sky, heavens, heavenly
- Son of Man, son of man

translationNotes:

- **Connecting Statement:** - Jesus continues responding to Nicodemus.
- **how will you believe if I tell you about heavenly things?** - This question emphasizes the disbelief of Nicodemus. AT: “You certainly will not believe if I tell you about heavenly things!” (See: [Rhetorical Question](#))
- **how will you believe if I tell you** - In both places “you” is singular. (See: [Forms of You](#))
- **heavenly things** - spiritual things
- **heaven** - This means the place where God lives.

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:14-15**UDB:**

¹⁴ Long ago Moses, when he was in the wilderness during the Exodus, lifted up a poisonous snake on a pole and all who looked up at it were saved. In the same way, the Son of Man must be lifted up ¹⁵ so that whoever looks up and trusts in him will have eternal life.

ULB:

¹⁴ Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ so that all who believe in him may have eternal life.

translationWords:

- [Moses](#)
- [serpent, snake, viper](#)
- [desert, wilderness](#)
- [Son of Man, son of man](#)
- [everlasting, eternal, eternity](#)

translationNotes:

- **Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up** - This figure of speech is called a simile. Some people will “lift up” Jesus just as Moses “lifted up” the bronze serpent in the wilderness. (See: [Simile](#))
- **in the wilderness** - The wilderness is a dry, desert place, but here it refers specifically to the place where Moses and the Israelites walked around for forty years.

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:16-18**UDB:**

¹⁶ God loved the world in this way: He gave his only Son, so that anyone who trusts in him would not die, but would have everlasting life. ¹⁷ God did not send his Son into the world to pronounce sentence on it, but to save it. ¹⁸ Everyone who trusts in the Son, God will never condemn. But everyone who does not trust in him, God has already put under his condemnation, because they did not put their trust in the name of the only Son of God.

ULB:

¹⁶ For God so loved the world, that he gave his one and only Son, that whoever believes in him will not die but have eternal life. ¹⁷ For God did not send the Son into the world in order to condemn the world, but in order to save the world through him. ¹⁸ He who believes in him is not condemned, but he who does not believe is already condemned because he has not believed in the name of the one and only Son of God.

translationWords:

- God
- love
- world, worldly
- Son of God, the Son, Son
- believe, believe in, belief
- everlasting, eternal, eternity
- name

translationNotes:

- **God so loved the world** - Here “world” is a metonym that refers to everyone in the world. (See: [Metonymy](#))
- **loved** - This is the kind of love that comes from God and is focused on the good of others, even when it does not benefit oneself. God himself is love and is the source of true love.
- **For God did not send the Son into the world in order to condemn the world, but in order to save the world through him** - These two clauses mean nearly the same thing, said twice for emphasis, first in the negative and then in the positive. Some languages may indicate emphasis in a different way. AT: God’s real reason for sending his Son into the world was to save it” (See: [Parallelism](#) and [Double Negatives](#))
- **condemn** - “punish”
- **not condemned** - “judged innocent” (See: [Double Negatives](#))
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:19-21**UDB:**

¹⁹ God has made his justice for sinful people plain for all to see: his light has come into the world, but the people of this world have loved their darkness and they hide from the light. They loved the darkness because what they were doing was ugly and evil. ²⁰ Everyone who does wicked deeds hates the light, and they never will come to it because the light exposes what they do and reveals how wicked they are. ²¹ But those who do what is good and true come to the light so that what they do may be seen by all and so that all might know that they were obeying God when they did these things.

ULB:

¹⁹ This is the reason for the judgment: the light has come into the world, and men loved the darkness rather than the light because their deeds were evil. ²⁰ For everyone who does evil hates the light and does not come to the light so that his deeds will not be exposed. ²¹ However, he who practices the truth comes to the light so that it may be plainly seen that his deeds have been done in God.”

translationWords:

- judge, judgment
- light
- darkness
- evil, wicked, wickedness
- obey, obedient, obedience

translationNotes:

- **Connecting Statement:** - Jesus finishes responding to Nicodemus.
- **the light has come into the world** - The word “light” is a metaphor for God’s truth that is revealed in Jesus. The “world” is a metonym for all of the people who live in “the world.” AT: the one who is like a light has revealed God’s truth to the people” (See: **Metaphor** and **Metonymy**)
- **men loved the darkness** - Here “darkness” is a metaphor for the area that has not received the “light” of God’s revelation in Christ. (See: **Metaphor**)
- **so that his deeds will not be exposed** - This can be stated in an active form. AT: “so that the light will not show the things he does” or “so that the light does not make clear his deeds” (See: **Active or Passive**)
- **plainly seen that his deeds** - This can be stated in an active form. AT: “people may clearly see his deeds” or “everyone may clearly see the things he does” (See: **Active or Passive**)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:22-24**UDB:**

²² After those things happened, Jesus and his disciples went to the region of Judea. He stayed there a while with his disciples and he baptized many people.

²³ John the Baptizer was also baptizing people near the village of Aenon near Salim in the region of Samaria. There was much water in that place, and so many people kept coming to John. ²⁴ This is before the time when John's enemies had put him in prison.

ULB:

²² After this, Jesus and his disciples went into the land of Judea. There he spent some time with them and baptized. ²³ Now John was also baptizing in Aenon near to Salim because there was much water there. People were coming to him and were being baptized, ²⁴ for John had not yet been thrown in prison.

translationWords:

- [disciple](#)
- [Judea](#)
- [baptize, baptism](#)
- [John \(the Baptist\)](#)
- [prison, prisoner, imprison](#)

translationNotes:

- **After this** - This refers to after Jesus had spoken with Nicodemus. See how you translated this in [John 02:12](#).
- **Aenon** - This word means "springs." (See: [How to Translate Names](#))
- **Salim** - a village or town next to the Jordan River (See: [How to Translate Names](#))
- **because there was much water there** - "because there were many springs in that place"
- **were being baptized** - You can translate this in an active form. AT: "John was baptizing them" or "he was baptizing them" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:25-26

UDB:

²⁵ An argument arose between some of John's disciples and one particular Jewish man about washing to make oneself acceptable to God. ²⁶ Those who were arguing came to John and said, "Teacher, there was a man who was with you when you were baptizing people on the other side of the Jordan River. You pointed him out to us and told us who he was. Well, now he is baptizing across the way in Judea and many people are going out to him."

ULB:

²⁵ Then there arose a dispute between some of John's disciples and a Jew about ceremonial washing. ²⁶ They went to John and said to him, "Rabbi, the one who was with you on the other side of the Jordan River, about whom you have testified, look, he is baptizing, and they are all going to him."

translationWords:

- [Jew, Jewish, Jews](#)
- [Rabbi, Rabboni](#)
- [Jordan River](#)

translationNotes:

- **Then there arose a dispute between some of John's disciples and a Jew** - This can be stated in an active form for clarity. AT: "Then John's disciples and a Jew began to argue" (See: [Active or Passive](#))
- **a dispute** - a fight using words
- **look, he is baptizing** - In this phrase, "look" is a command meaning "pay attention!" AT: "Look! He is baptizing" or "Look at that! He is baptizing" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:27-28**UDB:**

²⁷ John replied to them, "A person cannot receive even one thing unless God gives it to him. ²⁸ You know I was telling the truth when I told you, 'I am not the Messiah, but I was sent before him to make the road good for when he came.'"

ULB:

²⁷ John replied, "A man cannot receive anything unless it has been given to him from heaven. ²⁸ You yourselves can testify that I said, 'I am not the Christ,' but instead, 'I have been sent before him.'"

translationWords:

- [John \(the Baptist\)](#)
- [heaven, sky, heavens, heavenly](#)
- [testimony, testify](#)
- [Christ, Messiah](#)

translationNotes:

- **A man cannot receive anything unless** - "Nobody has any power unless"
- **it has been given to him from heaven** - Here "heaven" is used as a metonym to refer to God. This can be stated in an active form. AT: "God has given it to him" (See: [Metonymy](#) and [Active or Passive](#))
- **You yourselves** - This "You" is plural and refers to all the people John is talking to. AT: "You all" or "All of you" (See: [Forms of You](#)) (See: [Reflexive Pronouns](#))
- **I have been sent before him** - This can be stated in an active form. AT: "God sent me to arrive before him" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:29-30

UDB:

²⁹ I am like the friend of the bridegroom. I am standing there waiting for the groom to come. The friend of the bridegroom is very happy when he hears the bridegroom's voice when he finally arrives. Therefore, because all this has happened, my joy is overflowing because he has come. ³⁰ Over time he will grow in status and importance, and I will become less and less important.

ULB:

²⁹ The bride belongs to the bridegroom. Now the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. This, then, is my joy made complete. ³⁰ He must increase, but I must decrease.

translationWords:

- [bridegroom](#)
- [rejoice](#)
- [voice](#)

translationNotes:

- **Connecting Statement:** - John the Baptist continues speaking.
- **The bride belongs to the bridegroom** - Here the "bride" and "bridegroom" are metaphors. Jesus is like the "bridegroom" and John is like the friend of the "bridegroom." (See: [Metaphor](#))
- **This, then, is my joy made complete** - This can be stated in active form. AT: "So then I rejoice greatly" or "So I rejoice much" (See: [Active or Passive](#))
- **my joy** - The word "my" refers to John the Baptist, the one who is speaking.
- **He must increase** - "He" refers to the bridegroom, Jesus, who will continue to grow in importance.

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:31-33**UDB:**

³¹ Jesus comes from heaven, and he is higher in position than anyone else. We have our home on earth, and we can speak only of things that belong to the earth. The one who comes from heaven is above everyone on the earth and everything there is. ³² Now there is one here who gives his testimony to what he has seen and heard, but no one accepts what he says or trusts it to be true. ³³ However, those who have trusted in what he said, they testify that God is the source of all truth, and that he alone is the measure and standard of everything that is true.

ULB:

³¹ He who comes from above is above all. He who is from the earth is from the earth and speaks about the earth. He who comes from heaven is above all. ³² He testifies about what he has seen and heard, but no one accepts his testimony. ³³ He who has received his testimony has confirmed that God is true.

translationWords:

- earth, earthly
- heaven, sky, heavens, heavenly
- testimony, testify
- God
- receive
- true, truth, come true

translationNotes:

- **He who comes from above is above all** - “He who comes from heaven is more important than anyone”
- **He who is from the earth is from the earth and speaks about the earth** - John means that Jesus is greater than he is since Jesus is from heaven, and John was born on the earth. AT: “He who is born in this world is like everyone else who lives in the world and he speaks about what happens in this world” (See: [Metonymy](#))
- **He who comes from heaven is above all** - This means the same thing as the first sentence. John repeats this for emphasis.
- **He testifies about what he has seen and heard** - John is speaking about Jesus. AT: “The one from heaven tells about what he has seen and heard in heaven.”
- **no one accepts his testimony** - Here John exaggerates to emphasize that only a few people believe Jesus. AT: “very few people believe him” (See: [Hyperbole](#))
- **He who has received his testimony** - “Anyone who believes what Jesus says”
- **has confirmed** - “proves” or “agrees”

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 03 Translation Questions](#)

John 3:34-36**UDB:**

³⁴ God has sent his spokesman, and what he has said is true, for he speaks God's words. And he gives his Spirit with no concern for how much he gives. ³⁵ The Father loves the Son and he puts everything under his power. ³⁶ Whoever trusts in God's Son has everlasting life. Whoever does not obey the Son of God can never have everlasting life, and the righteous fury of God for every sin which that person has done will remain upon him forever."

ULB:

³⁴ For the one whom God has sent speaks the words of God. For he does not give the Spirit by measure. ³⁵ The Father loves the Son and has given all things into his hand. ³⁶ He who believes in the Son has eternal life, but the one who disobeys the Son will not see life, but the wrath of God stays on him."

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [God the Father, heavenly Father, Father](#)
- [Son of God, the Son, Son](#)
- [hand, right hand, to hand over](#)
- [everlasting, eternal, eternity](#)
- [wrath, fury](#)

translationNotes:

- **Connecting Statement:** - John the Baptist finishes speaking.
- **For the one whom God has sent** - "This Jesus, whom God has sent to represent him"
- **For he does not give the Spirit by measure** - "For he is the one to whom God gave all the power of his Spirit"
- **Father ... Son** - These are important titles that describe the relationship between God and Jesus. (See: [Translating Son and Father](#))
- **given ... into his hand** - This means to be put in his power or control. (See: [Idiom](#))
- **He who believes** - "A person who believes" or "Anyone who believes"
- **wrath of God stays on him** - The abstract noun "wrath" can be translated with the verb "punish." AT: "God will continue to punish him" (See: [Abstract Nouns](#))

Links:

- [Introduction to the Gospel of John](#)

- John 03 General Notes
- **John 03 Translation Questions**

John 4 General Notes

Structure and formatting

John 4:4-38 forms one story centered on the teaching of Jesus as the “living water,” providing eternal life to all who believe in him. (See: [believe](#), [believe in](#), [belief](#))

Special concepts in this chapter

“It was necessary for him to pass through Samaria”

Normally, the Jews would have avoided traveling through the region of Samaria. The Samaritans were viewed as ungodly people because they were descendants of the northern kingdom of Israel who intermarried with pagan peoples. (See: [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#), [kingdom of Israel](#) and [Assumed Knowledge and Implicit Information](#))

The proper place of worship

One of the greatest sins committed by the Samaritan people in history was that they set up a false temple in their territory to rival the temple in Jerusalem. This is the mountain the woman refers to in [4:20](#). The Jews rightly demanded that all Israelites worship in Jerusalem because that was where Yahweh lived. Jesus explains, that the location of the temple does not matter anymore. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Harvest

The imagery of harvesting is used in this chapter. This is a metaphor that represents bringing people to faith in Jesus. (See: [Metaphor](#) and [faith](#))

“The Samaritan woman”

The Samaritan woman is probably intended to contrast with the Jewish reaction towards Jesus. “Jesus himself declared that a prophet has no honor in his own country” ([4:44](#)). There were many reasons the Jews would have seen this woman as untrustworthy. She was a Samaritan, an adulteress and a woman. Despite this, she did what God required of her. She believed in Jesus. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#) and [believe](#), [believe in](#), [belief](#))

Other possible translation difficulties in this chapter

“In spirit and truth”

True worship is no longer directed to a place, but is now directed towards the person of Jesus. In addition to this, worship is no longer done through priests. Everyone can directly worship God. This phrase implies that the proper worship of God can now be done without physically offering sacrifices and can be done more completely because of greater revelation given to man. There are many additional understandings of this passage. It may be best to leave this phrase as generic as possible in translation so as to not exclude other possible meanings. (See: [reveal](#), [revelation](#))

Links:

- [John 04:01 Notes](#)

John 4:1-3**UDB:**

¹ Jesus got a report about the Pharisees. They found out that Jesus was gaining more followers than John the Baptizer and that he was baptizing more people than John was. ² But Jesus himself was not personally doing the work of baptizing; his disciples were doing that. ³ So Jesus and his disciples left the region of Judea and returned once more to Galilee.

ULB:

4 ¹ Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John ² (although Jesus himself was not baptizing, but his disciples were), ³ he left Judea and went back again to Galilee.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Pharisee](#)
- [baptize, baptism](#)
- [disciple](#)
- [John \(the Baptist\)](#)
- [Judea](#)
- [Galilee, Galilean](#)

translationNotes:

- **General Information:** - This is the next part of the story which is about Jesus and a Samaritan woman. These verses give background information for this part of the story. (See: [Background Information](#))
- **Now when Jesus knew that the Pharisees had heard that he was making ... John (although ... were), he left ... Galilee** - “Now Jesus was making ... John (although ... were), and the Pharisees had heard about the success he was having. He learned that the Pharisees had heard, so he left ... Galilee”
- **Now when Jesus knew** - The word “now” is used here to mark a break in the main events. Here John starts to tell a new part of the narrative.
- **Jesus himself was not baptizing** - The reflexive pronoun “himself” adds emphasis that it was not Jesus who was baptizing, but his disciples. (See: [Reflexive Pronouns](#))

Links:

- [Introduction to the Gospel of John](#)

- John 04 General Notes
- **John 04 Translation Questions**

John 4:4-5

UDB:

⁴ Now they had to go through the region of Samaria. ⁵ So they arrived at a town called Sychar in the region of Samaria. Sychar was near the plot of ground that Jacob had given to his son Joseph long ago.

ULB:

⁴ But it was necessary for him to go through Samaria. ⁵ So he came to a town of Samaria, called Sychar, near the piece of land that Jacob had given to his son Joseph.

translationWords:

- [Samaria, Samaritan](#)
- [Jacob, Israel](#)
- [Joseph \(OT\)](#)

translationNotes:

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:6-8

UDB:

⁶ Just outside the town of Sychar was Jacob's well. Jesus was very tired from his long journey, and he sat down to rest beside the well. It was about noon. ⁷ A woman from Samaria came out to the well to draw some water. Jesus said to her, "Give me a drink." ⁸ Now his disciples had left him alone because they had gone into the town to buy food.

ULB:

⁶ The well of Jacob was there. Jesus was tired from his journey and sat by the well. It was about the sixth hour. ⁷ A Samaritan woman came to draw water, and Jesus said to her, "Give me some water to drink." ⁸ For his disciples had gone away into the town to buy food.

translationWords:

- [well, cistern](#)
- [Jacob, Israel](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Samaria, Samaritan](#)
- [disciple](#)

translationNotes:

- **Give me some water** - This is a polite request, not a command.
- **For his disciples had gone** - He did not ask his disciples to draw water for him because they had gone.

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:9-10**UDB:**

⁹ The woman said to him, “I am surprised that you, a Jew, are asking me, a woman from Samaria, for a drink.” ¹⁰ Jesus replied to her, “If you had known the gift that God wants to give you and if you had known who is asking you for a drink, you would have asked me for a drink, and I would have given you living water.”

ULB:

⁹ Then the Samaritan woman said to him, “How is it that you, being a Jew, are asking me, being a Samaritan woman, for something to drink?” For Jews have no dealings with Samaritans. ¹⁰ Jesus answered and said to her, “If you had known the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”

translationWords:

- [Samaria, Samaritan](#)
- [Jew, Jewish, Jews](#)
- [gift](#)
- [God](#)
- [water, waters](#)

translationNotes:

- **Then the Samaritan woman said to him** - The word “him” refers to Jesus.
- **How is it that you, being a Jew, are asking ... for something to drink?** - This remark appears in the form of a question to express the Samaritan woman’s surprise that Jesus asked her for a drink. AT: “I cannot believe that you, being a Jew, are asking a Samaritan for a drink!” (See: [Rhetorical Question](#))
- **have no dealings with** - “do not associate with”
- **living water** - Jesus uses the metaphor “living water” to refer to the Holy Spirit who works in a person to transform and bring new life. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:11-12

UDB:

¹¹ "Sir, you do not have a bucket or a rope with which to draw the water up out of the well, and this well is deep. Where would you get this living water? ¹² You cannot be greater than our father Jacob. He dug this well that we use today, and he drank from it himself, as did his children and his animals."

ULB:

¹¹ The woman said to him, "Sir, you do not have a bucket and the well is deep. Where then do you have the living water? ¹² You are not greater, are you, than our father Jacob, who gave us the well and drank from it himself, as did his sons and his cattle?"

translationWords:

- well, cistern
- water, waters
- ancestor, father, forefather
- Jacob, Israel
- cow, calf, bull, cattle

translationNotes:

- **You are not greater, are you, than our father Jacob ... cattle?** - This remark occurs in the form of a question to add emphasis. AT: "You are not greater than our father Jacob ... cattle!" (See: [Rhetorical Question](#))
- **our father Jacob** - "our ancestor Jacob"
- **drank from it** - "drank water that came from it"

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:13-14**UDB:**

¹³ Jesus replied to her, "Everyone who drinks water from this well will be thirsty again, ¹⁴ but those who drink the water I will give them will never be thirsty again. The water I give will become a spring of water that fills them up and brings them everlasting life."

ULB:

¹³ Jesus replied and said to her, "Everyone who drinks from this water will be thirsty again, ¹⁴ but whoever drinks from the water that I will give him will never be thirsty again. Instead, the water that I will give him will become a fountain of water in him, springing up to eternal life."

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [water, waters](#)
- [fountain, spring](#)
- [everlasting, eternal, eternity](#)
- [life, live, living, alive](#)

translationNotes:

- **will be thirsty again** - "will need to drink water again"
- **the water that I will give him will become a fountain of water in him** - Here the word "fountain" is a metaphor for life-giving water. AT: "the water that I will give him will become like a spring of water in him" (See: [Metaphor](#))
- **eternal life** - Here "life" refers to the "spiritual life" that only God can give.

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:15-16**UDB:**

¹⁵ The woman said to him, “Sir, give me this water, so that I will never be thirsty or have to come here to draw water again.”

¹⁶ Jesus knew she did not understand what he was saying, so he said to her, “Madam, go and call your husband and bring him here.”

ULB:

¹⁵ The woman said to him, “Sir, give me this water so that I may not become thirsty and not have to come here to draw water.” ¹⁶ Jesus said to her, “Go, call your husband, and come back here.”

translationWords:

- [lord, master, sir](#)
- [water, waters](#)

translationNotes:

- **Sir** - In this context, the Samaritan woman is addressing Jesus as “Sir,” which is a term of respect or politeness.
- **draw water** - “get water” or “pull water up from the well” using a container and rope

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:17-18**UDB:**

¹⁷ The woman answered him, "I do not have a husband." Jesus said to her, "You are right in saying that you have no husband, ¹⁸ because you have had not one, but five, husbands, and the man you are living with now is not your husband. What you have said about not having a husband is true."

ULB:

¹⁷ The woman answered and said to him, "I do not have a husband." Jesus replied, "You are right in saying, 'I have no husband,' ¹⁸ for you have had five husbands, and the one you now have is not your husband. What you have said is true."

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **You are right in saying ... What you have said is true** - Jesus repeats this statement to emphasize that he knows the woman is telling the truth.

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:19-20**UDB:**

¹⁹ The woman said to him, "Sir, I see you are a prophet. ²⁰ Our ancestors worshiped God right here on this mountain, but you Jews say that Jerusalem is the place we must worship God. Who is right?"

ULB:

¹⁹ The woman said to him, "Sir, I see that you are a prophet. ²⁰ Our fathers worshiped on this mountain, but you say that Jerusalem is the place where people have to worship."

translationWords:

- [lord, master, sir](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [ancestor, father, forefather](#)
- [worship](#)
- [Jerusalem](#)

translationNotes:

- **Sir** - In this context the Samaritan woman is addressing Jesus as "sir," which is a term of respect or politeness.
- **I see that you are a prophet** - "I can understand that you are a prophet"
- **fathers** - "forefathers"

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:21-22**UDB:**

²¹ Jesus said to her, "Madam, believe me when I say that a time is coming when neither here on this mountain, nor in Jerusalem, will people worship the Father. ²² You people in Samaria worship what you do not know. We Jewish worshipers know whom we worship because salvation comes from the Jews.

ULB:

²¹ Jesus said to her, "Believe me, woman, that an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You worship what you do not know. We worship what we know, for salvation is from the Jews.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [believe, believe in, belief](#)
- [worship](#)
- [God the Father, heavenly Father, Father](#)
- [Jerusalem](#)
- [salvation](#)
- [Jew, Jewish, Jews](#)

translationNotes:

- **Believe me** - To believe someone is to acknowledge what the person has said is true.
- **You worship what you do not know. We worship what we know** - Jesus means that God revealed himself and his commands to the Jewish people, not to the Samaritans. Through the Scriptures the Jewish people know who God is better than the Samaritans.
- **you will worship the Father ... for salvation is from the Jews** - Eternal salvation from sin comes from God the Father, who is Yahweh, the God of the Jews.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **for salvation is from the Jews** - This does not mean the Jewish people will save others from their sins. It means God has chosen the Jews as his special people who will tell all other people about his salvation. AT: "for all people will know about God's salvation because of the Jews."

Links:

- [Introduction to the Gospel of John](#)

- John 04 General Notes
- **John 04 Translation Questions**

John 4:23-24

UDB:

²³ The time is coming and has now arrived when those who truly worship God will worship the Father spiritually and in truth. The Father searches for such people so that they may worship him in this way. ²⁴ God is Spirit, and those who worship him must worship him spiritually, and the truth must lead them in worship.”

ULB:

²³ However, the hour is coming, and is now here, when true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to be his worshipers. ²⁴ God is Spirit, and the people who worship him must worship in spirit and truth.”

translationWords:

- [hour](#)
- [worship](#)
- [spirit, spiritual](#)
- [true, truth, come true](#)
- [seek, sought](#)
- [God the Father, heavenly Father, Father](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the Samaritan woman.
- **However, the hour is coming, and is now here, when true worshipers will** - “However, it is now the right time for true worshipers to”
- **the Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **worship in spirit and truth** - “worship him in the right way”

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:25-26**UDB:**

²⁵ The woman said to him, “I know that the Messiah is coming (the one also called ”Christ“). When he comes, he will tell us everything we need to hear.” ²⁶ Jesus said to her, “I, who am speaking to you now, I am he!”

ULB:

²⁵ The woman said to him, “I know that the Messiah is coming (the one called Christ). When he comes, he will explain everything to us.” ²⁶ Jesus said to her, “I am he, the one speaking to you.”

translationWords:

- [Christ, Messiah](#)

translationNotes:

- **I know that the Messiah ... Christ** - Both of these words mean “God’s promised king.”
- **he will explain everything to us** - The words “explain everything” imply all that the people need to know. AT: “he will tell us everything we need to know” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:27**UDB:**

²⁷ Just then, the disciples came back from town. They were amazed that Jesus was talking with a woman who was not a member of his family. (That was against the Jewish custom.) Nevertheless, no one was brave enough to ask him, “What were you doing talking to a woman by yourself?” or “Why are you talking with her at all?”

ULB:

²⁷ At that moment his disciples returned. Now they were wondering why he was speaking with a woman, but no one said, “What do you want?” or “Why are you speaking with her?”

translationWords:

- [disciple](#)

translationNotes:

- **At that moment his disciples returned** - “Just as Jesus was saying this, his disciples returned from town”
- **Now they were wondering why he was speaking with a woman** - It was very unusual for a Jew to speak with a woman he did not know, especially if that woman was a Samaritan.
- **no one said, “What ... want?” or “Why ... her?”** - Possible meanings are 1) the disciples asked both questions to Jesus or 2) “no one asked the woman, ‘What ... want?’ or asked Jesus, ‘Why ... her?’ ”

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:28-30

UDB:

²⁸ The woman left her water jar there and went back into town. She said to the people of the town, ²⁹ “Come and see a man who told me everything I have ever done! He could not be the Messiah, could he?” ³⁰ Many people started heading out of town, going where Jesus was.

ULB:

²⁸ So the woman left her water pot, went back to the town, and said to the people, ²⁹ “Come, see a man who told me everything that I have ever done. This could not be the Christ, could it?” ³⁰ They left the town and came to him.

translationWords:

- [Christ, Messiah](#)

translationNotes:

- **Come, see a man who told me everything that I have ever done** - This is an exaggeration. The Samaritan woman is so impressed with Jesus that she believes he must already know everything about her. AT: “Come see a man who knows so much about me, even though I have never met him before!” (See: [Hyperbole](#))
- **This could not be the Christ, could it?** - The woman is not sure that Jesus is the Christ, so she asks a question that expects “no” for an answer, but she also asks a question instead of making a statement because she wants the people to decide for themselves.

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:31-33

UDB:

³¹ His disciples, who had just returned with the food, urged him, “Teacher, eat something.” ³² Jesus said to them, “I have food to eat that you know nothing about!” ³³ So they were saying to one another, “No one else could have brought him something to eat, could they?”

ULB:

³¹ In the meantime, the disciples were urging him, saying, “Rabbi, eat.” ³² But he said to them, “I have food to eat that you do not know about.” ³³ So the disciples said to each other, “No one has brought him anything to eat, have they?”

translationWords:

- [disciple](#)
- [Rabbi, Rabboni](#)

translationNotes:

- **In the meantime** - “While the woman was going into town”
- **the disciples were urging him** - “the disciples were telling Jesus” or “the disciples were encouraging Jesus”
- **I have food to eat that you do not know about** - Here Jesus is not talking about literal “food,” but is preparing his disciples for a spiritual lesson in [John 04:34-36](#).
- **No one has brought him anything to eat, have they?** - The disciples think Jesus is talking about literal “food.” They begin asking each other this question, expecting a “no” response. AT: “Surely no one brought him any food while we were in town!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:34-36**UDB:**

³⁴ Jesus said, "I will tell what I am most hungry for: it is to do what my Father who sent me wants and to complete all his work. ³⁵ At this time of the year you usually say, 'There are four months left, and then we will harvest the crops.' Yet look all around you! The fields are ready for harvest at this moment. The non-Jews are now wanting God to rule over them; they are like the fields that are now ready to be harvested. ³⁶ The one who believes this and is ready to work in this kind of harvest is already receiving his payment and is gathering much fruit for eternal life. Those who sow the seed and those who reap the harvest will be glad together.

ULB:

³⁴ Jesus said to them, "My food is to do the will of him who sent me and to complete his work. ³⁵ Do you not say, 'There are four more months and then the harvest comes'? I am saying to you, look up and see the fields, for they are already ripe for harvest! ³⁶ He who is harvesting receives wages and gathers fruit for everlasting life, so that he who sows and he who harvests may rejoice together.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- works, deeds, work, acts
- harvest
- fruit, fruitful
- everlasting, eternal, eternity
- life, live, living, alive
- sow, sower, plant
- rejoice

translationNotes:

- **My food is to do the will of him who sent me and to complete his work** - Here "food" is a metaphor that represents "obeying God's will." AT: "Just as food satisfies a hungry person, obeying God's will is what satisfies me" (See: [Metaphor](#))
- **Do you not say** - "Is this not one of your popular sayings"
- **look up and see the fields, for they are already ripe for harvest** - The words "fields" and "ripe for harvest" are metaphors. The "fields" represent the non-Jewish people or Gentiles. The words "ripe for harvest" mean that the Gentiles are ready to receive the message of Jesus, just as fields are ready to be harvested. AT: "look up and see these non-Jewish people! They are ready to accept my message, just like crops in the fields are ready for people to harvest them" (See: [Metaphor](#))

- **He who is harvesting receives wages and gathers fruit for everlasting life** - Jesus indicates that there is a reward for those “work in his fields” and share his message. The ones who receive his message will also receive the eternal life that God offers.

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:37-38**UDB:**

³⁷ This statement is true: one person plants the seeds, and another person harvests the crops. ³⁸ I sent you to gather the harvest from a crop you did not plant. Others have worked very hard, but you are now joining in their work.”

ULB:

³⁷ For in this the saying, ‘One sows, and another harvests,’ is true. ³⁸ I sent you to harvest what you have not worked for. Others have worked, and you have entered into their labor.”

translationWords:

- true, truth, come true
- harvest
- labor, laborer

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to his disciples.
- **One sows, and another harvests** - The words “sows” and “harvests” are metaphors. The one who “sows” shares the message of Jesus. The one who “harvests” helps the people to receive the message of Jesus. AT: “One person plants the seeds, and another person harvests the crops.” (UDB) (See: [Metaphor](#))
- **you have entered into their labor** - “you are now joining in their work” (UDB)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:39-40

UDB:

³⁹ Many Samaritans who lived in the town of Sychar put their trust in Jesus because of what they heard about him from all the woman told them. She said, “He told me everything I have ever done.” ⁴⁰ When the Samaritans came to Jesus, they urged him to stay a longer time with them. So he stayed there two more days.

ULB:

³⁹ Many of the Samaritans in that city believed in him because of the report of the woman who was testifying, “He told me everything that I have done.” ⁴⁰ So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.

translationWords:

- [Samaria, Samaritan](#)
- [believe, believe in, belief](#)
- [report](#)
- [testimony, testify](#)

translationNotes:

- **believed in him** - To “believe in” someone means to “trust in” that person. Here this also means that they believed he was the Son of God.
- **He told me everything that I have done** - This is an exaggeration. The woman was very impressed with Jesus and felt that he must have known everything about her. AT: “He told me many things about my life” (See: [Hyperbole](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:41-42

UDB:

⁴¹ Many more of them trusted in Jesus because of what he proclaimed to them. ⁴² They told the woman, “We believe in Jesus now, not just because of what you told us about him but also because we have heard his message for ourselves. Now we know that this man truly is the Savior of the world.”

ULB:

⁴¹ And many more believed because of his word. ⁴² They said to the woman, “We no longer believe because of what you said, for we ourselves have heard, and we know that this one is indeed the savior of the world.”

translationWords:

- [believe, believe in, belief](#)
- [word](#)
- [Savior](#)
- [world, worldly](#)

translationNotes:

- **his word** - Here “word” is a metonym that stands for the message that Jesus proclaimed. AT: “his message” (See: [Metonymy](#))
- **world** - The “world” is a metonym that refers to all the people who live in the world. AT: “all the people of the world” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:43-45**UDB:**

⁴³ After those two days in Samaria, Jesus and his disciples left and went to the region of Galilee. ⁴⁴ (Jesus himself confirmed that a prophet receives honor in many places but never in the place where he grew up.) ⁴⁵ However, when he arrived in Galilee, many of the people there welcomed him. They knew who he was because they saw all the things he had done in Jerusalem during the recent Passover Festival that was held there.

ULB:

⁴³ After those two days, he departed from there for Galilee. ⁴⁴ For Jesus himself declared that a prophet has no honor in his own country. ⁴⁵ When he came into Galilee, the Galileans welcomed him. They had seen all the things that he had done in Jerusalem at the festival, for they had also gone to the festival.

translationWords:

- Galilee, Galilean
- Jesus, Jesus Christ, Christ Jesus
- prophet, prophecy, prophesy, seer, prophetess
- honor, to honor
- Jerusalem
- festival

translationNotes:

- **General Information:** - This is the next part of the story in which Jesus goes down to Galilee and heals a boy. Verse 44 gives us background information about something Jesus had said previously. (See: [Background Information](#))
- **from there** - from Judea
- **For Jesus himself declared** - The reflexive pronoun “himself” is added to emphasize that Jesus had “declared” or said this.. You can translate this in your language in a way that will give emphasis to a person. (See: [Reflexive Pronouns](#))
- **a prophet has no honor in his own country** - “people do not show respect or honor to a prophet of their own country” or “a prophet is not respected by the people in his own community”
- **at the festival** - Here the festival is the Passover.

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:46-47**UDB:**

⁴⁶ Jesus went back again to Cana in Galilee. (That was where he had turned the water into wine.) There was an official of the king who lived in Capernaum just twenty-seven kilometers away, and his son was very sick. ⁴⁷ When that man heard that Jesus had come back to Galilee from Judea, he went to Jesus in Cana and begged him, “Come down to Capernaum and heal my son. He is about to die!”

ULB:

⁴⁶ Now he came again to Cana in Galilee, where he had made the water wine. There was a certain royal official whose son in Capernaum was ill. ⁴⁷ When he heard that Jesus had come from Judea to Galilee, he went to Jesus and asked him to come down and heal his son, who was about to die.

translationWords:

- [Cana](#)
- [Galilee, Galilean](#)
- [wine, wineskin, new wine](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Capernaum](#)
- [Judea](#)

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline and to move to a new part of the story. If you have a way of doing this in your language, you may consider using it.
- **royal official** - someone who is in the service of the king

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:48-50

UDB:

⁴⁸ Jesus said to him, “Unless you see me do things that prove who I am and watch me do miracles, you will not trust in me!” ⁴⁹ Yet the official said to him, “Sir, please come down to my home before my son dies!” ⁵⁰ Jesus said to him, “Go. Your son will live.” The man trusted what Jesus said and he started on his way back home.

ULB:

⁴⁸ Jesus then said to him, “Unless you see signs and wonders, you will not believe.” ⁴⁹ The official said to him, “Sir, come down before my child dies.” ⁵⁰ Jesus said to him, “Go. Your son lives.” The man believed the word that Jesus spoke to him, and he went away.

translationWords:

- [miracle, wonder, sign](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [believe, believe in, belief](#)
- [children, child](#)
- [death, die, dead](#)
- [son, son of](#)
- [word](#)

translationNotes:

- **Unless you see signs and wonders, you will not believe** - “Unless ... not believe” is a double negative. In some languages it is more natural to translate this statement in a positive form. AT: “Only if you see a miracle will you believe” (See: [Double Negatives](#))
- **believed the word** - Here “word” is a metonym that refers to the message that Jesus spoke. AT: “believed the message” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:51-52**UDB:**

⁵¹ As he was traveling down to his home in Capernaum, his servants met him along the road. They told him, “Your child is going to live.” ⁵² He asked them, “At what time did my son begin to improve?” They said to him, “His fever ceased yesterday afternoon at one o’clock.”

ULB:

⁵¹ While he was going down, his servants met him, saying that his son was living. ⁵² So he asked them the hour when he began to improve. They replied to him, “Yesterday at the seventh hour the fever left him.”

translationWords:

- [servant, slave, slavery](#)
- [son, son of](#)
- [life, live, living, alive](#)
- [biblical time: hour](#)

translationNotes:

- **While** - This word is used to mark two events that are happening at the same time. As the official was going home, his servants were coming to meet him on the road.

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 4:53-54

UDB:

⁵³ Then the boy's father realized that this was the time Jesus told him, "Your son lives." So he trusted in Jesus, along with everyone who lived in his house.

⁵⁴ That was the second time Jesus did something to prove to people who he was. He did it during the time that he came to the region of Galilee, having traveled there from Judea.

ULB:

⁵³ Then the father realized that it was at that hour that Jesus had said to him, "Your son lives." So he himself and his whole household believed. ⁵⁴ This was the second sign that Jesus did when he came out of Judea to Galilee.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [hour](#)
- [household](#)
- [believe, believe in, belief](#)
- [miracle, wonder, sign](#)
- [Judea](#)
- [Galilee, Galilean](#)

translationNotes:

- **So he himself and his whole household believed** - The reflexive pronoun "himself" is used here to emphasize the word "he." If you have a way of doing this in your language, you may consider using it.
- **sign** - 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.

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 04 Translation Questions](#)

John 5 General Notes

Special concepts in this chapter

Porticos

Many of the Jews believed these porticos had healing properties. This happened when the waters were “stirred up.” (See: [Assumed Knowledge and Implicit Information](#))

“The resurrection of judgment”

This is a reference to a time after death when all of mankind will be judged. (See: [death, die, dead](#) and [judge, judgment](#))

Other possible translation difficulties in this chapter

Son, Son of God

Jesus refers to himself as “the Son,” the “Son of Man” and the “Son of God.” Some languages may struggle having a person refer to himself in the third person. (See: [Son of Man, son of man](#) and [Son of God, the Son, Son](#))

“He has testified concerning me”

Jesus speaks about the Old Testament testifies concerning himself. The Old Testament gives many prophecies concerning the Messiah which described Jesus before he came to earth. (See: [prophet, prophecy, prophesy, seer, prophetess](#) and [Christ, Messiah](#))

Links:

- [John 05:01 Notes](#)

John 5:1-4**UDB:**

¹ Then the time came for another Jewish festival, and Jesus went up to Jerusalem for it. ² There is in Jerusalem beside one of the gates going into the city, a place called the Sheep Gate. At that gate there is a pool called Bethesda (as it said in Aramaic). Next to the pool are five roofed porches or colonnades. **3-4** There was a great number of people there who were sick, blind, and could not walk. Many people who could not walk were lying on the porch.

ULB:

5 ¹ After this there was a Jewish festival, and Jesus went up to Jerusalem. ² Now in Jerusalem by the sheep gate, there is a pool, which in Hebrew is called Bethesda, and it has five roofed porches. ³ A large number of people who were sick, blind, lame, or paralyzed were lying there.[1]The best ancient copies omit the phrase, *waiting for the moving of the water* . ⁴ [2]The best ancient copies omit vs. 4, *For an angel of the Lord went down and stirred up the water at certain times and whoever stepped in while the water was stirring was healed from whatever disease he suffered from* .

translationWords:

- Jew, Jewish, Jews
- festival
- Jesus, Jesus Christ, Christ Jesus
- Jerusalem
- sheep, ram, ewe
- gate, gate bar
- Hebrew

translationNotes:

- **General Information:** - This is the next event in the story, in which Jesus goes up to Jerusalem and heals a man. These verses give background information about the setting of the story. (See: [Background Information](#))
- **After this** - This refers to after Jesus healed the official's son. See how you translated this in [John 03:22-24](#).
- **there was a Jewish festival** - "the Jews were celebrating a festival"
- **went up to Jerusalem** - Jerusalem is located on the top of a hill. Roads to Jerusalem went up and down smaller hills. If your language has a different word for going up a hill than for walking on level ground, you may use it here.
- **pool** - This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework.

- **Bethesda** - “Bethesda” means house of mercy. (See: [How to Translate Names](#))
- **roofed porches** - roofed structures with at least one wall missing and attached to buildings
- **A large number of people** - “Many people”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:5-6

UDB:

⁵ One man who could not walk had been there for thirty-eight years. ⁶ Jesus saw him lying there and realized that he had been in this condition for a long time. He said to the man, “Do you want to become healthy and strong?”

ULB:

⁵ A certain man was there who had been sick for thirty-eight years. ⁶ When Jesus saw him lying there, and after he realized that he had been there a long time, he said to him, “Do you want to be healthy?”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **General Information:** - Verse 5 introduces the man lying beside the pool to the story. (See: [Introduction of New and Old Participants](#))
- **was there** - “was at the Bethesda pool” (5:1)
- **thirty-eight years** - “38 years” (See: [Numbers](#))
- **he realized** - “he understood” or “he found out”
- **he said to him** - “Jesus said to the paralyzed man”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:7-8**UDB:**

⁷ The man replied to him, “Sir, I have no one here to help me get down into the pool when the water is stirred. While I am trying to get to the pool, someone else always steps down in front of me.” ⁸ Jesus said to him, “Get up! Take up your bed and walk!”

ULB:

⁷ The sick man replied, “Sir, I do not have anyone to put me into the pool when the water is stirred up. When I come, another steps down before me.” ⁸ Jesus said to him, “Get up, take up your bed, and walk.”

translationWords:

- [lord, master, sir](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Sir, I do not have** - Here the word “sir” is a polite form of address.
- **when the water is stirred up** - This can be translated in an active form. AT: “when the angel moves the water” (See: [Active or Passive](#))
- **into the pool** - This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework. See how you translated “pool” in [5:2](#).
- **another steps down before me** - “someone else always goes down the steps into the water before me”
- **Get up** - “Stand up!”
- **take up your bed, and walk** - “Pick up your sleeping mat, and walk!”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:9**UDB:**

⁹ At once the man was healed, and he picked up his bed and walked.
Now that day was the Sabbath, the day of rest.

ULB:

⁹ Immediately the man was healed, and he took up his bed and walked.
Now that day was a Sabbath.

translationWords:

- [heal, cure](#)
- [Sabbath](#)

translationNotes:

- **the man was healed** - “the man became healthy again”
- **Now that day was a Sabbath** - “Now that day was God’s Day of Rest”
- **Now** - “Now” is used here to draw attention to background information. It emphasizes the fact that this event takes place on the Sabbath. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:10-11**UDB:**

¹⁰ So the Jewish leaders said to the man who had been healed, “It is the Sabbath day, and you know it is against our law for you to carry your mat on this day of rest.” ¹¹ The man who had been healed said to them, “But the one who healed me told me, ‘Take up your bed and walk!’”

ULB:

¹⁰ So the Jews said to him who was healed, “It is the Sabbath and you are not permitted to carry your mat.” ¹¹ He replied, “He who made me healthy said to me, ‘Pick up your mat and walk.’”

translationWords:

- [Jewish leaders, Jewish authorities, religious leaders](#)
- [heal, cure](#)
- [Sabbath](#)

translationNotes:

- **So the Jews said to him** - The Jews (especially the leaders of the Jews) became angry when they saw the man carrying his mat on the Sabbath.
- **It is the Sabbath** - “It is God’s Day of Rest”
- **He who made me healthy** - “The man who made me well”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:12-13**UDB:**

¹² They asked him, “Who was that man?” ¹³ Now although Jesus had healed the man, the man did not know his name. After healing him, Jesus had left the man and disappeared into the crowd.

ULB:

¹² They asked him, “Who is the man that said to you, ‘Pick it up and walk?’” ¹³ However, the one who was healed did not know who it was because Jesus had gone away secretly, for there was a crowd in the place.

translationWords:

- [heal, cure](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **They asked him** - “The Jewish leaders asked the man who was healed”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:14-15**UDB:**

¹⁴ Later, Jesus found the man in the temple and said to him, “See, you are well now. Do not sin anymore, so nothing worse will happen to you.” ¹⁵ The man went away and told the Jewish leaders that the man who had healed him was Jesus.

ULB:

¹⁴ Afterward, Jesus found him in the temple and said to him, “See, you have become healthy! Do not sin anymore, so that something worse will not happen to you.” ¹⁵ The man went away and reported to the Jews that it was Jesus who had made him healthy.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [temple](#)
- [sin, sinful, sinner, sinning](#)
- [Jewish leaders, Jewish authorities, religious leaders](#)

translationNotes:

- **Jesus found him** - “Jesus found the man he had healed”
- **See** - The word “See” is used here to draw attention to the words that follow.

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:16-18**UDB:**

¹⁶ So the Jews began efforts to stop Jesus because he was doing marvelous things and was showing his power and because he often did those works on the Sabbath day. ¹⁷ Jesus gave this answer to them, “My Father is working even now, and I am also working.” ¹⁸ This is why the Jews were trying more and more to put Jesus to death, not only because he was breaking the Sabbath day, but also because he even called God his own Father, claiming that he was equal to God.

ULB:

¹⁶ Now because of these things the Jews persecuted Jesus, because he did these things on the Sabbath. ¹⁷ Jesus replied to them, “My Father is working even now, and I, too, am working.” ¹⁸ Because of this, the Jews sought even more to kill him because he not only broke the Sabbath, but also called God his own Father, making himself equal to God.

translationWords:

- [Jewish leaders, Jewish authorities, religious leaders](#)
- [persecute, persecution](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Sabbath](#)
- [God the Father, heavenly Father, Father](#)
- [works, deeds, work, acts](#)
- [God](#)

translationNotes:

- **Now** - “Now” marks John’s summary statement about the attitude of the Jewish leaders toward Jesus. (See: [Background Information](#))
- **is working** - This refers to doing labor, including anything that is done to serve other people.
- **the Jews** - Here “the Jews” is a synecdoche which represent the “Jewish leaders.” AT: “the Jewish leaders” (See: [Synecdoche](#))
- **making himself equal to God** - “saying that he was like God” or “saying that he had as much authority as God”
- **My Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)

- **John 05 Translation Questions**

John 5:19-20**UDB:**

¹⁹ Jesus replied to them, "I am telling you the truth: I, the Son of Man, can do nothing on my own authority. I can do only what I see the Father doing. Whatever the Father does, that is what I, the Son, do. ²⁰ The Father loves me, the Son, and shows me everything he is doing. Even greater works than these the Father will show me, so that you may see what I can do and be amazed.

ULB:

¹⁹ Jesus answered them, "Truly, truly, the Son can do nothing of himself, except only what he sees the Father doing, for whatever the Father is doing, the Son does these things also. ²⁰ For the Father loves the Son and he shows him everything that he himself does, and he will show him greater things than these so that you will be amazed.

translationWords:

- [amen, truly](#)
- [Son of God, the Son, Son](#)
- [God the Father, heavenly Father, Father](#)
- [works, deeds, work, acts](#)
- [love](#)
- [marvel, wonder, amazed, astonished](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the Jewish leaders.
- **Truly, truly** - Translate this as you did in [1:51](#).
- **you will be amazed** - "you will be surprised" or "you will be shocked"
- **whatever the Father is doing, the Son does these things also. For the Father loves the Son** - Jesus, as the Son of God, followed and obeyed his Father's leadership on earth, because Jesus knew the Father loved him. (See: [Translating Son and Father](#))
- **Son ... Father** - These are important titles that describe the relationship between Jesus and God. (See: [Translating Son and Father](#))
- **loves** - The kind of love that comes from God is focused on the good of others, even when it does not benefit oneself. God himself is love and is the source of true love.

Links:

- [Introduction to the Gospel of John](#)

- John 05 General Notes
- **John 05 Translation Questions**

John 5:21-23**UDB:**

²¹ As the Father raises up those who have died and gives them life again, so I, the Son, give life to anyone I want. ²² The Father judges no one, but has given over all judgment to me, ²³ so that all people may honor me, the Son, in the same way that they honor the Father. Whoever does not honor me cannot honor the Father.

ULB:

²¹ For as the Father raises the dead and gives them life, even so the Son also gives life to whomever he wishes. ²² For the Father judges no one, but he has given all judgment to the Son ²³ so that everyone will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

translationWords:

- God the Father, heavenly Father, Father
- raise, rise, risen, arise, arose
- death, die, dead
- life, live, living, alive
- Son of God, the Son, Son
- judge, judgment

translationNotes:

- **For as the Father raises the dead and gives them life ... the Son also gives life to whomever he wishes** - The word “for” marks a comparison. The Son of God (God the Son) gives life just like God the Father gives life.
- **Father ... Son** - These are important titles that describe the relationship between God and Jesus. (See: [Translating Son and Father](#))
- **life** - This refers to “spiritual life.”
- **For the Father judges no one, but he has given all judgment to the Son** - The word “for” marks a comparison. The Son of God carries out judgment for God the Father. (See: [Translating Son and Father](#))
- **honor the Son just as ... the Father. The one who does not honor the Son does not honor the Father** - God the Son must be honored and worshiped just like God the Father. If we fail to honor God the Son, then we also fail to honor God the Father. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:24**UDB:**

²⁴ I am telling you the truth: anyone who hears my message and trusts that God sent me has eternal life and will not come into God's judgment. Instead, he has gone from being dead to being alive.

ULB:

²⁴ Truly, truly, he who hears my word and believes him who sent me has eternal life and will not be condemned, but he has passed from death to life.

translationWords:

- [amen, truly](#)
- [believe, believe in, belief](#)
- [condemn, condemnation](#)
- [everlasting, eternal, eternity](#)
- [life, live, living, alive](#)

translationNotes:

- **Truly, truly** - Translate this as you did in [1:51](#).
- **he who hears my word** - Here "word" is a metonym that represents the message of Jesus. AT: "anyone who hears my message" (See: [Metonymy](#))
- **will not be condemned** - This can be stated positively. AT: "will be judged to be innocent" (See: [Double Negatives](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:25

UDB:

²⁵ I am telling you the truth: a time is coming when those who have died will hear my voice, that of me, the Son of God, and those who hear me will live.

ULB:

²⁵ Truly, truly, I tell you the time is coming, and is now, when the dead will hear the voice of the Son of God, and those who hear will live.

translationWords:

- [amen, truly](#)
- [death, die, dead](#)
- [Son of God, the Son, Son](#)
- [life, live, living, alive](#)

translationNotes:

- **Truly, truly** - Translate this the way your language emphasizes that what follows is important and true. See how you translated this in [1:51](#).
- **the dead will hear the voice of the Son of God, and those who hear will live** - The voice of Jesus, the Son of God, will raise dead people from the grave. (See: [Translating Son and Father](#))
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:26-27**UDB:**

²⁶ For as the Father is able to cause people to live, in the same way he has given power to me, the Son, to cause them to live. ²⁷ The Father has given me authority to do whatever he knows is just, because I am the Son of Man.

ULB:

²⁶ For just as the Father has life in himself, so he has also given to the Son so that he has life in himself, ²⁷ and the Father has given the Son authority to carry out judgment because he is the Son of Man.

translationWords:

- God the Father, heavenly Father, Father
- life, live, living, alive
- authority
- judge, judgment
- Son of Man, son of man

translationNotes:

- **For just as the Father has life in himself, so he has also given to the Son so that he has life in himself** - The word "For" marks a comparison. The Son of God has the power to give life, just as the Father does. (See: [Translating Son and Father](#))
- **Father ... Son of Man** - These are important titles that describe the relationship between God and Jesus. (See: [Translating Son and Father](#))
- **life** - This means spiritual life.
- **the Father has given the Son authority to carry out judgment** - The Son of God has the authority of God the Father to judge.

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:28-29

UDB:

²⁸ Do not be surprised at this because there will be a time when all people who have died will hear me call, ²⁹ and they will come out of their graves. God will raise to everlasting life those who have done good. But those who have done evil—God will raise them up, but only to condemn them and punish them forever.

ULB:

²⁸ Do not be amazed at this, for there is a time coming in which everyone who is in the tombs will hear his voice ²⁹ and will come out: those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

translationWords:

- [marvel, wonder, amazed, astonished](#)
- [tomb, grave, burial place](#)
- [good, goodness](#)
- [resurrection](#)
- [evil, wicked, wickedness](#)
- [judge, judgment](#)

translationNotes:

- **Do not be amazed at this** - “This” refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.
- **hear his voice** - “hear my voice”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:30-32

UDB:

³⁰ I can do nothing on my own. Whatever I hear from the Father, that is how I judge, and I judge in a just manner. I judge justly because I do not try to do what I want, but what the Father wants, he who sent me here.

³¹ If I alone were the only one to be a witness about myself, no one would believe my witness to be true or reliable. ³² Nevertheless, there is someone else who bears witness about me, and I know that his testimony about me is true.

ULB:

³⁰ I can do nothing from myself. As I hear, I judge, and my judgment is righteous because I am not seeking my own will but the will of him who sent me. ³¹ If I should testify about myself, my testimony would not be true. ³² There is another who testifies about me, and I know that the testimony that he gives about me is true.

translationWords:

- judge, judgment
- righteous, righteousness
- will of God
- testimony, testify
- true, truth, come true

translationNotes:

- **the will of him who sent me** - The word "him" refers to God the Father.
- **There is another who testifies about me** - "There is someone else who tells people about me"
- **another** - This refers to God.
- **the testimony that he gives about me is true** - "what he tells people about me is true"

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:33-35

UDB:

³³ You sent messengers to John the Baptizer, and he told you the truth about me. ³⁴ I do not actually need for him or anyone else to be a witness about me, but I am saying these things so that God can save you. ³⁵ John the Baptizer was a burning and shining lamp, and you were glad to rejoice for a while in his light.

ULB:

³³ You have sent to John, and he has testified the truth. ³⁴ But the testimony that I receive is not from man. I say these things that you might be saved. ³⁵ John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while.

translationWords:

- [John \(the Baptist\)](#)
- [testimony, testify](#)
- [true, truth, come true](#)
- [receive](#)
- [save, safe](#)
- [lamp](#)
- [rejoice](#)

translationNotes:

- **the testimony that I receive is not from man** - “I do not need people’s testimony”
- **that you might be saved** - You can translate this in an active form. AT: “so God can save you” (See: [Active or Passive](#))
- **John was a lamp that was burning and shining** - Here “lamp” is a metaphor. John displayed God’s holiness in the same way a lamp gives light. AT: “John was like a lamp that was burning and shining” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:36-38**UDB:**

³⁶ However, the witness I give about myself is even greater than the witness John gave about me. All the things that the Father has allowed me to do—I do those things every day, and you see me doing them—those things tell much about who I am; they explain my purpose for coming here. They are proof that the Father has sent me. ³⁷ The Father who sent me, he is the one who has given testimony about me. You have never heard his voice and you have never seen him physically. ³⁸ The proof that you do not have his word living in you is that you do not trust me, the one he sent.

ULB:

³⁶ Yet the testimony that I have is greater than that of John, for the works that the Father has given me to accomplish, the very works that I do, testify about me that the Father has sent me. ³⁷ The Father who sent me has himself testified about me. You have neither heard his voice nor seen his form at any time. ³⁸ You do not have his word remaining in you, for you are not believing in the one whom he has sent.

translationWords:

- testimony, testify
- God the Father, heavenly Father, Father
- voice
- word
- believe, believe in, belief

translationNotes:

- **the works that the Father has given me to accomplish ... that the Father has sent me** - God the Father has sent God the Son, Jesus, to earth. Jesus completes what the Father gives him to do.
- **The Father who sent me has himself testified** - The reflexive pronoun “himself” emphasizes that it is the Father, not someone less important, who has testified. (See: [Reflexive Pronouns](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **the very works that I do, testify about me** - Here Jesus says that the miracles “testify” or “tell the people” about him. AT: “What I do shows the people that God has sent me” (See: [Personification](#))
- **You do not have his word ... in you, for you are not believing in the one whom he has sent** - “You do not believe in the one he has sent. That is how I know that you do not have his word remaining in you”
- **remaining in you** - “living in you”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:39-40**UDB:**

³⁹ You carefully study the scriptures because you think that by studying them you will find eternal life, and those scriptures tell about me. ⁴⁰ Yet still you refuse to come to me in order that you might receive everlasting life from me.

ULB:

³⁹ You search the scriptures because you think that in them you have eternal life, and these same scriptures testify about me, ⁴⁰ and you are not willing to come to me so that you may have life.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- everlasting, eternal, eternity
- life, live, living, alive
- testimony, testify

translationNotes:

- **in them you have eternal life** - “you will find eternal life if you read them” or “the scriptures will tell you how you can have eternal life”
- **you are not willing to come to me** - “you refuse to believe my message”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:41-42

UDB:

⁴¹ If people praise me or congratulate me, I ignore them. ⁴² I know this about you, you do not love God.

ULB:

⁴¹ I do not receive praise from men, ⁴² but I know that you do not have the love of God in yourselves.

translationWords:

- [receive](#)
- [praise](#)
- [love](#)
- [God](#)

translationNotes:

- **receive** - “accept”
- **you do not have the love of God in yourselves** - This can mean 1) “you really do not love God” or 2) “you have really not received God’s love.”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:43-44

UDB:

⁴³ I have come with my Father's authority, but still you do not welcome me or trust me. If someone else came with his own authority, you would listen to him. ⁴⁴ How can you trust in me when you work so hard for others among yourselves to honor you? Yet all the while, you refuse to seek the true honor that comes from the one and only God.

ULB:

⁴³ I have come in my Father's name, and you do not receive me. If another should come in his own name, you would receive him. ⁴⁴ How can you believe, you who accept praise from one another but are not seeking the praise that comes from the only God?

translationWords:

- [God the Father, heavenly Father, Father](#)
- [name](#)
- [receive](#)
- [believe, believe in, belief](#)
- [praise](#)

translationNotes:

- **in my Father's name** - Here the word "name" is a metonym that symbolizes God's power and authority. AT: "I have come with my Father's authority" (UDB). (See: [Metonymy](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **receive** - "accept"
- **If another should come in his own name** - The word "name" is a metonym that represents authority. AT: "If another should come in his own authority" (See: [Metonymy](#))
- **How can you believe, you who accept praise ... God?** - This remark appears in the form of a question in order to add emphasis. AT: "There is no way you can believe because you accept praise ... God!" (See: [Rhetorical Question](#))
- **believe** - This means to trust in Jesus.

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 5:45-47**UDB:**

⁴⁵ Do not think that I am the one who accuses you before my Father. You thought Moses would defend you, so on him you have set your hopes. However, it is Moses who accuses you. ⁴⁶ If you had accepted what Moses said, you would have received what I said as the truth. ⁴⁷ Since you did not even believe in what Moses wrote, how could you possibly trust what I have said to you!”

ULB:

⁴⁵ Do not think that I myself will accuse you before the Father. The one who accuses you is Moses, in whom you have put your hopes. ⁴⁶ If you believed Moses, you would believe me, because he wrote about me. ⁴⁷ If you do not believe his writings, how are you going to believe my words?”

translationWords:

- [accuse, accusation, accuser](#)
- [Moses](#)
- [hope](#)
- [believe, believe in, belief](#)
- [receive](#)

translationNotes:

Jesus finishes speaking to the Jewish leaders.

- **The one who accuses you is Moses ... your hopes** - “Moses” is a metonym here that stands for the law itself. AT: “Moses accuses you in the Law, the very Law in which you have put your hopes” (See: [Metonymy](#))
- **your hopes** - “your confidence” or “your trust”
- **If you do not believe his writings, how are you going to believe my words?** - This remark appears in the form of a question to provide emphasis. AT: “You do not believe his writings, so you will never believe my words!” (See: [Rhetorical Question](#))
- **my words** - “what I say”

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 05 Translation Questions](#)

John 6 General Notes

Special concepts in this chapter

“Make him king”

While not all scholars agree on the exact reason Jesus did not want to be made king, it is generally agreed that the people did not have the right motivation for making him king. They wanted him to be king because he gave them food. They failed to recognize the truth that he already is the king of kings. (See: [Assumed Knowledge and Implicit Information](#))

Bread

Jesus uses the imagery of bread in this chapter. Bread’s significance can be traced back to the daily provision God provided to Israel in the desert for 40 years and the events of the Passover. (See: [Passover](#))

“I am ... ”

John uses this phrase seven times in his gospel. It is the same words used by God, when he revealed himself and his name Yahweh at the burning bush. The name “Yahweh” can be translated as “I am.”

Important figures of speech in this chapter

“Gives to me ... comes to me”

These phrases are used to mean that many will “come to believe in Jesus.” (See: [Metaphor](#))

“Eat my flesh and drink my blood”

This should clearly be seen as a metaphor. It is a reference to the practice instituted during Jesus’ last meal when Jesus used bread and wine to represent his flesh and blood. This is a reference to Jesus’ death for sin. (See: [flesh, blood](#) and [sin, sinful, sinner, sinning](#))

Other possible translation difficulties in this chapter

Parenthetical Ideas

Several times in this passage, John explains something or gives the reader some context to better understand the story. These explanations are intended to give the reader some additional knowledge without interrupting the flow of the narrative. The information is placed inside parentheses.

“Son of Man, Son”

Jesus refers to himself as the “Son of Man” in this passage. It may not be possible in every language to have someone speaking in the first person to refer to themselves in the third person.

Links:

- [John 06:01 Notes](#)

John 6:1-3

UDB:

¹ Jesus went across the lake to the other side. The name of the lake was the “Sea of Galilee” to some people; other people called it the “Sea of Tiberias.” ² A large crowd followed him because they had seen the wonders he had done in healing people who were very sick. ³ Jesus went up on a steep hillside and sat down with his disciples.

ULB:

6 ¹ After these things, Jesus went away to the other side of the Sea of Galilee, also called the Sea of Tiberias. ² A great crowd was following him because they saw the signs that he was doing on those who were sick. ³ Jesus went up the mountain and there he sat down with his disciples.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)
- [miracle, wonder, sign](#)
- [disciple](#)

translationNotes:

- **General Information:** - This is the next part of the story. Jesus has traveled from Jerusalem to Galilee. A crowd has followed him up a mountainside. These verses tell the setting of this part of the story. (See: [Background Information](#))
- **After these things** - The phrase “these things” refers to the events in [5:1-46](#).
- **Jesus went away** - It is implied in the text that Jesus traveled by boat and took his disciples with him. AT: “Jesus traveled by boat with his disciples” (See: [Assumed Knowledge and Implicit Information](#))
- **A great crowd** - “A large number of people”
- **signs** - This refers to the miracles that are used as evidence that God is the all-powerful one who has complete authority over everything.

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:4-6**UDB:**

⁴ Now it was the time of the year for the Passover Festival, a special celebration of the Jews. ⁵ Jesus looked up and saw that there was a very large crowd of people making their way toward him. Jesus said to Philip, “Where will we buy bread so that all these people can have something to eat?” ⁶ He asked Philip this question to test him, to see what sort of answer he would give. However, Jesus already knew what he was going to do about this problem.

ULB:

⁴ (Now the Passover, the Jewish festival, was near.) ⁵ When Jesus looked up and saw a great crowd coming to him, he said to Philip, “Where are we going to buy bread so that these may eat?” ⁶ (But Jesus said this to test Philip, for he himself knew what he was going to do.)

translationWords:

- [Passover](#)
- [feast](#)
- [Jew, Jewish, Jews](#)
- [Philip, the apostle](#)
- [bread](#)

translationNotes:

- **General Information:** - The action in the story begins in verse 5.
- **Now the Passover, the Jewish festival, was near** - John briefly stops telling about the events in the story in order to give background information about when the events happened. (See: [Background Information](#))
- **But Jesus said this to test Philip, for he himself knew what he was going to do** - John briefly stops telling about the events in the story in order to explain why Jesus asked Philip where to buy bread. (See: [Background Information](#))
- **for he himself knew** - The reflexive pronoun “himself” makes it clear that the word “he” refers to Jesus. Jesus knew what he would do. (See: [Reflexive Pronouns](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:7-9

UDB:

⁷ Philip replied to him, “If we had the money that a man can earn in two hundred days of work, it would not be enough money to buy bread to give each person in this big crowd even a little piece to eat.” ⁸ Another one of his disciples, Andrew, who was Simon Peter’s brother, said to Jesus, ⁹ “There is a boy here who has five little barley loaves of bread and two small fish. Yet, how could so little food feed so many people?”

ULB:

⁷ Philip answered him, “Two hundred denarii worth of bread would not be sufficient for each one to have even a little.” ⁸ One of the disciples, Andrew, the brother of Simon Peter, said to Jesus, ⁹ “There is a boy here who has five bread loaves of barley and two fish, but what are these among so many?”

translationWords:

- [bread](#)
- [disciple](#)
- [Andrew](#)
- [brother](#)
- [Peter, Simon Peter, Cephas](#)

translationNotes:

- **Two hundred denarii worth of bread** - The word “denarii” is the plural of “denarius.” AT: “The amount of bread that cost two hundred days’ wages.” (See: [Biblical Money](#))
- **five bread loaves of barley** - “Five loaves of barley bread.” Barley was a common grain.
- **loaves** - A loaf of bread is a lump of dough that is shaped and baked. These were probably small dense, round loaves.
- **what are these among so many?** - This remark appears in the form of a question to emphasize that they do not have enough food to feed everyone. AT: “these few loaves and fishes are not enough to feed so many people!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:10-12**UDB:**

¹⁰ The place where the people were all coming together had a lot of grass. So Jesus said, “Tell the people to sit down.” So all of the people sat down, and after the disciples counted the crowd, they found that there were about five thousand people. ¹¹ Then Jesus took the small loaves of bread and the fish, and he thanked God for them. Then he passed the bread and the fish among all who were sitting on the ground. The people ate all the fish and bread they wanted. ¹² When everyone had finished eating, he said to the disciples, “Gather up all the pieces of barley bread that the people did not eat. Do not let anything go to waste.”

ULB:

¹⁰ Jesus said, “Make the people sit down.” (Now there was a lot of grass in the place.) So the men sat down, about five thousand in number. ¹¹ Then Jesus took the loaves and after giving thanks, he gave it to those who were sitting. He did the same with the fish, as much as they wanted. ¹² When the people were filled, he said to his disciples, “Gather up the broken pieces which remain, so that nothing will be lost.”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple](#)

translationNotes:

- **sit down** - “lie down”
- **Now there was a lot of grass in the place** - John briefly stops telling about the events in the story in order to give background information about the place where this event happens. (See: [Background Information](#))
- **So the men sat down, about five thousand in number** - While the crowd probably included women and children (6:4-5), here John is counting only the men.
- **giving thanks** - Jesus prayed to God the Father and thanked him for the fish and the loaves.
- **he gave it** - “he” here represents “Jesus and his disciples.” AT: “Jesus and his disciples gave it” (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:13-15

UDB:

¹³ So they gathered up the pieces from the five barley loaves, and they filled twelve large baskets full from what was left over.

¹⁴ After the people saw the miracle that Jesus had performed in front of them, they said, "Surely he is the Prophet that God has been going to send into the world!" ¹⁵ Jesus knew what the people were planning; they were about to come and force him to be their king. So he left them and went up the mountain to be by himself.

ULB:

¹³ So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by those who had eaten. ¹⁴ Then, when the people saw this sign that he did, they said, "This truly is the prophet who is to come into the world." ¹⁵ When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.

translationWords:

- [basket](#)
- [miracle, wonder, sign](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [king](#)

translationNotes:

- **General Information:** - Jesus withdraws from the crowd. This is the end of the part of the story about Jesus feeding the crowd on the mountain.
- **they gathered** - "the disciples gathered"
- **left over** - the food that no one had eaten
- **this sign** - Jesus feeding the 5,000 people with five barley loaves and two fish
- **the prophet** - the special prophet who Moses said would come into the world

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:16-18

UDB:

¹⁶ When it was evening, his disciples went down to the Sea of Galilee, ¹⁷ got into a boat, and started to sail across the sea to the city of Capernaum. It was now dark, and Jesus was not with them. ¹⁸ A strong wind started to blow, and the waves on the sea became very rough.

ULB:

¹⁶ When it became evening, his disciples went down to the sea. ¹⁷ They got into a boat, and were going over the sea to Capernaum. It was dark by this time, and Jesus had not yet come to them. ¹⁸ And a strong wind was blowing, and the sea was getting rough.

translationWords:

- [disciple](#)
- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)
- [Capernaum](#)

translationNotes:

- **Connecting Statement:** - This is the next event in the story. Jesus' disciples go out onto the lake in a boat.
- **It was dark by this time, and Jesus had not yet come to them** - Use your language's way of showing that this is background information. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:19-21

UDB:

¹⁹ After they had rowed five or six kilometers, the disciples saw Jesus walking on the water and coming near the boat. They were terrified! ²⁰ Jesus said to them, “It is I! Do not be afraid!” ²¹ They were very glad to take him into the boat. As soon as he was with them, their boat arrived at the place where they were going.

ULB:

¹⁹ When they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid. ²⁰ But he said to them, “It is I! Do not be afraid.” ²¹ Then they were willing to receive him into the boat, and immediately the boat reached the land where they were going.

translationWords:

- [receive](#)
- [Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias](#)

translationNotes:

- **they had rowed** - Boats usually had two, four, or six people rowing with rowers on each side working together. Your culture may have different ways of making a boat go across a large body of water.
- **about twenty-five or thirty stadia** - A “stadium” is 185 meters. AT: “about five or six kilometers” (See: [Biblical Distance](#))
- **Do not be afraid** - “Stop being afraid!”
- **they were willing to receive him into the boat** - It is implied that Jesus gets into the boat. AT: “they gladly received him into the boat” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:22-23

UDB:

²² The next day the crowd of people that had stayed on the other side of the lake realized that there had been only one boat there the day before. They also knew that Jesus had not gone in the boat with his disciples. ²³ Some men came across the lake from the city of Tiberias in other boats they had. They put their boats near the place where the people had eaten the bread, that bread for which the Lord had given thanks to God.

ULB:

²² The next day, the crowd that had been standing on the other side of the sea saw that there was no other boat there except the one, and that Jesus had not entered it with his disciples but that his disciples had gone away alone. ²³ However, there were some boats that came from Tiberias close to the place where they had eaten the bread loaves after the Lord had given thanks.

translationWords:

- [Lord](#)

translationNotes:

- **the sea** - “the Sea of Galilee”
- **However, there were ... the Lord had given thanks** - Use your language’s way of showing that this is background information. (See: [Background Information](#))
- **boats that came from Tiberias** - Here, John provides more background information. The next day, after Jesus fed the people, some boats with people from Tiberias came to see Jesus. However, Jesus and his disciples had left the night before. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:24-25**UDB:**

²⁴ When the crowd realized that neither Jesus nor his disciples were there, some of them got into those boats and sailed to Capernaum to find Jesus.

²⁵ They searched and found Jesus in Capernaum on the other side of the Sea of Galilee. They asked him, “Teacher, when did you come here?”

ULB:

²⁴ When the crowd discovered that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum seeking Jesus. ²⁵ After they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple](#)
- [Capernaum](#)
- [Rabbi, Rabboni](#)

translationNotes:

- **General Information:** - The people go to Capernaum to find Jesus. When they see him, they start asking him questions.

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:26-27**UDB:**

²⁶ Jesus replied to them, "I am telling you the truth: you are not looking for me because you saw me perform miracles that show who I am. No! You are looking for me only because you ate until you were full of the loaves of bread. ²⁷ Stop working for food that will soon spoil! Instead, work for the food that will bring you everlasting life! That is the bread that I, the Son of Man, God's chosen one, will give you. For God the Father approves of me in every way."

ULB:

²⁶ Jesus replied to them, saying, "Truly, truly, you seek me, not because you saw signs, but because you ate some of the bread loaves and were filled. ²⁷ Do not work for the food that perishes, but work for the food that endures to eternal life which the Son of Man will give you, for God the Father has set his seal on him."

translationWords:

- [amen, truly](#)
- [sign, proof, reminder](#)
- [perish, perishing, perishable](#)
- [everlasting, eternal, eternity](#)
- [Son of Man, son of man](#)
- [God the Father, heavenly Father, Father](#)
- [seal, to seal](#)

translationNotes:

- **Truly, truly** - Translate this as you did in [1:51](#).
- **eternal life which the Son of Man will give you, for God the Father has set his seal on him** - God the Father has given his approval to Jesus, the Son of Man, to give eternal life to those who believe in him.
- **Son of Man ... God the Father** - These are important titles that describe the relationship between Jesus and God. (See: [Translating Son and Father](#))
- **has set his seal on him** - To "set a seal" on something means to place a mark on it to show to whom it belongs. This means that the Son belongs to the Father and that the Father approves of him in every way. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)

- John 06 General Notes
- **John 06 Translation Questions**

John 6:28-29

UDB:

²⁸ Then the people asked him, “What works and service should we do to please God?” ²⁹ Jesus replied, “What God wants you to do is this: trust in me, the one he has sent.”

ULB:

²⁸ Then they said to him, “What must we do, so that we may do the works of God?” ²⁹ Jesus replied and said to them, “This is the work of God: that you believe in the one whom he has sent.”

translationWords:

- [works, deeds, work, acts](#)
- [believe, believe in, belief](#)
- [send, send out, sent](#)

translationNotes:

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:30-31**UDB:**

³⁰ So they said to him, "Then perform another miracle to prove who you are so that we can see it and believe that you came from God. What will you do for us? ³¹ Our ancestors ate manna, just as the scriptures say: 'God gave them bread out of the heavens to eat.'"

ULB:

³⁰ So they said to him, "What sign then will you do, so that we may see and believe you? What will you do? ³¹ Our fathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat.'"

translationWords:

- [miracle, wonder, sign](#)
- [ancestor, father, forefather](#)
- [manna](#)
- [desert, wilderness](#)
- [written](#)
- [heaven, sky, heavens, heavenly](#)

translationNotes:

- **fathers** - "forefathers" or "ancestors"
- **heaven** - This refers to the place where God lives.

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:32-34**UDB:**

³² Jesus said to them, "I am telling you the truth: It was not Moses who gave your ancestors that bread from heaven. No, it was my Father, the same one who is giving you the true bread from heaven. ³³ The true bread of God is I, the one who has come down from heaven in order to make everyone in the world truly able to live."

³⁴ They said to him, "Sir, always give us this bread."

ULB:

³² Then Jesus replied to them, "Truly, truly, it was not Moses who gave you the bread out of heaven, but it is my Father who is giving you the true bread from heaven. ³³ For the bread of God is that which comes down from heaven and gives life to the world." ³⁴ So they said to him, "Sir, give us this bread always."

translationWords:

- [Moses](#)
- [God the Father, heavenly Father, Father](#)
- [heaven, sky, heavens, heavenly](#)
- [life, live, living, alive](#)
- [world, worldly](#)
- [lord, master, sir](#)

translationNotes:

- **Truly, truly** - Translate this as you did in [1:51](#).
- **it is my Father who is giving you the true bread from heaven** - The "true bread" is a metaphor for Jesus. AT: "The Father gives to you the Son as the true bread from heaven" (See: [Metaphor](#) and [Translating Son and Father](#))
- **my Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **gives life to the world** - "gives spiritual life to the world"
- **the world** - Here the "world" is a metonym for all of the people in the world who trust in Jesus. (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:35-37

UDB:

³⁵ Jesus said to them, "Just as people need food to live, everyone needs me to live spiritually. Those who take ordinary food and water will become hungry and thirsty again. But for those who ask me and trust me to enable them to live spiritually, I will do this for them. ³⁶ Nevertheless, I have told you that, although you see me, you still do not trust me. ³⁷ All the people my Father gives to me will come to me, and I will never drive away anyone who comes to me.

ULB:

³⁵ Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty. ³⁶ But I told you that indeed you have seen me, and you do not believe. ³⁷ Everyone whom the Father gives me will come to me, and he who comes to me I will certainly not throw out.

translationWords:

- [bread](#)
- [life, live, living, alive](#)
- [believe, believe in, belief](#)

translationNotes:

- **I am the bread of life** - Through metaphor, Jesus compares himself with bread. Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. AT: "Just as food keeps you alive physically, I can give you spiritual life." (See: [Metaphor](#))
- **believes in** - This means to believe that Jesus is the Son of God, to trust him as Savior, and to live in a way that honors him.
- **Everyone whom the Father gives me will come to me** - God the Father and God the Son will save forever those who believe in Jesus. (See: [Translating Son and Father](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **he who comes to me I will certainly not throw out** - This sentence states the opposite of what it means for emphasis. AT: "I will keep everyone who comes to me" (See: [Litotes](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:38-40**UDB:**

³⁸ I came down from heaven not to do what I want, but to do the will of him who sent me. ³⁹ This is what the one who sent me wants, that I lose none of those whom he has given me, and that I raise all of them up on the last day. ⁴⁰ For this is what my Father wants, that everyone who looks in faith on me, the Son, and who trust in me, will have everlasting life. I will raise them up on the last day.”

ULB:

³⁸ For I have come down from heaven, not to do my own will, but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I would lose not one of all those whom he has given me, but will raise them up on the last day. ⁴⁰ For this is the will of my Father, that everyone who sees the Son and believes in him would have eternal life and I will raise him up on the last day.

translationWords:

- [heaven, sky, heavens, heavenly](#)
- [will of God](#)
- [last day, last days, latter days](#)
- [God the Father, heavenly Father, Father](#)
- [Son of God, the Son, Son](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the crowd.
- **him who sent me** - “my Father, who sent me”
- **I would lose not one of all those** - Here litotes is used to emphasize that Jesus will keep everyone that God gives to him. AT: “I should keep all of them” (See: [Litotes](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:41-42**UDB:**

⁴¹ The Jewish leaders began to grumble about Jesus because he said, “I am the bread who came down from heaven.” ⁴² They said, “Is this not Jesus, whose father is Joseph? Do we not know his father and mother? How can he say with any truth, ‘I have come from heaven?’”

ULB:

⁴¹ Then the Jews grumbled about him because he had said, “I am the bread that has come down from heaven.” ⁴² They said, “Is not this Jesus son of Joseph, whose father and mother we know? How then does he now say, ‘I have come down from heaven?’”

translationWords:

- Jew, Jewish, Jews
- Joseph (NT)
- bread
- heaven, sky, heavens, heavenly

translationNotes:

- **Connecting Statement:** - The Jewish leaders interrupt Jesus as he is speaking to the crowd.
- **grumbled** - talked unhappily
- **I am the bread** - Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. AT: “I am the one who is like true bread.” See how you translated this in [6:35](#). (See: [Metaphor](#))
- **Is not this Jesus ... whose father and mother we know?** - This remark appears in the form of a question to emphasize that the Jewish leaders believe that Jesus is no one special. AT: ”This is just Jesus, the son of Joseph, whose father and mother we know! (See: [Rhetorical Question](#))
- **How then does he now say, ‘I have come down from heaven?’** - This remark appears in the form of a question to emphasize that the Jewish leaders do not believe that Jesus came from heaven. AT: “He is lying when he says that he came from heaven!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:43-45**UDB:**

⁴³ Jesus answered them, "Stop grumbling among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him to me. The one who comes to me, I will raise him up on the last day. ⁴⁵ It is written in the Prophets, 'God will teach them all.' Everyone who hears and learns from the Father comes to me.

ULB:

⁴³ Jesus replied and said to them, "Stop grumbling among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. ⁴⁵ It is written in the prophets, 'Everyone will be taught by God.' Everyone who has heard and learned from the Father comes to me.

translationWords:

- [God the Father, heavenly Father, Father](#)
- [last day, last days, latter days](#)
- [written](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the crowd and now also to the Jewish leaders.
- **draws** - This can mean 1) "pulls" or 2) "attracts."
- **It is written in the prophets** - This is a passive statement that can be translated in an active form. AT: "The prophets wrote" (See: [Active or Passive](#))
- **Everyone who has heard and learned from the Father comes to me** - The Jews thought Jesus was the "son of Joseph" (see [John 6:42](#)), but he is the Son of God because his Father is God, not Joseph. Those who truly learn from God the Father believe in Jesus, who is God the Son.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:46-47**UDB:**

⁴⁶ No one has seen the Father except me, the one who comes from God. I alone have seen the Father.

⁴⁷ I am telling you the truth: whoever trusts in me has everlasting life.

ULB:

⁴⁶ Not that anyone has seen the Father, except he who is from God—he has seen the Father. ⁴⁷ Truly, truly, he who believes has eternal life.

translationWords:

- [amen, truly](#)
- [believe, believe in, belief](#)
- [everlasting, eternal, eternity](#)

translationNotes:

- **Connecting Statement:** - Jesus now continues speaking to the crowd and the Jewish leaders.
- **Truly, truly** - Translate this as you did in [1:51](#).
- **Not that anyone has seen the Father, except he who is from God** - Although no human who is alive on earth has seen God the Father, Jesus, the Son of God, has seen the Father.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **he who believes has eternal life** - God gives “eternal life” to those who trust in Jesus, the Son of God.

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:48-49**UDB:**

⁴⁸ I am the bread that gives true life. ⁴⁹ Your ancestors ate the manna in the wilderness, but they still died.

ULB:

⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died.

translationWords:

- ancestor, father, forefather
- manna
- desert, wilderness
- death, die, dead

translationNotes:

- **I am the bread of life** - Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. AT: “Just like food that keeps you alive physically, I can give you spiritual life that lasts forever.” See how you translated this in [6:35](#). (See: [Metaphor](#))
- **fathers** - “forefathers” or “ancestors”
- **died** - This refers to physical death.

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:50-51

UDB:

⁵⁰ However, the bread that I am speaking of is the bread that comes down from heaven, and the one who eats it will never die. ⁵¹ I am the bread that makes people truly live, the bread that came down from heaven. If anyone eats this bread, he will live forever. The bread that I give for the life of the world is the death of my physical body.”

ULB:

⁵⁰ This is the bread which comes down from heaven, so that a person may eat some of it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats some of this bread, he will live forever. The bread that I will give is my flesh for the life of the world.”

translationWords:

- [bread](#)
- [death, die, dead](#)
- [forever](#)
- [flesh](#)
- [life, live, living, alive](#)
- [world, worldly](#)

translationNotes:

- **This is the bread** - Here “bread” is a metaphor that points to Jesus who is the one who gives spiritual life just as bread sustains physical life. AT: “I am like the true bread” (See: [Metaphor](#))
- **not die** - “live forever.” Here the word “die” refers to spiritual death.
- **living bread** - This means “the bread that causes people to live” ([6:35](#)).
- **for the life of the world** - Here “the world” is a metonym that represents the lives of all the people in the world. AT: “that will give life to all the people in the world” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:52-53

UDB:

⁵² The Jews who had listened to Jesus were now angrily arguing among themselves. They could not understand how anyone could promise that others would eat his own body. ⁵³ So Jesus confronted them with difficult words: "I am telling you the truth: Unless you eat the flesh of me, the Son of Man, and drink my blood, you will never live forever.

ULB:

⁵² The Jews became angry among themselves and began to argue, saying, "How can this man give us his flesh to eat?" ⁵³ Then Jesus said to them, "Truly, truly, unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves.

translationWords:

- Jew, Jewish, Jews
- angry, anger
- flesh
- Son of Man, son of man
- blood

translationNotes:

- **Connecting Statement:** - Some Jews who are present begin to argue among themselves and Jesus responds to their question.
- **How can this man give us his flesh to eat?** - This remark appears in the form of a question to emphasize that the Jewish leaders are reacting negatively to what Jesus has said about "his flesh." AT: "There is no way that this man can give us his flesh to eat!" (See: [Rhetorical Question](#))
- **Truly, truly** - Translate this as you did in [1:51](#).
- **eat the flesh of the Son of Man and drink his blood** - Here the phrases "eat the flesh" and "drink his blood" are metaphors that show how trusting in Jesus, the Son of Man, is like receiving spiritual food and drink. AT: "receive the Son of Man just like you receive food and drink" (See: [Metaphor](#))
- **you will not have life in yourselves** - "you will not receive eternal life"

Links:

- [Introduction to the Gospel of John](#)

- John 06 General Notes
- **John 06 Translation Questions**

John 6:54-56**UDB:**

⁵⁴ Those who eat my flesh and drink my blood will live forever, and I will make them alive again at the last day ⁵⁵ because my flesh is true food and my blood is true drink. ⁵⁶ Whoever eats my flesh and drinks my blood will be joined to me, and I will be joined to him.

ULB:

⁵⁴ Whoever eats my flesh and drinks my blood has everlasting life, and I will raise him up at the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ He who eats my flesh and drinks my blood remains in me, and I in him.

translationWords:

- [flesh](#)
- [blood](#)
- [raise, rise, risen, arise, arose](#)
- [last day, last days, latter days](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to all those listening to him.
- **Whoever eats my flesh and drinks my blood has everlasting life** - The phrases “eats my flesh” and “drinks my blood” are metaphors. Just as one requires food and drink in order to have physical life, those who trust in Jesus will have spiritual life. AT: “whoever trusts me for their spiritual food and drink will have eternal life” (See: [Metaphor](#))
- **at the last day** - “on the day when God judges everyone”
- **my flesh is true food ... my blood is true drink** - The words “true food” and “true drink” are metaphors that mean Jesus provides spiritual food and drink to those who trust in him. Receiving Jesus in faith provides everlasting life the same way food and drink nourish the physical body. AT: “I am truly spiritual food and drink” (See: [Metaphor](#))
- **remains in me, and I in him** - “has a close relationship with me”

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:57-59**UDB:**

⁵⁷ My Father, who makes everyone alive, has sent me, and I live because my Father has made me able to. In the same way, those who feed on me will live forever because of what I will do for them.

⁵⁸ I am the true bread that comes down from heaven. Anyone who eats me—this bread—will never die, but will live forever! What I do is not like what happened to your ancestors because they ate the manna and then died.” ⁵⁹ Jesus said these things while he was teaching in the synagogue in the city of Capernaum.

ULB:

⁵⁷ As the living Father sent me, and as I live because of the Father, so he who eats me, he will also live because of me. ⁵⁸ This is the bread that has come down from heaven, not as the fathers ate and died. He who eats this bread will live forever.” ⁵⁹ But Jesus said these things in the synagogue while he was teaching in Capernaum.

translationWords:

- God the Father, heavenly Father, Father
- heaven, sky, heavens, heavenly
- ancestor, father, forefather
- synagogue
- Capernaum

translationNotes:

- **so he who eats me** - “the one who trusts in me”
- **living Father** - Possible meanings are 1) “the Father who gives life” or 2) “the Father who is alive.”
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **This is the bread that has come down from heaven** - The “bread” is a metaphor for Jesus, who has come from heaven. AT: “I am like bread that has come from heaven” (See: [Metaphor](#))
- **He who eats this bread** - This is a metaphor. Those who trust in Jesus for their spiritual life are like those who rely on physical bread or food for their physical lives. AT: “Whoever trusts in me” (See: [Metaphor](#))
- **fathers** - “forefathers” or “ancestors”
- **Jesus said these things in the synagogue ... in Capernaum** - Here John gives background information about when this event happened. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:60-61**UDB:**

⁶⁰ Many of his disciples said, “What he is teaching is hard to understand. How can anyone accept what he is saying?” ⁶¹ Jesus was aware that some of his disciples were complaining, so he said to them, “Does what I teach offend you?”

ULB:

⁶⁰ Then many of his disciples who heard this said, “This is a difficult teaching; who can accept it?” ⁶¹ Jesus, because he knew in himself that his disciples were grumbling at this, said to them, “Does this offend you?”

translationWords:

- [disciple](#)

translationNotes:

- **Connecting Statement:** - Some of the disciples ask a question and Jesus responds, as he continues speaking to the crowd.
- **who can accept it?** - This remark appears in the form of a question to emphasize that the disciples have difficulty understanding what Jesus has said. AT: “no one can accept it” or “it is too hard to understand!” (See: [Rhetorical Question](#))
- **Does this offend you?** - “Does this shock you?” or “Does this upset you?”

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:62-63**UDB:**

⁶² What would you say if you saw me, the Son of Man, go back up to heaven? ⁶³ Only the Spirit gives life that can make anyone live forever. The human nature is no help in this matter. The words I have taught you tell you about the Spirit, and they tell you about eternal life.

ULB:

⁶² Then what if you should see the Son of Man going up to where he was before? ⁶³ It is the Spirit who gives life; the flesh profits nothing. The words that I have spoken to you are spirit, and they are life.

translationWords:

- Son of Man, son of man
- Holy Spirit, Spirit of God, Spirit of the Lord
- flesh
- profit, profitable
- word
- spirit, spiritual
- life, live, living, alive

translationNotes:

- **Then what if you should see the Son of Man going up to where he was before?** - Jesus offers this remark in the form of a question to emphasize that his disciples will see other things that are also hard to understand. AT: “Then you will not know what to think when you see me, the Son of Man, going up into heaven!” (See: [Rhetorical Question](#))
- **profits** - The word “profit” means to cause good things to happen.
- **words** - “Words” is a metonym that could possibly mean: 1) Jesus’ words in [6:32-58](#) or 2) everything Jesus teaches. (See: [Metonymy](#))
- **The words that I have spoken to you** - “What I have told you”
- **are spirit, and they are life** - Possible meanings are 1) “are about the Spirit and eternal life” or 2) “are from the Spirit and give eternal life” or 3) “are about spiritual things and life.”

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:64-65

UDB:

⁶⁴ Yet there are some of you who do not trust what I am teaching you.” Jesus said this because he knew from the start of his work who it was who would not trust in him, and he knew the person who would betray him.

⁶⁵ Then he said, “That is why I told you that no one can come to me and to live forever unless the Father makes him able to come to me.”

ULB:

⁶⁴ Yet there are some of you who do not believe.” For Jesus knew from the beginning who were the ones that would not believe and who it was who would betray him. ⁶⁵ He said, “It is because of this that I said to you that no one can come to me unless it is granted to him by the Father.”

translationWords:

- believe, believe in, belief
- Jesus, Jesus Christ, Christ Jesus
- betray, betrayer

translationNotes:

- **Connecting Statement:** - Jesus finishes speaking to the crowd.
- **For Jesus knew from the beginning who were the ones ... who it was who would betray him** - Here John gives background information about what Jesus knew would happen. (See: [Background Information](#))
- **no one can come to me unless it is granted to him by the Father** - Whoever wants to believe must come to God through the Son. Only God the Father allows people to come to Jesus.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **come to me** - “follow me and receive eternal life”

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:66-69

UDB:

⁶⁶ From that time on, many of Jesus' disciples turned back from following him. ⁶⁷ So he said to the twelve, "You also do not want to leave me, do you?" ⁶⁸ Simon Peter replied, "Lord, to whom would we go? Only you have the message that allows us to live forever! ⁶⁹ We trust in you, and we know for certain that you are the Holy One whom God has sent!"

ULB:

⁶⁶ Because of this, many of his disciples went away and no longer walked with him. ⁶⁷ Then Jesus said to the twelve, "You do not want to go away also, do you?" ⁶⁸ Simon Peter answered him, "Lord, to whom shall we go? You have words of eternal life, ⁶⁹ and we have believed and come to know that you are the Holy One of God."

translationWords:

- [disciple](#)
- [walk](#)
- [the twelve, the eleven](#)
- [Peter, Simon Peter, Cephas](#)
- [Lord](#)
- [everlasting, eternal, eternity](#)
- [Holy One](#)

translationNotes:

- **Lord, to whom shall we go?** - Simon Peter gives this remark in the form of a question to emphasize that he desires to follow only Jesus. AT: "Lord, we could never follow anyone but you!" (See: [Rhetorical Question](#))
- **his disciples** - Here "his disciples" refers to the general group of people who followed Jesus.
- **the twelve** - This is an ellipsis for "the twelve disciples," a specific group of twelve men who followed Jesus for his entire ministry. AT: "the twelve disciples" (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 6:70-71

UDB:

⁷⁰ Jesus answered them, “Did I not choose you, the twelve disciples? Yet one of you is a devil!” ⁷¹ He was talking about Judas, the son of Simon Iscariot. Even though Judas was one of the twelve, he was also the one who would later betray Jesus.

ULB:

⁷⁰ Jesus said to them, “Did not I choose you, the twelve, and one of you is a devil?” ⁷¹ Now he spoke of Judas son of Simon Iscariot, for it was he, one of the twelve, who would betray Jesus.

translationWords:

- the twelve, the eleven
- Judas Iscariot
- Satan, devil, evil one
- betray, betrayer

translationNotes:

- **General Information:** - Verse 71 is not part of the main storyline as John comments on what Jesus said. (See: [Background Information](#))
- **Did not I choose you, the twelve, and one of you is a devil?** - Jesus gives this remark in the form of a question to draw attention to the fact that one of the disciples will betray him. AT: “I chose you all myself, yet one of you is a servant of Satan!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 06 Translation Questions](#)

John 7 General Notes

Structure and formatting

This whole chapter revolves around the concept of believing Jesus to be the Messiah. Some people believe this to be true while others rejected it. Some were willing to recognize his power and even the possibility that he was a prophet, but most are unwilling to believe that he was the Messiah. (See: [Christ, Messiah](#) and [prophet, prophecy, prophesy, seer, prophetess](#))

Translators may wish to include a note at verse 53 to explain to the reader why they have chosen or chosen not to translate verses 7:53-8:11.

Special concepts in this chapter

“My time has not yet come”

This phrase and “his hour had not yet come” are used in this chapter to indicate that Jesus is in control of the events unfolding in his life.

“Living water”

This is an important image used in the New Testament. It is a metaphor. Because this metaphor is given in a desert environment, it probably emphasizes that Jesus is able to give life sustaining nourishment. (See: [Metaphor](#))

Important figures of speech in this chapter

Prophecy

Jesus gives a prophecy about his life without an explicit statement in John [7:33-34](#).

Irony

Nicodemus explains to the other Pharisees that the Law requires him to hear directly from a person before making a judgment about them. The Pharisees in turn made a judgment about Jesus without speaking to Jesus.

Other possible translation difficulties in this chapter

“Did not believe in him”

Jesus’ brothers did not believe Jesus was the Messiah. (See: [believe, believe in, belief](#))

“The Jews”

This term is used in two different ways in this passage. It is used specifically in reference to the opposition of the Jewish leaders who were trying kill him (7:1). It is also used in reference to the people of Judea in general who had a positive opinion of Jesus (7:13). The translator may wish to use the terms “Jewish leaders” and “Jewish people” or “Jews (leaders)” and “Jews (in general).”

Links:

- [John 07:01 Notes](#)

John 7:1-2**UDB:**

¹ After this, Jesus went to other areas in the region of Galilee. He avoided traveling to Judea because the Jewish authorities were searching for a way to charge him with a crime and to have him put to death. ² Now it was time for the Jewish Festival of Shelters. This was a time to remember when the Jewish people lived in tents during the Exodus long ago.

ULB:

7 ¹ And after these things Jesus traveled about in Galilee, for he did not want to go into Judea because the Jews were seeking to kill him. ² Now the Jewish Festival of Shelters was near.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Galilee, Galilean](#)
- [Judea](#)
- [Jew, Jewish, Jews](#)
- [festival](#)

translationNotes:

- **General Information:** - This is the next part of the story. Jesus is in Galilee speaking to his brothers. These verses tell about when this event occurred. (See: [Background Information](#))
- **And after these things** - “After he finished speaking with the disciples” (See [6:66-71](#)) or “Some time later”
- **traveled** - “walked”
- **the Jews were seeking to kill him** - Here “the Jews” is a synecdoche for “the Jewish leaders.” AT: “the Jewish leaders were making plans to kill him” (See: [Synecdoche](#))
- **Now the Jewish Festival of Shelters was near** - “Now the time for the festival of the Jews was near” or “Now it was almost time for the Jewish festival of Shelters”

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:3-4

UDB:

³ Because the festival was to take place in Judea, Jesus' brothers said to him, "Leave here and go to Judea so your other followers can see the powerful works you can do. ⁴ No one hides his work if he wants people to know what kind of a person he is. Show yourself to the world!"

ULB:

³ His brothers therefore said to him, "Leave this place and go to Judea, so that your disciples also may see the works that you do. ⁴ No one does anything in secret if he himself wants to be known openly. If you do these things, show yourself to the world."

translationWords:

- [brother](#)
- [disciple](#)

translationNotes:

- **brothers** - This refers to the actual younger brothers of Jesus, the sons of Mary and Joseph.
- **the works that you do** - The word "works" refers to the miracles that Jesus had performed.
- **he himself** - The word "himself" is a reflexive pronoun that emphasizes the word "he." (See: [Reflexive Pronouns](#))
- **the world** - Here "the world" is a metonym for all of the people in the world. AT: "all people" or "everyone" (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:5-7**UDB:**

⁵ For not even his own brothers trusted in him or thought he was telling the truth. ⁶ So Jesus said to them, "It is not yet time for me to bring my work to an end. However, you can choose any time you want to accomplish whatever you wish. ⁷ The people who live for themselves and love the things of this world cannot hate you, but they do hate me. I am the one who tells them that what they do with their lives is evil.

ULB:

⁵ For even his brothers did not believe in him. ⁶ Jesus therefore said to them, "My time has not yet come, but your time is always ready. ⁷ The world cannot hate you, but it hates me because I testify about it that its works are evil.

translationWords:

- [believe, believe in, belief](#)
- [testimony, testify](#)
- [works, deeds, work, acts](#)
- [evil, wicked, wickedness](#)

translationNotes:

- **For even his brothers did not believe in him** - This sentence is a break from the main storyline as John tells us some background information about the brothers of Jesus. (See: [Background Information](#))
- **his brothers** - "his younger brothers"
- **My time has not yet come** - The word "time" is a metonym. Jesus is implying that it is not the right time for him to bring his ministry to a close. AT: "It is not the right time for me to end my work" (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **your time is always ready** - "any time is good for you"
- **The world cannot hate you** - Here the "world" is a metonym for the people who live in the world. AT: "All the people in the world cannot hate you" (See: [Metonymy](#))
- **I testify about it that its works are evil** - "I tell them that what they are doing is evil"

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:8-9**UDB:**

⁸ You go ahead to the festival. I am not going up now; it is not the right time for me.” ⁹ After he said that, Jesus stayed a little longer in Galilee.

ULB:

⁸ You go up to the festival; I am not going to this festival because my time has not yet been fulfilled.”
⁹ After he said these things to them, he stayed in Galilee.

translationWords:

- [fulfill](#)
- [Galilee, Galilean](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to his brothers.
- **my time has not yet been fulfilled** - Here Jesus is implying that if he goes to Jerusalem, he will bring his work to an end. AT: “It is not the right time for me to go to Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:10-11**UDB:**

¹⁰ However, a few days after his brothers left for the festival, he also went, but he did so secretly. ¹¹ The Jewish opponents of Jesus were looking for him, hoping to find him at the festival. They were asking people, “Where is Jesus? Is he here?”

ULB:

¹⁰ But when his brothers had gone up to the festival, then he also went up, not publicly but in secret. ¹¹ The Jews were looking for him at the festival and said, “Where is he?”

translationWords:

- [festival](#)
- [Jew, Jewish, Jews](#)

translationNotes:

- **General Information:** - The setting of the story has changed, Jesus and his brothers are now at the festival.
- **when his brothers had gone up to the festival** - These “brothers” were the younger brothers of Jesus.
- **he also went up** - Jerusalem is at a higher elevation than Galilee where Jesus and his brothers were previously.
- **not publicly but in secret** - These two phrases mean the same thing. The idea is repeated for emphasis. AT: “very secretly” (See: [Doublet](#))
- **The Jews were looking for him** - Here the word “Jews” is a synecdoche for “the Jewish leaders.” The word “him” refers to Jesus. AT: “The Jewish leaders were looking for Jesus” (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:12-13

UDB:

¹² Among the crowds, many people were quietly speaking with each other about Jesus. Some were saying, “He is a good man!” Others were saying instead, “No! He is deceiving and misleading the crowds!” ¹³ Because they were afraid of the Jewish enemies of Jesus, no one spoke of him in a public place where other people could overhear what they were saying.

ULB:

¹² There was much discussion among the crowds about him. Some said, “He is a good man.” Others said, “No, he leads the crowds astray.” ¹³ Yet no one spoke openly about him for fear of the Jews.

translationWords:

- [good, goodness](#)
- [astray, go astray, led astray, stray](#)
- [fear, afraid, fear of Yahweh](#)

translationNotes:

- **fear** - This refers to the unpleasant feeling a person has when there is a threat of harm to himself or others.
- **the Jews** - The word “Jews” is a synecdoche for the leaders of the Jews who opposed Jesus. AT: “the Jewish leaders” (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:14-16

UDB:

¹⁴ When the Festival of Shelters was about half over, Jesus went to the temple courtyard and started to teach there. ¹⁵ The Jews were amazed at what he was saying. They said, “This man never studied our doctrines with an approved instructor; he never enrolled in our schools! How does he know so much?” ¹⁶ Jesus replied to them, “What I teach does not come from myself. It comes from the one who sent me.

ULB:

¹⁴ When the festival was already half over, Jesus went up into the temple and began to teach. ¹⁵ Then the Jews marveled, saying, “How does this man know so much? He has never been educated.” ¹⁶ Jesus answered them and said, “My teaching is not mine, but is of him who sent me.

translationWords:

- [festival](#)
- [temple](#)
- [teach, teaching, teacher, taught](#)
- [marvel, wonder, amazed, astonished](#)

translationNotes:

- **General Information:** - Jesus is now teaching the Jews in the temple.
- **How does this man know so much?** - The remark appears in the form of a question to emphasize the Jewish leaders’ surprise that Jesus has so much knowledge. AT: “He cannot possibly know so much about the scriptures!” (See: [Rhetorical Question](#))
- **but is of him who sent me** - “but comes from God, the one who sent me”

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:17-18**UDB:**

¹⁷ If anyone chooses to do what God wants, he will find out if what I teach comes from God or if I speak only by my own authority. ¹⁸ Anyone who speaks on his own authority speaks so others will honor only him. However, if a servant works hard to honor the person who sent him, to give him a good reputation as a man of integrity, there is no fault in that kind of a servant.

ULB:

¹⁷ If anyone wishes to do his will, he will know about this teaching, whether it comes from God, or whether I speak from myself. ¹⁸ Whoever speaks from himself seeks his own glory, but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him.

translationWords:

- [God](#)
- [glory, glorious](#)
- [unrighteous, unrighteousness](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the Jews.
- **but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him** - “when a person only seeks to honor the one who sent him, that person is speaking the truth. He does not lie”

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:19-20**UDB:**

¹⁹ Did not Moses give you the law? Yet none of you does what the law demands. You are the ones plotting to murder me right now!

²⁰ Someone in the crowd answered, “You have a demon! Name the person who wants to put you to death!”

ULB:

¹⁹ Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?” ²⁰ The crowd answered, “You have a demon. Who seeks to kill you?”

translationWords:

- [Moses](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [demon, evil spirit, unclean spirit](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the Jews.
- **Did not Moses give you the law?** - This remark appears in the form of a question to add emphasis. AT: “It was Moses who gave you the law” (See: [Rhetorical Question](#))
- **keeps the law** - “obeys the law”
- **Why do you seek to kill me?** - Jesus questions the motives of the Jewish leaders who want to kill him for breaking the law of Moses. He implies that the leaders themselves do not keep that same Law. AT: “You break the Law yourselves and yet you want to kill me!” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **You have a demon** - “This shows that you are crazy, or maybe a demon is controlling you!”
- **Who seeks to kill you?** - This remark appears in the form of a question to add emphasis. AT: “No one is trying to kill you!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:21-22

UDB:

²¹ Jesus replied to the crowd, "Because I did one work of power for you to see, you all marvel at it.

²² Moses gave you a law, and that law says you must circumcise your male children and that you must do that exactly seven days after the children are born. (To be accurate, this rite was from your forefathers, Abraham, Isaac, and Jacob, and not from Moses, who wrote down the law about this practice.) Because of that requirement in the law, you sometimes have to circumcise a baby on the Sabbath day, and that is working, too!

ULB:

²¹ Jesus answered and said to them, "I did one work, and you all marvel because of it. ²² Moses gave you circumcision (not that it is from Moses, but from the ancestors), and on the Sabbath you circumcise a man.

translationWords:

- [marvel, wonder, amazed, astonished](#)
- [circumcise, circumcision](#)
- [Sabbath](#)

translationNotes:

- **one work** - "one miracle" or "one sign"
- **you all marvel** - "you all are shocked"
- **not that it is from Moses, but from the ancestors** - Here John provides additional information about circumcision. (See: [Background Information](#))
- **on the Sabbath you circumcise a man** - Jesus implies that the act of circumcision also involves work. AT: "you circumcise a male baby on the Sabbath. That is working too!" (See: [Assumed Knowledge and Implicit Information](#))
- **on the Sabbath** - "on the Jewish Day of Rest"

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:23-24**UDB:**

²³ You sometimes circumcise boys on the Sabbath so that you will not violate the law of Moses. So why are you angry with me, saying I worked on the Sabbath when I was healing a man! Healing someone is more wonderful, and it is a greater work than circumcising a baby! ²⁴ Stop deciding whether healing this man was right or wrong according to a false application of God's law, and that without any thought! Instead, decide what a person should do and how he should be judged by the principle of what is right and what is just according to God, not man."

ULB:

²³ If a man receives circumcision on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely healthy on the Sabbath? ²⁴ Do not judge according to appearance, but judge righteously."

translationWords:

- [receive](#)
- [judge, judgment](#)
- [righteous, righteousness](#)

translationNotes:

- **If a man receives circumcision on the Sabbath so that the law of Moses is not broken** - "If you circumcise a male baby on the Sabbath so that you do not break the law of Moses"
- **why are you angry with me because I made a man completely healthy on the Sabbath?** - This remark appears in the form of a question to add emphasis. AT: "you should not be angry with me because I made a man completely well on the Sabbath!" (See: [Rhetorical Question](#))
- **on the Sabbath** - "on the Jewish Day of Rest?"
- **Do not judge according to appearance, but judge righteously** - Jesus implies that the people should not decide what is right, based only on what they can see. Behind the action is a motive that cannot be seen. AT: "Stop judging people according to what you see! Be more concerned with what is right according to God" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:25-27

UDB:

²⁵ Some of the people from Jerusalem were saying, "Is this not the man they are trying to put to death? ²⁶ He is saying these things publicly, but the authorities are not saying anything to oppose him. Is that because they know he is the Messiah? ²⁷ But this cannot be the Messiah! We know where this man came from, but when the Messiah comes, no one will know where he is from."

ULB:

²⁵ Some of them from Jerusalem said, "Is not this the one they seek to kill? ²⁶ And see, he speaks openly, and they say nothing to him. It cannot be that the rulers indeed know that this is the Christ, can it? ²⁷ Yet we know where this one is from. But when the Christ comes, no one will know where he is from."

translationWords:

- [Jerusalem](#)
- [Christ, Messiah](#)

translationNotes:

- **Is not this the one they seek to kill?** - This remark appears in the form of a question to add emphasis. AT: "This is Jesus whom they are seeking to kill!" (See: [Rhetorical Question](#))
- **they say nothing to him** - This implies that the Jewish leaders are not opposing Jesus. AT: "they say nothing to oppose him" (See: [Assumed Knowledge and Implicit Information](#))
- **It cannot be that the rulers indeed know that this is the Christ, can it?** - This remark appears in the form of a question to add emphasis. AT: "Maybe they have decided that he is truly the Messiah!" (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:28-29**UDB:**

²⁸ So while Jesus was teaching in the temple courtyard, he called out as he taught, "Yes, you say you know me, and you think you know where I am from. But I have come here not because I appointed myself. Instead, the one who sent me bears the truth as his testimony, and you do not know him. ²⁹ I know him because I have come from him. He is the one who sent me."

ULB:

²⁸ Then Jesus cried out in the temple, teaching and saying, "You both know me and know where I come from. I have not come of myself, but he who sent me is true, and you do not know him. ²⁹ I know him because I come from him and he sent me."

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [temple](#)
- [send, send out, sent](#)
- [true, truth, come true](#)

translationNotes:

- **cried out** - "spoke in a loud voice"
- **in the temple** - Jesus and the people were actually in the courtyard of the temple. AT: "in the temple courtyard" (See: [Assumed Knowledge and Implicit Information](#))
- **You both know me and know where I come from** - John uses irony in this statement. The people believe that Jesus is from Nazareth. They do not know that God sent him from heaven and that he was born in Bethlehem. AT: "You all know me and you think you know where I come from" (See: [Irony](#))
- **of myself** - "on my own authority." See how you translated "of himself" in [5:19](#).
- **he who sent me is true** - "God is the one who sent me and he is true"

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:30-32

UDB:

³⁰ Then they tried to lay their hands on him, but no one could arrest him because it was not yet the time for him to complete his work and for his life to end. ³¹ Many in the crowd, after they heard him and saw his works, put their trust in him. They said, “When the Messiah comes, will he be able to do more miraculous signs than this man has done?” ³² The Pharisees heard them quietly speaking these things about Jesus. So they, the chief priests and Pharisees together sent some officers to arrest him.

ULB:

³⁰ They were trying to arrest him, but no one laid a hand on him because his hour had not yet come. ³¹ But many in the crowd believed in him, and they said, “When the Christ comes, will he do more signs than what this one has done?” ³² The Pharisees heard the crowds whispering these things about Jesus, and the chief priests and the Pharisees sent officers to arrest him.

translationWords:

- [hour](#)
- [believe, believe in, belief](#)
- [sign, proof, reminder](#)
- [Pharisee](#)
- [chief priests](#)

translationNotes:

- **his hour had not yet come** - The word “hour” is a metonym that represents the right time for Jesus to be arrested, according to God’s plan. AT: “it was not the right time to arrest him” (See: [Metonymy](#))
- **When the Christ comes, will he do more signs than what this one has done?** - This remark appears in the form of a question to add emphasis. AT: “When the Christ comes, surely he will not be able to do more signs than this man has done!” (See: [Rhetorical Question](#))
- **signs** - This refers to the miracles that prove that Jesus is the Christ.

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:33-34**UDB:**

³³ Then Jesus said, "I will be with you for a only a short time. Then I am going back to the one who sent me. ³⁴ You will search for me, but you will not find me. Where I am going, you cannot come."

ULB:

³³ Jesus then said, "I am still with you for a short amount of time, and then I go to him who sent me. ³⁴ You will seek me but you will not find me; where I go, you will not be able to come."

translationWords:**translationNotes:**

- **I am still with you for a short amount of time** - "I will remain with you for only a short period of time"
- **then I go to him who sent me** - Here Jesus refers to God the Father, who sent him.
- **where I go, you will not be able to come** - "you will not be able to come to the place where I am"

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:35-36

UDB:

³⁵ So the Jewish people who were his enemies said to themselves, "Where can this man go where we cannot find him? Does he intend to go where the Jews are spread all across the Greek world, and will he teach the people there these new things? ³⁶ What did he mean when he said, 'You will search for me, but you will not be able to find me,' and when he said, 'Where I am going, you cannot come?'"

ULB:

³⁵ The Jews therefore said among themselves, "Where will this man go that we will not be able to find him? Will he go to the dispersion among the Greeks and teach the Greeks? ³⁶ What is this word that he said, 'You will seek me but will not find me; where I go, you will not be able to come?'"

translationWords:

- [Jew, Jewish, Jews](#)
- [Greek, Grecian](#)

translationNotes:

- **The Jews therefore said among themselves** - The "Jews" is a synecdoche that represents the leaders of the Jews who opposed Jesus. AT: "The Jewish leaders said among themselves" (See: [Synecdoche](#))
- **the dispersion** - This refers to the Jews that were spread all across the Greek world, outside of Palestine.
- **What is this word that he said** - This "word" is a metonym which stands for the meaning of the message that Jesus had shared, which the Jewish leaders had failed to understand. AT: "What is he talking about when he said" (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:37-38**UDB:**

³⁷ So on the last day of the festival, the great day, Jesus stood up cried out with a loud voice, “If anyone is thirsty, let him come to me and drink.” ³⁸ Whoever trusts in me, as the scripture said, ‘Out of his heart will flow rivers of living water.’”

ULB:

³⁷ Now on the last, great day of the festival, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to me and drink. ³⁸ He who believes in me, just as the scripture says, rivers of living water will flow from his stomach.”

translationWords:

- [festival](#)
- [cry, cry out](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)

translationNotes:

- **General Information:** - Some time has passed. It is now the last day of the festival and Jesus speaks to the crowd.
- **great day** - It is “great” because it is the last, or most important, day of the festival.
- **If anyone is thirsty** - Here the word “thirsty” is a metaphor that means one’s great desire for the things of God, just as one “thirsts” for water. AT: “Those who desire the things of God like a thirsty man desires water” (See: [Metaphor](#))
- **let him come to me and drink** - The word “drink” is a metaphor that means to receive the spiritual life that Jesus provides. AT: “let him come to me and quench his spiritual thirst” (See: [Metaphor](#))
- **He who believes in me, just as the scripture says** - “As the scripture says about anyone who believes in me”
- **rivers of living water will flow** - The “rivers of living water” is a metaphor that represents the life that Jesus provides for those who are spiritually “thirsty.” AT: “spiritual life will flow like rivers of water” (See: [Metaphor](#))
- **living water** - Possible meanings are 1) “water that gives life” or 2) “water that causes people to live” (UDB). (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)

- John 07 General Notes
- **John 07 Translation Questions**

John 7:39

UDB:

³⁹ He said this about the Spirit, whom the Father was going to give to those who trusted in him. God had not yet sent the Spirit to live within those who trusted him because Jesus had not yet finished his work, that work which would bring great honor to God by saving his people through his death.

ULB:

³⁹ But he said this about the Spirit, whom those who believed in him would receive; the Spirit had not yet been given because Jesus was not yet glorified.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [believe, believe in, belief](#)
- [receive](#)
- [glorify](#)

translationNotes:

- **General Information:** - In this verse the author gives information to clarify what Jesus is talking about. (See: [Background Information](#))
- **But he** - Here “he” refers to Jesus.
- **the Spirit had not yet been given** - John implies that the Spirit would later come to live in those who trusted Jesus. AT: “the Spirit had not yet come to live in the believers” (See: [Assumed Knowledge and Implicit Information](#))
- **because Jesus was not yet glorified** - Here the word “glorified” refers to the time when God would honor the Son after his death and resurrection.

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:40-42**UDB:**

⁴⁰ When some of the crowd heard those words, they said, “This truly is the Prophet that we were expecting.” ⁴¹ Others said, “The Messiah cannot come from Galilee. ⁴² Do not the scriptures say that Messiah must come through the descendants of David and that he must be born in Bethlehem, the village that was David’s home?”

ULB:

⁴⁰ Some of the crowd, when they heard these words, said, “This is indeed the prophet.” ⁴¹ Others said, “This is the Christ.” But some said, “Does the Christ come from Galilee? ⁴² Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?”

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- Christ, Messiah
- Galilee, Galilean
- descendant, descended from
- David
- Bethlehem, Ephrathah

translationNotes:

- **This is indeed the prophet** - By saying this, the people are indicating that they believe Jesus is the prophet like Moses that God had promised to send. AT: “This is indeed the prophet who is like Moses that we have been waiting for!” (See: [Assumed Knowledge and Implicit Information](#))
- **Does the Christ come from Galilee?** - This remark appears in the form of a question to add emphasis. AT: “The Christ cannot come from Galilee!” (UDB) (See: [Rhetorical Question](#))
- **Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?** - This remark appears in the form of a question to add emphasis. AT: “The scriptures teach that Christ will come from the line of David and from Bethlehem, the village where David was!” (See: [Rhetorical Question](#))
- **Have the scriptures not said** - The scriptures are referred to as if they were actually speaking as a person speaks. AT: “The prophets wrote in the scriptures” (See: [Personification](#))
- **where David was** - “where David lived”

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:43-44**UDB:**

⁴³ So there was a division of opinion about Jesus. ⁴⁴ Some of the people wanted to arrest him. Yet no one laid a hand on him.

ULB:

⁴³ So there arose a division in the crowds because of him. ⁴⁴ Some of them would have arrested him, but no one laid hands on him.

translationWords:**translationNotes:**

- **So there arose a division in the crowds because of him** - The crowds could not agree about who or what Jesus was.
- **but no one laid hands on him** - To lay hands on someone is an idiom which means to grab him or to hold onto him. AT: "but no one grabbed him to arrest him" (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:45-46

UDB:

⁴⁵ So the officers returned to the chief priests and the Pharisees. These were the officers that the rulers had sent to arrest Jesus. The Pharisees said to the officers, “Why did you not seize him and bring him here?” ⁴⁶ The officers replied, “No one ever spoke like this man.”

ULB:

⁴⁵ Then the officers came back to the chief priests and Pharisees, who said to them, “Why did you not bring him?” ⁴⁶ The officers answered, “Never has anyone spoken like this.”

translationWords:

- [chief priests](#)
- [Pharisee](#)

translationNotes:

- **officers** - “temple guards”
- **Never has anyone spoken like this** - This point is exaggerated for emphasis. “We have never heard anyone say such amazing things as this man!” (See: [Hyperbole](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:47-49**UDB:**

⁴⁷ Then the Pharisees replied, "Have you been deceived, too? ⁴⁸ None of the Jewish authorities or the Pharisees have trusted in Jesus. ⁴⁹ This crowd who does not know the teachings of our laws, let them be cursed!"

ULB:

⁴⁷ So the Pharisees answered them, "Have you also been deceived? ⁴⁸ Have any of the rulers believed in him, or any of the Pharisees? ⁴⁹ But this crowd that does not know the law, they are cursed."

translationWords:

- deceive, deceit, deception, deceptive
- ruler, rulers, rule
- believe, believe in, belief
- law, law of Moses, God's law, law of Yahweh
- curse, cursed

translationNotes:

- **So the Pharisees** - "Because they said that, the Pharisees"
- **answered them** - "answered the officers"
- **Have you also been deceived?** - The remark appears in the form of a question to add emphasis. The Pharisees are shocked at the response of the officers. AT: "You have been deceived too!" (See: [Rhetorical Question](#))
- **Have any of the rulers believed in him, or any of the Pharisees?** - This remark appears in the form of a question to add emphasis. AT: "None of the rulers or Pharisees have believed in him!" (See: [Rhetorical Question](#))
- **the law** - This is a reference to the law of the Pharisees and not the law of Moses.
- **But this crowd that does not know the law, they are cursed** - "As for this crowd that does not know the law, God will cause them to perish!"

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:50-52**UDB:**

⁵⁰ Then Nicodemus spoke. (He was the one who had gone to see Jesus at night to speak with him, and he was one of the Pharisees.) He said to them, ⁵¹ “Our Jewish law does not permit us to condemn a man before we have listened to him. First, we give him a hearing, and we must learn about what he has done.” ⁵² They replied to him, “Are you also from Galilee? Search carefully and read what is written in the scriptures! You will find that no prophet comes from Galilee.”

ULB:

⁵⁰ Nicodemus (one of the Pharisees, who came to him earlier) said to them, ⁵¹ “Does our law judge a man before hearing from him and knowing what he does?” ⁵² They answered and said to him, “Are you also from Galilee? Search and see that no prophet comes from Galilee.”

translationWords:

- judge, judgment

translationNotes:

- **one of the Pharisees, who came to him earlier** - John provides this information to remind us of who Nicodemus is. Your language may have a special way to mark background information. (See: [Background Information](#))
- **Does our law judge a man ... what he does?** - This remark appears in the form of a question to add emphasis. This can be translated as a statement. AT: “Our Jewish law does not allow us to judge a man ... what he does!” (See: [Rhetorical Question](#))
- **Does our law judge a man** - Here Nicodemus speaks of the law as if it were a person. If this is not natural in your language, you may translate it with a personal subject. AT: “Do we judge a man” or “we do not judge a man” (See: [Personification](#))
- **Are you also from Galilee?** - The Jewish leaders know that Nicodemus is not from Galilee. They ask this question as a way of scoffing at him. AT: “You must also be one of those inferior persons from Galilee!” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **Search and see** - This is an ellipsis. You may wish to include the information that does not appear. AT: “Search carefully and read what is written in the Scriptures” (See: [Ellipsis](#))
- **no prophet comes from Galilee** - This probably refers to the belief that Jesus was born in Galilee.

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 7:53**UDB:**

⁵³ [Then they all left and went to their own homes.

ULB:

⁵³ [1]The best ancient copies omit John 7:53-8:11 [Then everyone went to his own house.

translationWords:**translationNotes:**

- **General Information:** - The best early texts do not have 7:53 - 8:11. The ULB has set them apart in square brackets ([]) to show that John probably did not include them in his original text. Translators are encouraged to translate them, to set them apart with square brackets, and to include a footnote at the end like the one written on [8:11](#). (See: [Textual Variants](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 07 Translation Questions](#)

John 8 General Notes

Structure and formatting

Translators may wish to include a note at verse 1 to explain to the reader why they have chosen to or chosen not to translate verses 8:1-11. Because this is a controversial passage, it is best not to build theological conclusions from this passage.

Special concepts in this chapter

Light

Light is a common image in Scripture used to represent righteousness. Light is also used to show the path of righteousness and to show righteous living. Darkness is often used as images representing sin or unrighteousness. (See: [light](#), [righteous](#), [righteousness](#), [darkness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [unrighteous](#), [unrighteousness](#))

“I am ...”

John uses this phrase seven times in his gospel. It is the same words used by God, when he revealed himself and his name Yahweh at the burning bush. The name “Yahweh” can be translated as “I am.”

“A woman caught in the act of adultery”

If the woman was caught in the act of adultery, there was a man who was also caught in the act of adultery. The man is noticeably absent from this account. (See: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#) and [Assumed Knowledge and Implicit Information](#))

Other possible translation difficulties in this chapter

“Son of Man”

Jesus refers to himself as the “Son of Man” in this passage. It may not be possible in every language to have someone speaking in the first person refer to themselves in the third person.

Links:

- [John 08:01 Notes](#)

John 8:1-3**UDB:**

¹ Jesus went with his disciples to the Mount of Olives, and they stayed near there that night. ² Early the next morning, Jesus returned to the temple courtyard. Many people gathered around him, and he sat down to teach them. ³ Then men who taught the Jewish laws and some who were Pharisees brought a woman to him. She had been caught in the act of adultery—she had been sleeping with a man who was not her husband. They made her stand up in the front of this group so they could question her.

ULB:

8 ¹ [1]See the note about John 7:53-8:11 above Jesus went to the Mount of Olives. ² Early in the morning he came to the temple again, and all the people came; he sat down and taught them. ³ The scribes and the Pharisees brought a woman caught in the act of adultery. They placed her in the middle.

translationWords:

- Mount of Olives
- temple
- scribe, expert in the Jewish law
- Pharisee
- adultery, adulterous, adulterer, adulteress

translationNotes:

- **Connecting Statement:** - Verse 1 tells us where Jesus went at the end of the previous chapter.
- **General Information:** - While some texts have 7:53 - 8:11, the best and earliest texts do not include them.
- **General Information:** - The next part of the story begins in verse 2 as Jesus has returned to the temple.
- **all the people** - This is a general way of speaking. It means “many people.”
- **The scribes and the Pharisees brought** - Here the phrase “the scribes and the Pharisees” is a synecdoche that represents some of the members of these two groups. AT: “Some scribes and Pharisees brought” or “Some men who taught the Jewish laws and some who were Pharisees” (See: [Synecdoche](#))
- **a woman caught in the act of adultery** - This is a passive statement. You may translate it in an active form. AT: “a woman whom they had found committing adultery” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:4-6**UDB:**

⁴ They said to Jesus, "Teacher, this woman was caught committing adultery with a man, someone not her husband. ⁵ Now Moses commanded us in the law that we must execute such a woman with stones. Nevertheless, what do you say we should do?" ⁶ They asked this question as a trap so that they could accuse him of saying something wrong. If he said that they should not kill her, they could say that he dishonored the law of Moses. However, if he said that they should kill her, he would be breaking the Roman law that reserved for the governor the power to execute people.

However, Jesus bent down and wrote something on the ground with his finger.

ULB:

⁴ [1]See the note about John 7:53-8:11 above Then they said to him, "Teacher, this woman has been caught in the act of adultery. ⁵ Now in the law, Moses commanded us to stone such people; what do you say about her?" ⁶ They said this in order to trap him so that they might have something to accuse him about, but Jesus bent down and wrote on the ground with his finger.

translationWords:

- teacher, Teacher
- law, law of Moses, God's law, law of Yahweh
- Moses
- stone, stoning
- command, to command, commandment

translationNotes:

- **General Information:** - While some texts have 7:53 - 8:11, the best and earliest texts do not include them. (See: [Textual Variants](#))
- **such people** - "people like that" or "people who do that"
- **what do you say about her?** - "So you tell us. What should we do about her?"
- **to trap him** - This means to use a trick question.
- **so that they might have something to accuse him about** - What they would accuse him of can be made explicit. AT: "so that they could accuse him of saying something wrong" or "so that they could accuse him of not obeying the law of Moses or the Roman law" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:7-8

UDB:

⁷ While they continued to question him, he stood up and said to them, “Whichever one of you has never sinned, you are one who should lead the rest to punish her. You throw the first stone!” ⁸ Then Jesus stooped down and wrote some more on the ground.

ULB:

⁷ [1]See the note about John 7:53-8:11 above When they continued asking him, he stood up and said to them, “He who is without sin of you, let him be the first to throw a stone at her.” ⁸ Again he stooped down, and wrote on the ground with his finger.

translationWords:

- [sin, sinful, sinner, sinning](#)

translationNotes:

- **General Information:** - While some texts have 7:53 - 8:11, the best and earliest texts do not include them.
- **When they continued** - The word “they” refers to the scribes and Pharisees.
- **He who is without sin of you** - “If any of you is without sin” or “If any one of you has never sinned”
- **of you** - Jesus was speaking to the scribes and Pharisees, and probably the crowd of people, too.
- **let him** - “let that person”
- **he stooped down** - “he bent down”

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:9-11

UDB:

⁹ After they heard what he said, those who were questioning him started walking away, one by one, the older ones first and then the younger ones. They knew they were all sinners. Finally only Jesus was there with the woman. ¹⁰ Jesus stood up and asked her, “Woman, where are those who accuse you? Has no one brought a charge against you that you must be punished?” ¹¹ She said, “No, sir, no one.” Then Jesus said, “I do not condemn you either. Go home now, and from now on, do not sin like this anymore!”^[1]The best ancient copies do not have John 7:35-8:11

ULB:

⁹ ^[1]See the note about John 7:53-8:11 above When they heard it, they left one by one, beginning with the oldest. Finally Jesus was left alone, with the woman who had been in the middle. ¹⁰ Jesus stood up and said to her, “Woman, where are your accusers? Did no one condemn you?” ¹¹ She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”]

translationWords:

- [condemn, condemnation](#)
- [Lord](#)

translationNotes:

- **General Information:** - While some texts have 7:53 - 8:11, the best and earliest texts do not include them.
- **one by one** - “one after another”
- **Woman, where are your accusers** - When Jesus called her “woman,” he was not trying to make her feel insignificant. If people in your language group would think that he was doing that, this can be translated without the word “Woman.”

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:12-13

UDB:

¹² Jesus spoke to the people again. He said, "I am the light of the world. Anyone who follows me will have the light that gives life, and he will never walk in darkness again. ¹³ So the Pharisees said to him, "It sounds as though you are trying to convince us to trust you by talking about yourself more and more! What you say about yourself does not prove anything!"

ULB:

¹² Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in the darkness but will have the light of life." ¹³ The Pharisees said to him, "You bear witness about yourself; your witness is not true."

translationWords:

- light
- darkness
- life, live, living, alive
- Pharisee
- witness, eyewitness
- true, truth, come true

translationNotes:

- **General Information:** - This is the next part of the story. Jesus is speaking to a crowd near the treasury in the temple.
- **I am the light of the world** - Here the "light" is a metaphor for the revelation that comes from God. AT: "I am the one who gives light to the world" (See: **Metaphor**)
- **the world** - This is a metonym for the people. AT: "the people of the world" (See: **Metonymy**)
- **he who follows me** - This is an idiom that means "everyone who does what I teach" or "everyone who obeys me" (See: **Idiom**)
- **will not walk in the darkness** - To "walk in darkness" is a metaphor for living a sinful life. AT: "will not live as if he were in the darkness of sin" (See: **Metaphor**)
- **light of life** - The "light of life" is a metaphor for the truth from God that gives spiritual life. AT: "truth that brings eternal life" (See: **Metaphor**)
- **You bear witness about yourself** - "You are just saying these things about yourself"
- **your witness is not true** - The Pharisees are implying that the witness of only one person is not true because it cannot be verified. AT: "you cannot be your own witness" or "what you say about yourself may not be true" (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:14-16**UDB:**

¹⁴ Jesus replied, "Even if I were the only one to say these things about myself, what I say is true because I know where I came from and I know where I am going. Nevertheless, you do not know where I came from and you do not know where I am going. ¹⁵ You judge people according to human standards and the laws of men. I have not come at this time to judge anyone. ¹⁶ When I do judge, it will be right and just because I am not the only one who will bring justice. I and the Father who sent me, we will execute justice together.

ULB:

¹⁴ Jesus answered and said to them, "Even if I bear witness about myself, my witness is true. I know where I came from and where I am going, but you do not know where I came from or where I am going. ¹⁵ You judge according the flesh; I judge no one. ¹⁶ Yet if I judge, my judgment is true because I am not alone, but I am with the Father who sent me.

translationWords:

- witness, eyewitness
- true, truth, come true
- judge, judgment
- flesh
- God the Father, heavenly Father, Father
- send, send out, sent

translationNotes:

- **Even if I bear witness about myself** - "Even if I say these things about myself"
- **the flesh** - "human standards and the laws of men" (UDB)
- **I judge no one** - Possible meanings are 1) "I do not judge anyone yet" or 2) "I am not judging anyone now."
- **if I judge** - Possible meanings are 1) "if I judge people" or 2) "whenever I judge people"
- **my judgment is true** - Possible meanings are 1) "my judgment will be right" or 2) "my judgment is right."
- **I am not alone, but I am with the Father who sent me** - Jesus, the Son of God, has authority because of his special relationship with his Father. (See: [Translating Son and Father](#))
- **I am not alone** - The implied information is that Jesus is not alone in his judgment. AT: "I am not alone in how I judge" or "I do not judge alone" (See: [Assumed Knowledge and Implicit Information](#))

- **I am with the Father** - The Father and the Son judge together. AT: “the Father also judges with me” or “the Father judges as I do.”
- **the Father** - This is an important title for God. If your language must state whose Father this is, you could say “my Father” since Jesus switches to that in the following verses. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:17-18**UDB:**

¹⁷ It is written in your law that a matter can be settled only when there are at least two witnesses to give evidence in the case. ¹⁸ I am bringing evidence to you about myself, and my Father who sent me also brings evidence about me. So you should believe that what we tell you is true.”

ULB:

¹⁷ Yes, and in your law it is written that the testimony of two men is true. ¹⁸ I am he who bears witness about myself, and the Father who sent me bears witness about me.”

translationWords:

- law, law of Moses, God’s law, law of Yahweh
- testimony, testify
- true, truth, come true
- witness, eyewitness
- God the Father, heavenly Father, Father

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the Pharisees and other people about himself.
- **Yes, and in your law** - The word “Yes” shows that Jesus is adding to what he was saying before.
- **it is written** - This is a passive phrase. You may translate it in an active form with a personal subject. AT: “Moses wrote” (See: [Active or Passive](#))
- **the testimony of two men is true** - The logic implied here is that one person can verify the words of another. AT: “if two men say the same thing, then people know it is true” (See: [Assumed Knowledge and Implicit Information](#))
- **I am he who bears witness about myself** - Jesus bears witness about himself. AT: “I give evidence to you about myself”
- **the Father who sent me bears witness about me** - The Father also bears witness about Jesus. You could make it explicit that this means Jesus’ testimony is true. AT: “my Father who sent me also brings evidence about me. So you should believe that what we tell you is true” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the Father** - This is an important title for God. If your language must state whose Father this is, you could say “my Father” since Jesus switches to that in the following verses. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:19-20

UDB:

¹⁹ Then they asked him, “Where is your father?” Jesus replied, “You do not know me, and you do not know my Father. If you knew me, you would also know my Father.” ²⁰ He said these things when he was near the treasury within the temple courtyard, the place where the people brought in their offerings. Yet no one arrested him because it was not yet time for him to die.

ULB:

¹⁹ They said to him, “Where is your father?” Jesus answered, “You know neither me nor my Father; if you had known me, you would have known my Father also.” ²⁰ He said these words in the treasury as he taught in the temple, and no one arrested him because his hour had not yet come.

translationWords:

- [temple](#)
- [know, knowledge, make known](#)
- [hour](#)

translationNotes:

- **General Information:** - In verse 20 there is a break in Jesus’ speaking where the author give us background information regarding where Jesus had been teaching. Some languages may require the information about the setting to be placed at the beginning of this part of the story in [8:12](#). (See: [Background Information](#))
- **You know neither me nor my Father; if you had known me, you would have known my Father also** - Jesus indicates that to know him is to also know the Father. Both Father and Son are God. “Father” is an important title for God. (See: [Translating Son and Father](#))
- **my Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **his hour had not yet come** - The word “hour” is a metonym for the time for Jesus to die. AT: “it was not yet the right time for Jesus to die” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:21-22

UDB:

²¹ Jesus also said to them, “I am going away, and you will seek me, but it is certain that you will die in your sin. Where I am going, you cannot come.” ²² His Jewish opponents said among themselves, “Perhaps he is thinking that he will kill himself, and that is what he means when he says, ‘Where I am going you cannot come.’”

ULB:

²¹ So again he said to them, “I am going away; you will seek me and will die in your sin. Where I am going, you cannot come.” ²² The Jews said, “Will he kill himself? Is that why he says, ‘Where I am going you cannot come?’”

translationWords:

- [death, die, dead](#)
- [sin, sinful, sinner, sinning](#)
- [Jew, Jewish, Jews](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the crowd.
- **die in your sin** - Here the word “die” refers to spiritual death. AT: “die while you are still sinful” or “you will die while you are sinning.”
- **you cannot come** - “you are not able to come”
- **The Jews said** - Here “Jews” is a synecdoche for “the Jewish leaders.” AT: “The Jewish leaders said” or “The Jewish authorities said” (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:23-24

UDB:

²³ Jesus continued saying to them, "You are from this earth below, but I am from heaven above. You belong to this world. I do not belong to this world. ²⁴ I told you that you will die and that God will condemn you for your sins. This will certainly happen unless you trust that I am God, as I say I am."

ULB:

²³ Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. ²⁴ Therefore, I said to you that you will die in your sins. For unless you believe that I AM, you will die in your sins."

translationWords:

- world, worldly
- death, die, dead
- sin, sinful, sinner, sinning
- believe, believe in, belief

translationNotes:

- **You are from below** - "You were born in this world"
- **I am from above** - "I came from heaven"
- **You are of this world** - "You belong to this world"
- **I am not of this world** - "I do not belong to this world" (UDB)
- **you will die in your sins** - "you will die without God's forgiving your sins"
- **that I AM** - Possible meanings are that 1) Jesus was identifying himself as Yahweh, which means "I am" or 2) Jesus expected the people to understand that he was referring to what he already said he was: "I am from above."

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:25-27

UDB:

²⁵ “Who are you?” they asked him. Jesus said to them, “Ever since the very beginning, I have been telling you! ²⁶ I could judge you and say that you are guilty of many things. Instead, I will say only this: the one who sent me tells the truth, and I tell the people in the world only what I have heard from him.”

²⁷ They did not understand that he was talking about the Father.

ULB:

²⁵ They said therefore to him, “Who are you?” Jesus said to them, “What I have said to you from the beginning. ²⁶ I have many things to speak and to judge about you. However, he who sent me is true; and the things that I heard from him, these things I say to the world.” ²⁷ They did not understand that he was speaking to them about the Father.

translationWords:

- judge, judgment
- send, send out, sent
- true, truth, come true
- God the Father, heavenly Father, Father
- world, worldly

translationNotes:

- **They said** - The word “They” refers to the Jewish leaders. (See: [8:22](#))
- **these things I say to the world** - Here the “world” is a metonym for the people who live in the world. AT: “these things I say to all the people” (See: [Metonymy](#))
- **the Father** - This is a special title for God. Some languages may require the use of a possessive before the noun. AT: “his Father” (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:28-30**UDB:**

²⁸ So Jesus said, "When you have lifted me up on a cross to kill me—me, the Son of Man,— you will know that I am God, and you will know that I do not do anything on my own authority. Instead, I only say what my Father has taught me to say. ²⁹ He who sent me is with me, and he has not left me alone because I do only the things that delight him." ³⁰ As Jesus was saying these things, many more people trusted in him.

ULB:

²⁸ Jesus said, "When you have lifted up the Son of Man, then will you know that I AM, and that I do nothing of myself. As the Father taught me, I speak these things. ²⁹ He who sent me is with me, and he has not left me alone, because I always do what is pleasing to him." ³⁰ As Jesus was saying these things, many believed in him.

translationWords:

- [Son of Man, son of man](#)
- [God the Father, heavenly Father, Father](#)
- [teach, teaching, teacher, taught](#)
- [believe, believe in, belief](#)

translationNotes:

- **When you have lifted up** - This refers to placing Jesus on the cross to kill him.
- **Son of Man** - Jesus used the title "Son of Man" to refer to himself.
- **I AM** - As God the Son, Jesus knows God the Father unlike anyone else. Possible meanings are 1) Jesus was identifying himself as Yahweh by saying, "I am God" or 2) Jesus was saying, "I am the one I claim to be."
- **As the Father taught me, I speak these things** - "I am only saying what my Father taught me to say." The word "Father" is an important title for God. (See: [Translating Son and Father](#))
- **He who sent me** - The word "He" refers to God.
- **As Jesus was saying these things** - "As Jesus spoke these words"
- **many believed in him** - "many people trusted him"

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:31-33

UDB:

³¹ Then Jesus said to the Jews who now were saying that they trusted in him, "If you listen to all I teach you and live by it in everything you do, you are truly my disciples. ³² You will know the truth, and the truth will lead you to be free from everything that made you its slaves." ³³ They answered him, "We are the descendants of Abraham, and we have never been anyone's slaves. Why do you say we need to be free?"

ULB:

³¹ Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; ³² and you will know the truth, and the truth will set you free." ³³ They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?"

translationWords:

- believe, believe in, belief
- word
- disciple
- true, truth, come true
- free, freedom, liberty
- Abraham, Abram
- servant, slave, slavery

translationNotes:

- **remain in my word** - This is an idiom that means "to obey Jesus." AT: "obey what I have said" (See: [Idiom](#))
- **my disciples** - "my followers"
- **the truth will set you free** - This is personification. Jesus speaks of "the truth" as if it were a person. AT: "if you obey the truth, God will set you free" (See: [Personification](#))
- **the truth** - This refers to what Jesus reveals about God. AT: "what is true about God."
- **how can you say, 'You will be set free'?** - This remark appears in the form of a question to express the Jewish leaders' shock at what Jesus has said. AT: "We do not need to be set free!" (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)

- John 08 General Notes
- **John 08 Translation Questions**

John 8:34-36**UDB:**

³⁴ Jesus replied, "I am telling you the truth: all who sin obey their sinful desires just as a slave is forced to obey his master. ³⁵ Slaves will not remain as permanent members of a family but may be set free to return home or sold. However, a son is a member of the family forever. ³⁶ So if the Son sets you free, you will be absolutely free.

ULB:

³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. ³⁵ The slave does not remain in the house forever; the son remains forever. ³⁶ Therefore, if the Son sets you free, you will be truly free.

translationWords:

- [amen, truly](#)
- [sin, sinful, sinner, sinning](#)
- [servant, slave, slavery](#)
- [house](#)
- [forever](#)
- [Son of God, the Son, Son](#)

translationNotes:

- **Truly, truly** - Translate this as you did in [1:51](#).
- **is the slave of sin** - Here the word "slave" is a metaphor. This implies that "sin" is like a master for the one who sins. AT: "is like a slave to sin" (See: [Metaphor](#))
- **in the house** - Here "house" is a metonym for "family." AT: "as a permanent member of a family" (UDB). (See: [Metonymy](#))
- **the son remains forever** - This is an ellipsis. You may translate it by including the implied words. AT: "the son is a member of the family forever" (UDB). (See: [Ellipsis](#))
- **if the Son sets you free, you will be truly free** - Only Jesus, as the Son of God, can truly set people free. AT: "if you allow me to set you free, you will truly be free."
- **Son** - This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:37-38**UDB:**

³⁷ I know that you are in Abraham's family; you are his descendants. Yet, your people are trying to put me to death. You will not trust anything I say. ³⁸ I tell you all about the wonders and wisdom my Father has shown me, but you are only doing what your father told you to do."

ULB:

³⁷ I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. ³⁸ I say what I have seen with my Father, and you also do what you heard from your father."

translationWords:

descendant, descended from word

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the Jews.
- **my word has no place in you** - Here "word" is a metonym for the "teachings" or "message" of Jesus, which the Jewish leaders do not accept. AT: "you do not accept my teachings" or "you do not allow my message to change your life" (See: [Metonymy](#))
- **I say what I have seen with my Father** - "I am telling you about the things I saw when I was with my Father"
- **you also do what you heard from your father** - The Jewish leaders do not understand that by "your father" Jesus is referring to the devil. AT: "you also continue doing what your father has told you to do."

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:39-41**UDB:**

³⁹ They replied to him, “Abraham is our ancestor.” Jesus said to them, “If you were Abraham’s descendants, you would be doing the things he did. ⁴⁰ I have been telling you the truth that I heard from God, but you are trying to put me to death. Abraham did not do things like that. ⁴¹ No! You are doing the things that your real father did.” They said to him, “We do not know about you, but we are not illegitimate children. We have only one Father, and that is God.”

ULB:

³⁹ They answered and said to him, “Our father is Abraham.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. ⁴⁰ Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. ⁴¹ You do the works of your father.” They said to him, “We were not born in sexual immorality; we have one Father: God.”

translationWords:

- ancestor, father, forefather
- Abraham, Abram
- true, truth, come true
- sexual immorality
- God

translationNotes:

- **father** - “forefather”
- **Abraham did not do this** - “Abraham never tried to kill anyone who told him the true revelation from God”
- **You do the works of your father** - Jesus implies that their father is the devil. AT: “No! You are doing the things that your real father did” (UDB). (See: [Assumed Knowledge and Implicit Information](#))
- **We were not born in sexual immorality** - Here the Jewish leaders imply that Jesus does not know who his real father is. AT: “We do not know about you, but we are not illegitimate children” (UDB) or “We were all born from proper marriages” (See: [Assumed Knowledge and Implicit Information](#))
- **we have one Father: God** - Here the Jewish leaders claim God as their spiritual Father. This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:42-44**UDB:**

⁴² Jesus said to them, "If God were your Father, you would love me because I came from God and now I have come here to this world. I did not come because I myself decided to come but because he sent me. ⁴³ I will tell you why you do not understand what I say. It is because you do not accept my message or my teachings. ⁴⁴ You belong to your father, the devil, and you desire to do what he wants. He was a murderer from the time people first sinned. He has abandoned God's truth; it is not in him. Whenever he lies, he is speaking according to his character because he is a liar; everyone who lies does what the devil wants him to do.

ULB:

⁴² Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. ⁴³ Why do you not understand my words? It is because you cannot hear my words. ⁴⁴ You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies.

translationWords:

- love
- Satan, devil, evil one
- true, truth, come true

translationNotes:

- **love** - This is the kind of love that comes from God and is focused on the good of others (including those who are our enemies), even when it does not benefit oneself.
- **Why do you not understand my words?** - Jesus is using this question mainly to rebuke the Jewish leaders for not listening to him. AT: "I will tell you why you do not understand what I say!" (See: [Rhetorical Question](#))
- **It is because you cannot hear my words** - Here "words" is a metonym for the "teachings" of Jesus. AT: "It is because you will not accept my teachings. (See: [Metonymy](#))
- **You are of your father, the devil** - "You belong to your father, Satan"
- **and the father of lies** - Here "father" is a metaphor for the one who originates all lies. AT: "he is the one who created all lies in the beginning" (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:45-47**UDB:**

⁴⁵ Because I tell you the truth, you do not believe me! ⁴⁶ Which one of you finds me guilty of sin? Since I tell you the truth, what reason do you give for not trusting me? ⁴⁷ Those who belong to God hear and obey what he tells them. The reason that you do not hear and obey his message is that you do not belong to God.”

ULB:

⁴⁵ Yet, because I speak the truth, you do not believe me. ⁴⁶ Which one of you convicts me of sin? If I speak the truth, why do you not believe me? ⁴⁷ He who is of God hears the words of God; you do not hear them because you are not of God.”

translationWords:

- true, truth, come true
- believe, believe in, belief
- sin, sinful, sinner, sinning
- word
- God

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the Jews.
- **because I speak the truth** - “because I tell you true things about God”
- **Which one of you convicts me of sin?** - Jesus uses this question to emphasize that he has never sinned. AT: “None of you can show that I have ever sinned!” (See: [Rhetorical Question](#))
- **If I speak the truth** - “If I say things that are true”
- **why do you not believe me?** - Jesus uses this question to scold the Jewish leaders for their unbelief. AT: “you have no reason for not believing in me!” (See: [Rhetorical Question](#))
- **the words of God** - Here “words” is a metonym for the “message” of God. AT: “the message of God” or “the truth that comes from God” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:48-49**UDB:**

⁴⁸ His Jewish enemies replied to him, “We are certainly right in stating that you are a Samaritan—you are not really a true Jew at all!—and that a demon lives in you!” ⁴⁹ Jesus replied, “A demon does not live in me! I honor my Father, and you dishonor me!”

ULB:

⁴⁸ The Jews answered and said to him, “Do we not truly say that you are a Samaritan and have a demon?” ⁴⁹ Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me.”

translationWords:

- Jew, Jewish, Jews
- Samaria, Samaritan
- demon, evil spirit, unclean spirit
- honor, to honor
- dishonor, dishonorable

translationNotes:

- **The Jews** - The “Jews” is a synecdoche that represents the “Jewish leaders” who opposed Jesus. AT: “The Jewish leaders” (See: [Synecdoche](#))
- **Do we not truly say that you are a Samaritan and have a demon?** - The Jewish leaders use this question to accuse Jesus and to dishonor him. AT: “We are certainly right in saying that you are a Samaritan and that a demon lives in you!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:50-51

UDB:

⁵⁰ I do not try to persuade people to praise me. There is someone else who desires to give me what I deserve, and he is the one who will judge everything that I say and do. ⁵¹ I am telling you the truth: if anyone holds firm to my word and trusts in it as I gave it, that person will never die!”

ULB:

⁵⁰ I do not seek my glory; there is one seeking and judging. ⁵¹ Truly, truly, I say to you, if anyone keeps my word, he will never see death.”

translationWords:

- seek, sought
- glory, glorious
- judge, judgment
- amen, truly
- death, die, dead

translationNotes:

- **Connecting Statement:** - Jesus continues answering the Jews.
- **there is one seeking and judging** - This refers to God.
- **Truly, truly** - Translate this as you did in [01:51](#).
- **keeps my word** - Here “word” is a metonym for the “teachings” of Jesus. AT: “obeys my teachings” or “does what I say” (See: [Metonymy](#))
- **see death** - This is an idiom that means to experience death. Here Jesus is referring to spiritual death. AT: “die spiritually” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:52-53**UDB:**

⁵² Then his Jewish enemies said to him, "Now we are sure that a demon lives within you! Abraham and the prophets died long ago! Yet you say that anyone who holds firm to what you teach will not die! ⁵³ You are not greater than our father Abraham. He died and all the prophets died with him. So who do you think you are?"

ULB:

⁵² The Jews said to him, "Now we know that you have a demon. Abraham and the prophets died; but you say, 'If anyone keeps my word, he will never taste death.' ⁵³ You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?"

translationWords:

- [demon, evil spirit, unclean spirit](#)
- [Abraham, Abram](#)
- [death, die, dead](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [ancestor, father, forefather](#)

translationNotes:

- **Jews** - Here "Jews" is a metonym for the "Jewish leaders" who opposed Jesus. AT: "Jewish leaders" (See: [Synecdoche](#))
- **taste death** - This is an idiom that means to experience death. The Jewish leaders mistakenly assume that Jesus is speaking only about physical death. AT: "die" (See: [Idiom](#))
- **You are not greater than our father Abraham who died, are you?** - The Jewish leaders use this question to emphasize that Jesus is not greater than Abraham. AT: "You are certainly not greater than our father Abraham who indeed died!" (See: [Rhetorical Question](#))
- **father** - "forefather"
- **Who do you make yourself out to be?** - The Jews use this question to rebuke Jesus for thinking that he is more important than Abraham. AT: "You should not think that you are so important!" (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 8:54-56**UDB:**

⁵⁴ Jesus replied, "If I tried to get people to praise me, that would be worthless. It is my Father who praises me, my character and goodness, and yet he is the one of whom you say, 'He is our God.' ⁵⁵ Although you do not know him, I do know him. If I said that I did not know him, I would be a liar like you. I know him and I always obey what he says. ⁵⁶ Your father Abraham was happy when, as a prophet, he looked forward and saw what I could do."

ULB:

⁵⁴ Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me—about whom you say that he is your God. ⁵⁵ You have not known him, but I know him. If I would say, 'I do not know him,' I would be like you, a liar. However, I know him and keep his word. ⁵⁶ Your father Abraham rejoiced at seeing my day; he saw it and was glad."

translationWords:

- glorify
- glory, glorious
- God the Father, heavenly Father, Father
- know, knowledge, make known
- word
- rejoice

translationNotes:

- **it is my Father who glorifies me—about whom you say that he is your God** - The word "Father" is an important title for God. No one knows God the Father like Jesus, the Son of God. AT: "it is my Father who honors me, and you say that he is your God." (See: [Translating Son and Father](#))
- **keep his word** - Here "word" is a metonym for what God says. AT: "I obey what he says to do" (See: [Metonymy](#))
- **my day** - This is a metonym for what Jesus would accomplish during his life. AT: "what I would do during my life" (See: [Metonymy](#))
- **he saw it and was glad** - "he foresaw my coming through God's revelation and he rejoiced"

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)

- **John 08 Translation Questions**

John 8:57-59**UDB:**

⁵⁷ Then the Jewish leaders said to him, “You are not fifty years old yet! You have seen Abraham?”

⁵⁸ Jesus said to them, “I am telling you the truth: before Abraham was, I AM.” ⁵⁹ So they picked up stones to put him to death. However, Jesus hid himself, left the temple, and went somewhere else.

ULB:

⁵⁷ The Jews said to him, “You are not yet fifty years old, and you have seen Abraham?” ⁵⁸ Jesus said to them, “Truly, truly, I say to you, before Abraham was, I AM.” ⁵⁹ Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

translationWords:

- Jew, Jewish, Jews
- temple

translationNotes:

- **Connecting Statement:** - This is the end of the part of the story about Jesus speaking with the Jews in the temple, which began in [8:12](#).
- **The Jews said to him** - Here the “Jews” is a synecdoche for the “Jewish leaders” who opposed Jesus. AT: “The Jewish leaders said to him” (See: [Synecdoche](#))
- **You are not yet fifty years old, and you have seen Abraham?** - The Jewish leaders use this question to express their shock that Jesus claims to have seen Abraham. AT: “You are less than fifty years old. You could not have seen Abraham!” (See: [Rhetorical Question](#))
- **Truly, truly** - Translate this as you did in [1:51](#).
- **before Abraham was, I AM** - As God the Son, Jesus knows God the Father unlike anyone else. Possible meanings are 1) Jesus was identifying himself as Yahweh by saying, “I am God” or 2) Jesus was saying, “before Abraham existed, I existed.”
- **Then they picked up stones to throw at him** - The Jewish leaders are outraged at what Jesus has said. Here it is implied that they wanted to kill him because he had made himself equal to God. AT: “Then they picked up stones to kill him because he claimed to be equal with God” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 08 Translation Questions](#)

John 9 General Notes

Special concepts in this chapter

“Who sinned?”

In ancient Israel, it was commonly believed that a child was born with disabilities because of the sin of one of his parents. This was not the teaching of the law of Moses. In this exchange, the Pharisees were sinners because they saw the power of Jesus and did not worship him. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#)).

“I am ... ”

John uses this phrase seven times in his gospel. It is the same words used by God, when he revealed himself and his name Yahweh at the burning bush. The name “Yahweh” can be translated as “I am.”

Light

Light is a common image in Scripture used to represent righteousness. Light is also used to show the path of righteousness and to show righteous living. Darkness is often used as images representing sin or unrighteousness. (See: [light](#), [righteous](#), [righteousness](#), [darkness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [unrighteous](#), [unrighteousness](#))

“He does not keep the Sabbath”

The Pharisees considered Jesus making the mud to be “work” and in violation of the laws regarding the Sabbath. (See: [Sabbath](#))

Important figures of speech in this chapter

Sight

This chapter records the events of a man who was born without sight. Jesus also uses these events as a metaphor. In [9:39-40](#), the Pharisees are called blind because they are unable to see the truth in front of them. (See: [Metaphor](#))

Other possible translation difficulties in this chapter

“Son of Man”

Jesus refers to himself as the “Son of Man” in this passage. It may not be possible in every language to have someone speaking in the first person, also speak in the third person. (See: [Son of Man](#), [son of man](#))

Links:

- **John 09:01 Notes**

John 9:1-2

UDB:

¹ As Jesus walked along, he saw a man who had been blind his whole life, since the day he was born. ² The disciples asked him, “Teacher, whose sin caused this man to be born blind? Was it this man himself who sinned, or was it his parents?”

ULB:

9 ¹ Now as Jesus passed by, he saw a man blind from birth. ² His disciples asked him, “Rabbi, who sinned, this man or his parents, so that he was born blind?”

translationWords:

- [disciple](#)
- [teacher, Teacher](#)
- [Rabbi, Rabboni](#)
- [sin, sinful, sinner, sinning](#)

translationNotes:

- **General Information:** - This is the next part of the story. As Jesus and his disciples are walking along, they come across a blind man.
- **as Jesus passed by** - Here “Jesus” is a synecdoche for Jesus and the disciples. AT: “as Jesus and his disciples passed by” (See: [Synecdoche](#))
- **who sinned, this man or his parents ... blind?** - This question reflects the ancient Jewish belief that sin caused all illnesses and other deformities. The rabbis also taught that it was possible for a baby to sin while still in the womb. AT: “Teacher, we know that sin causes a person to be blind. Whose sin caused this man to be born blind? did this man himself sin, or was it his parents who sinned?” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:3-5

UDB:

³ Jesus replied, "It was not that either this man or his parents sinned. He was born blind so that today people may see the powerful work God would do in him. ⁴ We must do the works of the one who sent me while it is still day. Night is on the way and when it arrives, no one will be able to work. ⁵ As long as I am in the world, I am the light of the world."

ULB:

³ Jesus answered, "Neither did this man sin, nor his parents, but so that the works of God would be revealed in him. ⁴ We must work the works of him who sent me while it is day. Night is coming when no one will be able to work. ⁵ While I am in the world, I am the light of the world."

translationWords:

- works, deeds, work, acts
- reveal, revelation
- world, worldly
- light

translationNotes:

- **We** - This "We" includes both Jesus and the disciples he is talking to. (See: **Inclusive "We"**)
- **day ... Night** - Here "day" and "night" are metaphors. Jesus is comparing the time when people can do God's work to daytime, the time when people normally work, and nighttime to when they cannot do God's work. (See: **Metaphor**)
- **in the world** - Here the "world" is a metonym for the people who live in the world. AT: "living among the people of this world" (See: **Metonymy**)
- **light of the world** - Here "light" is a metaphor for the true revelation of God. AT: "the one who shows what is true just as light allows people to see what is in the darkness" (See: **Metaphor**)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:6-7

UDB:

⁶ When he said this, he spit on the ground. He made mud with his saliva, and applied it like a medicine to the man's eyes. ⁷ Then Jesus said to him, "Go and wash in the pool of Siloam!" (The name of the pool means 'sent'). So the man went and washed in the pool. When he came back, he was able to see.

ULB:

⁶ After Jesus said these things, he spit on the ground, made mud with the saliva, and smeared the mud on his eyes. ⁷ He said to him, "Go, wash in the pool of Siloam (which translated is: sent)." So the man went away, washed, and came back seeing.

translationWords:

- [anoint, anointed](#)

translationNotes:

- **made mud with the saliva** - Jesus used his fingers to mix the dirt and saliva. AT: "and used his fingers to mix the dirt and saliva to make mud" (See: [Assumed Knowledge and Implicit Information](#))
- **which translated is: sent** - A brief break occurs here in the storyline so John can provide some additional information that would be helpful for a Greek-speaking audience. (See: [Background Information](#))
- **washed** - "washed his eyes in the pool"

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:8-9**UDB:**

⁸ The man's neighbors and others who had seen him when he was begging said, "Is that not the man who used to sit here and beg?" ⁹ Some said, "He is the one." Others said, "No, but he just looks like that man." However, the man himself said, "Yes, I am the man!"

ULB:

⁸ Then the man's neighbors and those who had seen him previously as a beggar were saying, "Is not this the man that used to sit and beg?" ⁹ Some said, "It is he." Others said, "No, but he is like him." But he said, "It is me."

translationWords:

- [neighbor](#)
- [beg, beggar](#)

translationNotes:

- **Is not this the man that used to sit and beg?** - This remark appears in the form of a question to express the surprise of the people. AT: "This man is the one who used to sit and beg!" (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:10-12

UDB:

¹⁰ So they said to him, “How is it that you are now able to see?” ¹¹ He replied, “The man called Jesus made some mud and used it like medicine and put it on my eyes. Then he told me to go to the pool of Siloam and wash. So I went there and washed, and then I could see for the first time.” ¹² They said to him, “Where is that man?” He said, “I do not know.”

ULB:

¹⁰ They said to him, “Then how were your eyes opened?” ¹¹ He answered, “The man who is called Jesus made mud and smeared it on my eyes and said to me, ‘Go to Siloam and wash.’ So I went and washed, and I received my sight.” ¹² They said to him, “Where is he?” He replied, “I do not know.”

translationWords:

- [anoint, anointed](#)

translationNotes:

- **Connecting Statement:** - The neighbors of the man who had been blind continue to speak to him.
- **Then how were your eyes opened?** - “Then what caused you to be able to see?” or “How is it that you can see now?”
- **smeared it on my eyes** - “used his fingers to cover my eyes with mud.” See how you translated a similar phrase in [9:6](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:13-15

UDB:

¹³ Some of the people there took the man to a gathering of the Pharisees. ¹⁴ Now it was on the Sabbath day when Jesus did this miracle. ¹⁵ So the Pharisees asked the man again about how he was now able to see. He said to them, “The man put mud on my eyes and I washed, and now I see.”

ULB:

¹³ They brought the man who used to be blind to the Pharisees. ¹⁴ Now it was the Sabbath day when Jesus made the mud and opened his eyes. ¹⁵ Then again the Pharisees asked him how he had received his sight. He said to them, “He put mud on my eyes, I washed, and I now can see.”

translationWords:

- [Pharisee](#)
- [Sabbath](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **General Information:** - Verse 14 tells background information about when Jesus healed the man. (See: [Background Information](#))
- **They brought the man who used to be blind to the Pharisees** - The people insisted that the man go with them to the Pharisees. They did not physically force him to go.
- **Sabbath day** - “Jewish Day of Rest”
- **Then again the Pharisees asked him** - “So the Pharisees also asked him”

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:16-18**UDB:**

¹⁶ Some of the Pharisees said, “We know this man Jesus is not from God because he does not keep the Sabbath day.” Others from that group asked, “If he were a sinner, how could he do such works of power that everyone sees?” So there was a difference of opinion among the Pharisees. ¹⁷ They asked the blind man again, “What do you say about him, since he is the one who restored your sight?” The man said, “He is a prophet.”

¹⁸ Now the Jews who were opposed to Jesus did not believe the man had been blind and then became able to see. So they sent someone to bring in the man’s parents so that they could be questioned also.

ULB:

¹⁶ Some of the Pharisees said, “This man is not from God because he does not keep the Sabbath.” Others said, “How can a man who is a sinner do such signs?” So there was a division among them. ¹⁷ So they asked the blind man again, “What do you say about him, since he opened your eyes?” The blind man said, “He is a prophet.” ¹⁸ Now the Jews still did not believe about him that he was blind and had received his sight until they called the parents of him who had received his sight.

translationWords:

- God
- Sabbath
- sin, sinful, sinner, sinning
- miracle, wonder, sign
- prophet, prophecy, prophesy, seer, prophetess
- Jew, Jewish, Jews

translationNotes:

- **General Information:** - In verse 18 there is a break from the main storyline as John provides background information about the Jews’ disbelief. (See: [Background Information](#))
- **he does not keep the Sabbath** - This means Jesus does not obey the law about doing no work on the Jewish Day of Rest.
- **How can a man who is a sinner do such signs?** - This remark appears in the form of a question to emphasize that Jesus’ signs prove he is not a sinner. AT: “A sinner can not do such signs!” (See: [Rhetorical Question](#))
- **signs** - This is another word for miracles. “Signs” give evidence that God is the all-powerful one who has complete authority over the universe.

- **He is a prophet** - “I think he is a prophet”
- **Now the Jews still did not believe** - Here “Jews” is a synecdoche for the “Jewish leaders” who opposed Jesus. AT: Now the Jewish leaders still did not believe. (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:19-21**UDB:**

¹⁹ They asked his parents, “Is this your son? Do you say that he was blind from the day he was born? How, then, is he able to see?” ²⁰ His parents replied, “We know that this is our son. We know that he was blind when he was born. ²¹ Nevertheless, we do not know how he is now able to see. We also do not know who healed his eyes. Ask him, he is old enough to speak for himself.”

ULB:

¹⁹ They asked the parents, “Is this your son whom you say was born blind? How then does he now see?” ²⁰ So his parents answered them, “We know that this is our son and that he was born blind. ²¹ How he now sees, we do not know, and who opened his eyes, we do not know. Ask him, he is an adult. He can speak for himself.”

translationWords:**translationNotes:**

- **They asked the parents** - “They” refers to the Jewish leaders.
- **he is an adult** - “he is a man” or “he is no longer a child”

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:22-23

UDB:

²² The Jews who were against Jesus had previously agreed with one another that they would take anyone who declared that Jesus was the Messiah and ban him from the synagogue. ²³ That is why his parents said, “Ask him, he is old enough to speak for himself.”

ULB:

²² His parents said these things, because they were afraid of the Jews. For the Jews had already agreed that if anyone would confess him to be the Christ, he would be thrown out of the synagogue. ²³ Because of this, his parents said, “He is an adult, ask him.”

translationWords:

- [fear, afraid, fear of Yahweh](#)
- [confess, confession](#)
- [Christ, Messiah](#)
- [synagogue](#)

translationNotes:

- **General Information:** - In verse 22 there is a break from the main storyline as John provides background information about the man’s parents being afraid of the Jews. (See: [Background Information](#))
- **they were afraid of the Jews** - Here “Jews” is a synecdoche for the “Jewish leaders” who opposed Jesus. AT: “they were afraid of what the Jewish leaders might do to them” (See: [Synecdoche](#))
- **afraid** - This refers to the unpleasant feeling a person has when there is a threat of harm to oneself or others.
- **He is an adult** - “he is a man” or “he is no longer a child.” See how you translated this in [09:21](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:24-25

UDB:

²⁴ So they called the man who had been blind, and they asked him to come before them a second time. When he got there, they said to him, “Swear to God that you will speak only the truth! We know that this man who healed you is a sinner and that he does not keep the law that Moses gave us.” ²⁵ He replied, “Whether he is a sinner or not, I do not know. One thing I do know is that I used to be blind, but now I see.”

ULB:

²⁴ So for a second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.” ²⁵ Then that man replied, “I do not know if he is a sinner. One thing I do know: I was blind, and now I see.”

translationWords:

- [glory, glorious](#)
- [sin, sinful, sinner, sinning](#)

translationNotes:

- **they called the man** - Here, “they” refers to the Jews. ([9:18](#))
- **Give glory to God** - This is an idiom that people used when taking an oath. AT: “In the presence of God, tell the truth!” or “Speak the truth before God!” (See: [Idiom](#))
- **this man** - This refers to Jesus.
- **that man** - This refers to the man who had been blind.

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:26-27**UDB:**

²⁶ So they said to him, “What did he do to you? How did he heal you so that you now see?” ²⁷ He answered them, “I have told you that already, but you did not believe me. Why do you want me to tell you again? Do you also really want to become his disciples?”

ULB:

²⁶ Then they said to him, “What did he do to you? How did he open your eyes?” ²⁷ He answered, “I have told you already, and you did not listen! Why do you want to hear it again? You do not want to become his disciples too, do you?”

translationWords:

- [disciple](#)

translationNotes:

- **Connecting Statement:** - The Jews continue to speak to the man who had been blind.
- **Why do you want to hear it again?** - This remark appears in the form of a question to express the man’s amazement that the Jewish leaders have asked him to tell them again what happened. AT: “I am surprised that you want to hear again what happened to me!” (See: [Rhetorical Question](#))
- **You do not want to become his disciples too, do you?** - This remark appears in the form of a question to add irony to the man’s statement. He knows that the Jewish leaders do not want to follow Jesus. Here he ridicules them. AT: “It sounds like you also want to become his disciples!” (See: [Rhetorical Question](#) and [Irony](#)).

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:28-29**UDB:**

²⁸ Then they became angry and insulted him: "You are that man's disciple, but we are Moses' disciples! ²⁹ We know that God spoke to Moses; but about this man, we do not even know where he comes from."

ULB:

²⁸ They insulted him and said, "You are his disciple, but we are disciples of Moses. ²⁹ We know that God has spoken to Moses, but we do not know where this one is from."

translationWords:

- [Moses](#)

translationNotes:

- **You are his disciple** - "You are following Jesus!"
- **but we are disciples of Moses** - The pronoun "we" is exclusive. The Jewish leaders are speaking only of themselves. AT: "but we are following Moses!" (See: [Exclusive "We"](#))
- **We know that God has spoken to Moses** - "We are sure that God has spoken to Moses"
- **we do not know where this one is from** - Here the Jewish leaders are referring to Jesus. They imply that he has no authority to call disciples. AT: "we do not know where he comes from or where he gets his authority!" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:30-31

UDB:

³⁰ The man replied, "That is very amazing! You do not know where he comes from, but he is the one who opened my eyes so that I can see! ³¹ We know that God does not listen to the prayers of sinners, those who ignore his law, but he listens to people who worship him and who do what he wants.

ULB:

³⁰ The man answered and said to them, "This is remarkable, that you do not know where he is from, and yet he opened my eyes. ³¹ We know that God does not listen to sinners, but if someone is devout and does his will, he listens to him.

translationWords:

- [sin, sinful, sinner, sinning](#)

translationNotes:

- **that you do not know where he is from** - The man is surprised that the Jewish leaders question Jesus' authority when they know he has the power to heal. AT: "that you do not know where he gets his authority" (See: [Assumed Knowledge and Implicit Information](#))
- **does not listen to sinners ... listens to him** - "does not answer the prayers of sinners ... God answers his prayers"

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:32-34**UDB:**

³² Not since the beginning of the world has it been heard anywhere that someone was able to open the eyes of a man who was blind from birth! ³³ If this man had not come from God, he could do nothing like that!" ³⁴ They replied to him, "You were born in sin and have lived your whole life entirely in sin! Do you think you are qualified to teach us?" Then they banned him from the synagogue.

ULB:

³² Since the world began it has never been heard that anyone opened the eyes of a man born blind. ³³ If this man were not from God, he could do nothing." ³⁴ They answered and said to him, "You were completely born in sins, and you are teaching us?" Then they threw him out.

translationWords:

- [God](#)
- [cast out, drive out, throw out](#)

translationNotes:

- **Connecting Statement:** - The man who had been blind continues speaking to the Jews.
- **it has never been heard that anyone opened** - This is a passive statement. You can translate it in an active form. AT: "no one has ever heard of anyone who healed a man who was blind from birth" (See: [Active or Passive](#))
- **If this man were not from God, he could do nothing** - This sentence uses a double negative pattern. "Only a man from God could do something like that!" (See: [Double Negatives](#))
- **You were completely born in sins, and you are teaching us?** - This remark appears in the form of a question to add emphasis. It also implies that the man was born blind because of the sins of his parents. AT: "You were born as a result of your parents' sins. You are not qualified to teach us!" (See: [Rhetorical Question](#))
- **they threw him out** - "they threw him out of the synagogue"

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:35-38

UDB:

³⁵ Jesus heard about what the Pharisees did to the man he healed, how they threw him out of the synagogue. So he went and searched for the man. When he found him, he said to him, “Do you believe in me, the Son of Man?” ³⁶ The man answered, “Sir, who is he? Tell me, so that I may believe in him.” ³⁷ Jesus said to him, “You have seen him. He is the one who is speaking to you now.” ³⁸ The man said, “Lord, I believe.” Then he went down on his knees and worshiped him.

ULB:

³⁵ Jesus heard that they had cast him out of the synagogue. He found him and said, “Do you believe in the Son of Man?” ³⁶ He replied and said, “Who is he, Lord, that I may believe in him?” ³⁷ Jesus said to him, “You have seen him, and it is the one who is speaking with you.” ³⁸ The man said, “Lord, I believe” and he worshiped him.

translationWords:

- [Son of Man, son of man](#)
- [believe, believe in, belief](#)
- [Lord](#)
- [worship](#)

translationNotes:

- **General Information:** - This is the next part of the story. Jesus finds the man that he healed and begins to speak to him and the crowd.
- **believe in** - This means to “believe in Jesus,” to believe that he is the Son of God, to trust him as Savior, and live in a way that honors him.

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 9:39-41**UDB:**

³⁹ Jesus said, "I have come into this world to judge the world so that those who do not see may see and so that those who see may become blind." ⁴⁰ Some of the Pharisees who were with him heard him say this, and they asked Jesus, "Are we also blind?" ⁴¹ Jesus said to them, "If you were blind, you would have no guilt. However, because you now defend yourself and say, 'We see,' your guilt is staying with you.

ULB:

³⁹ Jesus said, "For judgment I came into this world so that those who do not see may see and so that those who see may become blind." ⁴⁰ Some of the Pharisees who were with him heard these things and asked him, "Are we also blind?" ⁴¹ Jesus said to them, "If you were blind, you would have no sin, but now you say, 'We see,' so your sin remains.

translationWords:

- judge, judgment
- Pharisee
- sin, sinful, sinner, sinning

translationNotes:

- **came into this world** - The "world" is a metonym for "the people who live in the world." AT: "came to live among the people of this world" (See: [Metonymy](#))
- **so that those who do not see may see and so that those who see may become blind** - Here "seeing" and "blindness" are metaphors. Jesus distinguishes between people who are spiritually blind and physically blind. AT: "so that those who are blind spiritually, but who want to see God, can see him, and those who already falsely think they can see God will remain in their blindness" (See: [Metaphor](#))
- **Are we also blind?** - "Do you think we are spiritually blind?"
- **If you were blind, you would have no sin** - Here "blindness" is a metaphor for not knowing God's truth. AT: "If you wanted to know God's truth, you would be able to receive your sight. (See: [Metaphor](#))
- **but now you say, 'We see,' so your sin remains** - Here "seeing" is a metaphor for knowing God's truth. AT: "Since you falsely think that you already know God's truth, you will remain blind" (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 09 Translation Questions](#)

John 10 General Notes

Special concepts in this chapter

Sheep

Sheep is a common image used to refer to people. In this passage, it specifically reference people who believe in Jesus and follow him. The Pharisees are likewise compared to wolves coming to steal and destroy the sheep.

Blasphemy

If someone falsely claims to be God , then it is considered blasphemy. In the law of Moses, the punishment for blasphemy was stoning to death. They did not believe Jesus, so they took up stones to kill him. Jesus was not guilty of blasphemy because he is God. (See: [blasphemy](#), [blaspheme](#), [blasphemous](#) and [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#))

Important figures of speech in this chapter

Sheepfold

The illustration used here involves the place where sheep are kept. There would have been a door or gate that the shepherd would have normally entered into the sheepfold. The sheep immediately recognize him. On the other hand, a robber would have entered into the sheepfold through another way where he may not be caught. The sheep would likely run from the thief because they did not recognize him. Jesus uses this as a metaphor for his ministry. (See: [Metaphor](#))

“I lay down my life that I may take it again”

Although this is not set apart in any way, it is certainly a prophecy concerning Jesus' coming death. It emphasizes that he willingly died for the sins of man. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [John 10:01 Notes](#)

John 10:1-2

UDB:

¹ "I am telling you the truth: the one who enters into the sheep pen, must always enter through the gate. If he climbs in any other way, he is not the one who cares for the sheep, but he is a thief and a criminal who steals the sheep. ² The man who enters the pen through the gate is the true shepherd, for he takes care of the sheep.

ULB:

10 ¹ "Truly, truly, I say to you, he who does not enter through the gate into the sheep pen, but climbs up some other way, that man is a thief and a robber. ² He who enters through the gate is the shepherd of the sheep.

translationWords:

- gate, gate bar
- shepherd, to shepherd
- sheep, ram, ewe

translationNotes:

- **Connecting Statement:** - Jesus continues to speak to the Pharisees. This is the same part of the story which began in [9:35](#).
- **General Information:** - Jesus begins to speak in parables. (See: [Parables](#))
- **Truly, truly** - Translate this as you did in [1:51](#).
- **sheep pen** - This is a fenced area where a shepherd keeps his sheep.
- **a thief and a robber** - This is the use of two words with similar meanings to add emphasis. (See: [Doublet](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:3-4**UDB:**

³ The hired man who guards the gate when the shepherd is away will open the gate for him when he comes. However, the sheep recognize only the shepherd's voice and only when he calls them by name. Then he leads them outside of the pen to feed them and to give them water. ⁴ After he has brought out all of his own sheep, he goes in front of them. His sheep are eager to follow him because they know his voice.

ULB:

³ The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice.

translationWords:

- gate, gate bar
- sheep, ram, ewe
- voice
- call, calling, called, call out
- name
- know, knowledge, make known

translationNotes:

- **The gatekeeper** - This is a hired man who watches the gate at night while the shepherd is away.
- **The sheep hear his voice** - "The sheep hear the sound of his voice"
- **he goes ahead of them** - "he walks in front of them"
- **for they know his voice** - "because they recognize his voice"

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:5-6

UDB:

⁵ They will never follow a stranger who calls out to them. They will run away from him because they do not recognize the stranger's voice."

⁶ Jesus used this illustration from the work of shepherds. Nevertheless, his disciples did not understand what he was telling them.

ULB:

⁵ They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." ⁶ Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

translationWords:

- [voice](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [parable](#)

translationNotes:

- **they did not understand** - Possible meanings: 1) "the disciples did not understand" (UDB) or 2) "the crowd did not understand."
- **this parable** - This is an illustration from the work of shepherds, using metaphors. The "shepherd" is a metaphor for Jesus. The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:7-8**UDB:**

⁷ So Jesus spoke to them again, "I am telling you the truth: I am the gate through which all the sheep enter into the pen. ⁸ All who came before me, they were thieves and criminals who stole the sheep; but the sheep did not listen to them, and they would not follow them.

ULB:

⁷ Then Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep. ⁸ Everyone who came before me is a thief and a robber, but the sheep did not listen to them.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [amen, truly](#)
- [sheep, ram, ewe](#)

translationNotes:

- **Connecting Statement:** - Jesus begins to explain the meaning of the parables he had spoken.
- **Truly, truly** - Translate this as you did in [1:51](#).
- **I am the gate of the sheep** - Here "gate" is a metaphor that means Jesus provides access into the sheepfold where God's people dwell in his presence. AT: "I am like the gate that the sheep use to enter into the sheepfold" (See: [Metaphor](#))
- **Everyone who came before me** - This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. AT: "All of the teachers who came without my authority" (See: [Assumed Knowledge and Implicit Information](#))
- **a thief and a robber** - These words are metaphors. Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:9-10**UDB:**

⁹ I myself am like that gate. If anyone enters through the gate and goes into the pen where the sheep are, he will be safe, and he will go out and find good pasture. ¹⁰ The thief comes only to steal, kill, and destroy. I have come so that they may have life and that life will be full to overflowing.

ULB:

⁹ I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. ¹⁰ The thief does not come if he would not steal and kill and destroy. I have come so that they will have life and have it abundantly.

translationWords:

- [gate, gate bar](#)
- [save, safe](#)
- [life, live, living, alive](#)

translationNotes:

- **I am the gate** - Here “gate” is a metaphor. By referring to himself as “the gate,” Jesus is showing that he offers a true way to enter the kingdom of God. AT: “I myself am like that gate.” (UDB) (See: [Metaphor](#))
- **pasture** - The word “pasture” means a grassy area where sheep eat.
- **does not come if he would not steal** - This is a double negative. In some languages it is more natural to use a positive statement. AT: “comes only to steal” (See: [Double Negatives](#))
- **steal and kill and destroy** - Here the implied metaphor is “sheep,” which represents God’s people. AT: “steal and kill and destroy the sheep” (See: [Assumed Knowledge and Implicit Information](#) and [Metaphor](#))
- **so that they will have life** - The word “they” refers to the sheep. “Life” refers to eternal life. AT: “so that they will really live, lacking nothing”

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:11-13**UDB:**

¹¹ I am like a good shepherd. The good shepherd will die in order to protect and to save his sheep. ¹² Someone pays the hired man money to watch over the sheep. He does not treat the sheep like they belong to him; he is just an employee doing a job. So when he sees a wolf coming to kill the sheep, he does not risk his life. He leaves the sheep and runs away so that it is possible for the wolf to attack the sheep, seizing some of them and scattering others. ¹³ The hired worker runs away because he is only working for the money. He does not care about what happens to the sheep.

ULB:

¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired servant is not a shepherd and does not own the sheep. He sees the wolf coming and abandons the sheep and escapes. And the wolf carries them off and scatters them. ¹³ He runs away because he is a hired servant and does not care for the sheep.

translationWords:

- good, goodness
- shepherd, to shepherd
- life, live, living, alive
- sheep, ram, ewe
- servant, slave, slavery
- wolf, wolves, wild dogs

translationNotes:

- **Connecting Statement:** - Jesus continues his parable about the good shepherd.
- **I am the good shepherd** - Here “good shepherd” is a metaphor that represents Jesus. AT: “I am like a good shepherd” (See: [Metaphor](#))
- **lays down his life** - To lay down something means to give up control of it. It is a mild way to refer to dying. AT: “dies” (See: [Euphemism](#))
- **The hired servant** - The “hired servant” is a metaphor that represents the Jewish leaders and teachers. AT: “The one who is like a hired servant” (See: [Metaphor](#))
- **abandons the sheep and ... does not care for the sheep** - Here the word “sheep” is a metaphor that represents God’s people. Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God’s people. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:14-16**UDB:**

¹⁴ I am, myself, the good shepherd. I know my own sheep, and my own sheep know me, ¹⁵ just as I know my Father, and my Father knows me. Because of that, I am willing to die for my sheep. ¹⁶ I have other sheep that do not belong to the same group of sheep that you do. I will cause them to listen to me also. They will listen to me, so there will eventually be only one flock of sheep under me, the only shepherd.

ULB:

¹⁴ I am the good shepherd, and I know my own, and my own know me. ¹⁵ The Father knows me, and I know the Father, and I lay down my life for the sheep. ¹⁶ I have other sheep that are not of this sheep pen. I must bring them also, and they will hear my voice so that there will be one flock and one shepherd.

translationWords:

- shepherd, to shepherd
- know, knowledge, make known
- God the Father, heavenly Father, Father
- life, live, living, alive
- sheep, ram, ewe
- voice
- flock, herd

translationNotes:

- **I am the good shepherd** - Here the “good shepherd” is a metaphor for Jesus. AT: “I am like a good shepherd” (See: [Metaphor](#))
- **The Father knows me, and I know the Father** - God the Father and God the Son know each other unlike anyone else knows them. “Father” is an important title for God. (See: [Translating Son and Father](#))
- **I lay down my life for the sheep** - This is a mild way for Jesus to say that he will die to protect his sheep. AT: “I die for the sheep” (See: [Euphemism](#))
- **I have other sheep** - Here “other sheep” is a metaphor for followers of Jesus who are not Jews. (See: [Metaphor](#))
- **one flock and one shepherd** - Here “flock” and “shepherd” are metaphors. All of Jesus’s followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:17-18**UDB:**

¹⁷ The reason my Father loves me is that I will sacrifice my life. I will give up my life, and I will take it up to live again. ¹⁸ No one is causing me to lay down my life. I have chosen to sacrifice myself. I have authority to lay down my life and I have authority to take it up and to live again. This work is from my Father, and he has commanded me to do it.”

ULB:

¹⁷ This is why the Father loves me: I lay down my life so that I may take it again. ¹⁸ No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father.”

translationWords:

- God the Father, heavenly Father, Father
- love
- authority
- receive
- command, to command, commandment

translationNotes:

- **Connecting Statement:** - Jesus finishes speaking to the crowd.
- **This is why the Father loves me: I lay down my life** - God’s eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus’ death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **loves** - This kind of love comes from God and is focused on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.
- **I lay down my life so that I may take it again** - This is a mild way for Jesus to say he will die and then will become alive again. AT: “I allow myself to die in order that I may bring myself back to life” (See: [Euphemism](#))
- **I lay it down of myself** - The reflexive pronoun “myself” is used here to emphasize that Jesus lays down his own life. No one takes it from him. AT: “I myself lay it down” (See: [Reflexive Pronouns](#))
- **I have received this command from my Father** - “This is what my Father has commanded me to do.” The word “Father” is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:19-21

UDB:

¹⁹ After hearing these words Jesus had been speaking, the Jews were divided in their opinion of him. ²⁰ Many of them said, “A demon is controlling him and has caused him to become crazy. Do not waste time listening to him!” ²¹ Others said, “What he is saying is not something a man oppressed by a demon would ever say. No demon can open the eyes of a blind man!”

ULB:

¹⁹ A division again occurred among the Jews because of these words. ²⁰ Many of them said, “He has a demon and is insane. Why do you listen to him?” ²¹ Others said, “These are not the words of a demon-possessed man. Can a demon open the eyes of the blind?”

translationWords:

- [Jew, Jewish, Jews](#)
- [demon, evil spirit, unclean spirit](#)
- [demon-possessed](#)

translationNotes:

- **Connecting Statement:** - These verses tell how the Jews responded to what Jesus had said.
- **Why do you listen to him?** - This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. AT: “Do not listen to him!” (See: [Rhetorical Question](#))
- **Can a demon open the eyes of the blind?** - This remark appears in the form of a question to add emphasis. AT: “Certainly a demon cannot cause a blind man to see!” or “Certainly a demon cannot give sight to blind people!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:22-24**UDB:**

²² The time for the celebration called the Festival of Dedication had now come, the time when the Jewish people remembered when their ancestors purified the temple in Jerusalem and gave it to God again. It was in the winter. ²³ Jesus was walking in the temple courtyard in the place called Solomon's porch. ²⁴ The Jewish opponents of Jesus gathered around him and said, "How long will you keep us wondering about who you are? If you are the Messiah, tell us plainly so that we can know."

ULB:

²² Then it was time for the Festival of the Dedication in Jerusalem. ²³ It was winter, and Jesus was walking in the temple in the porch of Solomon. ²⁴ Then the Jews surrounded him and said to him, "How long will you hold us doubting? If you are the Christ, tell us openly."

translationWords:

- festival
- Jerusalem
- temple
- Solomon
- Christ, Messiah

translationNotes:

- **General Information:** - This is the next part of the story. It is now the Festival of Dedication and some Jews begin to question Jesus. Verses 22 and 23 give background information about the setting of the story. (See: [Background Information](#))
- **Festival of the Dedication** - This is an eight-day, winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.
- **Jesus was walking in the temple** - The area where Jesus was walking was actually a courtyard that was outside the temple building. AT: "Jesus was walking in the temple courtyard" (See: [Assumed Knowledge and Implicit Information](#))
- **porch** - This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.
- **Then the Jews surrounded him** - Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. AT: "Then the Jewish leaders surrounded him" (See: [Synecdoche](#))

- **hold us doubting** - This is an idiom. AT: “keep us wondering” (UDB) or “keep us from knowing for sure?” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:25-26

UDB:

²⁵ Jesus answered them, "I have told you, but you would not believe me. You know who I am because of the miracles and other things I do by my Father's name and his authority. Those things tell you all you need to know about me. ²⁶ You do not believe in me because you do not belong to me. You are sheep who belong to another shepherd.

ULB:

²⁵ Jesus replied to them, "I told you, but you do not believe. The works that I do in the name of my Father, these testify concerning me. ²⁶ Yet you do not believe because you are not my sheep.

translationWords:

- [believe, believe in, belief](#)
- [works, deeds, work, acts](#)
- [name](#)
- [testimony, testify](#)
- [sheep, ram, ewe](#)

translationNotes:

- **Connecting Statement:** - Jesus begins to respond to the Jews.
- **in the name of my Father** - Here "name" is a metonym for the power of God. Here "Father" is an important title for God. Jesus performed miracles through his Father's power and authority. AT: "through my Father's power" or "with my Father's power" (See: [Metonymy](#) and [Translating Son and Father](#))
- **these testify concerning me** - His miracles offer proof about him like a person who testifies would offer proof in a court of law. AT: "offer proof concerning me" (See: [Personification](#))
- **not my sheep** - The word "sheep" is a metaphor for the followers of Jesus. AT: "not my followers" or "not my disciples" (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:27-28

UDB:

²⁷ My sheep hear my voice. I know each one of them by name; they follow me and obey me. ²⁸ I give them eternal life. No one can ever destroy them, and no one will ever be able to steal them away from me.

ULB:

²⁷ My sheep hear my voice; I know them, and they follow me. ²⁸ I give them eternal life; they will never die, and no one will snatch them out of my hand.

translationWords:

- [voice](#)
- [everlasting, eternal, eternity](#)
- [life, live, living, alive](#)
- [death, die, dead](#)

translationNotes:

- **My sheep hear my voice** - The word “sheep” is a metaphor for the followers of Jesus. The metaphor of Jesus as the “shepherd” is also implied. AT: “Just as sheep obey the voice of their true shepherd, my followers heed my voice” (See: [Metaphor](#))
- **no one will snatch them out of my hand** - Here the word “hand” is a metonym that represents the protective care of Jesus. AT: “no one will steal them away from me” (UDB) or “they will remain secure forever in my care” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:29-31**UDB:**

²⁹ My Father gave them to me; he is greater than anyone, so no one is able to steal them away from him. ³⁰ I and the Father are one.”

³¹ The enemies of Jesus again picked up stones to throw at him and to put him to death.

ULB:

²⁹ My Father, who has given them to me, is greater than all others, and no one is able to snatch them out of the hand of the Father. ³⁰ I and the Father are one.” ³¹ Then the Jews took up stones again to stone him.

translationWords:

- [God the Father, heavenly Father, Father](#)
- [Jew, Jewish, Jews](#)
- [stone, stoning](#)

translationNotes:

- **My Father, who has given them to me** - The word “Father” is an important title for God. (See: [Translating Son and Father](#))
- **the hand of the Father** - The word “hand” is a metonym that refers to God’s possession and protective care. AT: “No one can steal them from my Father” (See: [Metonymy](#))
- **I and the Father are one** - Jesus, God the Son, and God the Father are one. The word “Father” is an important title for God. (See: [Translating Son and Father](#))
- **Then the Jews took up stones** - The word “Jews” is a synecdoche for the Jewish leaders who opposed Jesus. AT: “Then the Jewish leaders started picking up stones again” (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:32-33**UDB:**

³² Jesus said to them, “You have seen me do many good works, things that my Father had told me to do. For which of them are you going to stone me?” ³³ The Jewish opponents replied, “We are wanting to take your life, not because you did any good work, but because you, just a man, are insulting God and are making yourself God!”

ULB:

³² Jesus answered them, “I have shown you many good works from the Father. For which of those works are you stoning me?” ³³ The Jews answered him, “We are not stoning you for any good work, but for blasphemy, because you, a man, are making yourself God.”

translationWords:

- works, deeds, work, acts
- stone, stoning
- blasphemy, blaspheme, blasphemous
- God

translationNotes:

- **Jesus answered them, “I have shown you many good works from the Father** - Jesus performed the miracles by the power of God. The word “Father” is an important title for God. (See: [Translating Son and Father](#))
- **For which of those works are you stoning me?** - This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works. (See: [Irony](#))
- **The Jews answered him** - The word “Jews” is a synecdoche that represents the Jewish leaders who opposed Jesus. AT: “The Jewish opponents replied” or “The Jewish leaders answered him” (See: [Synecdoche](#))
- **making yourself God** - “claiming to be God”

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:34-36**UDB:**

³⁴ Jesus replied to them, "In the scriptures it is written what God said to the rulers whom he had appointed: 'I have said that you are like gods (with great honor and with power over many).' ³⁵ God said that to those leaders when he appointed them. No one objected to that, and nothing that is in scripture can be shown to be false. ³⁶ I am the one whom my Father chose to send here into this world. So why are you angry with me for saying that I am equal with God when I said, 'I am the Son of God'?"

ULB:

³⁴ Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?' ³⁵ If he called them gods, to whom the word of God came (and the scripture cannot be broken), ³⁶ do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

translationWords:

- written
- law, law of Moses, God's law, law of Yahweh
- set apart
- world, worldly
- blasphemy, blaspheme, blasphemous
- Son of God, the Son, Son

translationNotes:

- **Is it not written ... gods"?"** - This remark appears in the form of a question to add emphasis. AT: "You should already know that it is written in your law that I said, 'you are gods.'" (See: [Rhetorical Question](#))
- **You are gods** - Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.
- **the word of God came** - "God spoke his word" (See: [Idiom](#))
- **the scripture cannot be broken** - Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."
- **do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"** - This remark appears in the form of a question to add emphasis. Jesus' opponents believed Jesus was blaspheming by calling himself "the Son of God." They knew that he was claiming to be equal to God. AT: "you should not say to the very one whom the Father set apart to send into the world, "You are insulting God," when I say that I am the Son of God!" (See: [Rhetorical Question](#))

- **Father ... Son of God** - These are important titles that describe the relationship between God and Jesus. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:37-39**UDB:**

³⁷ If I were not doing the works that my Father told me to do, I would not expect you to believe in me.

³⁸ However, because I am doing these works, place your trust in what these works tell you about me even though you do not trust what I say. If you do that, then you will know and understand that my Father is in me and that I am in my Father.”

³⁹ After they heard that, they tried to seize Jesus again, but he got away from them one more time.

ULB:

³⁷ If I am not doing the works of my Father, do not believe me. ³⁸ But if I am doing them, even if you do not believe me, believe in the works so that you may know and understand that the Father is in me and that I am in the Father.” ³⁹ They tried to seize him again, but he went away out of their hand.

translationWords:

- works, deeds, work, acts
- God the Father, heavenly Father, Father
- believe, believe in, belief
- know, knowledge, make known
- understand, understanding
- seize
- hand, right hand, to hand over

translationNotes:

- **Connecting Statement:** - Jesus finishes responding to the Jews.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **believe me** - Here the word “believe” means to accept or trust what Jesus said is true.
- **believe in the works** - Here “believe in” is to acknowledge that the works Jesus does are from the Father.
- **the Father is in me and that I am in the Father** - These are idioms that express the close personal relationship between God and Jesus. AT: “My Father and I are completely joined together as one” (See: [Idiom](#))
- **went away out of their hand** - The word “hand” is a metonym that represents the custody or possession of the Jewish leaders. AT: “got away from them again” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 Translation Questions](#)

John 10:40-42**UDB:**

⁴⁰ Then Jesus went back across to the east side of the Jordan River. He went to the place where John the Baptizer had baptized many people at the beginning of his ministry. Jesus stayed there for several days. ⁴¹ Many people came to him. They were saying, “John the Baptizer never performed a miracle, but this man has performed many miracles! Everything that John said about this man is true!” ⁴² Many people came to trust him; they put their trust in who he was and in what he would do for them.

ULB:

⁴⁰ He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there. ⁴¹ Many people came to him and they said, “John indeed did no signs, but all the things that John has said about this man are true.” ⁴² Many people believed in him there.

translationWords:

- [Jordan River](#)
- [John \(the Baptist\)](#)
- [baptize, baptism](#)
- [miracle, wonder, sign](#)
- [true, truth, come true](#)
- [believe, believe in, belief](#)

translationNotes:

- **beyond the Jordan** - Jesus had been on the west side of the Jordan River. AT: “to the east side of the Jordan River” (See: [Assumed Knowledge and Implicit Information](#))
- **and he stayed there** - Jesus remained on the east side of Jordan for a short period of time. AT: “Jesus stayed there for several days” (See: [Assumed Knowledge and Implicit Information](#))
- **John indeed did no signs, but all the things that John has said about this man are true** - “It is true that John did no signs, but he certainly did speak the truth about this man, who does signs.”
- **signs** - These are miracles that prove that something is true or that give someone credibility.
- **believed in** - Here “believed in” means accepted or trusted what Jesus said was true.

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)

- **John 10 Translation Questions**

John 11 General Notes

Special concepts in this chapter

Light

Light is a common image in Scripture used to represent righteousness. Light is also used to show the path of righteousness and to show righteous living. Darkness is often used as images representing sin or unrighteousness. (See: [light](#), [righteous](#), [righteousness](#), [darkness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [unrighteous](#), [unrighteousness](#))

“I am ... ”

John uses this phrase seven times in his gospel. It is the same words used by God, when he revealed himself and his name at the burning bush. The name “Yahweh” can be translated as “I am.”

Passover

This chapter records that Jesus no longer walked openly among the Jews. In turn, the Pharisees waited to find him during the Passover. It was the responsibility of the Jews, who were able, to go to Jerusalem during the Passover celebration. (See: [Passover](#))

Important figures of speech in this chapter

“One man should die for the people”

Caiaphas said, “it is expedient for you that one man should die for the people rather than that the whole nation should perish.” It is ironic that Jesus would come to die for the sins of the nation and the whole world. This statement almost functions as a prophecy about Jesus’ death for sin. This is something the high priest also gives a prophecy about later in this chapter. (See: [Irony](#) and [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Other possible translation difficulties in this chapter

“If you had been here”

Mary and Martha had faith in Jesus but they did not understand fully who he was. In this passage, they had not yet come to realize that he had power over death itself and could raise Lazarus from the dead if he desired. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [John 11:01 Notes](#)

John 11:1-2

UDB:

¹ A man named Lazarus fell very sick. He lived in the village of Bethany where Mary and Martha lived. ² This is the same Mary who later would pour perfume on the Lord to show her love and honor of him, and would wipe his feet with her hair. It was her brother Lazarus who was sick.

ULB:

11 ¹ Now a certain man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. ² It was Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother Lazarus was sick.

translationWords:

- Lazarus
- Bethany
- Mary (sister of Martha)
- Martha
- anoint, anointed
- Lord
- myrrh

translationNotes:

- **General Information:** - This is the next part of the story, which is about Lazarus. These verses introduce him to the story and give background information about him and his sister Mary. (See: [Introduction of New and Old Participants](#) and [Background Information](#))
- **It was Mary who anointed the Lord ... her hair** - As John introduces Mary, the sister of Martha, he also shares information concerning what would later happen in the story. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:3-4**UDB:**

³ So the two sisters sent someone to tell Jesus about Lazarus; they said, “Lord, the one you love is ill.” ⁴ When Jesus heard about Lazarus’ illness, he said, “This illness will not end in the death of Lazarus. The purpose of this illness is so that people may see and know how great God is when he does wonderful things and so that I, the Son of God, also will show his great power.”

ULB:

³ The sisters then sent for Jesus, saying, “Lord, see, he whom you love is sick.” ⁴ When Jesus heard it, he said, “This sickness is not to death, but instead it is for the glory of God so that the Son of God may be glorified by it.”

translationWords:

- send, send out, sent
- love
- death, die, dead
- glory, glorious
- God
- Son of God, the Son, Son
- glorify

translationNotes:

- **sent for Jesus** - “asked Jesus to come”
- **love** - Here “love” refers to brotherly love, a natural, human love between friends or relatives.
- **This sickness is not to death** - Jesus implies that he knows what will happen related to Lazarus and his sickness. AT: “Death will not be the final result of this sickness” (See: [Assumed Knowledge and Implicit Information](#))
- **death** - This refers to physical death.
- **instead it is for the glory of God so that the Son of God may be glorified by it** - Jesus implies that he knows what the outcome will be. AT: “but the purpose is that the people might see how great God is because of what his power will allow me to do” (See: [Assumed Knowledge and Implicit Information](#))
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:5-7**UDB:**

⁵ Now Jesus loved Martha, her sister Mary, and Lazarus. ⁶ Nevertheless, when Jesus heard that Lazarus was sick, he delayed going to see him. He stayed where he was for two more days.

⁷ Then he said to disciples, "Let us go back to Judea."

ULB:

⁵ Now Jesus loved Martha and her sister and Lazarus. ⁶ So when he heard that Lazarus was sick, Jesus stayed two more days in the place where he was. ⁷ Then after this, he said to the disciples, "Let us go to Judea again."

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [love](#)
- [Martha](#)
- [Lazarus](#)
- [disciple](#)
- [Judea](#)

translationNotes:

- **Now Jesus loved Martha and her sister and Lazarus** - This is background information. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:8-9**UDB:**

⁸ The disciples said, “Teacher, just a short while ago the Jews who oppose you wanted to murder you with stones, and now you want to go back there again!” ⁹ Jesus answered them, “You know there are twelve hours of light in a day, is that not true? The one who walks during the daytime will walk safely because he can see what is in the road.

ULB:

⁸ The disciples said to him, “Rabbi, right now the Jews are trying to stone you, and you are going back there again?” ⁹ Jesus answered, “Are there not twelve hours of light in a day? If someone walks in the daytime, he will not stumble, because he sees by the light of this world.

translationWords:

- [Rabbi, Rabboni](#)
- [Jew, Jewish, Jews](#)
- [stone, stoning](#)
- [light](#)
- [walk](#)

translationNotes:

- **Rabbi, right now the Jews are trying to stone you, and you are going back there again?** - This remark appears in the form of a question to emphasize that the disciples do not want Jesus to go to Jerusalem. AT: “Teacher, you surely do not want to go back there! The Jews were trying to stone you the last time you were there!” (See: [Rhetorical Question](#))
- **the Jews** - This is a synecdoche for the Jewish leaders who opposed Jesus. AT: “the Jewish leaders” (See: [Synecdoche](#))
- **Are there not twelve hours of light in a day?** - This remark appears in the form of a question to add emphasis. AT: “You know that the day has twelve hours of light!” (See: [Rhetorical Question](#))
- **If someone walks in the daytime, he will not stumble, because he sees by the light of this world** - People who walk in the light of the day can see well and do not stumble. “Light” is a metaphor for “truth.” Jesus is implying that people who live according to truth will be able to successfully do the things that God wants them to do” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)

- John 11 General Notes
- **John 11 Translation Questions**

John 11:10-11**UDB:**

¹⁰ However, when a person walks during the night, he may easily stumble because he cannot see.”

¹¹ After saying these things, he said to them, “Our friend Lazarus has fallen asleep, but I will go there to wake him up.”

ULB:

¹⁰ However, if he walks at night, he will stumble because the light is not in him.” ¹¹ He said these things, and after these things, he said to them, “Our friend Lazarus has fallen asleep, but I am going so that I may wake him out of sleep.”

translationWords:

- walk
- stumble
- light
- Lazarus
- sleep, asleep, fall asleep

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to his disciples.
- **if he walks at night** - Here “night” is a metaphor that refers to one’s walking without God’s light. (See: [Metaphor](#))
- **the light is not in him** - Possible meanings are 1) “he cannot see” (UDB) or “he does not have God’s light.”
- **Our friend Lazarus has fallen asleep** - Here “fallen asleep” is an idiom that means Lazarus has died. If you have a way of saying this in your language, you may use it here. (See: [Idiom](#))
- **but I am going so that I may wake him out of sleep** - The words “wake him out of sleep” form an idiom. Jesus is revealing his plan to bring Lazarus back to life. If you have an idiom for this in your language, you may use it here. (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:12-14

UDB:

¹² The disciples said to him, “Lord, if he has fallen asleep, he will get well.” ¹³ Jesus was really speaking about Lazarus’ death, but the disciples thought that he was talking about the sleep that we all know gives us rest. ¹⁴ Then he told them plainly, “Lazarus has died.”

ULB:

¹² The disciples therefore said to him, “Lord, if he has fallen asleep, he will recover.” ¹³ Now Jesus had spoken of his death, but they thought that he was speaking about the sleep of resting. ¹⁴ Then Jesus said to them plainly, “Lazarus is dead.”

translationWords:

- [disciple](#)
- [Lord](#)
- [sleep, asleep, fall asleep](#)
- [Lazarus](#)
- [death, die, dead](#)
- [rest](#)

translationNotes:

- **General Information:** - In verse 13 there is a break in the storyline as John comments on the disciples’ misunderstanding about what Jesus meant when he said Lazarus was asleep. (See: [Background Information](#))
- **if he has fallen asleep** - The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.
- **Then Jesus said to them plainly** - “So Jesus told them in words that they could understand”

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:15-16**UDB:**

¹⁵ Jesus continued, “But, for your sakes, I am glad that I was not there when he died so that you may see why you can trust in me. Now it is time; let us go to him.” ¹⁶ Then Thomas, who was called ‘The Twin,’ said to the rest of the disciples, “Let us also go with Jesus so that we may die with him.”

ULB:

¹⁵ I am glad, for your sakes, that I was not there so that you may believe. Let us go to him.” ¹⁶ Thomas, who was called Didymus, said to his fellow disciples, “Let us also go so that we may die with Jesus.”

translationWords:

- [believe, believe in, belief](#)
- [Thomas](#)
- [disciple](#)
- [death, die, dead](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to his disciples.
- **for your sakes** - “for your benefit”
- **that I was not there so that you may believe** - “that I was not there. Because of this you will learn to trust me more.”
- **who was called Didymus** - You can translate this in an active form. AT: “whom they called Didymus” (See: [Active or Passive](#))
- **Didymus** - This is a male name that means “twin.” (See: [How to Translate Names](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:17-20**UDB:**

¹⁷ When Jesus arrived in Bethany, he found that Lazarus had already died and had been in the tomb for four days. ¹⁸ Now Jerusalem was only about three kilometers from Bethany. ¹⁹ Many Jews knew Lazarus and his family, and they came from Jerusalem to comfort Martha and Mary over their brother's death. ²⁰ When Martha heard someone say Jesus was nearby, she went out to the road to meet him. Mary did not get up but stayed in the house.

ULB:

¹⁷ When Jesus came, he found that Lazarus had already been in the tomb for four days. ¹⁸ Now Bethany was near Jerusalem, about fifteen stadia away. ¹⁹ Many of the Jews had come to Martha and Mary, to comfort them about their brother. ²⁰ Then Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house.

translationWords:

- Lazarus
- tomb, grave, burial place
- Bethany
- Jerusalem
- Jew, Jewish, Jews
- Martha
- Mary (sister of Martha)
- brother

translationNotes:

- **General Information:** - Jesus is now in Bethany. These verses give background information about the setting and about what has happened before Jesus arrived. (See: [Background Information](#))
- **he found that Lazarus had already been in the tomb for four days** - You can translate this in an active form. AT: "he learned that people had put Lazarus in a tomb four days before" (See: [Active or Passive](#))
- **fifteen stadia away** - "about three kilometers away." A "stadium" is 185 meters. (See: [Biblical Distance](#))
- **about their brother** - Lazarus was their younger brother. AT: "about their younger brother" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:21-23

UDB:

²¹ When Martha saw Jesus, she said to him, "Lord, if you had been here, my brother would not have died. ²² Yet, even now I know that whatever you ask from God, God will give you." ²³ Jesus said to her, "Your brother will rise again."

ULB:

²¹ Martha then said to Jesus, "Lord, if you had been here, my brother would not have died. ²² Even now, I know that whatever you ask from God, he will give to you." ²³ Jesus said to her, "Your brother will rise again."

translationWords:

- Martha
- Jesus, Jesus Christ, Christ Jesus
- Lord
- brother
- death, die, dead
- God
- raise, rise, risen, arise, arose

translationNotes:

- **my brother would not have died** - Lazarus was the younger brother. AT: "my younger brother would still be alive" (See: [Assumed Knowledge and Implicit Information](#))
- **Your brother will rise again** - Lazarus was the younger brother. AT: "Your younger brother will become alive again" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:24-26**UDB:**

²⁴ Martha said to him, “I know that he will come alive again on the day when God raises all the dead on the last day.” ²⁵ Jesus said to her, “I am the one who raises people from the dead; I am the one who gives them life. Whoever trusts in me, even if he dies, yet he will live again. ²⁶ All those who receive life joined to me and who trust in me—they will never die. Do you believe me?”

ULB:

²⁴ Martha said to him, “I know that he will rise again in the resurrection on the last day.” ²⁵ Jesus said to her, “I am the resurrection and the life; he who believes in me, even if he dies, will live; ²⁶ and whoever lives and believes in me will never die. Do you believe this?”

translationWords:

- raise, rise, risen, arise, arose
- resurrection
- last day, last days, latter days
- life, live, living, alive
- believe, believe in, belief
- death, die, dead

translationNotes:

- **he will rise again** - “he will become alive again”
- **even if he dies** - Here “dies” refers to physical death.
- **will live** - Here “live” refers to spiritual life.
- **whoever lives and believes in me will never die** - “those who live and trust in me will never be separated eternally from God” or “those who live and trust in me will be spiritually alive with God forever”
- **will never die** - Here “die” refers to spiritual death.

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:27-29**UDB:**

²⁷ She said to him, "Yes, Lord! I trust what you say and I trust who you are, that you are the Messiah, the Son of God, the one God promised would come into the world.

²⁸ After she said that, she returned to the house and took Mary her sister aside privately and said to her, "The Teacher is here, and he is calling for you." ²⁹ When Mary heard this, she got up quickly and went out to him.

ULB:

²⁷ She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." ²⁸ When she had said this, she went away and called her sister Mary privately. She said, "The Teacher is here and is calling for you." ²⁹ When she heard this, she got up quickly and went to him.

translationWords:

- Lord
- believe, believe in, belief
- Christ, Messiah
- Son of God, the Son, Son
- world, worldly
- Mary (sister of Martha)
- teacher, Teacher

translationNotes:

- **She said to him** - "Martha said to Jesus"
- **Yes, Lord, I believe that you are the Christ, the Son of God ... coming into the world** - Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **she went away and called her sister Mary** - Mary is the younger sister of Martha. AT: "she went away and called her younger sister Mary" (See: [Assumed Knowledge and Implicit Information](#))
- **Teacher** - This is a title referring to Jesus.
- **is calling for you** - "is asking that you come"

Links:

- [Introduction to the Gospel of John](#)

- John 11 General Notes
- **John 11 Translation Questions**

John 11:30-32**UDB:**

³⁰ Now Jesus had not yet come into the village; he was still at the place where Martha had met him. ³¹ The people who had come to the house to comfort the sisters saw Mary get up quickly and go outside. So they followed her, thinking that she was going to the tomb where they had buried Lazarus in order to grieve for her brother there.

³² Mary came to the place where Jesus was; when she saw him, she fell down before him at his feet and said, "Lord, if you had been here, my brother would not have died."

ULB:

³⁰ Now Jesus had not yet come into the village but was still in the place where Martha had met him. ³¹ So when the Jews, who were with her in the house and who were comforting her, saw Mary getting up quickly and going out, they followed her, thinking that she was going to the tomb to weep there. ³² When Mary came to the place where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you had been here, my brother would not have died."

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- Martha
- Jew, Jewish, Jews
- Mary (sister of Martha)
- tomb, grave, burial place
- Lord
- brother
- death, die, dead

translationNotes:

- **Now Jesus had not yet come into the village** - Here John provides a brief break in the story to give background information regarding the location of Jesus. (See: [Background Information](#))
- **fell down at his feet** - Mary lay down or knelt at the feet of Jesus to show respect.
- **my brother would not have died** - Lazarus was Mary's younger brother. See how you translated this in [11:21](#). AT: "my younger brother would still be alive." (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:33-35**UDB:**

³³ When Jesus saw her grieving and crying, and that the mourners who had come with her were also crying, he cried out in distress deep within his spirit, and he was very upset. ³⁴ He said, “Where have you laid his body?” They said to him, “Lord, come and see.” ³⁵ Jesus wept.

ULB:

³³ When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in his spirit and was troubled; ³⁴ he said, “Where have you laid him?” They said to him, “Lord, come and see.” ³⁵ Jesus wept.

translationWords:

- [spirit, spiritual](#)
- [trouble, troubles, troubled](#)
- [Lord](#)

translationNotes:

- **he was deeply moved in his spirit and was troubled** - John combines these phrases that have similar meanings to express the intense emotional distress and possible anger that Jesus experienced. AT: “he was greatly upset” (See: [Doublet](#))
- **Where have you laid him** - This is a milder way of asking, “Where have you buried him?” (See: [Euphemism](#))
- **Jesus wept** - “Jesus began to cry” or “Jesus started crying”

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:36-37**UDB:**

³⁶ So the Jews said, “See how much he loved Lazarus!” ³⁷ However, some others said, “Did he not open the eyes of the blind man? Why could he not have kept this man from dying?”

ULB:

³⁶ Then the Jews said, “See how much he loved Lazarus!” ³⁷ But some of them said, “Could not this man, who opened the eyes of a blind man, also have made this man not die?”

translationWords:

- [love](#)
- [Lazarus](#)

translationNotes:

- **loved** - This refers to brotherly love or human love for a friend or family member.
- **Could not this man, who opened the eyes of a blind man, also have made this man not die?** - This remark appears in the form of a question to express the Jews’ surprise that Jesus did not heal Lazarus. AT: “He could heal a man who was blind, so he should have been able to heal this man so he would not have died” or “Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!” (See: [Rhetorical Question](#))
- **opened the eyes** - This is an idiom. AT: “healed the eyes” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:38-40**UDB:**

³⁸ Jesus was physically shaken and emotionally upset when he came to the tomb. It was a cave, and the entrance had been covered by a large stone. ³⁹ Jesus gave a command to those standing there, “Take away the stone.” However, Martha objected, “Lord, by this time there will be a putrid odor, for he has been dead for four days.” ⁴⁰ Jesus said to her, “Did I not tell you the truth when I told you that if you trusted me, you would see who God is and you would know what God can do?”

ULB:

³⁸ Then Jesus again, being deeply moved in himself, went to the tomb. Now it was a cave, and a stone lay against it. ³⁹ Jesus said, “Take away the stone.” Martha, the sister of Lazarus, the one who had died, said to Jesus, “Lord, by this time the body will be decaying, for he has been dead for four days.” ⁴⁰ Jesus said to her, “Did I not say to you that, if you believed, you would see the glory of God?”

translationWords:

- tomb, grave, burial place
- Martha
- Lazarus
- Jesus, Jesus Christ, Christ Jesus
- death, die, dead
- believe, believe in, belief
- glory, glorious

translationNotes:

- **Now it was a cave, and a stone lay against it** - John pauses the story briefly to describe the tomb where the people had buried Lazarus. (See: [Background Information](#))
- **Martha, the sister of Lazarus** - Martha and Mary were older sisters of Lazarus. AT: “Martha, the older sister of Lazarus” (See: [Assumed Knowledge and Implicit Information](#))
- **by this time the body will be decaying** - “by this time there will be a bad smell” or “the body is already stinking”
- **Did I not say to you that, if you believed, you would see the glory of God?** - This remark appears in the form of a question to add emphasis to the point that God is about to do something wonderful. AT: “I told you that if you trusted me, you would see what God can do!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:41-42**UDB:**

⁴¹ So they took away the stone. Jesus looked up toward heaven and said, "Father, I thank you that you have heard me. ⁴² I know that you always hear me. I said this for the sake of the people who are standing here so that they might put their trust in you and have confidence in the fact that you sent me."

ULB:

⁴¹ So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you listened to me. ⁴² I knew that you always listen to me, but it is because of the crowd that is standing around me that I said this, so that they may believe that you have sent me."

translationWords:

- [God the Father, heavenly Father, Father](#)
- [believe, believe in, belief](#)

translationNotes:

- **Jesus lifted up his eyes** - This is an idiom that means to look up. AT: "Jesus looked up toward heaven" (See: [Idiom](#))
- **Father, I thank you that you listened to me** - Jesus prays directly to the Father so that others around him will hear his prayer. AT: "Father, I thank you that you have heard me" (UDB) or "Father, I thank you that you have heard my prayer."
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **so that they may believe that you have sent me** - "I want them to believe that you have sent me"

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:43-44**UDB:**

⁴³ After he said that, he cried out with a loud voice, “Lazarus, come out!” ⁴⁴ The man who had died came out! His hands were still wrapped and his feet were still bound with linen strips of cloth, and there was a cloth wrapped around his face as well. Jesus said to them, “Take off the strips of cloth that bind him and untie him. Let him go.”

ULB:

⁴³ After he had said this, he cried out with a loud voice, “Lazarus, come out!” ⁴⁴ The dead man came out; his feet and hands were bound with cloths, and his face was bound about with a cloth. Jesus said to them, “Untie him and let him go.”

translationWords:

- [voice](#)
- [death, die, dead](#)

translationNotes:

- **After he had said this** - “After Jesus had prayed”
- **he cried out with a loud voice** - “he shouted”
- **his feet and hands were bound with cloths, and his face was bound about with a cloth** - A burial custom of this time was to wrap the dead body with long strips of linen cloth. This can be stated in active form. AT: “Someone had wrapped strips of cloth around his hands and feet. They had also tied a cloth around his face” (See: [Active or Passive](#))
- **Jesus said to them** - The word “them” refers to the people who were there and saw the miracle.

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:45-46**UDB:**

⁴⁵ As a result, many of the Jews who had come to see Mary and who had witnessed what Jesus did, put their trust in him. ⁴⁶ Nevertheless, some of the others went to the Pharisees and told them what Jesus had done.

ULB:

⁴⁵ Then many of the Jews who came to Mary and saw what Jesus did, believed in him. ⁴⁶ But some of them went away to the Pharisees and told them the things that Jesus had done.

translationWords:

- Jew, Jewish, Jews
- Mary (sister of Martha)
- believe, believe in, belief
- Pharisee

translationNotes:

- **General Information:** - These verses tell us what happened after Jesus raised Lazarus from the dead. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:47-48**UDB:**

⁴⁷ So the chief priests and the Pharisees gathered all the members of the Jewish council together. They were saying to each other, "What are we going to do? This man is performing many miracles. ⁴⁸ If we allow him to keep doing them, everyone will trust in him and rebel against Rome. Then the Roman army will come and destroy both our temple and our nation!"

ULB:

⁴⁷ Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many signs. ⁴⁸ If we leave him alone like this, all will believe in him; the Romans will come and take away both our place and our nation."

translationWords:

- [chief priests](#)
- [Pharisee](#)
- [council](#)
- [miracle, wonder, sign](#)
- [believe, believe in, belief](#)
- [Rome, Roman](#)
- [nation](#)

translationNotes:

- **General Information:** - This is the next part of the story. The chief priests and Pharisees gather for a meeting of the Jewish council.
- **Then the chief priests** - "Then the leaders among the priests"
- **What will we do?** - It is implied here that the council members are talking about Jesus. AT: "What are we going to do about Jesus?" (See: [Assumed Knowledge and Implicit Information](#))
- **all will believe in him** - The Jewish leaders were afraid that the people would try to make Jesus their king. AT: "everyone will trust in him and rebel against Rome." (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the Romans will come** - This is a synecdoche for the Roman army. AT: "the Roman army will come" (UDB). (See: [Synecdoche](#))
- **take away both our place and our nation** - "destroy both our temple and our nation"

Links:

- [Introduction to the Gospel of John](#)

- John 11 General Notes
- **John 11 Translation Questions**

John 11:49-50

UDB:

⁴⁹ One of them on the council was Caiaphas, the high priest for that year. He said to them, "You all know nothing! ⁵⁰ Do you not realize that it is better that one man die for the people than that the whole nation perishes?"

ULB:

⁴⁹ However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing. ⁵⁰ You do not consider that it is better for you that one man dies for the people than that the whole nation perishes."

translationWords:

- Caiaphas
- high priest
- people group, peoples, the people, a people
- nation
- perish, perishing, perishable

translationNotes:

- **a certain man among them** - This is a way to introduce a new character to the story. If you have a way to do this in your language, you can use it here. (See: [Introduction of New and Old Participants](#))
- **You know nothing** - This is an exaggeration that Caiaphas uses to add emphasis to his point. AT: "You do not understand what is happening!" or "You speak as though you know nothing!" (See: [Hyperbole](#))
- **than that the whole nation perishes** - Caiaphas implies that the Roman army would kill all of the people of the Jewish nation if Jesus is allowed to live and cause a rebellion. The word "nation" here is a synecdoche that represents all of the Jewish people. AT: "than that the Romans kill all the people of our nation" (See: [Assumed Knowledge and Implicit Information](#) and [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:51-53

UDB:

⁵¹ He said that, not because he thought of it himself. Instead, since he was the high priest that year, he was prophesying that Jesus would die for the Jewish nation. ⁵² But he was also prophesying that Jesus would die, not just for the Jewish nation only, but also so he could gather into one nation from all the children of God, those who live in other lands everywhere. ⁵³ So from that day forward, the council began to look for any way to arrest Jesus and put him to death.

ULB:

⁵¹ Now this he said not from himself. Instead, being high priest that year, he prophesied that Jesus should die for the nation; ⁵² and not only for the nation, but so that the children of God who are scattered would be gathered together into one. ⁵³ So from that day onward they planned how to put Jesus to death.

translationWords:

- [high priest](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [nation](#)
- [children, child](#)
- [death, die, dead](#)

translationNotes:

- **General Information:** - In verses 51 and 52 John explains that Caiaphus was prophesying even though he did not realize it at the time. This is background information. (See: [Background Information](#))
- **die for the nation** - The word “nation” is a synecdoche and refers to the people of the nation of Israel. (See [Synecdoche](#))
- **would be gathered together into one** - This is an ellipsis. The word “people” is implied by the context. AT: “would be gathered into one people” (See: [Ellipsis](#))
- **children of God** - This refers to people who belong to God through faith in Jesus and are spiritually God’s children.

Links:

- [Introduction to the Gospel of John](#)

- John 11 General Notes
- **John 11 Translation Questions**

John 11:54-55**UDB:**

⁵⁴ Because of that, Jesus no longer traveled around publicly among his Jewish opponents. Instead, he left Jerusalem and, with the disciples, went to a town called Ephraim in an area near the wilderness and desert region. There he stayed with his disciples for a while.

⁵⁵ Now it was almost time for the Jewish Passover Celebration, and many worshipers went up from the country and the villages to Jerusalem. They would wash themselves in preparation, to make themselves clean according to the Jewish rules, so that they would be allowed to celebrate the Passover.

ULB:

⁵⁴ No longer did Jesus walk openly among the Jews, but he departed from there into the country near to the wilderness into a town called Ephraim. There he stayed with the disciples. ⁵⁵ Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to purify themselves.

translationWords:

- walk
- Jew, Jewish, Jews
- desert, wilderness
- Ephraim
- disciple
- Passover
- Jerusalem
- pure, purify, purification

translationNotes:

- **General Information:** - Jesus leaves Bethany and goes to Ephraim. In verse 55 the story shifts to telling about what many of the Jews are doing now that Passover is near.
- **walk openly among the Jews** - Here “Jews” is a synecdoche for the Jewish leaders. AT: “walk openly among the Jewish leaders who opposed him” (See: [Synecdoche](#))
- **the country** - the rural area outside cities where fewer people live
- **There he stayed with the disciples** - Jesus and his disciples stayed in Ephraim for a while. AT: “There he stayed with his disciples for a short period of time” (See: [Assumed Knowledge and Implicit Information](#))
- **went up to Jerusalem** - The phrase “went up” is used here because Jerusalem is higher in elevation than the surrounding areas.

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 11:56-57**UDB:**

⁵⁶ The worshipers who came to Jerusalem for the Passover Festival were all looking for Jesus. When they came and stood in the temple, they said to one another, “What do you think? He will not come to the Passover, will he?” ⁵⁷ The Jewish chief priests and the Pharisees had issued orders that if anyone found out where Jesus was, they should report it to them, so that they could arrest him.

ULB:

⁵⁶ They were looking for Jesus, and speaking one with another as they stood in the temple, “What do you think? That he will not come to the festival?” ⁵⁷ Now the chief priests and the Pharisees had given an order that if anyone knew where Jesus was, he should report it so that they might seize him.

translationWords:

- temple
- festival
- chief priests
- Pharisee
- report
- seize

translationNotes:

- **General Information:** - The content of verse 57 occurs before that of verse 56. If this order might confuse your readers, you can combine these verses and put the text of verse 57 before the text of verse 56. (See: [Order of Events](#))
- **They were looking for Jesus** - The word “they” refers to the Jewish people who had traveled to Jerusalem.
- **What do you think? That he will not come to the festival?** - These are rhetorical questions that express a strong element of doubt that Jesus will come to the Passover Festival. The second question is an ellipsis that leaves out the words “do you think.” The speakers here were wondering if Jesus would come to the festival since there was the danger of his being arrested. AT: “Jesus will probably not come to the festival. He might be afraid of getting arrested!” (See: [Rhetorical Question](#) and [Ellipsis](#))
- **Now the chief priests** - This is background information that explains why the Jewish worshipers were wondering if Jesus would come to the festival or not. If your language has a way to mark background information, use it here. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 Translation Questions](#)

John 12 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 12:38, 40, which are quotations from the Old Testament.

Verse 16 is a commentary on these events. It is possible to put this entire verse in parentheses in order to set it apart from the narrative of the story.

Special concepts in this chapter

Anointing

It was customary to anoint a body in preparation for the body's burial. This would normally not have been done until after a person's death. This was not Mary's intention. Jesus uses Mary's actions to prophesy concerning his approaching death. (See: [anoint](#), [anointed](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#) and [Assumed Knowledge and Implicit Information](#))

Donkey

The way in which Jesus entered into Jerusalem, mounted on an animal, was similar to the way a king would have entered into a city after a great victory. It was traditional for the kings of Israel to ride on a powerful donkey. There was also a donkey present with colt but it is unclear whether which animal Jesus rode. It is best to translate this as it appears in the ULB without trying to reconcile these two passages. (See: Matthew 21:1-7)

Light

Light is a common image in Scripture used to represent righteousness. Light is also used to show the path of righteousness and to show righteous living. Darkness is often used as images representing sin or unrighteousness. (See: [light](#), [righteous](#), [righteousness](#), [darkness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [unrighteous](#), [unrighteousness](#))

Important figures of speech in this chapter

"To be glorified"

Jesus' prophesy about being glorified is a reference to his death. The disciples would not have understood that his death would have brought him glory, but it did. (See: [glory](#), [glorious](#) and [Irony](#))

Other possible translation difficulties in this chapter

The use of paradox

This is a statement that seems absurd, that appears to contradict itself. A paradox occurs in this chapter: “he who loves his life will lose it” (12:25-26).

Links:

- [John 12:01 Notes](#)

John 12:1-3**UDB:**

¹ Jesus arrived in Bethany six days before the Passover Festival began. Bethany was the village where Lazarus lived, the man Jesus made alive again after he had died. ² There in Bethany, they gave a dinner to honor Jesus. Martha made preparations for the dinner, and Lazarus was among those who were sitting together and eating. ³ Then Mary took a bottle of expensive perfume (called nard) and, to honor Jesus, she poured it out on his feet and then wiped his feet with her hair. The fragrance of the perfume filled the entire house.

ULB:

12 ¹ Six days before the Passover, Jesus came to Bethany, where Lazarus, whom Jesus had raised from the dead ones, was. ² So they made him a dinner there, and Martha was serving, but Lazarus was one of those who was lying down at the table with Jesus. ³ Then Mary took a litra of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

translationWords:

- **Passover**
- **Jesus, Jesus Christ, Christ Jesus**
- **Bethany**
- **Lazarus**
- **Martha**
- **Mary (sister of Martha)**

translationNotes:

- **General Information:** - This is the next part of the story. Jesus is at dinner in Bethany when Mary anoints his feet with oil.
- **litra** - A “litra” is a measurement of weight. It is about one third of a kilogram (.3 kg). (See: **Biblical Weight**)
- **perfume** - This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.
- **nard** - This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India. (See: **Translate Unknowns**)
- **The house was filled with the fragrance of the perfume** - This can be translated in an active form. AT: “The scent of her perfume filled the house” (See: **Active or Passive**)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:4-6**UDB:**

⁴ However, one of his disciples, Judas Iscariot, (he was the one who broke the trust Jesus had in him, and soon he would give Jesus up to his enemies)—he objected and said, ⁵ “We should have sold this perfume for three hundred days’ wages and given the money to the poor.” ⁶ He said this, not because he cared about the poor people, but because he was a thief. He kept charge of the bag that held their money, but he would take money for his own use whenever he wanted.

ULB:

⁴ Judas Iscariot, one of his disciples, the one who would betray him, said, ⁵ “Why was this perfume not sold for three hundred denarii and given to the poor?” ⁶ Now he said this, not because he cared about the poor, but because he was a thief: he had the moneybag and would steal from what was put in it.

translationWords:

- Judas Iscariot
- disciple
- betray, betrayer

translationNotes:

- **the one who would betray him** - “the one who later enabled Jesus’ enemies to seize him”
- **Why was this perfume not sold for three hundred denarii and given to the poor?** - This is a rhetorical question. You can translate it as a strong statement. AT: “This perfume could have been sold for three hundred denarii and the money could have been given to the poor!” (See: [Rhetorical Question](#))
- **three hundred denarii** - You can translate this as a numeral. AT: “300 denarii” (See: [Numbers](#))
- **denarii** - A denarius was the amount of silver that a common laborer could earn in one day of work. (See: [Biblical Money](#))
- **Now he said this ... would steal from what was put in it** - John explains why Judas asked the question about the poor. If your language has a way of indicating background information, you can use it here. (See: [Background Information](#))
- **he said this, not because he cared about the poor, but because he was a thief** - “he said this because he was a thief. He did not care about the poor”

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:7-8

UDB:

⁷ Then Jesus said, "Leave her alone! She bought this perfume for the day when I would die and they would bury me. ⁸ You will always have the poor with you, but you will not always have me."

ULB:

⁷ Jesus said, "Allow her to keep what she has for the day of my burial. ⁸ You will always have the poor with you. But you will not always have me."

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [bury, buried, burial](#)

translationNotes:

- **Allow her to keep what she has for the day of my burial** - Jesus implies that the woman's actions can be understood as anticipating his death and burial. AT: "Allow her to show how much she appreciates me! In this way she has prepared my body for burial" (See: [Assumed Knowledge and Implicit Information](#))
- **You will always have the poor with you** - Jesus implies that there will always be opportunities to help the poor people. AT: "There will always be poor people among you, and you can help them whenever you want" (See: [Assumed Knowledge and Implicit Information](#))
- **But you will not always have me** - In this way, Jesus implies that he will die. AT: "But I will not always be here with you" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:9-11

UDB:

⁹ A large crowd of Jews in Jerusalem heard that Jesus was in Bethany, so they went there. They came not only because Jesus was there, but also to see Lazarus, whom Jesus had made alive. ¹⁰ Then the chief priests decided it was necessary to put Lazarus to death, as well, ¹¹ for it was because of him that many of the Jews were no longer believing in what the chief priests were teaching; instead, they were putting their trust in Jesus.

ULB:

⁹ Now a large crowd of the Jews learned that Jesus was there, and they came, not only for Jesus, but also to see Lazarus, whom Jesus had raised from the dead ones. ¹⁰ The chief priests conspired together so that they might also put Lazarus to death; ¹¹ for it was because of him that many of the Jews went away and believed in Jesus.

translationWords:

- Jew, Jewish, Jews
- Jesus, Jesus Christ, Christ Jesus
- Lazarus
- death, die, dead
- chief priests
- believe, believe in, belief

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here John tells about a new group of people that has come to Bethany from Jerusalem. (See: [Background Information](#))
- **because of him** - The fact that Lazarus was alive again caused many Jews to believe in Jesus.
- **believed in Jesus** - This implies that many of the Jewish people were trusting in Jesus as the Son of God. AT: “were putting their trust in Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:12-13**UDB:**

¹² The next day the large crowd that had come for the Passover Festival heard that Jesus was on his way to Jerusalem. ¹³ So they cut branches from palm trees and went out to welcome him as he came into the city. They were shouting, “Hosanna! Praise God! God bless the One who comes in the Name of the Lord! Welcome, King of Israel!”

ULB:

¹² On the next day a great crowd came to the festival. When they heard that Jesus was coming to Jerusalem, ¹³ they took the branches of the palm trees and went out to meet him and cried out, “Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel.”

translationWords:

- festival
- Jesus, Jesus Christ, Christ Jesus
- Jerusalem
- palm
- bless, blessed, blessing
- name
- Lord
- king
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - This is the next part of the story. Jesus enters Jerusalem and the people honor him as a king.
- **a great crowd** - “a great crowd of people”
- **Hosanna** - This means “May God save us now!”
- **Blessed** - This expresses a desire for God to cause good things to happen to a person.
- **comes in the name of the Lord** - Here the word “name” is a metonym, which means authority and power. AT: “comes as the representative of the Lord” or “comes in the power of the Lord” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)

- John 12 General Notes
- **John 12 Translation Questions**

John 12:14-15

UDB:

¹⁴ When Jesus came near to Jerusalem, he found a young donkey and sat on it, riding into the city. By doing this, he fulfilled what had been written in scripture:

¹⁵ "Do not be afraid, you who live in Jerusalem.

Look! Your King is coming.

He is riding on a donkey's colt!"

ULB:

¹⁴ Jesus found a young donkey and sat on it; as it was written, ¹⁵ "Do not fear, daughter of Zion; see, your King is coming, sitting on the colt of a donkey."

translationWords:

- donkey, mule
- written
- Daughter of Zion

translationNotes:

- **Jesus found a young donkey and sat on it** - Here John gives background information that Jesus secures a donkey. He implies that Jesus will ride the donkey into Jerusalem. AT: "he found a young donkey and sat on it, riding into the city" (See: [Background Information](#) and [Assumed Knowledge and Implicit Information](#))
- **as it was written** - You can translate this in an active form. AT: "as the prophets wrote in the Scripture" (See: [Active or Passive](#))
- **daughter of Zion** - "Daughter of Zion" is a metonym that refers to the people of Jerusalem. AT: "you people of Jerusalem" (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:16

UDB:

¹⁶ When this happened, his disciples did not understand that this was a fulfillment of prophecy. However, after Jesus had finished his work and had received again his full powers as God, they looked back and remembered what the prophets had written about him and what people had done to him.

ULB:

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him.

translationWords:

- [disciple](#)
- [glorify](#)

translationNotes:

- **General Information:** - John, the writer, interrupts here to give the reader some background information about what the disciples later understood. (See: [Background Information](#))
- **His disciples did not understand these things** - Here the words “these things” refer to the words that the prophet had written about Jesus.
- **when Jesus was glorified** - You can translate this in an active form. AT: “when God glorified Jesus” (See: [Active or Passive](#))
- **they had done these things to him** - The words “these things” refer to what the people did when Jesus rode into Jerusalem on a donkey (praising him and waving the palm branches).

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:17-19**UDB:**

¹⁷ The crowd that was following along with Jesus kept telling others what they had seen: that Jesus had called Lazarus out of the tomb and had made him alive again. ¹⁸ The other crowd of people, those who went out of the city gate to meet Jesus, did so because they heard he had done great things to show them his power. ¹⁹ So the Pharisees said to each other, “See! We are gaining no advantage here. Look! The whole world is following him!”

ULB:

¹⁷ Now the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead ones. ¹⁸ It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign. ¹⁹ The Pharisees therefore said among themselves, “Look, you can do nothing; see, the world has gone after him.”

translationWords:

- Lazarus
- tomb, grave, burial place
- testimony, testify
- sign, proof, reminder
- Pharisee

translationNotes:

- **Now** - This word is used here to mark a break in the main narrative. Here John explains that many of the people came to meet Jesus because they heard others say that he had raised Lazarus from the dead. (See: [Background Information](#))
- **they heard that he had done this sign** - “they heard others say that he had done this sign”
- **this sign** - A “sign” is an event or occurrence that proves something is true. In this case, the “sign” of raising Lazarus proves that Jesus is the Messiah.
- **Look, you can do nothing** - The Pharisees imply here that it might be impossible to stop Jesus. AT: “It seems like we can do nothing to stop him!” (See: [Assumed Knowledge and Implicit Information](#))
- **see, the world has gone after him** - This is an exaggeration that the Pharisees used to express their shock when so many people came out to meet Jesus. AT: “It looks like everyone is becoming his disciple!” (See: [Hyperbole](#))
- **the world** - Here “the world” is a metonym that represents (in exaggeration) all of the people in the world. (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:20-22

UDB:

²⁰ Among those who went up to Jerusalem during the Passover Festival were some Greeks. ²¹ They came to Philip, who was from Bethsaida in the district of Galilee. They had something to ask him; they said, “Sir, would you introduce us to Jesus?” ²² So Philip reported this to Andrew, and they both went and told Jesus.

ULB:

²⁰ Now certain Greeks were among those who were going up to worship at the festival. ²¹ These went to Philip, who was from Bethsaida in Galilee, and asked him, saying, “Sir, we want to see Jesus.” ²² Philip went and told Andrew; Andrew went with Philip, and they told Jesus.

translationWords:

- [Greek, Grecian](#)
- [worship](#)
- [festival](#)
- [Philip, the apostle](#)
- [Galilee, Galilean](#)
- [Andrew](#)

translationNotes:

- **Now certain Greeks** - The phrase “now certain” marks the introduction of new characters to the story. (See: [Introduction of New and Old Participants](#))
- **to worship at the festival** - John implies that these “Greeks” were going to worship God during the Passover. AT: “to worship God at the Passover festival” (See: [Assumed Knowledge and Implicit Information](#))
- **Bethsaida** - This was a town in the province of Galilee.
- **and they told Jesus** - Philip and Andrew tell Jesus about the Greeks’ request to see him. You can translate this by adding the implied words. AT: “they told Jesus what the Greeks had said” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:23-24**UDB:**

²³ Jesus answered Philip and Andrew, "It is time for God to show the people everything that I, the Son of Man, have done and to tell them all that I have said. ²⁴ I am telling you the truth: unless a seed of wheat is planted in the earth and dies, it remains only one seed; but after it dies in the ground, then it will grow and produce a harvest of many seeds.

ULB:

²³ Jesus answered them and said, "The hour has come for the Son of Man to be glorified. ²⁴ Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit.

translationWords:

- hour
- Son of Man, son of man
- glorify
- amen, truly
- wheat
- fruit, fruitful

translationNotes:

- **General Information:** - Jesus begins to respond to Philip and Andrew.
- **The hour has come for the Son of Man to be glorified** - Jesus implies that it is now the right time for God to honor the Son of Man through his upcoming suffering, death and resurrection. AT: "God will soon honor me when I die and rise again" (See: [Assumed Knowledge and Implicit Information](#))
- **Truly, truly, I say to you** - Translate this the way your language emphasizes that what follows is important and true. See how you translated "Truly, truly" in [01:51](#).
- **unless a grain of wheat falls into the earth and dies ... it will bear much fruit** - Here "a grain of wheat" or "seed" is a metaphor for Jesus' death, burial and resurrection. Just as a seed is planted and grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life. (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)

- John 12 General Notes
- **John 12 Translation Questions**

John 12:25-26**UDB:**

²⁵ Anyone who tries to live to please himself will fail, but anyone who does not live to please himself will keep his life forever. ²⁶ If anyone wants to serve me, he must also follow me because my servant must be where I am. The Father will honor everyone who serves me.

ULB:

²⁵ He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life. ²⁶ If anyone serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the Father will honor him.

translationWords:

- life, live, living, alive
- world, worldly
- everlasting, eternal, eternity
- serve, service
- servant, slave, slavery
- God the Father, heavenly Father, Father
- honor, to honor

translationNotes:

- **He who loves his life will lose it** - Here “loves his life” means to consider one’s own physical life to be more valuable than the lives of others. AT: “whoever values his own life more than others will not receive eternal life” (See: [Assumed Knowledge and Implicit Information](#))
- **he who hates his life in this world will keep it for eternal life** - Here the one who “hates his life” refers to one who loves his own life less than he loves the lives of others. AT: “whoever considers the lives of others as more important than his own life will live with God forever” (See: [Assumed Knowledge and Implicit Information](#))
- **where I am, there will my servant also be** - Jesus implies that those who serve him will be with him in heaven. AT: “when I am in heaven, my servant will also be there with me” (See: [Assumed Knowledge and Implicit Information](#))
- **the Father will honor him** - Here “Father” is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)

- John 12 General Notes
- **John 12 Translation Questions**

John 12:27-29**UDB:**

²⁷ Now my soul is greatly troubled. Should I say, ‘Father, save me from this time when I will suffer and die!’? No, for this is the very reason I came into this world. ²⁸ My Father, show how powerful you are in all you have said, in all you have done, and in all you are!”

Then God spoke from heaven, “I have already displayed my nature, my words, and my works; and I will do it again!” ²⁹ The crowd that was there heard the voice of God, but some said it was just thunder. Others said an angel had spoken to Jesus.

ULB:

²⁷ Now my soul is troubled and what should I say? ‘Father, save me from this hour’? But for this reason I came to this hour. ²⁸ Father, glorify your name.” Then a voice came from heaven and said, “I have glorified it and I will glorify it again.” ²⁹ Then the crowd that stood by and heard it said that it had thundered. Others said, “An angel has spoken to him.”

translationWords:

- soul
- God the Father, heavenly Father, Father
- save, safe
- hour
- glorify
- name
- voice
- heaven, sky, heavens, heavenly
- angel, archangel

translationNotes:

- **what should I say? ‘Father, save me from this hour’?** - This remark appears in the form of a rhetorical question. Although Jesus desires to avoid crucifixion, he chooses to be obedient to God and to be killed. AT: “I will not pray, ‘Father, save me from this hour!’” (See: [Rhetorical Question](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **this hour** - Here “this hour” is a metonym that represents when Jesus would suffer and die on the cross. (See: [Metonymy](#))
- **glorify your name** - Here the word “name” is a metonym that refers to God. AT: “make your glory known” or “reveal your glory” (See: [Metonymy](#))

- **a voice came from heaven** - This represents God speaking. Sometimes people avoid referring directly to God because they respect him. AT: “God spoke from the heavens” (See: [Metonymy](#) and [Euphemism](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:30-31

UDB:

³⁰ Jesus replied to them, "The voice you heard speaking was God's voice. However, he spoke not for my benefit, but for yours! ³¹ Now is the time for God to judge the world. Now is the time when he will drive out Satan, the one who rules this world.

ULB:

³⁰ Jesus answered and said, "This voice did not come for me, but for you. ³¹ Now is the judgment of this world: Now will the ruler of this world be thrown out.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [voice](#)
- [judge, judgment](#)
- [world, worldly](#)
- [ruler, rulers, rule](#)
- [cast out, drive out, throw out](#)

translationNotes:

- **General Information:** - Jesus explains why the voice spoke from heaven.
- **Now is the judgment of this world** - Here "this world" is a metonym that refers to all the people in the world. AT: "Now is the time for God to judge all of the people." (UDB) (See: [Metonymy](#))
- **Now will the ruler of this world be thrown out** - Here "ruler" refers to Satan. You can translate this in an active form. AT: "Now is the time when I will destroy the power of Satan who rules this world" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:32-33

UDB:

³² As for me, when people raise me high on a cross, I will draw everyone to myself.” ³³ He said this to let the people know how he would die.

ULB:

³² And I, when I am lifted up from the earth, will draw everyone to myself.” ³³ He said this to indicate what kind of death he would die.

translationWords:

- earth, earthly
- death, die, dead

translationNotes:

- **General Information:** - In verse 33 John tells us background information about what Jesus said about being “lifted up” (See: [Background Information](#))
- **when I am lifted up from the earth** - Here Jesus refers to his crucifixion. You can translate this in an active form. AT: “when people raise me high on a cross” (UDB) (See: [Active or Passive](#))
- **will draw everyone to myself** - Through his crucifixion, Jesus will provide a way for everyone to trust in him.
- **He said this to indicate what kind of death he would die** - John interprets Jesus’ words to mean that people will crucify him. AT: “He said this to let the people know how he would die” (UDB) (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:34-36**UDB:**

³⁴ Someone in the crowd answered him, “We understand from the scriptures that the Messiah will live forever. So why do you say that the Son of Man will die? Who is this ‘Son of Man’?” ³⁵ Jesus answered, “My light will shine on you for just a little longer. Walk in the light while you have my light, or the darkness will overtake you. Those who walk in the darkness cannot see where they are going! ³⁶ Trust in that light while you have the light; then you will belong to the light.

After he said those things, Jesus left them and hid from them.

ULB:

³⁴ The crowd answered him, “We have heard from the law that the Christ will stay forever. How can you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” ³⁵ Jesus then said to them, “The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light so that you may be sons of light.”

Jesus said these things and then departed and hid from them.

translationWords:

- law, law of Moses, God’s law, law of Yahweh
- Christ, Messiah
- forever
- Son of Man, son of man
- light
- walk
- darkness
- believe, believe in, belief
- overtake, overtook
- son, son of

translationNotes:

- **The Son of Man must be lifted up** - The phrase “lifted up” means crucified. You may translate this in a way that includes the implied words “on a cross.” AT: “The Son of Man must be lifted up on a cross?” (See: [Ellipsis](#))
- **Who is this Son of Man?** - Possible meanings are 1) “What is the identity of this Son of Man? or 2) ”What kind of Son of Man are you talking about?”

- **The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going** - Here “light” is a metaphor for Jesus’ teachings which reveal the truth of God. To “walk in darkness” is a metaphor that means to live without God’s truth. AT: “My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you reject my words, it will be like walking in darkness and you cannot see where you are going” (See: [Metaphor](#))
- **While you have the light, believe in the light so that you may be sons of light** - The “light” is a metaphor for the teachings of Jesus which reveal the truth of God. “sons of light” is a metaphor for those who accept the message of Jesus and live according to God’s truth. AT: “While I am with you, accept my words so that God’s truth will be in you” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:37-38**UDB:**

³⁷ Although Jesus had done many miracles, most of the people did not believe what he had told them. ³⁸ This was to make come true what Isaiah the prophet had written long ago:

”Lord, who has believed anything that they have heard from us?

The Lord has shown us how he can powerfully rescue us!”

ULB:

³⁷ Although Jesus had done so many signs before them, yet they did not believe in him ³⁸ so that the word of Isaiah the prophet would be fulfilled, in which he said:

”Lord, who has believed our report?

And to whom has the arm of the Lord been revealed?”

translationWords:

- sign, proof, reminder
- believe, believe in, belief
- Isaiah
- prophet, prophecy, prophesy, seer, prophetess
- fulfill
- Lord
- report
- reveal, revelation

translationNotes:

- **General Information:** - This is a break in the main storyline as the John begins to explain about the fulfillment of prophecies that had been spoken by the prophet Isaiah.
- **so that the word of Isaiah the prophet would be fulfilled** - You can translate this in an active form. AT: “in order to fulfill the message of Isaiah the prophet” (See: **Active or Passive**)
- **Lord, who has believed our report? And to whom has the arm of the Lord been revealed?** - This appears in the form of a rhetorical question to express the prophet’s dismay that the people do not believe his message. AT: “Lord, hardly anyone has believed our message, even though they have seen that you are powerfully able to save them!” (See: **Rhetorical Question**)
- **the arm of the Lord** - This is a metonym that refers to the Lord’s ability to rescue with power. (See: **Metonymy**)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:39-40**UDB:**

³⁹ Yet, they could not trust in him for the reason that Isaiah had written:

ULB:

³⁹ For this reason they could not believe, for Isaiah had also said,

⁴⁰ "He has blinded their eyes, and he has hardened their hearts;
otherwise they would see with their eyes and understand with their hearts,
and turn,
and I would heal them."

translationWords:

- [hard, hardness, harden](#)
- [heart](#)
- [understand, understanding](#)
- [heal, cure](#)

translationNotes:

- **he has hardened their hearts** - This is an idiom that means that God caused them to be stubborn. AT: "he has made them stubborn" (UDB). (See: [Idiom](#))
- **understand with their hearts** - The Jews considered the heart to be the organ that caused understanding.

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:41-43

UDB:

⁴¹ Isaiah wrote those words long ago because he understood that the Messiah would serve God powerfully.

⁴² Although this was true, many of the leaders of the Jewish people put their trust in Jesus. Nevertheless, they greatly feared that the Pharisees would ban them from the synagogues, so they did not speak out about trusting in Jesus. ⁴³ They preferred that other people praise and respect them rather than that God would praise them.

ULB:

⁴¹ Isaiah said these things because he saw the glory of Jesus and spoke of him. ⁴² But despite that, many of the rulers believed in Jesus; but because of the Pharisees, they did not admit it so that they would not be banned from the synagogue. ⁴³ They loved the praise that comes from people more than the praise that comes from God.

translationWords:

- [Isaiah](#)
- [glory, glorious](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [ruler, rulers, rule](#)
- [believe, believe in, belief](#)
- [Pharisee](#)
- [synagogue](#)
- [praise](#)
- [God](#)

translationNotes:

- **so that they would not be banned from the synagogue** - You can translate this in an active form. AT: “so people would not stop them from going to the synagogue” (See: [Active or Passive](#))
- **They loved the praise that comes from people more than the praise that comes from God** - “They wanted people to praise them more than they wanted God to praise them”

Links:

- [Introduction to the Gospel of John](#)

- John 12 General Notes
- **John 12 Translation Questions**

John 12:44-45**UDB:**

⁴⁴ Jesus shouted out to the crowd that had gathered, "Those who put their trust in me are not only putting their trust in me but also are putting their trust in the Father who sent me. ⁴⁵ When you see me, you are also seeing the one who sent me.

ULB:

⁴⁴ Jesus cried out and said, "The one who believes in me, believes not only in me but also in him who sent me, ⁴⁵ and the one who sees me sees him who sent me.

translationWords:

- [believe, believe in, belief](#)
- [send, send out, sent](#)

translationNotes:

- **General Information:** - Now John returns to the main storyline. This is another time when Jesus begins to speak to the crowd.
- **Jesus cried out and said** - Here John implies that a crowd of people had gathered to hear Jesus speak. AT: "Jesus shouted out to the crowd that had gathered." (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the one who sees me sees him who sent me** - Here the word "him" refers to God. AT: "the one who sees me sees God who sent me."

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:46-47**UDB:**

⁴⁶ I have come into the world as the light of the world; whoever puts his trust in me will not remain in the darkness.

⁴⁷ I do not judge those who listen to my words but refuse to obey me. I did not come into the world to condemn the world.

ULB:

⁴⁶ I have come as a light into the world, so that whoever believes in me may not remain in the darkness. ⁴⁷ If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world.

translationWords:

- light
- world, worldly
- believe, believe in, belief
- darkness
- judge, judgment
- save, safe

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to the crowd.
- **I have come as a light** - Here the “light” is a metaphor for Jesus’ example. AT: “I have come to show the truth” (See: [Metaphor](#))
- **may not remain in the darkness** - Here “darkness” is a metaphor for living in ignorance of God’s truth. AT: “may not continue to be spiritually blind.” (See: [Metaphor](#))
- **If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world** - Here “to judge the world” implies condemnation. Jesus did not come to condemn people. AT: “If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me” (See: [Assumed Knowledge and Implicit Information](#))
- **the world** - Here “the world” is a metonym that represents all of the people in the world. (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 12:48-50**UDB:**

⁴⁸ Yet, there is something that will condemn those who reject me and do not follow my message. They are condemned by the message I have spoken to them. ⁴⁹ When I taught about God, I was not merely saying what I thought. The Father, who sent me, gave me clear instructions on what I should say and how I should say it. ⁵⁰ I know that the Father's most important instructions are the ones that teach people how to live forever, and I have said exactly what my Father has told me to say."

ULB:

⁴⁸ The one who rejects me and who does not receive my words, has one who judges him. The word I have spoken will judge him on the last day. ⁴⁹ For I did not speak for myself, but it is the Father who sent me, who has given me the command about what to say and what to speak. ⁵⁰ I know that his command is eternal life, so that is what I say—just as the Father has spoken to me, so I speak."

translationWords:

- [reject](#)
- [receive](#)
- [word](#)
- [judge, judgment](#)
- [command, to command, commandment](#)
- [everlasting, eternal, eternity](#)
- [life, live, living, alive](#)
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **on the last day** - "at the time when God judges people's sins"
- **I know that his command is eternal life** - "I know that the words that he commanded me to speak are the words that give life forever"
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 Translation Questions](#)

John 13 General Notes

Structure and formatting

The events of this chapter are commonly referred to as the last supper or the lord's supper. This Passover feast in many ways parallels Jesus' sacrifice as the lamb of God. (See: [Passover](#))

Special concepts in this chapter

"To wash the disciples' feet"

Feet were considered very dirty in the ancient Near East. It was normally the servant who was responsible for washing the feet of his master. This act would have been considered humiliating for Jesus, which is why the disciples did not want him to do it. (See: [Assumed Knowledge and Implicit Information](#))

Washing

The image of washing is used here on the eve of Jesus' death. It is Jesus who is able to make people clean. This image represents the ability "to make righteous." (See: [clean, cleanse and righteous, righteousness](#)).

"I am ... "

John uses this phrase seven times in his gospel. It is the same words used by God, when he revealed himself and his name at the burning bush. The name "Yahweh" can be translated as "I am." (See: [reveal, revelation](#))

Other possible translation difficulties in this chapter

Son of Man

Jesus refers to himself as the "Son of Man." Every language may not have the ability to have a person refer to himself in the third person.

Links:

- [John 13:01 Notes](#)

John 13:1-2**UDB:**

¹ It was now the day before the Passover Festival was to begin. Jesus knew it was time for him to leave this world and to return to his Father. He showed how much he loved those who were with him here in this world, and he loved them until the end of his life. ² Before Jesus and the disciples had their evening meal, the devil had already put the thought into the mind of Judas Iscariot, the son of Simon, that he would hand Jesus over to his enemies.

ULB:

13 ¹ Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ² Now the devil had already put it into the heart of Judas Iscariot son of Simon, to betray Jesus.

translationWords:

- festival
- Passover
- Jesus, Jesus Christ, Christ Jesus
- hour
- world, worldly
- God the Father, heavenly Father, Father
- love
- Satan, devil, evil one
- heart
- Judas Iscariot
- betray, betrayer

translationNotes:

- **General Information:** - It is not yet Passover and Jesus is together with his disciples for supper. These verses explain the setting of the story and give background information about Jesus and Judas. (See: [Background Information](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **loved** - This is the kind of love that comes from God, which is focused on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

- **the devil had already put it into the heart of Judas Iscariot son of Simon, to betray Jesus**
 - The phrase “put it into the heart” is an idiom that means to cause someone to think about something. AT: “the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:3-5

UDB:

³ Yet Jesus knew that his Father had given him complete power and authority over everything. He also knew that he himself had come from God and would soon return to God. ⁴ Jesus got up from the dinner. He took off his outer clothing and wrapped a towel around his waist. ⁵ He poured out some water into a basin and began to wash the disciples' feet and to wipe them dry with the towel.

ULB:

³ He knew that the Father had given everything over into his hands and that he had come from God and was going back to God. ⁴ He got up from dinner and took off his outer clothing. Then he took a towel and wrapped it around himself. ⁵ Then he poured water into a basin and began to wash the feet of the disciples and dry them with the towel that he had put around himself.

translationWords:

- [God](#)
- [disciple](#)

translationNotes:

- **Connecting Statement:** - Verse 3 continues to tell us background information about what Jesus knew. The action in the story begins in verse 4. (See: [Background Information](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **had given everything over into his hands** - Here “his hands” is a metonym for power and authority. AT: “had given him complete power and authority over everything” (UDB) (See: [Metonymy](#))
- **he had come from God and was going back to God** - Jesus had always been with the Father, and would return there after his work on earth was finished.
- **He got up from dinner and took off his outer clothing ... began to wash the feet of the disciples** - Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests.

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:6-9

UDB:

⁶ He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?” ⁷ Jesus replied to him, “You do not understand now what I am doing for you, but later you will understand.” ⁸ Peter said, “You will never wash my feet!” Jesus replied to him, “If I do not wash you, then you have nothing to do with me.” ⁹ So Simon Peter said to him, “Lord, wash not only my feet! Wash my hands and my head also!”

ULB:

⁶ He came to Simon Peter, and Peter said to him, “Lord, are you going to wash my feet?” ⁷ Jesus answered and said to him, “What I am doing you do not understand now, but you will understand this later.” ⁸ Peter said to him, “You will never wash my feet.” Jesus answered him, “If I do not wash you, you have no share with me.” ⁹ Simon Peter said to him, “Lord, do not only wash my feet, but also my hands and my head.”

translationWords:

- Peter, Simon Peter, Cephas
- Lord
- understand

translationNotes:

- **Lord, are you going to wash my feet?** - Peter’s question shows that he is not willing for Jesus to wash his feet. AT: “Lord, it is not right for you to wash the feet of me, a sinner!” (See: [Rhetorical Question](#))
- **If I do not wash you, you have no share with me** - Here Jesus states two negatives to convince Peter to allow him to wash his feet. Jesus implies that Peter must let him wash his feet if he wants to continue being a disciple. AT: “If I wash you, you will always belong with me” (See: [Double Negatives](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:10-11

UDB:

¹⁰ Jesus said to him, “One who has taken a bath needs only to wash his feet. The rest of his body is already clean. You are clean, but not all of you.” ¹¹ He knew who was going to hand him over. That is the reason he said, “Not all of you are clean.”

ULB:

¹⁰ Jesus said to him, “He who is bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone.” ¹¹ (For Jesus knew who would betray him; that is why he said, “Not all of you are clean.”)

translationWords:

- [clean, cleanse](#)
- [betray, betrayer](#)

translationNotes:

- **Connecting Statement:** - Jesus continues to speak to Simon Peter.
- **General Information:** - Jesus uses the word “you” to refer to all of his disciples.
- **He who is bathed has no need, except to wash his feet** - Here “bathed” is a metaphor that means that God has cleansed a person spiritually. AT: “If anyone has already received God’s forgiveness, he now only needs to receive cleansing from his daily sins” (See: [Metaphor](#))
- **Not all of you are clean** - Jesus implies that the one who will betray him, Judas, has not trusted in him. Therefore God has not forgiven him of his sins. AT: “Not all of you have received God’s forgiveness” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:12-15

UDB:

¹² After he finished washing their feet, he put his outer clothing on again. Then he sat down at his place again and said, "Do you understand what I have done for you?" ¹³ You call me 'teacher' and 'Lord. You are right to say this, for that is what I am. ¹⁴ If I, your teacher and Lord, have washed your feet, you also ought to wash one another's feet. ¹⁵ I have given you an example to follow in order that you should do as I have done for you.

ULB:

¹² So when Jesus had washed their feet and taken his garments and sat down again, he said to them, "Do you know what I have done for you?" ¹³ You call me 'teacher' and 'Lord,' and you are speaking correctly, because so I am. ¹⁴ If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one another. ¹⁵ For I have given you an example so that you should also do just as I did for you.

translationWords:

- [teacher, Teacher](#)
- [Lord](#)

translationNotes:

- **Do you know what I have done for you?** - This remark appears in the form of a question so Jesus can emphasize the importance of what he is teaching his disciples. AT: "You need to understand what I have done for you!" (See: [Rhetorical Question](#))
- **You call me 'teacher' and 'Lord,'** - Here Jesus implies that his disciples have great respect for him. AT: "You show me great respect when you call me 'teacher' and 'Lord.'" (See: [Assumed Knowledge and Implicit Information](#))
- **you should also do just as I did for you** - Jesus implies that his disciples should be willing to follow his example and serve one another. AT: "you should also humbly serve each other" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:16-18**UDB:**

¹⁶ I am telling you the truth: a servant is not greater than his master, nor is a messenger greater than the one who has sent him. ¹⁷ If you know these things, how fortunate you will be if you do them.

¹⁸ I am not saying this about all of you. I know the ones I have chosen. However, what is written in scripture must come true: ‘The one who ate my food with me as a friend, he has turned against me and treated me like an enemy.’

ULB:

¹⁶ Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent him. ¹⁷ If you know these things, you are blessed if you do them. ¹⁸ I am not speaking about all of you; I know those whom I have chosen—but this so that the scripture will be fulfilled: ‘He who eats my bread lifted up his heel against me.’

translationWords:

- **amen, truly**
- **servant, slave, slavery**
- **lord, master, sir**
- **messenger**
- **send, send out, sent**
- **bles, blessed, blessing**
- **chosen one, choose, chosen people, Chosen One, the elect**
- **word of God, word of Yahweh, word of the Lord, scripture**
- **bread**

translationNotes:

- **Connecting Statement:** - Jesus continues to speak to his disciples.
- **Truly, truly** - Translate this as you did in 1:51.
- **greater** - “more important”
- **you are blessed** - Here “bless” means to cause good, beneficial things to happen to a person. You can translate this in an active form. AT: “God will bless you” (See: **Active or Passive**)
- **this so that the scripture will be fulfilled** - You can translate this in an active form. AT: “this is in order to fulfill the scripture” (See: **Active or Passive**)
- **‘He who eats my bread lifted up his heel against me’** - Here the phrase “eats my bread” is an idiom for someone who pretends to be a friend. The phrase “lifted up his heel” is also

an idiom, which means someone who has become an enemy. If you have idioms in your language that carry these meanings, you can use them here. AT: “the one who has pretended to be my friend has turned out to be an enemy” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:19-20**UDB:**

¹⁹ I am telling you this now before he hands me over so that when it does happen, you may believe that I am God. ²⁰ I am telling you the truth: if you receive the one I send to you, you are also receiving me; and whoever receives me, is also receiving my Father, the one who sent me.”

ULB:

¹⁹ I tell you this now before it happens so that when it happens, you may believe that I AM. ²⁰ Truly, truly, I say to you, he who receives whomever I sent, receives me, and he who receives me, receives him who sent me.”

translationWords:

- [believe, believe in, belief](#)
- [amen, truly](#)
- [receive](#)
- [send, send out, sent](#)

translationNotes:

- **I tell you this now before it happens** - “I am telling you now what is going to happen before it happens”
- **you may believe that I AM** - “you may believe that I am who I said I am” or “you may believe that I am the Messiah”
- **Truly, truly** - Translate this as you did in [1:51](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:21-22

UDB:

²¹ After Jesus said this, he was troubled within himself. He solemnly declared, "I am telling you the truth: one of you is going to hand me over to my enemies." ²² The disciples looked at one another. They were confused about which of them he was talking about.

ULB:

²¹ When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one of you will betray me." ²² The disciples looked at each other, wondering of whom he was speaking.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [spirit, spiritual](#)
- [testimony, testify](#)
- [amen, truly](#)
- [betray, betrayer](#)
- [disciple](#)

translationNotes:

- **troubled** - concerned, upset
- **Truly, truly** - Translate this as you did in [1:51](#).
- **The disciples looked at each other, wondering of whom he was speaking** - "The disciples looked at each other and wondered: "Who will betray Jesus?"

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:23-25

UDB:

²³ One of the disciples, John, the one whom Jesus especially loved, was at the table next to Jesus. ²⁴ Simon Peter motioned to John that he should ask Jesus which disciple he was talking about. ²⁵ So John leaned back against Jesus and asked him quietly, “Lord, who is it?”

ULB:

²³ One of his disciples, whom Jesus loved, was lying down at the table against Jesus’ side. ²⁴ Simon Peter motioned to this disciple and said, “Ask him who he is speaking about.” ²⁵ So he leaned back against the side of Jesus and said to him, “Lord, who is it?”

translationWords:

- [disciple](#)
- [love](#)
- [Peter, Simon Peter, Cephas](#)
- [Lord](#)

translationNotes:

- **One of his disciples, whom Jesus loved** - This refers to John.
- **lying down at the table** - During the time of Christ, Jews would often dine together in the Greek style, in which they lay on their sides on low couches. (See: [Assumed Knowledge and Implicit Information](#))
- **Jesus’ side** - Lying with one’s head against the side of another diner in the Greek style was considered to be the place of greatest friendship with him.
- **loved** - This kind of love comes from God and focuses on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:26-27

UDB:

²⁶ Jesus answered, “It is the one to whom I will give this piece of bread after I dip it in the bowl.” Then he dipped the bread and gave it to Judas, the son of Simon Iscariot. ²⁷ As soon as Judas took the piece of bread, Satan entered in to him and took control of him. Jesus said to him, “Whatever you need to do, do it quickly.”

ULB:

²⁶ Then Jesus answered, “It is the one for whom I will dip the piece of bread and give it him.” So when he had dipped the bread, he gave it to Judas son of Simon Iscariot. ²⁷ And then, after the bread, Satan entered into him, so Jesus said to him, “What you are doing, do it quickly.”

translationWords:

- [Judas Iscariot](#)
- [Satan, devil, evil one](#)

translationNotes:

- **Iscariot** - This indicates that Judas was from the village of Kerioth. (See: [Background Information](#))
- **And then, after the bread** - This phrase is an ellipsis. You can include the implied words. AT: “As soon as Judas took the piece of bread” (UDB) (See: [Ellipsis](#))
- **Satan entered into him** - This is an idiom that means Satan took complete control of Judas. AT: “Satan took control of him” or “Satan started to command him” (See: [Idiom](#))
- **so Jesus said to him** - Here Jesus is speaking to Judas.
- **What you are doing, do it quickly** - “Do quickly what you are planning to do!”

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:28-30

UDB:

²⁸ No one else at the table knew why Jesus had said that to him. ²⁹ Some thought that because Judas had the money bag, Jesus was telling him to go and buy some things needed for the Passover Festival. Others thought Jesus was telling Judas to give something to the poor. ³⁰ After receiving the bread, immediately Judas went out. It was night.

ULB:

²⁸ Now no one who was lying down at the table knew why he said this to him. ²⁹ Some thought that, since Judas had the moneybag, Jesus said to him, "Buy what we need to have for the feast," or that he should give something to the poor. ³⁰ After Judas received the bread, he went out immediately. It was night.

translationWords:

- [feast](#)

translationNotes:

- **that he should give something to the poor** - You can translate this as a direct quote: "Go and give some money to the poor."
- **he went out immediately. It was night** - John seems to draw attention here to the fact that Judas will do his evil or "dark" deed in the darkness of the night. AT: "he went out immediately into the dark night" (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:31-33**UDB:**

³¹ After Judas left, Jesus said, "Now God will make people know what I, the Son of Man, am doing. I, the Son of Man, will make people know what God is doing as well, and people will praise him for it. ³² Since I, the Son of Man, make God known to people and since I honor him, God will also honor me. God will do this immediately.

³³ Little children, I am with you just a little while longer. You will look for me; but, just as I told the Jews, and as I am now telling you, where I am going, you cannot come.

ULB:

³¹ When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. ³² God will glorify him in himself, and he will glorify him immediately. ³³ Little children, I am with you for still a short amount of time. You will look for me, and as I said to the Jews, 'Where I am going, you cannot come.' Now I also say this to you.

translationWords:

- [Son of Man, son of man](#)
- [glorify](#)
- [God](#)
- [Jew, Jewish, Jews](#)

translationNotes:

- **Now the Son of Man is glorified, and God is glorified in him** - You can translate this in an active form. AT: "Now people are about to see how the Son of Man will receive honor and how God will receive honor through what the Son of Man is doing" (See: [Active or Passive](#))
- **God will glorify him in himself, and he will glorify him immediately** - The word "him" refers to the Son of Man. The word "himself" is a reflexive pronoun that refers to God. AT: "God himself will immediately give honor to the Son of Man" (See: [Reflexive Pronouns](#))
- **Little children** - Jesus uses the term "Little children" to communicate that he loves the disciples as though they were his children.
- **as I said to the Jews** - Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. AT: "as I said to the Jewish leaders" (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)

- John 13 General Notes
- **John 13 Translation Questions**

John 13:34-35**UDB:**

³⁴ I will give you this new command: You must love one another, just as I have loved you. ³⁵ If you love one another, all people will know that you are my disciples.”

ULB:

³⁴ I am giving you a new commandment, that you should love one another; as I have loved you, so also you should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love one for another.”

translationWords:

- [command, to command, commandment](#)
- [love](#)
- [disciple](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to his disciples.
- **love** - This is the kind of love that comes from God and focuses on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.
- **everyone** - This is an exaggeration that adds emphasis to Jesus' statement. It refers to those people who see the disciples' love for each other. AT: “Everyone who is aware of your love for one another” (See: [Hyperbole](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 13:36-38

UDB:

³⁶ Simon Peter said to him, “Lord, where are you going?” Jesus replied, “Where I am going, you cannot come with me now; but you will come later.” ³⁷ Peter said, “Lord, why can I not come with you now? I would lay down my life for you!” ³⁸ Jesus answered, “Would you really lay down your life for me, Peter? I am telling you the truth: the rooster will not crow in the morning before you will say three times that you do not know me!”

ULB:

³⁶ Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now, but you will follow later.” ³⁷ Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” ³⁸ Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow before you have denied me three times.”

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [Lord](#)
- [amen, truly](#)

translationNotes:

- **lay down my life** - “give up my life” or “die”
- **Will you lay down your life for me?** - This remark appears in the form of a question to add emphasis to Jesus’ statement. AT: “You say that you will die for me, but the truth is that you will not!” (See: [Rhetorical Question](#))
- **the rooster will not crow before you have denied me three times** - “you will say that you do not know me three times before the rooster crows”

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 Translation Questions](#)

John 14 General Notes

Special concepts in this chapter

“My Father’s house”

This is not a reference to the temple. Instead, it is a reference to the dwelling place of God in heaven. (See: [heaven](#), [sky](#), [heavens](#), [heavenly](#))

Comforter

This is another name for the Holy Spirit, along with the “Spirit of Truth.” He was already present in the world, but would come in a special way, to dwell in Christians, permanently. Jesus and the Holy Spirit are both God, because of this fact, it can be said that Jesus will live in Christians after his death. (See: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Links:

- [John 14:01 Notes](#)

John 14:1-3**UDB:**

¹ "Do not be upset or anxious. You are trusting in God; trust also in me. ² Where my Father lives there are many places to live. If that were not true, I would have told you. I go there to prepare a place for you. ³ If I am going there to prepare a place for you, I will return and take you to be with me, so that where I am, there you may be with me.

ULB:

14 ¹ "Do not let your heart be troubled. You believe in God, believe also in me. ² In the house of my Father are many rooms. If it were not so, I would have told you, for I am going to prepare a place for you. ³ If I go and prepare a place for you, I will come again and receive you to myself, so that where I am you will also be.

translationWords:

- [heart](#)
- [believe, believe in, belief](#)
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **Connecting Statement:** - The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.
- **Do not let your heart be troubled** - This is an idiom. To have a troubled heart means to be worried or anxious. AT: "Stop being so anxious and worried" (See: [Idiom](#))
- **In the house of my Father are many rooms** - "there are many places to live in my Father's house"
- **In the house of my Father** - This refers to heaven, where God lives.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **many rooms** - The word "room" can refer to a single room, or to a larger dwelling.
- **I am going to prepare a place for you** - Jesus will prepare a place in heaven for every person who trusts in him. The "you" is plural and refers to all his disciples. (See: [Forms of You](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 Translation Questions](#)

John 14:4-7**UDB:**

⁴ You know where I am going, and you know the way.”

⁵ Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” ⁶ Jesus said to him, “I am the way, I am the truth, and I am the life. No one can come to the Father and live with him unless he comes through me. ⁷ If you knew me, you would have known my Father also. From now on, you know him and you have seen him.”

ULB:

⁴ You know the way to where I am going.” ⁵ Thomas said to Jesus, “Lord, we do not know where you are going, how can we know the way?” ⁶ Jesus said to him, “I am the way, the truth, and the life; no one comes to the Father except through me. ⁷ If you had known me, you would have known my Father also. From now on you know him and have seen him.”

translationWords:

- Thomas
- true, truth, come true
- life, live, living, alive
- know, knowledge, make known

translationNotes:

- **how can we know the way?** - “how can we know how to get there?”
- **the way** - This is a metaphor that has these possible meanings 1) “the way to God” or 2) “the one who takes people to God.” (See: [Metaphor](#))
- **the truth** - This is a metaphor that has these possible meanings 1) “the true person” or 2) “the one who speaks true words about God.” (See: [Metaphor](#))
- **the life** - This is a metaphor that means Jesus can give life to people. AT: “the one who can make people alive” (See: [Metaphor](#))
- **no one comes to the Father except through me** - People can come to God and live with him only by trusting Jesus. AT: “No one can come to the Father and live with him unless he comes through me.” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)

- John 14 General Notes
- **John 14 Translation Questions**

John 14:8-9

UDB:

⁸ Philip said to Jesus, “Lord, show us the Father and that will be all we will ever want!” ⁹ Jesus said to him, “Philip, I have been with you so long, and still you do not know me. Those who have seen me, have seen my Father. So why do you say ‘Show us the Father’?”

ULB:

⁸ Philip said to Jesus, “Lord, show us the Father, and that will be enough for us.” ⁹ Jesus said to him, “I have been with you for so long and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”

translationWords:

- [Philip, the apostle](#)
- [Lord](#)
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **Lord, show us the Father** - The “Father” is an important title for God. (See: [Translating Son and Father](#))
- **I have been with you for so long and you still do not know me, Philip?** - This remark appears in the form of a question to add emphasis to Jesus’ words. AT: “Philip, I have been with you disciples already for a very long time. You should know me by now!” (See: [Rhetorical Question](#))
- **Whoever has seen me has seen the Father** - To see Jesus, who is God the Son, is to see God the Father. The “Father” is an important title for God. (See: [Translating Son and Father](#))
- **How can you say, ‘Show us the Father’?** - This remark appears in the form of a question to emphasize Jesus’ words to Philip. AT: “So you really should not be saying, ‘Show us the Father!’” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 Translation Questions](#)

John 14:10-11**UDB:**

¹⁰ Do you not believe that I am joined to my Father and that my Father is joined to me? The things I have told you—I did not think of these things; rather, it is my Father who has sent me to tell you all of these things, for my Father is joined to me and works through me. ¹¹ Trust me because I have told you that I am joined to the Father and that the Father is joined to me, or else trust me because of all the signs and mighty acts you have seen me do.

ULB:

¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak from my own authority, but the Father living in me is doing his work. ¹¹ Believe me that I am in the Father, and the Father is in me, or else believe because of the works themselves.

translationWords:

- [believe, believe in, belief](#)
- [God the Father, heavenly Father, Father](#)
- [authority](#)
- [life, live, living, alive](#)
- [works, deeds, work, acts](#)

translationNotes:

- **Connecting Statement:** - Jesus asks Philip a question and then he continues to speak to all of his disciples.
- **Do you not believe ... in me?** - This remark appears in the form of a question to emphasize Jesus' words to Philip. AT: "You really should believe ... in me." (See: [Rhetorical Question](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **The words that I say to you I do not speak from my own authority** - "What I am telling you is not from me" or "The words I tell you are not from me"
- **The words that I say to you** - Here "you" is plural. Jesus is now speaking to all of his disciples.
- **I am in the Father, and the Father is in me** - This is an idiom that means God the Father and Jesus have a unique relationship. AT: "I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one" (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)

- John 14 General Notes
- **John 14 Translation Questions**

John 14:12-14**UDB:**

¹² I am telling you the truth: whoever trusts in me will also do the things that I do. He will do even greater works because I am going to be with the Father. ¹³ Whatever you ask in my name, that I will do. I will do this in order that everyone might honor the Father and that they might know the Father because of everything that I, his Son, do. ¹⁴ If you ask the Father for anything because you belong to me, I will do it.

ULB:

¹² Truly, truly, I say to you, he who believes in me will do the works that I do, and he will do greater works than these because I am going to the Father. ¹³ Whatever you ask in my name, I will do it so that the Father will be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it.

translationWords:

- [amen, truly](#)
- [name](#)
- [glorify](#)
- [Son of God, the Son, Son](#)

translationNotes:

- **Truly, truly** - Translate this as you did in [1:51](#).
- **believes in me** - This means to believe that Jesus is the Son of God.
- **Whatever you ask in my name** - Here “name” is a metonym that represents the authority of Jesus. AT: “Whatever you ask, using my authority” (See: [Metonymy](#))
- **so that the Father will be glorified in the Son** - You can translate this in an active form. AT: “so I can show everyone how great my Father is” (See: [Active or Passive](#))
- **Father ... Son** - These are important titles that describe the relationship between God and Jesus. (See: [Translating Son and Father](#))
- **If you ask me anything in my name, I will do it** - Here “name” is a metonym that represents the authority of Jesus. AT: “If you ask me anything as one of my followers, I will do it” or “Whatever you ask of me, I will do it because you belong to me” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 Translation Questions](#)

John 14:15-17

UDB:

¹⁵ If you love me, you will live as I have taught you. ¹⁶ Then I will ask the Father to give you another gift, and he will send you another Helper, one who will come alongside you to be with you forever. ¹⁷ He is the Spirit who tells the truth about God. The unbelieving people in this world will never welcome Him. The world cannot see him or know him. You know him because he lives with you and he will be joined to you.

ULB:

¹⁵ If you love me, you will keep my commandments. ¹⁶ And I will pray to the Father, and he will give you another Comforter so that he will be with you forever— ¹⁷ the Spirit of truth. The world cannot receive him because it does not see him or know him. But you know him, for he lives with you and will be in you.

translationWords:

- [command, to command, commandment](#)
- [comfort, comforter](#)
- [forever](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [true, truth, come true](#)
- [world, worldly](#)

translationNotes:

- **Comforter** - This refers to the Holy Spirit.
- **Spirit of truth** - This refers to the Holy Spirit who teaches people what is true about God.
- **The world cannot receive him** - Here the “world” is a metonym that refers to the people who oppose God. AT: “The unbelieving people in this world will never welcome him” (UDB) or “Those who oppose God will not accept him” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 Translation Questions](#)

John 14:18-20**UDB:**

¹⁸ I will not abandon you and leave you with no one to care for you; I will come to you. ¹⁹ Soon the world will not see me anymore, but you will see me. Because I live, you will live. ²⁰ When you see me again, you will know that I am joined to the Father and that you are joined to me and I to you.

ULB:

¹⁸ I will not leave you alone; I will come back to you. ¹⁹ Yet a short amount of time and the world will no longer see me, but you see me. Because I live, you will also live. ²⁰ On that day you will know that I am in my Father, and that you are in me, and that I am in you.

translationWords:

- world, worldly
- life, live, living, alive

translationNotes:

- **leave you alone** - Here Jesus implies that he will not leave his disciples with no one to care for them. AT: “leave you with no one to care for you” (See: [Assumed Knowledge and Implicit Information](#))
- **the world** - Here the “world” is a metonym that represents the people who do not belong to God. AT: “the unbelievers” (See: [Metonymy](#))
- **you will know that I am in my Father** - God the Father and Jesus live as one person. AT: “you will know that my Father and I are truly one person.”
- **my Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **you are in me, and that I am in you** - “you and I are just like one person”

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 Translation Questions](#)

John 14:21-22**UDB:**

²¹ Everyone who has heard my commandments and obeys them, they are the ones who love me. And the ones who love me, my Father will love them, too; I will love them and I will reveal myself to them.”

²² Then Judas (not Iscariot, but the other disciple with the same name) spoke to Jesus. He said, “Lord, how will you reveal yourself just to us and not to the whole world?”

ULB:

²¹ He who has my commandments and keeps them is the one who loves me, and he who loves me will be loved by my Father, and I will love him and I will show myself to him.” ²² Judas (not Iscariot) said to Jesus, “Lord, why is it that you will show yourself to us and not to the world?”

translationWords:

- [command, to command, commandment](#)
- [love](#)
- [God the Father, heavenly Father, Father](#)
- [world, worldly](#)

translationNotes:

- **loves** - This kind of love comes from God and focuses on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.
- **he who loves me will be loved by my Father** - You can translate this in an active form. AT: “my Father will love anyone who loves me” (See: [Active or Passive](#))
- **my Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **Judas (not Iscariot)** - This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerioth who betrayed Jesus. (See: [How to Translate Names](#))
- **why is it that you will show yourself to us** - Here the word “show” refers to revealing how wonderful Jesus is. AT: “Why will you reveal yourself only to us” or “Why will you only let us see how wonderful you are?”
- **not to the world** - Here “world” is a metonym that represents the people who oppose God. AT: “not to those who do not belong to God” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)

- John 14 General Notes
- [John 14 Translation Questions](#)

John 14:23-24**UDB:**

²³ Jesus replied to him, "This is how you can tell whether people love me: whether they do what I have told you to do. Any people like this, my Father will love them. He and I will come to them and live with them. ²⁴ As for those who do not love me, they will not obey what I have told them to do. The things I have told you are not things that I have decided to say on my own; instead, they are things that my Father has sent me to tell you.

ULB:

²³ Jesus answered and said to him, "If anyone loves me, he will keep my word. My Father will love him, and we will come to him and we will make our home with him. ²⁴ He who does not love me does not keep my words. The word that you hear is not from me but from the Father who sent me.

translationWords:

- love
- word
- God the Father, heavenly Father, Father

translationNotes:

- **Connecting Statement:** - Jesus responds to Judas (not Iscariot).
- **If anyone loves me, he will keep my word** - "The one who loves me will do what I have told him to do"
- **loves** - This kind of love comes from God and focuses on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.
- **My Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **we will come to him and we will make our home with him** - The Father and the Son will share life with those who obey what Jesus commands. AT: "we will come to live with him, and will have a personal relationship with him" (See: [Assumed Knowledge and Implicit Information](#))
- **The word that you hear is not from me but from the Father who sent me** - "The things I have told you are not things that I have decided to say on my own" (UDB)
- **The word** - Here the "word" is a metonym for the message that Jesus brings from God. AT: "The message" (See: [Metonymy](#))
- **that you hear** - Here when Jesus says "you" he is speaking to all of his disciples.

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 Translation Questions](#)

John 14:25-27**UDB:**

²⁵ I have said these things to you while I am still with you. ²⁶ The Helper, the one who comes alongside to be with you—my Father will send him in my name. He will teach you everything that you need to know. He will also cause you to remember all the things that I have told you. ²⁷ As I leave you with peace, it is my peace that I am giving to you. I give you a kind of peace no one and nothing that belongs to this world can give you. So do not be upset or anxious; and do not be afraid.

ULB:

²⁵ I have said these things to you, while I am staying with you. ²⁶ However, the Comforter—the Holy Spirit whom the Father will send in my name—he will teach you everything and he will remind you of everything that I said to you. ²⁷ I leave you peace; I give you my peace. I do not give it as the world gives. Do not let your heart be troubled, and do not be afraid.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [name](#)
- [peace, peaceful](#)
- [world, worldly](#)
- [heart](#)

translationNotes:

- **Comforter** - This refers to the Holy Spirit. See how you translated this in [14:16](#).
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **in my name** - Here the word “name” is a metonym that represents Jesus’ power and authority. AT: “because of me” or “for my sake” (See: [Metonymy](#))
- **world** - The “world” is a metonym that represents those people who do not love God. (See: [Metonymy](#))
- **Do not let your heart be troubled, and do not be afraid** - “To have a troubled heart” is an idiom that means to be very anxious or afraid. Here Jesus speaks of the heart as if it were a person. AT: “So stop being anxious, and do not be afraid” (See: [Idiom](#) and [Personification](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)

- John 14 Translation Questions

John 14:28-29**UDB:**

²⁸ You heard me say to you that I am going away and will later come back to you. If you loved me, you would be glad that I am going back to the Father because the Father is greater than I am. ²⁹ I have told you these things now before they happen so that, when they do happen, you will continue to trust me.

ULB:

²⁸ You heard that I said to you, 'I am going away, and I will come back to you.' If you loved me, you would be glad because I am going to the Father, for the Father is greater than I am. ²⁹ Now I have told you before it happens so that, when it happens, you will believe.

translationWords:

- [love](#)
- [believe, believe in, belief](#)

translationNotes:

- **loved** - This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.
- **I am going to the Father** - Here Jesus implies that he will return to his Father. AT: "I am going back to the Father" (See: [Assumed Knowledge and Implicit Information](#))
- **the Father is greater than I** - Here Jesus implies that the Father has greater authority than the Son while the Son is on the earth. AT: "the Father has greater authority than I have here." (See: [Assumed Knowledge and Implicit Information](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 Translation Questions](#)

John 14:30-31**UDB:**

³⁰ I will not be able to talk with you much longer because the ruler of this world is coming. However, he has no power over me, ³¹ and I will do what the Father has commanded me to do. This is so that the world will know forever that I love the Father. Come, let us go from here.”

ULB:

³⁰ I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, ³¹ but in order that the world will know that I love the Father, I do just as the Father commanded me. Let us get up and go from here.”

translationWords:

- ruler, rulers, rule
- world, worldly
- power, powers
- God the Father, heavenly Father, Father
- command, to command, commandment

translationNotes:

- **ruler of this world** - Here “ruler” refers to Satan. AT: “Satan who rules this world.” See how you translated this in [12:31](#).
- **ruler ... is coming** - Here Jesus implies that Satan is coming to attack him. AT: “Satan is coming to attack me” (See: [Assumed Knowledge and Implicit Information](#))
- **in order that the world will know** - Here the “world” is a metonym for the people who do not belong to God. AT: “in order that the ones who do not belong to God may know” (See: [Metonymy](#))
- **the Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 Translation Questions](#)

John 15 General Notes

Structure and formatting

Vine

The vine is an important image in scripture. This chapter forms a complex and extended metaphor. The various aspects of this image and how it is used will cause translation issues in any culture. (See: [Metaphor](#))

Special concepts in this chapter

“I am ...”

John uses this phrase seven times in his gospel. It is the same words used by God, when he revealed himself and his name at the burning bush. The name “Yahweh” can be translated as “I am.” (See: [reveal, revelation](#))

Links:

- [John 15:01 Notes](#)

John 15:1-2**UDB:**

¹ "I am the true vine, and my Father is the gardener. ² Every branch in me that does not grow fruit—my Father cuts it off and takes it away. As for every branch that gives good fruit, he makes it clean by pruning it so that it may produce even more fruit.

ULB:

15 ¹ "I am the true vine, and my Father is the gardener. ² He takes away every branch in me that does not bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit.

translationWords:

- true, truth, come true
- vine
- God the Father, heavenly Father, Father
- fruit, fruitful

translationNotes:

- **Connecting Statement:** - The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.
- **I am the true vine** - Here the "true vine" is a metaphor. Jesus compares himself to a vine or a vine stem. He is the source of life that causes people to live in a way that pleases God. AT: "I am like a vine that produces good fruit" (See: [Metaphor](#))
- **my Father is the gardener** - The "gardener" is a metaphor. A "gardener" is a person who takes care of the vine to ensure it is as fruitful as possible. AT: "my Father is like a gardener" (See: [Metaphor](#))
- **my Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **He takes away every branch in me that does not bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit** - Here the "branch" is a metaphor that represents each person who belongs to Jesus. God cares for them so that they will be able to live in a way that is pleasing to him. (See: [Metaphor](#))
- **takes away** - "cuts off and takes away"
- **prunes every branch** - "trims every branch"

Links:

- [Introduction to the Gospel of John](#)

- John 15 General Notes
- **John 15 Translation Questions**

John 15:3-4

UDB:

³ You are already pure because of the message I spoke to you. ⁴ Remain joined to me, and I will remain joined to you. As the branch cannot bear any fruit on its own, neither can you bear fruit unless you stay joined to me and depend upon me for everything.

ULB:

³ You are already clean because of the message that I have spoken to you. ⁴ Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me.

translationWords:

- [vine](#)
- [fruit, fruitful](#)

translationNotes:

- **You are already clean because of the message that I have spoken to you** - The implied metaphor here is the “clean branches” that have already been “pruned.” AT: “It is as if you have already been pruned and are clean branches because you have obeyed what I have taught you” (See: [Metaphor](#))
- **you** - The word “you” throughout this passage is plural and refers to the disciples of Jesus. (See: [Forms of You](#))
- **Remain in me, and I in you** - “If you remain joined to me, I will remain joined to you” or “Remain joined to me, and I will remain joined to you”
- **unless you remain in me** - By remaining in Christ, those who belong to him depend on him for everything. AT: “unless you stay joined to me and depend upon me for everything.” (UDB)

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:5-7**UDB:**

⁵ I am the vine; you are the branches. If you remain joined to me and I remain joined to you, you will bear much fruit, for apart from me you can do nothing at all. ⁶ Everyone who does not stay joined to me and draw his life from me will be thrown away like a dead branch. Those branches are gathered together and thrown into the fire and burned. ⁷ If you stay joined to me and live by my message, you can ask God for anything, and he will do it.

ULB:

⁵ I am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without me you can do nothing. ⁶ If anyone does not remain in me, he is thrown away like a branch and dries up, and they gather the branches and throw them into the fire, and they are burned up. ⁷ If you remain in me, and if my words remain in you, ask whatever you wish, and it will be done for you.

translationWords:

- fruit, fruitful
- fire

translationNotes:

- **I am the vine, you are the branches** - The “vine” is a metaphor that represents Jesus. The “branches” is a metaphor that represent those who trust in Jesus and belong to him. AT: “I am like a vine, and you are like branches that are attached to the vine.”(See: [Metaphor](#))
- **He who remains in me and I in him** - Here Jesus implies that his followers are joined to him as he is joined to God. AT: “He who stays joined to me, as I stay joined to my Father” (See: [Assumed Knowledge and Implicit Information](#))
- **he bears much fruit** - The implied metaphor here is the fruitful branch that represents the believer who pleases God. Just as a branch that is attached to the vine will bear much fruit, those who stay joined to Jesus will do many things that please God. AT: “you will bear much fruit” (See: [Metaphor](#))
- **he is thrown away like a branch** - Here the implied metaphor is the unfruitful branch that represents those who do not stay joined to Jesus. You can translate this in an active form. AT: “the vinedresser throws him away like a branch” (See: [Metaphor](#) and [Active or Passive](#)).
- **they are burned up** - You can translate this in an active form. AT: “the fire burns them” (See: [Active or Passive](#))
- **ask whatever you wish** - Jesus implies that believers must ask God to answer their prayers. AT: “ask God whatever you wish” (See: [Assumed Knowledge and Implicit Information](#))

- **it will be done for you** - You can translate this in an active form. AT: “he will do it for you”
(See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:8-9**UDB:**

⁸ When you bear much fruit, it causes people to honor the Father. Then you are my disciples.

⁹ As the Father loved me, so I have loved you. Continue to allow me to love you.

ULB:

⁸ My Father is glorified in this, that you bear much fruit and so prove that you are my disciples. ⁹ As the Father has loved me, I have also loved you. Remain in my love.

translationWords:

- [God the Father, heavenly Father, Father](#)
- [glorify](#)
- [disciple](#)
- [love](#)

translationNotes:

- **My Father is glorified in this** - You can translate this in an active form. AT: “It causes people to honor my Father” (See: [Active or Passive](#))
- **My Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **that you bear much fruit** - Here “fruit” is a metaphor for living to please God. AT: “when you live in a way that pleases him” (See: [Metaphor](#))
- **are my disciples** - “show you are my disciples” or “demonstrate you are my disciples”
- **As the Father has loved me, I have also loved you** - Jesus shares the love that God the Father has for him with those who trust in him. Here “Father” is an important title for God. (See: [Translating Son and Father](#))
- **Remain in my love** - “Continue to accept my love”

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:10-11**UDB:**

¹⁰ If you obey what I tell you to do, you will continue to allow me to love you. You will be like me in this way: I obeyed what my Father required me to do, and because of my obedience, I have stayed in his love. That will be true of you, too. ¹¹ I told you these things so that my joy may be in you, and so that you may rejoice to the fullest extent.

ULB:

¹⁰ If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love. ¹¹ I have spoken these things to you so that my joy will be in you and so that your joy will be complete.

translationWords:

- [command, to command, commandment](#)
- [God the Father, heavenly Father, Father](#)
- [joy, joyful](#)

translationNotes:

- **If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love** - When Jesus' followers obey him, they show their love for him. AT: "When you do the things I have told you to do, you are living in my love, just as I obey my Father and live in his love" (See: [Assumed Knowledge and Implicit Information](#))
- **my Father** - Here "Father" is an important title for God. (See: [Translating Son and Father](#))
- **I have spoken these things to you so that my joy will be in you** - "I have told you these things so that you will have the same kind of joy that I have"
- **so that your joy will be complete** - You can translate this in an active form. AT: "so that you will be completely joyful" or "so that your joy may have nothing missing" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:12-13**UDB:**

¹² What I command you to do is this: Love each other in the way that I have loved you. ¹³ You can have no greater love than this, that you give up your life for your friends.

ULB:

¹² This is my commandment, that you love one another as I have loved you. ¹³ No one has a love greater than this, that he lays down his life for his friends.

translationWords:

- [command, to command, commandment](#)
- [love](#)
- [life, live, living, alive](#)

translationNotes:

- **No one has a love greater than this** - This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do. AT: "You can have no greater love than this." (UDB)
- **life** - This refers to physical life.

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:14-15**UDB:**

¹⁴ You are my friends if you not only listen to my commands but also live by them. ¹⁵ I no longer call you my servants, for the servant does not understand what his master is doing. I now call you friends, for everything I heard from my Father I made it all known to you so that you also could understand it.

ULB:

¹⁴ You are my friends if you do the things that I command you. ¹⁵ No longer do I call you servants, for the servant does not know what his master is doing. I have called you friends, for everything that I heard from my Father, I have made known to you.

translationWords:

- [command, to command, commandment](#)
- [servant, slave, slavery](#)
- [lord, master, sir](#)
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **You are my friends if you do the things that I command you** - “You show that you are my friends if you keep doing what I have commanded you” (See: [Assumed Knowledge and Implicit Information](#))
- **everything that I heard from my Father, I have made known to you** - “I have told you everything my Father told me”
- **my Father** - Here “Father” is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:16-17**UDB:**

¹⁶ You did not choose me, but I chose you for a reason, so that you should go out and bear much fruit and so that your fruit should last forever. As a result, everything you ask the Father in my name, he will do for you. ¹⁷ This is what I command you to do: Love one another.

ULB:

¹⁶ You did not choose me, but I chose you and appointed you so that you would go and bear fruit, and that your fruit should remain. This is so that whatever you ask of the Father in my name, he will give it to you. ¹⁷ These things I command you, so that you love one another.

translationWords:

- [appoint, appointed](#)
- [fruit, fruitful](#)
- [God the Father, heavenly Father, Father](#)
- [name](#)
- [command, to command, commandment](#)

translationNotes:

- **You did not choose me** - Jesus implies that his followers did not decide on their own to become his disciples. AT: “You did not decide to become my disciples” (See: [Assumed Knowledge and Implicit Information](#))
- **go and bear fruit** - Here “fruit” is a metaphor that represents a life that is pleasing to God. AT: “live lives that please God” (See: [Metaphor](#))
- **that your fruit should remain** - “that the results of what you do should last forever”
- **whatever you ask of the Father in my name, he will give it to you** - Here “name” is a metonym that represents the authority of Jesus. AT: “Because you belong to me, whatever you ask of the Father, he will give it to you” (See: [Metonymy](#))
- **the Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **These things I command you, so that you love one another** - This kind of love comes from God and desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do. AT: “I repeat what I have already commanded you: love one another.”

Links:

- [Introduction to the Gospel of John](#)

- John 15 General Notes
- **John 15 Translation Questions**

John 15:18-19

UDB:

¹⁸ If the world despises you, you should realize that it hated me first. ¹⁹ If you belonged to the unbelievers in this world, the world would love you, and you would love what they love and do what they do. But you do not belong to them; instead, I chose you to come out from among them. That is the reason the unbelievers in this world despise you.

ULB:

¹⁸ If the world hates you, know that it has hated me before it hated you. ¹⁹ If you were of the world, the world would love you as its own. But because you are not of the world and because I chose you out of the world, therefore the world hates you.

translationWords:

- world, worldly
- love

translationNotes:

- **If the world hates you ... therefore the world hates you** - Jesus uses the term “world” in these verses as a metonym to refer to the people who do not belong to God and are opposed to him. (See: [Metonymy](#))
- **love** - This refers to human, brotherly love or love for a friend or family member.

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:20-22**UDB:**

²⁰ Remember when I taught you this: ‘A servant is not greater than his master.’ Since they have made me suffer, you can be sure they will make you suffer also. If any of them have received my teachings and followed them, they will also follow what you teach them. ²¹ The unbelievers in this world will do horrible things to you because you represent me and because they do not know my Father, who has sent me to you. ²² If I had not come and spoken God’s message to them, they would not have been guilty of rejecting me and my message. However, now I have come and told them God’s message, and they have no excuse for their sin.

ULB:

²⁰ Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. ²¹ They will do all these things to you because of my name, because they do not know him who sent me. ²² If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.

translationWords:

- word
- servant, slave, slavery
- lord, master, sir
- persecute, persecution
- sin, sinful, sinner, sinning

translationNotes:

- **Remember the word that I said to you** - Here “word” is a metonym for the message of Jesus. AT: “Remember the message that I spoke to you” (See: [Metonymy](#))
- **because of my name** - Here “because of my name” is a metonym that represents Jesus. People will make his followers suffer because they belong to him. AT: “because you belong to me” (See: [Metonymy](#))
- **If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin** - Jesus implies here that he has shared God’s message with those who do not trust him. AT: “Because I have come and told them God’s message, they have no excuse when God judges them for their sins” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:23-25**UDB:**

²³ Whoever hates me also hates my Father. ²⁴ If I had not done those things among them, those things in which I showed my power, things that no one else has ever done, they would not have been guilty of sin. Yet now that they have seen me, they hate me, and they hate my Father, too. ²⁵ These words were written in their law and have now come true: ‘They hated me for no reason.’

ULB:

²³ He who hates me also hates my Father. ²⁴ If I had not done the works that no one else did among them, they would have no sin, but now they have seen and hated both me and my Father. ²⁵ But this is in order to fulfill the word that is written in their law, ‘They hated me without a cause.’

translationWords:

- God the Father, heavenly Father, Father
- works, deeds, work, acts
- sin, sinful, sinner, sinning
- fulfill
- word of God, word of Yahweh, word of the Lord, scripture
- written
- law, law of Moses, God’s law, law of Yahweh

translationNotes:

- **He who hates me also hates my Father ... they have seen and hated both me and my Father** - To hate God the Son is to hate God the Father.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **If I had not done the works that no one else did among them, they would have no sin, but** - You can translate this double negative in a positive form. AT: “Because I have done among them the works that no one else did, they have had sin, and” (See: [Double Negatives](#))
- **they would have no sin** - “they would not have any sin.” See how you translated this in [15:22](#).
- **to fulfill the word that is written in their law** - You can translate this in an active form. AT: “to fulfill the prophecy in their law” (See: [Active or Passive](#))
- **law** - This refers generally to the entire Old Testament, which contained all of God’s instructions for his people.

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 15:26-27**UDB:**

²⁶ When the Helper comes, he is the one who will come from the Father and who will comfort you. He is the Spirit who tells the truth about God and me. He will tell everyone who I am, and he will show everyone all that I have done. ²⁷ You also must tell everyone what you know about me because you have been with me the whole time from the very first days when I began to teach the people and to do miracles.”

ULB:

²⁶ When the Comforter—whom I will send to you from the Father, that is, the Spirit of truth, who goes out from the Father—comes, he will testify about me. ²⁷ You are also testifying because you have been with me from the beginning.

translationWords:

- **comfort, comforter**
- **send, send out, sent**
- **God the Father, heavenly Father, Father**
- **Holy Spirit, Spirit of God, Spirit of the Lord**
- **true, truth, come true**
- **testimony, testify**

translationNotes:

- **the Comforter** - This refers to the Holy Spirit. See how you translated this in [14:16](#).
- **will send ... from the Father ... the Spirit of truth ... he will testify about me** - God the Father sent God the Spirit to show the world that Jesus is God the Son.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **the Spirit of truth** - This is a title for the Holy Spirit. AT: “the Spirit who tells the truth about God and me.” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **You are also testifying** - Here “testifying” means to tell others about Jesus. AT: “You also must tell everyone what you know about me.” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the beginning** - Here the “beginning” is a metonym that means the first days of Jesus’ ministry. AT: “from the very first days when I began teaching the people and doing miracles” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 Translation Questions](#)

John 16 General Notes

Special concepts in this chapter

Comforter

This is another name for the Holy Spirit, who is also called the “Spirit of truth.” He was already present in the world, but would come in a special way, to dwell in Christians, permanently. Jesus and the Holy Spirit are both God, because of this fact, it can be said that Jesus will live in Christians after his death. This is one of the reasons why it is “better for you that I go away.” (See: [Holy Spirit, Spirit of God, Spirit of the Lord](#))

“The hour is coming”

This is a phrase that can also be translated as “the time is coming.” Jesus refers to the time after his death as this coming hour. When used, it can be seen as a prophecy. (See: [prophet, prophecy, prophesy, seer, prophetess](#))

Important figures of speech in this chapter

Metaphor

Jesus compares his death to the pains of a woman giving birth. It is through pain that new life comes. It is doubtful that the audience would have understood the metaphor when it was spoken. (See: [Metaphor](#))

Links:

- [John 16:01 Notes](#)

John 16:1-2

UDB:

¹ I told you these things so that you would not stumble or stop trusting in me because of the difficulties you must face. ² Difficult days are ahead. Your enemies will stop you from worshiping in the synagogues. However, something even worse will happen. The days are coming when people will put you to death and think that they are pleasing God.

ULB:

16 ¹ "I have spoken these things to you so that you will not fall away. ² They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God.

translationWords:

- [synagogue](#)
- [hour](#)
- [God](#)

translationNotes:

- **Connecting Statement:** - The part of the story from the previous chapter continues. Jesus reclines at the table with his disciples and continues to speak to them.
- **you will not fall away** - Here the phrase "fall away" implies to stop putting one's trust in Jesus. You can translate this in an active form. AT: "so that you would not stop trusting in me because of the difficulties you must face." (UDB) (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **the hour is coming when everyone who kills you will think that he is offering a service to God** - "it will someday happen that a person will kill you and think he is doing something good for God."

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:3-4**UDB:**

³ They will do this because they have not known the Father or me. ⁴ I have told you these things so that at the time when these hardships come, you will remember that I warned you. I did not tell you these things at the beginning because I was with you then.

ULB:

³ They will do these things because they have not known the Father nor me. ⁴ I have spoken these things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you.

translationWords:

- [God the Father, heavenly Father, Father](#)
- [hour](#)

translationNotes:

- **They will do these things because they have not known the Father nor me** - They will kill some believers because they do not know God the Father or Jesus.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **when their hour comes** - Here “hour” is a metonym that refers to the time when people will persecute Jesus’ followers. AT: “when they cause you to suffer” (See: [Metonymy](#))
- **in the beginning** - This is a metonym that refers to the first days of Jesus’ ministry. AT: “when you first started following me” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:5-7

UDB:

⁵ "Now I am going back to the Father. He is the one who sent me. Yet none of you dares to ask me, 'Where are you going?' ⁶ Because I have said these things to you, now sorrow has filled up your hearts. ⁷ I tell you the truth, it is good for you that I am going away. Unless I go away, the Helper who comforts you will not come. If I go away, I will send him to you.

ULB:

⁵ But now I go to him who sent me, yet none of you asks me, 'Where are you going?' ⁶ But because I have said these things to you, sadness has filled your heart. ⁷ But I tell you the truth: it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you.

translationWords:

- [heart](#)
- [true, truth, come true](#)

translationNotes:

- **sadness has filled your heart** - This is an idiom that means the disciples are very sad. AT: "you are now very sad" (See: [Idiom](#))
- **if I do not go away, the Comforter will not come to you** - You can translate this in a positive form. AT: "the Comforter will come to you only if I go away" (See: [Double Negatives](#))
- **Comforter** - This is a title for the Holy Spirit who will be with the disciples after Jesus goes away. See how you translated this in [14:26](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:8-11**UDB:**

⁸ When the Helper comes, he will convict them of the sins they have committed; he will show them that they do not reach God's standard of goodness; and he promises them that God will judge them because they did what God commanded them not to do. ⁹ Their guilt from sin comes because they could not put their trust in me. ¹⁰ Their failure to measure up to God's standard of goodness is confirmed because I am going back to my Father, and you will no longer see me. ¹¹ Their final accounting will come when God brings his punishment against them for their sin. This is shown by the punishment that Satan, the prince of this world, will receive because he fought against God.

ULB:

⁸ When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment— ⁹ about sin, because they do not believe in me; ¹⁰ about righteousness, because I am going to the Father, and you will no longer see me; ¹¹ and about judgment, because the ruler of this world has been judged.

translationWords:

- world, worldly
- sin, sinful, sinner, sinning
- righteous, righteousness
- judge, judgment
- believe, believe in, belief
- God the Father, heavenly Father, Father
- ruler, rulers, rule

translationNotes:

- **the Comforter will prove the world to be wrong about sin ... righteousness ... I am going to the Father** - When the Holy Spirit came, he began to show people that they are sinners.
- **Comforter** - This refers to the Holy Spirit. See how you translated this in [14:16](#).
- **world** - This is a metonym that refers to the people in the world.(See: [Metonymy](#))
- **about sin, because they do not believe in me** - “they are guilty of sin because they do not trust in me”
- **about righteousness, because I am going to the Father, and you will no longer see me** - “when I return to God, and they see me no more, they will know that I did the right things”
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **about judgment, because the ruler of this world has been judged** - “God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world”

- **the ruler of this world** - Here “ruler” refers to Satan. AT: “Satan who rules this world.” See how you translated this in [12:31](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:12-14**UDB:**

¹² I have many more things I want to tell you. However, if I tell you now, you will not be able to live well knowing these things. ¹³ When the Spirit of truth comes, he will lead you into all the truth you need to know. He will not speak from his own authority, but whatever he hears he will tell you, and he will tell you ahead of time about things that will happen. ¹⁴ The Spirit will honor me by telling you who I am and showing you what I have done. He will explain to you everything he heard from me.

ULB:

¹² I have many things to say to you, but you would not understand them now. ¹³ But when he, the Spirit of Truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. ¹⁴ He will glorify me, because he will take from what is mine and he will tell it to you.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [true, truth, come true](#)
- [glorify](#)

translationNotes:

- **things to say to you** - “messages for you” or “words for you”
- **the Spirit of Truth** - This is a name for the Holy Spirit who will tell the people the truth about God.
- **he will guide you into all the truth** - The “truth” refers to spiritual truth. AT: “he will teach you all the spiritual truth you need to know” (See: [Assumed Knowledge and Implicit Information](#))
- **he will say whatever he hears** - Jesus implies that God the Father will speak to the Spirit. AT: “he will say whatever God tells him to say” (See: [Assumed Knowledge and Implicit Information](#))
- **he will take from what is mine and he will tell it to you** - Here “things of mine” refers to Jesus’ teaching and mighty works. AT: “he will reveal to you that what I have said and done are indeed true” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)

- John 16 General Notes
- **John 16 Translation Questions**

John 16:15-16**UDB:**

¹⁵ Everything my Father has belongs to me. That is why I said that the Spirit will take whatever he receives from me and will explain it to you.

¹⁶ In a little while, you will not see me. Then after a little while, you will see me again.”

ULB:

¹⁵ Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. ¹⁶ In a short amount of time you will no longer see me, and after another short amount of time you will see me.”

translationWords:

- [God the Father, heavenly Father, Father](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)

translationNotes:

- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **the Spirit will take from what is mine and he will tell it to you** - The Holy Spirit will tell people that the words and works of Jesus are true. AT: “The Holy Spirit will tell everyone that my words and works are true” (See: [Assumed Knowledge and Implicit Information](#))
- **In a short amount of time** - “Soon” or “Before much time passes”
- **after another short amount of time** - “again, before much time passes”

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:17-18

UDB:

¹⁷ So some of his disciples said to one another, “What does Jesus mean when he says to us, ‘In a little while, you will not see me,’ and ‘after a little while, you will see me again’ and what does he mean by ‘because I am going back to my Father’?” ¹⁸ They kept asking, “What does he mean by saying, ‘after a little while’? We do not understand what he is saying.”

ULB:

¹⁷ Then some of his disciples said to one another, “What is this that he says to us, ‘A short amount of time you will no longer see me and after another short amount of time you will see me,’ and, ‘Because I go to the Father’?” ¹⁸ Therefore they said, “What is this that he says, ‘A short amount of time’? We do not know what he is talking about.”

translationWords:

- [disciple](#)
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **General Information:** - There is a break in Jesus’ speaking as his disciples ask each other about what Jesus meant.
- **A short amount of time you will no longer see me** - The disciples did not understand that this refers to Jesus’ death on the cross.
- **after another short amount of time you will see me** - Possible meanings are 1) This could refer to Jesus’ resurrection or 2) This could refer to Jesus’ coming at the end of time.
- **the Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:19-21**UDB:**

¹⁹ Jesus saw that they wanted to ask him more questions. So he said to the disciples, "Why are you asking each other what I meant? I said that in a little while, you would not see me; and then after a little while, you would see me again. ²⁰ I am telling you the truth: you will cry and grieve, but those who belong to this world will rejoice. You will go through great sadness, but your sadness will turn into joy. ²¹ This is like a woman who is suffering the pains of labor when giving birth. After her baby is born, she forgets her anguish because of the joy she has that her child has been born into the world.

ULB:

¹⁹ Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while and you will no longer see me, and again a little while and you will see me'?" ²⁰ Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will become full of sadness, but your sorrow will be turned into joy. ²¹ When a woman gives birth she has sadness because her hour has come, but when she has given birth to the child, she no longer remembers her pain because of her joy that a man has been born into the world.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- amen, truly
- lament, lamentation
- world, worldly
- joy, joyful

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to his disciples.
- **Is this what you are asking yourselves, what I meant by saying, ... see me'?** - Jesus uses this question so his disciples will focus on what he has just told them, so he can explain further. AT: "You are asking yourselves what I meant when I said, ... see me." (See: **Rhetorical Question**)
- **Truly, truly, I say to you** - Translate this the way your language emphasizes that what follows is important and true. See how you translated this in **1:51**.
- **but the world will be glad** - Here the "world" is a metonym for the people who oppose God. AT: "but the people who oppose God will be glad" (See: **Metonymy**)
- **but your sorrow will be turned into joy** - You can translate this in an active form. AT: "but your sadness will turn into joy" (See: **Active or Passive**)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:22-24**UDB:**

²² You, like her, have sorrow now, but I will see you again and God will give you great joy, joy no one can take from you. ²³ On that day, you will have no more questions to ask me. I am telling you the truth: whatever you ask the Father, he will give it to you when you ask because you are joined to me. ²⁴ Up until now, you have not asked for anything like that. Ask and you will receive it, and God will give you such joy that fills everything.

ULB:

²² So you have sadness now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. ²³ On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. ²⁴ Until now you have not asked anything in my name. Ask, and you will receive so that your joy will be fulfilled.

translationWords:

- heart
- joy, joyful
- God the Father, heavenly Father, Father
- name

translationNotes:

- **your heart will be glad** - This is an idiom that speaks of the heart as if it were a person. AT: “you will be very happy” or “you will be very joyful” (See: **Idiom** and **Personification**)
- **Truly, truly, I say to you** - Translate this the way your language emphasizes that what follows is important and true. See how you translated this in **1:51**.
- **if you ask anything of the Father in my name, he will give it to you** - Here the word “name” is a metonym that refers to the person and authority of Jesus. AT: “if you ask anything of the Father, he will give it to you because you belong to me” (See: **Metonymy**)
- **Father** - This is an important title for God. (See: **Translating Son and Father**)
- **in my name** - Here “name” is a metonym that refers to the person and authority of Jesus. The Father will honor the requests of the believers because of their relationship with Jesus. AT: “because you are my followers” or “on my authority” (See: **Metonymy**)
- **your joy will be fulfilled** - You can translate this in an active form. AT: “God will give you great joy” (See: **Active or Passive**)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:25**UDB:**

²⁵ I have been speaking these things using language of parables and riddles, but there will soon be a time when I will no longer use that kind of language. Instead, I will tell you all about my Father in language that you can clearly understand.

ULB:

²⁵ I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father.

translationWords:

- [hour](#)
- [God the Father, heavenly Father, Father](#)

translationNotes:

- **in figures of speech** - “in language that is not clear”
- **the hour is coming** - “it will soon happen”
- **tell you plainly about the Father** - “tell you about the Father in a way that you will clearly understand.”
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:26-28**UDB:**

²⁶ At that time you will make your requests to God in my name and according to God's purposes. I will not have to ask the Father to meet your needs, ²⁷ for the Father himself loves you because you have loved me and have put your trust in me and because you know that I came from God. ²⁸ I came from the Father, and I entered this world. Now I am leaving this world, and I am going back to the Father."

ULB:

²⁶ On that day you will ask in my name and I do not say to you that I will pray to the Father for you, ²⁷ for the Father himself loves you because you have loved me and because you have believed that I came from the Father. ²⁸ I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father."

translationWords:

- name
- pray, prayer
- God the Father, heavenly Father, Father
- love
- believe, believe in, belief
- world, worldly

translationNotes:

- **you will ask in my name** - Here "name" is a metonym for the person and authority of Jesus. AT: "you will ask because you belong to me" (See: [Metonymy](#))
- **the Father himself loves you because you have loved me** - When a person loves Jesus, the Son, they also love the Father, because the Father and Son are one.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **I came from the Father ... I am leaving the world and I am going to the Father** - After his death and resurrection, Jesus will return to God the Father.
- **I came from the Father ... going to the Father** - Here "Father" is an important title for God. (See: [Translating Son and Father](#))
- **world** - The "world" is a metonym that refers to the people who live in the world. (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:29-31**UDB:**

²⁹ Then his disciples said, "Finally! Now you are speaking plainly and not using figurative language.

³⁰ Now we understand that you know everything. There is no need to ask you questions. This is why we gave you our trust, and we know for certain that you came from God."

³¹ Jesus replied to them, "Do you now finally put your trust in me?"

ULB:

²⁹ His disciples said, "See, now you are speaking plainly and you are not using figures of speech. ³⁰ Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." ³¹ Jesus answered them, "Do you believe now?"

translationWords:

- [disciple](#)
- [God](#)
- [believe, believe in, belief](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Connecting Statement:** - The disciples respond to Jesus.
- **Do you believe now?** - This remark appears in the form of a question to show that Jesus is puzzled that his disciples are only now ready to trust him. AT: "So, now you finally place your trust in me! (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 16:32-33**UDB:**

³² Look! The time is coming when others will scatter you everywhere! Each one will go toward his own home, and you will leave me. However, I will not be alone because the Father is always with me. ³³ I have told you these things so you may have peace in me. In the world you have trials and sorrows, but be brave! I have conquered the world!”

ULB:

³² See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. ³³ I have spoken these things to you so that you will have peace in me. In the world you have troubles, but have courage: I have conquered the world.”

translationWords:

- [hour](#)
- [God the Father, heavenly Father, Father](#)
- [peace, peaceful](#)
- [world, worldly](#)

translationNotes:

- **Connecting Statement:** - Jesus continues speaking to his disciples.
- **you will be scattered** - You can translate this in an active form. AT: “others will scatter you” (UDB) (See: [Active or Passive](#))
- **the Father is with me** - This is an important title for God. (See: [Translating Son and Father](#))
- **so that you will have peace in me** - Here “peace” refers to inner peace. AT: “so that you may have inner peace because of your relationship with me” (See: [Assumed Knowledge and Implicit Information](#))
- **I have conquered the world** - Here “the world” refers to the troubles and persecution that believers will endure from those who oppose God. AT: “I have conquered the troubles of this world” (See [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 Translation Questions](#)

John 17 General Notes

Structure and formatting

This chapter forms one long prayer.

Special concepts in this chapter

The eternity of Jesus

This chapter makes it clear that Jesus existed before the world was created.

Other possible translation difficulties in this chapter

Prayer

Prayer can be a difficult concept to translate in cultures not familiar with this practice. Since Jesus is God, his prayers are not like the prayers of other men. This chapter can be especially difficult to understand because Jesus does not have a real “need” to pray in order to ask for help and his prayers can also sound like a command. This would be unacceptable for someone else to pray in this manner.

Links:

- [John 17:01 Notes](#)

John 17:1-2**UDB:**

¹ After Jesus said these things, he looked up to the sky and said, "Father, it is time for you to announce to everyone and to tell them who I, your Son, am, and to show them all that I have done. Do this so that I, your Son, may reveal you to everyone who you really are, the great King who can do anything. ² Do this just as you have allowed me, your Son, to rule over all people. Father, you have done this in order that I might be able to them live forever—all whom you have given to me.

ULB:

17 ¹ After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify your Son so that the Son will glorify you— ² just as you gave him authority over all flesh so that he would give eternal life to everyone whom you have given him.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- heaven, sky, heavens, heavenly
- God the Father, heavenly Father, Father
- glorify
- Son of God, the Son, Son
- authority
- everlasting, eternal, eternity

translationNotes:

- **Connecting Statement:** - The part of the story from the previous chapter continues. Jesus had been speaking to his disciples, but now he begins to pray to God.
- **he lifted up his eyes to the heavens** - This is an idiom that means to look upward. AT: "he looked up to the sky." (UDB) (See: **Idiom**)
- **heavens** - This refers to the sky.
- **Father ... glorify your Son so that the Son will glorify you** - Jesus asks God the Father to honor him so that he can give honor to God.
- **Father ... Son** - These are important titles that describe the relationship between God and Jesus. (See: **Translating Son and Father**)
- **the hour has come** - Here the word "hour" is a metonym that refers to the time for Jesus to suffer and die. AT: "it is time for me to suffer and die" (See: **Metonymy**)
- **all flesh** - This refers to all people.

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:3-5

UDB:

³ This is everlasting life: to know you, Father—you, who are the only true God, and to know me, Jesus the Messiah, the one whom you have sent into the world. ⁴ I have brought all kinds of people to you to show them all about you. I did this by finishing the work you gave me. ⁵ Father, give me honor by bringing me into your own presence, as we were before the time we created the world.

ULB:

³ This is eternal life: that they know you, the only true God, and him whom you sent, Jesus Christ. ⁴ I glorified you on the earth. I have finished the work that you have given me to do. ⁵ Now, Father, glorify me along with yourself with the glory that I had with you before the world was made.

translationWords:

- true, truth, come true
- God
- earth, earthly

translationNotes:

- **This is eternal life ... know you, the only true God, and ... Jesus Christ** - Eternal life is to know the only true God, God the Father and God the Son.
- **that they know you** - This is an idiom that means to experience God, rather than just knowing things about God. (See: [Idiom](#))
- **the work that you have given me to do** - Here “work” is a metonym that refers to Jesus’ entire earthly ministry. (See: [Metonymy](#))
- **Father, glorify me ... with the glory that I had with you before the world was made** - Jesus had glory with God the Father “before the world was made” because Jesus is God the Son. AT: “Father, give me honor by bringing me into your presence as we were before we made the world” (See: [Assumed Knowledge and Implicit Information](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:6-8

UDB:

⁶ Those whom you chose from everyone in this world to belong to me—I have taught them who you really are and what you are like. They belonged to you and you have given them to me. They have believed in what you said to them, and they have obeyed it. ⁷ Now they know that everything you have given me comes from you. ⁸ I gave them the message that you gave me. They accepted it, and now they know for sure that I came from you, and they believe that you sent me.

ULB:

⁶ I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me comes from you, ⁸ for I have given them all the words that you gave me. They received them and truly knew that I came from you, and they believed that you sent me.

translationWords:

- [reveal, revelation](#)
- [believe, believe in, belief](#)

translationNotes:

- **Connecting Statement:** - Jesus begins to pray for his disciples.
- **I revealed your name** - Here “name” is a metonym that refers to the person of God. AT: “I taught them who you really are and what you are like.” (UDB) (See: [Metonymy](#))
- **from the world** - Here “world” is a metonym that refers to the people of the world that oppose God. This means that God has separated the believers spiritually from the people who do not believe in him. (See: [Metonymy](#))
- **kept your word** - This is an idiom that means to obey. AT: “obeyed your teaching” (See: [Idiom](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:9-11**UDB:**

⁹ I am praying for them. I am not praying for those who belong to this world, those who continue to oppose you. I am praying for those whom you gave me because they belong to you. ¹⁰ All I have belongs to you, and all you have is mine. They know who I am, and they sincerely tell the truth about who I am. ¹¹ I am not staying in the world any longer. However, they are staying in the world. I am coming to you. Holy Father, keep them safe; keep them belonging to yourself by the same power that you gave to me so that they may be united together, just as we are.

ULB:

⁹ I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. ¹⁰ Everything that is mine is yours, and yours is mine, and I am glorified in them. ¹¹ I am no longer in the world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given me so that they will be one, just as we are one.

translationWords:

- pray, prayer
- world, worldly
- glory, glorious
- holy, holiness
- God the Father, heavenly Father, Father
- name

translationNotes:

- **I do not pray for the world** - Here the word “world” is a metonym that refers to the people who oppose God. AT: “I am not praying for those who do not belong to you” (See: [Metonymy](#))
- **in the world** - This is a metonym that refers to being on earth and being among the people who oppose God. AT: “among the people who do not belong to you” (See: [Metonymy](#))
- **Holy Father, keep them ... that they will be one ... as we are one** - Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **keep them in your name that you have given me** - Here the word “name” is a metonym that refers to God’s protection and oversight. AT: “keep them under the protection of your name just as you have protected me” or “protect them by the power of your name that you have given me” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:12-14**UDB:**

¹² While I was with them, I kept them safe and watched over them by your own power. Not one of them was lost, except the one whom you had destined for destruction, as the scriptures foretold long ago.

¹³ Now I am coming to you, Father. I have said these things while I am here in the world so that I may give them my complete joy. ¹⁴ I have spoken your messages to them, and the world has hated them and would not listen to your message. The world hated them because, like me, they do not belong to this world, but they have another home.

ULB:

¹² While I was with them, I kept them in your name, which you have given me. I protected them, and not one of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled. ¹³ Now I am coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves. ¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.

translationWords:

- name
- word of God, word of Yahweh, word of the Lord, scripture
- fulfill
- world, worldly
- joy, joyful

translationNotes:

- **I kept them in your name** - Here “name” is a metonym that refers to the power and protection of God. AT: “I kept them with your protection” (See: [Metonymy](#))
- **not one of them was destroyed, except for the son of destruction** - “the only one among them who was destroyed is the son of destruction”
- **the son of destruction** - This refers to Judas, who betrayed Jesus. AT: “the one whom you long ago decided you would destroy” (See: [Assumed Knowledge and Implicit Information](#))
- **so that the scriptures would be fulfilled** - You can translate this in an active form. AT: “to fulfill the prophecy about him in the scriptures” (See: [Active or Passive](#))
- **in the world** - Here “world” is a metonym for the people who live in the world. (See: [Metonymy](#))
- **so that they will have my joy fulfilled in themselves** - You can translate this in an active form. AT: “so that you might give them great joy” (See: [Active or Passive](#))

- **the world ... because they are not of the world ... I am not of the world** - Here “the ”world” is a metonym that refers to the people who oppose God. AT: “The people who oppose you have hated my followers because they do not belong to those who do not believe, just as I do not belong to them” (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:15-17

UDB:

¹⁵ I am not asking for you to take them out of this world, but instead for you to protect them from the harm that the evil one can do to them. ¹⁶ They do not belong to this world, just as I do not. ¹⁷ Set them apart for yourself by teaching them the truth about yourself. Teach them what they need to know so that you can set them apart, for your messages are completely true.

ULB:

¹⁵ I do not ask for you to take them away from the world, but for you to keep them from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Set them apart by the truth. Your word is truth.

translationWords:

- world, worldly
- Satan, devil, evil one
- set apart
- word
- true, truth, come true

translationNotes:

- **the world** - In this passage, “the world” is a metonym for the people who oppose God. (See: [Metonymy](#))
- **keep them from the evil one** - This refers to Satan. AT: “protect them from Satan, the evil one” (See: [Assumed Knowledge and Implicit Information](#))
- **Set them apart by the truth** - The purpose for setting them apart can be stated clearly. The phrase “by the truth” here represents by teaching the truth. AT: “Make them your own people by teaching them the truth” (See: [Assumed Knowledge and Implicit Information](#))
- **Your word is truth** - “Your message is true” or “What you say is true”

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:18-19**UDB:**

¹⁸ As you sent me into the world, I am sending them into the world. ¹⁹ I am giving myself completely to you for their sakes so that they can truly give themselves to you.

ULB:

¹⁸ Just as you sent me into the world, so I have sent them into the world. ¹⁹ For their sakes I have set myself apart, so that they themselves may also be set apart in truth.

translationWords:

- [send, send out, sent](#)
- [world, worldly](#)
- [set apart](#)
- [true, truth, come true](#)

translationNotes:

- **into the world** - Here into “the world” is a metonym that means to the people who live in the world. AT: “to the people of the world” (See: [Metonymy](#))
- **so that they themselves may also be set apart in truth** - You can translate this in an active form. AT: “so that they may also set apart themselves truly to you” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:20-21**UDB:**

²⁰ "I am praying not only for these, but also I am praying for those who will trust in me when they hear their message. ²¹ I pray that they may all be united, just as you and I are united. Father, you are united to me, and I am to you—may they also be united to us. Do this so that the world will know you sent me.

ULB:

²⁰ I pray not only for these, but also for those who will believe in me through their word ²¹ so that they will all be one, just as you, Father, are in me, and I am in you. I pray that they will also be in us so that the world will believe that you have sent me.

translationWords:

- [believe, believe in, belief](#)
- [God the Father, heavenly Father, Father](#)
- [world, worldly](#)

translationNotes:

- **they will all be one ... just as you, Father, are in me, and I am in you ... they will also be in us** - Those who trust in Jesus become united with the Father and the Son when they believe.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **the world** - Here the "the world" is a metonym that refers to the people who do not yet know God. AT: "the people who do not know God" (See: [Metonymy](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:22-23

UDB:

²² I have shown them who I am, and they have seen what I have done. I have taught them this so that they may be united together, as you and I are united. ²³ I am united with them and you are united with me. I have done this so that they may be perfectly united together and so that the unbelievers may know that you sent me and that you love them, just as you love me.

ULB:

²² The glory that you gave me, I have given to them, so that they will be one, just as we are one: ²³ I in them, and you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that you have loved them just as you loved me.

translationWords:

- [glory, glorious](#)
- [love](#)

translationNotes:

- **The glory that you gave me, I have given to them** - “I have honored my followers just as you have honored me”
- **so that they will be one, just as we are one** - You can translate this in an active form. AT: “so that you can unite them just as you have united us” (See: [Active or Passive](#))
- **that they may be brought to complete unity** - “that they may be completely united”
- **that the world will know** - Here “the world” is a metonym that refers to the people who do not know God. AT: “that all the people will know” (See: [Metonymy](#))
- **loved** - This kind of love comes from God and focuses on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:24**UDB:**

²⁴ "Father, I want these whom you have given to me to be with me always where I am so that they can see the splendor and majesty you will give to me when I am with you. You do this because you have loved me from before the time we created the world.

ULB:

²⁴ Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me because you loved me before the creation of the world.

translationWords:**translationNotes:**

- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **where I am** - Here "where I am" refers to heaven. AT: "with me in heaven" (See: [Assumed Knowledge and Implicit Information](#))
- **and to see my glory** - "and to see my greatness"
- **before the creation of the world** - Here Jesus refers to the time before creation. AT: "before we created the world" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 17:25-26

UDB:

²⁵ O Righteous Father, the world does not know you, but I know you; and these with me here know that you have sent me to them. ²⁶ I have made them know who you are. I will continue to do this so that you may love them like you love me and so that I may be united with them.”

ULB:

²⁵ Righteous Father, the world did not know you, but I know you; and these know that you sent me. ²⁶ I made your name known to them, and I will make it known so that the love with which you have loved me will be in them, and I will be in them.”

translationWords:

- [righteous, righteousness](#)
- [world, worldly](#)
- [name](#)
- [love](#)

translationNotes:

- **Connecting Statement:** - Jesus finishes his prayer.
- **Righteous Father** - Here “Father” is an important title for God. (See: [Translating Son and Father](#))
- **the world did not know you** - The “world” is a metonym for the people who do not belong to God. AT: “those who do not belong to you do not know what you are like” (See: [Metonymy](#))
- **I made your name known to them** - The word “name” refers to God. AT: “I have revealed to them what you are like” (See: [Metonymy](#))
- **love ... loved** - This kind of love comes from God and focuses on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 Translation Questions](#)

John 18 General Notes

Structure and formatting

Verses 13 and 14 state, “for he was father-in-law to Caiaphas, who was high priest that year. Now Caiaphas was the one who had given the advice to the Jews that it was expedient that one man should die for the people.” This is a parenthetical statement being made by the author. It is intended to explain important background information. It is possible to put this information in parentheses.

Special concepts in this chapter

“It is not lawful for us to put any man to death”

The Roman Empire did not allow the Jews to enforce a penalty of death upon anyone. Therefore, the Jews had to present their case to the pagan ruler, Pilate.

Jesus’ kingdom

Jesus explains to Pilate that his kingdom is not “of this world.” Some scholars take this to mean that Jesus rules a spiritual kingdom, while others claim Jesus meant his kingdom was not in competition with the Roman Empire. It is possible to translate the phrase as Jesus’ kingdom “is not from this place” or “comes from another place.”

Important figures of speech in this chapter

“King of the Jews”

This phrase is used in two different ways in this passage. First, Jesus is said to be the king of the Jews. He is the king of the Jews and the whole world. Second, it is used ironically or sarcastically by Pilate. Pilate does not believe Jesus to be the king of the Jews. (See: [Irony](#))

Links:

- [John 18:01 Notes](#)

John 18:1-3

UDB:

¹ When Jesus finished his prayer, he went with his disciples and crossed the Kidron Valley. On the other side there was a grove of olive trees, and they entered it.

² Judas, the one who was about to hand Jesus over to his enemies, knew where the place was because Jesus often went there with his disciples. ³ Now the chief priests and the Pharisees had ordered some soldiers and officers to go there with Judas. So they went to the garden with lanterns, torches, and weapons.

ULB:

18 ¹ After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Valley, where there was a garden into which he and his disciples entered. ² Now Judas, who was going to betray him, also knew the place, for Jesus often went there with his disciples. ³ Then Judas, leading a group of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons.

translationWords:

- [disciple](#)
- [Kidron Valley](#)
- [Judas Iscariot](#)
- [betray, betrayer](#)
- [Pharisee](#)

translationNotes:

- **General Information:** - This is the next part of the story, which includes Jesus' arrest. Verse 1 tells us the setting of the story and verse 2 tells us background knowledge about Judas. (See: [Background Information](#))
- **Kidron Valley** - a valley in Jerusalem separating the Temple Mount from the Mount of Olives (See: [How to Translate Names](#))
- **where there was a garden** - This was a grove of olive trees. AT: "where there was a grove of olive trees" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:4-5**UDB:**

⁴ Jesus knew what was going to happen to him, so he went forward and asked them, “For whom are you looking?” ⁵ They replied to him, “Jesus the Nazarene.” Jesus said to them, “I am that person.” (Now Judas, the one who was handing him over, was standing with them.)

ULB:

⁴ Then Jesus, who knew all the things that were happening to him, went forward and asked them, “Who are you looking for?” ⁵ They answered him, “Jesus of Nazareth.” Jesus said to them, “I am.” Judas, who betrayed him, was also standing with the soldiers.

translationWords:

- [Nazareth, Nazarene](#)
- [Judas Iscariot](#)

translationNotes:

- **General Information:** - Jesus begins to speak with the soldiers, officers, and Pharisees.
- **Then Jesus, who knew all the things that were happening to him** - “Then Jesus, who knew everything that was about to happen to him”
- **Jesus of Nazareth** - “Jesus, the man from Nazareth”
- **I am** - The word “he” is implied in the text. AT: “I am he” (See: [Assumed Knowledge and Implicit Information](#))
- **who betrayed him** - “who handed him over”

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:6-7**UDB:**

⁶ When Jesus said to them, “I am that person,” they swiftly moved back and fell to the ground. ⁷ So he asked them again, “For whom are you looking?” They answered, “Jesus the Nazarene.”

ULB:

⁶ So when he said to them, “I am,” they went backward and fell to the ground. ⁷ Then again he asked them, “Who are you looking for?” Again they said, “Jesus of Nazareth.”

translationWords:

- [Nazareth, Nazarene](#)

translationNotes:

- **I am** - Here the word “he” is not present in the original text, but it is implied. AT: “I am he” (See: [Assumed Knowledge and Implicit Information](#))
- **fell to the ground** - The men fell to the ground because of Jesus’ power. AT: “fell down because of Jesus’ power” (See: [Assumed Knowledge and Implicit Information](#))
- **Jesus of Nazareth** - “Jesus, the man from Nazareth”

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:8-9

UDB:

⁸ Jesus replied to them, "I told you that I am that person. Since I am the one you are looking for, let these other men go. ⁹ This happened in order to fulfill the words he had said when he was praying to his Father, "I did not lose even one of those you gave me."

ULB:

⁸ Jesus answered, "I told you that I am. So if you are looking for me, let these go." ⁹ This was in order to fulfil the word that he said: "Of those whom you have given me, I lost no one."

translationWords:

- fulfill
- word

translationNotes:

- **General Information:** - In verse 9 there is a break from the main storyline as John tells us background information about Jesus fulfilling Scripture. (See: [Background Information](#))
- **I am** - Here the word "he" is not present in the original text, but it is implied. AT: "I am he" (See: [Assumed Knowledge and Implicit Information](#))
- **This was in order to fulfil the word that he said** - Here "the word" refers to the words Jesus had prayed. You can translate this in an active form. AT: "This happened in order to fulfill the words that he had said when he was praying to his Father" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:10-11

UDB:

¹⁰ Then Simon Peter drew out a short sword and struck the high priest's servant, a man named Malchus, and cut off his right ear. ¹¹ Jesus said to Peter, "Put your sword back into its sheath! Of course I will suffer in the way that my Father has planned for me to do."

ULB:

¹⁰ Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. ¹¹ Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?"

translationWords:

- Peter, Simon Peter, Cephas
- sword
- servant, slave, slavery
- high priest
- God the Father, heavenly Father, Father

translationNotes:

- **Malchus** - Malchus is a male servant of the high priest. (See: [How to Translate Names](#))
- **sheath** - the cover for a sharp knife or sword, so the knife will not cut the owner
- **Should I not drink the cup that the Father has given me?** - This remark appears in the form of a question to add emphasis to Jesus' statement. AT: "I must surely drink the cup that the Father has given to me!" (See: [Rhetorical Question](#))
- **the cup** - Here "cup" is a metaphor that refers to the suffering that Jesus must endure. (See: [Metaphor](#))
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:12-14

UDB:

¹² Then the group of soldiers, along with their captain and some of the temple guards, seized Jesus and tied him to prevent him from escaping. ¹³ Then they took him to Annas, the father-in-law of Caiaphas, who was the high priest that year. ¹⁴ It was Caiaphas who had advised other leaders that it would be better that one man should die for the people than that all the people should perish.

ULB:

¹² So the group of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. ¹³ They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. ¹⁴ Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people.

translationWords:

- Jew, Jewish, Jews
- seize
- Caiaphas
- high priest

translationNotes:

- **General Information:** - Verse 14 tells us background information about Caiaphas. (See: [Background Information](#))
- **the Jews** - Here “the Jews” is a synecdoche for the Jewish leaders who opposed Jesus. AT: “the Jewish leaders” (See: [Synecdoche](#))
- **seized Jesus and tied him up** - The soldiers tied Jesus’ hands to prevent him from escaping. AT: “captured Jesus and tied him up to prevent him from escaping” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:15-16

UDB:

¹⁵ Simon Peter followed Jesus and so did another disciple. The other disciple was known to the high priest, so he had permission to enter the high priest's courtyard when the soldiers took Jesus. ¹⁶ Peter had to stop outside at the gate. So the other disciple went out again and spoke to the servant girl who was watching the gate, and she let Peter in.

ULB:

¹⁵ Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest; ¹⁶ but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the female doorkeeper and he brought Peter in.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple](#)
- [high priest](#)
- [courtyard, court](#)

translationNotes:

- **Now that disciple was known to the high priest, and he entered with Jesus** - You can translate this in an active form. AT: "Now the high priest knew that disciple so he was able to enter with Jesus" (See: [Active or Passive](#))
- **So the other disciple, who was known to the high priest** - You can translate this in an active form. AT: "So the other disciple, whom the high priest knew" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:17-18**UDB:**

¹⁷ That servant girl said to Peter, “You are one the disciples of the man whom they have arrested, are you not?” He said, “No, I am not.” ¹⁸ It was cold, so the high priest’s servants and temple guards made a charcoal fire and were standing and warming themselves around it. Peter was also there with them. He was standing and warming himself.

ULB:

¹⁷ Then the female servant, the doorkeeper, said to Peter, “Are you not also one of the disciples of this man?” He said, “I am not.” ¹⁸ Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves. Peter was also with them, standing there and warming himself.

translationWords:

- [servant, slave, slavery](#)
- [fire](#)
- [disciple](#)

translationNotes:

- **Are you not also one of the disciples of this man?** - This appears in the form of a question to enable the servant to express her remark somewhat cautiously. AT: “You are also one of the arrested man’s disciples! Are you not?” (See: [Rhetorical Question](#))
- **Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves** - These were the high priest’s servants and the temple guards. AT: “It was cold, so the high priest’s servants and temple guards made a charcoal fire and were standing and warming themselves around it” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **Now** - This word is used here to mark a break in the main storyline so John can add the information about the people who were warming themselves around the fire. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:19-21**UDB:**

¹⁹ The high priest questioned Jesus about his disciples and what he had been teaching them. ²⁰ Jesus replied, "I have spoken openly to everyone. I have always taught in the synagogues and in the temple, in the places where our people come together. I have said nothing in secret. ²¹ So why are you asking me these questions? Ask the people who heard what I taught them. They know what I said."

ULB:

¹⁹ The high priest then asked Jesus about his disciples and his teaching. ²⁰ Jesus answered him, "I have spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews come together. I said nothing in secret. ²¹ Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said."

translationWords:

- high priest
- Jesus, Jesus Christ, Christ Jesus
- disciple
- world, worldly
- synagogue
- temple
- Jew, Jewish, Jews

translationNotes:

- **General Information:** - Here the storyline shifts back to Jesus.
- **The high priest** - This was Caiphas. (See [18:13](#))
- **about his disciples and his teaching** - Here "his teaching" refers to what Jesus had been teaching the people. AT: "about his disciples and what he had been teaching the people" (See: [Assumed Knowledge and Implicit Information](#))
- **I have spoken openly to the world** - The "world" is a metonym for those people who had heard Jesus teach. Here the exaggeration "the world" adds emphasis to Jesus' statement. (See: [Metonymy](#) and [Hyperbole](#))
- **where all the Jews come together** - Here "all the Jews" is an exaggeration that adds emphasis to Jesus' statement. AT: "many of the Jews" (See: [Hyperbole](#))
- **Why did you ask me?** - This remark appears in the form of a question to add emphasis to what Jesus is saying. AT: "You should not be asking me these questions!" (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:22-24

UDB:

²² When Jesus said these things, one of the temple guards standing near him struck him hard with his hand. He said, “That is not the right way to answer the high priest.” ²³ Jesus replied to him, “If I had said something wrong, tell me what it was. However, if what I said was right, you should not slap me!” ²⁴ Then Annas sent Jesus, who was still tied up, to Caiaphas the high priest.

ULB:

²² When Jesus had said this, one of the officers standing there struck Jesus and said, “Is that how you answer the high priest?” ²³ Jesus answered him, “If I spoke wrongly, testify about the wrong, but if rightly, why do you hit me?” ²⁴ Then Annas sent him tied up to Caiaphas the high priest.

translationWords:

- witness, eyewitness
- evil, wicked, wickedness
- Annas
- Caiaphas
- high priest

translationNotes:

- **Is that how you answer the high priest?** - This remark appears in the form of a question to add emphasis. AT: “That is not how you should answer the high priest!” (See: [Rhetorical Question](#))
- **testify about the wrong** - “tell me what I said that was wrong”
- **if rightly, why do you hit me?** - This remark appears in the form of a question to add emphasis to what Jesus is saying. AT: “if I said only what was right, you should not be hitting me!” (See: [Rhetorical Question](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:25-27**UDB:**

²⁵ Simon Peter was still standing and warming himself. Another person said to him, “You are one of the disciples of the man whom they have arrested, are you not?” He said, “No, I am not.” ²⁶ One of the high priest’s servants, a relative of the man whose ear Peter had cut off, said to him, “Surely I saw you in the olive tree grove with the man they have arrested, did I not?” ²⁷ Peter again denied it, and immediately a rooster crowed.

ULB:

²⁵ Now Simon Peter was standing and warming himself. The people then said to him, “Are you not also one of his disciples?” He denied it and said, “I am not.” ²⁶ One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, “Did I not see you in the garden with him?” ²⁷ Peter then denied again, and immediately the rooster crowed.

translationWords:

- Peter, Simon Peter, Cephas
- disciple
- servant, slave, slavery
- high priest

translationNotes:

- **General Information:** - Here the storyline shifts back to Peter.
- **Now** - This word is used to mark a break in the storyline so John can provide information about Peter. (See: [Background Information](#))
- **Are you not also one of his disciples?** - This remark appears in the form of a question to add emphasis. AT: “You are also one of his disciples!” (See: [Rhetorical Question](#))
- **Did I not see you in the garden with him?** - This remark appears in the form of a question to add emphasis. Here the word “him” refers to Jesus. AT: “I saw you in the olive tree grove with the man they arrested! Did I not?” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **Peter then denied again** - Here it is implied that Peter denied knowing and being with Jesus. AT: “Peter then denied again that he knew Jesus or that he had been with him” (See: [Assumed Knowledge and Implicit Information](#))
- **and immediately the rooster crowed** - Here it is assumed the reader will remember that Jesus had said Peter would deny him before the rooster crowed. AT: “and immediately the rooster crowed, just as Jesus had said would happen” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:28-30**UDB:**

²⁸ Then the soldiers led Jesus from Caiaphas' house to the headquarters of Pilate, the Roman governor. It was early morning. Pilate was not a Jew, so Jesus' accusers thought that if they entered his headquarters, they would defile themselves and be unable to celebrate the Passover Festival. So they did not go in. ²⁹ So Pilate came out to talk to them. He said, "Of what are you accusing this man?" ³⁰ "If this man were not a criminal, we would not have brought him to you!" they replied.

ULB:

²⁸ Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and they did not enter the government headquarters so that they would not be defiled but would eat the Passover. ²⁹ So Pilate went out to them and said, "What accusation are you bringing against this man?" ³⁰ They answered and said to him, "If this man was not an evildoer, we would not have given him over to you."

translationWords:

- palace
- governor, govern, proconsul, government
- Passover
- Pilate
- evil, wicked, wickedness
- deliver, deliverer, deliverance

translationNotes:

- **General Information:** - Here the storyline shifts back to Jesus. The soldiers and Jesus' accusers bring him to Caiaphas. Verse 28 gives us background information about why they did not enter the Praetorium. (See: [Background Information](#))
- **Then they led Jesus from Caiaphas** - Here it is implied that they are leading Jesus from Caiaphas' house. AT: "Then they led Jesus from Caiaphas' house" (See: [Assumed Knowledge and Implicit Information](#))
- **they did not enter the government headquarters so that they would not be defiled** - Pilate was not a Jew, so if the Jewish leaders entered his headquarters, they would be defiled. This would have prevented them from celebrating the Passover. You can translate the double negative in a positive form. AT: "they themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled" (See: [Assumed Knowledge and Implicit Information](#) and [Double Negatives](#))

- **If this man was not an evildoer, we would not have given him over to you** - You can translate this double negative in a positive form. AT: “This man is an evil doer, and we had to bring him to you for punishment” (See: [Double Negatives](#))
- **given him over** - This phrase here means to hand over to an enemy.

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:31-32**UDB:**

³¹ Then Pilate said to them, “Take him yourselves, and judge him by your own law.” Then the Jewish leaders said, “We want to execute him, but your Roman law prevents us from doing that.”
³² They said this in order to make true what Jesus had said about the kind of death he was going to die.

ULB:

³¹ Pilate therefore said to them, “Take him yourselves, and judge him according to your law.” The Jews said to him, “It is not lawful for us to put any man to death.” ³² They said this so that the word of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

translationWords:

- judge, judgment
- law, principle
- Jew, Jewish, Jews
- lawful, lawfully, unlawful
- word
- fulfill
- death, die, dead

translationNotes:

- **General Information:** - In verse 32 there is a break from the main storyline as the author tells us background information about how Jesus’ predicted how he would die. (See: [Background Information](#))
- **The Jews said to him** - Here “Jews” is a synecdoche for the Jewish leaders who opposed Jesus and arrested him. AT: “The Jewish leaders said to him” (See: [Synecdoche](#))
- **It is not lawful for us to put any man to death** - According to Roman law, the Jews could not put a man to death. AT: “According to Roman law, we cannot put a person to death” (See: [Assumed Knowledge and Implicit Information](#))
- **so that the word of Jesus would be fulfilled** - You can translate this in an active form. AT: “in order to fulfill what Jesus had said earlier” (See: [Active or Passive](#))
- **to indicate by what kind of death he would die** - “regarding how he would die”

Links:

- [Introduction to the Gospel of John](#)

- John 18 General Notes
- **John 18 Translation Questions**

John 18:33-35

UDB:

³³ Pilate then went back inside his headquarters. He summoned Jesus and said to him, “Are you the king of the Jews?” ³⁴ Jesus replied, “Are you asking because you yourself want to know, or did others tell you to ask me this question?” ³⁵ Pilate replied, “I am not a Jew! Your own nation and the chief priests have delivered you over to me. What have you done wrong?”

ULB:

³³ Then Pilate entered the government headquarters again and called Jesus and he said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you speak from yourself, or did others speak to you about me?” ³⁵ Pilate answered, “I am not a Jew, am I? Your own people and the chief priests gave you over to me. What did you do?”

translationWords:

- [palace](#)
- [governor, govern, proconsul, government](#)
- [Pilate](#)
- [King of the Jews](#)
- [Jew, Jewish, Jews](#)
- [people group, peoples, the people, a people](#)
- [chief priests](#)

translationNotes:

- **I am not a Jew, am I?** - This remark appears in the form of a question so Pilate can emphasize his complete lack of interest in the cultural affairs of the Jewish people. AT: “Well I am certainly not a Jew, and I have no interest in these matters!” (See: [Rhetorical Question](#))
- **Your own people** - “Your fellow Jews”

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:36-37**UDB:**

³⁶ Jesus replied, “My kingdom is not part of this world. If my kingdom were of this world, my servants would have been fighting to keep me from being handed over to my Jewish opponents, but my kingdom is not of this world.” ³⁷ Then Pilate said to him, “So you are a king?” Jesus replied, “Yes. The reason I was born and came into this world was to tell people the truth about God. Everyone who loves the truth listens to me.”

ULB:

³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were part of this world, then my servants would fight so that I would not be given over to the Jews. But now my kingdom is not from here.” ³⁷ Pilate then said to him, “Are you a king then?” Jesus answered, “You say that I am a king. For this purpose I have been born, and for this purpose I have come into the world, so that I would bear witness to the truth. Everyone who belongs to the truth listens to my voice.”

translationWords:

- kingdom
- servant, slave, slavery
- Jew, Jewish, Jews
- king
- witness, eyewitness
- true, truth, come true
- voice

translationNotes:

- **My kingdom is not of this world** - Here “world” is a metonym for the people who oppose Jesus. Possible meanings are 1) “My kingdom is not part of this world” (UDB) or 2) “I do not need this world’s permission to rule as their king” or “It is not from this world that I have authority to be king.” (See: [Metonymy](#))
- **so that I would not be given over to the Jews** - You can translate this in an active form. AT: “and would prevent the Jewish leaders from arresting me” (See: [Active or Passive](#))
- **the Jews** - Here “Jews” is a synecdoche that refers to the Jewish leaders who opposed Jesus. (See: [Synecdoche](#))
- **I have come into the world** - Here “world” is a synecdoche that refers to the people who live in the world. (See: [Synecdoche](#))
- **bear witness to the truth** - Here “the truth” refers to the truth about God. AT: “tell people the truth about God” (See: [Assumed Knowledge and Implicit Information](#))

- **who belongs to the truth** - This is an idiom that refers to anyone who loves the truth about God. (See: [Idiom](#))
- **my voice** - Here “voice” is a synecdoche that refers to words Jesus says. AT: “the things I say” or “me” (See: [Synecdoche](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 18:38-40**UDB:**

³⁸ Pilate asked him, “What is true?”

After Pilate asked that question, he went outside and talked to the Jewish leaders again. He said to them, “I find he has broken no law. ³⁹ However, you Jews have a custom where every year during the Passover Festival, you ask me to release one man who is in prison. So would you like for me to release to you the King of the Jews?” ⁴⁰ They shouted again, “No, do not release this man, but release Barabbas!” Now Barabbas was a revolutionary.

ULB:

³⁸ Pilate said to him, “What is truth?” When he had said this, he went out again to the Jews and said to them, “I find no guilt in this man. ³⁹ But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?” ⁴⁰ Then they cried out again and said, “Not this man, but Barabbas.” Now Barabbas was a robber.

translationWords:

- true, truth, come true
- Passover
- King of the Jews
- Barabbas

translationNotes:

- **What is truth?** - This remark appears in the form of a question to reflect Pilate’s belief that no one really knows what truth is. The irony here is that Jesus is the truth. AT: “No one can know what is true!” (See: [Rhetorical Question](#) and [Irony](#))
- **the Jews** - Here “Jews” is a synecdoche that refers to the Jewish leaders who opposed Jesus. (See: [Synecdoche](#))
- **Not this man, but Barabbas** - This is an ellipsis. You can add the implied words. AT: “No! Do not release this man! Release Barabbas instead!” (See: [Ellipsis](#))
- **Now Barabbas was a robber** - Here John provides background information about Barabbas. (See: [Background Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 Translation Questions](#)

John 19 General Notes

Structure and formatting

Some translations prefer to set apart quotations of the Old Testament. The ULB and many other English translations indent the lines of 19:24, which is a quotation from the Old Testament.

Special concepts in this chapter

“Purple garment”

The color purple was a sign of royalty in the ancient Near East. He was mockingly dressed to look like a king.

“You are not Caesar’s friend”

Pilate did not want to sentence Jesus to death, but the Jews forced him. They did this to make it seem as if allowing Jesus to live would betray the Roman government.

Important figures of speech in this chapter

Sarcasm

The following phrases are intended to be taken sarcastically: “Hail, King of the Jews,” “Should I crucify your king?” and “Jesus of Nazareth, King of the Jews.” Sarcasm is the use of irony to insult someone. (See: [Irony](#))

Other possible translation difficulties in this chapter

Gabbatha, Golgotha

This is a phrase in Hebrew. John does not “translate” this phrase into Greek but chooses to “transliterate” or transfer it into Greek by substituting Greek letters for Hebrew letters. The translators of the ULB and UDB have not translated this phrase either. The translator should try to form the sounds of this phrase without translating its meaning.

Links:

- [John 19:01 Notes](#)

John 19:1-3

UDB:

¹ Then Pilate sent for Jesus. He had his soldiers beat him severely using whips. ² The soldiers also twisted together a crown and they put it on his head. They also put a purple robe on him. ³ They mocked him and said, “Greetings, King of the Jews!” and they struck him over and over again.

ULB:

19 ¹ Then Pilate took Jesus and whipped him. ² The soldiers weaved a crown of thorns. They put it on the head of Jesus and dressed him with a purple garment. ³ They came to him and said, “Hail, King of the Jews!” and they struck him.

translationWords:

- [Pilate](#)
- [crown, to crown](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [King of the Jews](#)

translationNotes:

- **Connecting Statement:** - The part of the story from the previous chapter continues. Jesus is standing before Pilate as he is being accused by the Jews.
- **Then Pilate took Jesus and whipped him** - Pilate himself did not whip Jesus. Here “Pilate” is a synecdoche for the soldiers that Pilate ordered to whip Jesus. AT: “Then Pilate ordered his soldiers to whip Jesus” (See: [Synecdoche](#))
- **Hail, King of the Jews** - The greeting “Hail” with a raised hand was only used to greet Caesar. As the soldiers use the crown of thorns and the purple robe to mock Jesus, it is ironic that they do not recognize that he is indeed a king. (See: [Irony](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:4-6

UDB:

⁴ Pilate came outside again and said to the people, “Look, I am bringing him out to you so that you can know that I find no reason to punish him.” ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Look, here is the man!” ⁶ When the chief priests and temple guards saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him! As for me, I find no reason to punish him.”

ULB:

⁴ Then Pilate went outside again and said to them, “See, I am bringing him outside to you so that you will know that I find no guilt in him.” ⁵ So Jesus came out, wearing the crown of thorns and the purple garment. Pilate said to them, “Look, here is the man!” ⁶ When therefore the chief priests and the officers saw Jesus, they cried out and said, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.”

translationWords:

- [Pilate](#)
- [guilt, guilty](#)
- [chief priests](#)
- [crucify](#)

translationNotes:

- **I find no guilt in him** - Pilate states this twice to say he does not believe Jesus is not guilty of any crime. He does not want to punish him. AT: “I see no reason to punish him” (See: [Assumed Knowledge and Implicit Information](#))
- **crown of thorns ... purple garment** - The crown and the purple robe are things only kings wear. The soldiers dressed Jesus in this manner to mock him. See [19:2](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:7-9

UDB:

⁷ The Jewish leaders replied to Pilate, “We have a certain law that says he ought to die because he claimed to be the Son of God.” ⁸ When Pilate heard this, he was even more afraid. ⁹ He entered his headquarters once more and called the soldiers to bring Jesus back inside. Then he said to Jesus, “From where do you come?” However, Jesus gave him no answer.

ULB:

⁷ The Jews answered him, “We have a law, and according to that law he has to die because he claimed to be the Son of God.” ⁸ When Pilate heard this statement, he was even more afraid, ⁹ and he entered the government headquarters again and said to Jesus, “Where do you come from?” But Jesus gave him no answer.

translationWords:

- Jew, Jewish, Jews
- law, principle
- Son of God, the Son, Son
- fear, afraid, fear of Yahweh

translationNotes:

- **The Jews answered him** - Here “Jews” is a synecdoche for the Jewish leaders who opposed Jesus. AT: “The Jewish leaders answered Pilate” (See: [Synecdoche](#))
- **he has to die because he claimed to be the Son of God** - Jesus was condemned to death by crucifixion because he claimed he was “the Son of God.”
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:10-11**UDB:**

¹⁰ So Pilate said to him, “Will you not speak to me? Do you not know that I have authority to release you, and I also have authority to crucify you?” ¹¹ Jesus answered him, “You would have no authority over me at all, if God had not given it to you. So the one who handed me over to you is guilty of a worse sin.”

ULB:

¹⁰ Then Pilate said to him, “Are you not speaking to me? Do you not know that I have power to release you, and power to crucify you?” ¹¹ Jesus answered him, “You do not have any power over me except for what has been given to you from above. Therefore, he who gave me over to you has a greater sin.”

translationWords:

- Pilate
- power, powers
- crucify
- sin, sinful, sinner, sinning

translationNotes:

- **Are you not speaking to me?** - This remark appears in the form of a question. Here Pilate expresses his surprise that Jesus does not take the opportunity to defend himself. AT: “I cannot believe you are refusing to speak to me” or “Answer me!” (See: [Rhetorical Question](#))
- **Do you not know that I have power to release you, and power to crucify you?** - This remark appears in the form of a question to add emphasis. AT: “You should know that I am able to release you or to order my soldiers to crucify you!” (See: [Rhetorical Question](#))
- **power** - Here “power” is a metonym that refers to the ability to do something or to cause something to happen. (See: [Metonymy](#))
- **You do not have any power over me except for what has been given to you from above** - You can translate this double negative in a positive and active form. AT: “You are able to act against me only because God has made you able” (See: [Double Negatives](#) and [Active or Passive](#))
- **from above** - This is a respectful way of referring to God.
- **gave me over** - This phrase here means to hand over to an enemy.

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:12-13**UDB:**

¹² From that moment on, Pilate kept trying to release Jesus. However, the Jewish leaders cried out, “If you release this man, you are no friend of Caesar! Anyone who makes himself a king, stands opposed to Caesar.” ¹³ When Pilate heard that, he brought Jesus out. Then Pilate sat down before him in the judgment seat, the place where he usually pronounced verdicts. This was called “The Stone Pavement,” and in Aramaic it was “Gabbatha.”

ULB:

¹² At this answer, Pilate tried to release him, but the Jews cried out, saying, “If you release this man, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar.” ¹³ When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place called “The Pavement,” but in Hebrew, “Gabbatha.”

translationWords:

- Pilate
- Jew, Jewish, Jews
- Caesar
- king
- judge, judgment
- Hebrew

translationNotes:

- **At this answer** - Here “this answer” refers to Jesus’ answer. AT: “When Pilate heard Jesus’ answer” (See: [Assumed Knowledge and Implicit Information](#))
- **Pilate tried to release him** - The form of “tried” in the original indicates that Pilate tried “hard” or “repeatedly” to release Jesus. AT: “he tried hard to release Jesus” or “he tried again and again to release Jesus” (See: [Assumed Knowledge and Implicit Information](#))
- **but the Jews cried out** - Here “Jews” is a synecdoche that refers to the Jewish leaders that opposed Jesus. In the original, the form of “cried out” indicates that they cried out or shouted repeatedly. AT: “but the Jewish leaders kept shouting” (See: [Synecdoche](#) and [Assumed Knowledge and Implicit Information](#))
- **you are not a friend of Caesar** - “you are opposing Caesar” or “you are opposing the emperor”
- **makes himself a king** - “claims that he is a king”
- **he brought Jesus out** - Here “he” refers to Pilate and is a synecdoche for “Pilate ordered the soldiers.” AT: “he ordered the soldiers to bring Jesus out” (See: [Synecdoche](#))

- **sat down** - Important people like Pilate sat down when they performed an official duty, while people who were not so important stood up.
- **in the judgment seat** - This is the special chair that an important person like Pilate sat in when he was making an official judgment. If your language has a special way to describe this action, you can use it here.
- **in a place called “The Pavement,”** - This is a special stone platform where only the important people were allowed to go. You can translate this in an active form. AT: “in a place the people called The Pavement,” (See: [Active or Passive](#))
- **Hebrew** - This refers to the language that the people of Israel spoke.

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:14-16**UDB:**

¹⁴ Now it was the day before the Passover Festival, the day of preparation. It was almost noontime when Pilate said to the Jews, “See, here is your king!” ¹⁵ They shouted, “Take him away! Take him away! Crucify him!” Pilate said to them, “Should I crucify your king?” The chief priests replied, “We have no king but Caesar!” ¹⁶ So Pilate handed Jesus over to them, and they took him away.

ULB:

¹⁴ Now it was the day of preparation for the Passover, at about the sixth hour. Pilate said to the Jews, “See, here is your king!” ¹⁵ They cried out, “Away with him, away with him; crucify him!” Pilate said to them, “Should I crucify your King?” The chief priests answered, “We have no king but Caesar.” ¹⁶ Then Pilate gave Jesus over to them to be crucified.

translationWords:

- [Passover](#)
- [Pilate](#)
- [Jew, Jewish, Jews](#)
- [king](#)
- [crucify](#)
- [chief priests](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Caesar](#)

translationNotes:

- **Connecting Statement:** - Some time has passed and it is now the sixth hour, as Pilate orders his soldiers to crucify Jesus.
- **Now** - This word marks a break in the storyline so that John can provide information about the upcoming Passover and the time of day. (See: [Background Information](#))
- **the sixth hour** - “about noontime”
- **Pilate said to the Jews** - Here “Jews” is a synecdoche that refers to the Jewish leaders who opposed Jesus. AT: “Pilate said to the Jewish leaders” (See: [Synecdoche](#))
- **Should I crucify your King?** - Here “I” is a synecdoche that refers to Pilate’s soldiers who will actually perform the crucifixion. AT: “Do you really want me to tell my soldiers to nail your king to a cross?” (See: [Synecdoche](#))
- **Then Pilate gave Jesus over to them to be crucified** - Here Pilate gives the order for his soldiers to crucify Jesus. You can translate this in an active form. AT: “So Pilate ordered his

soldiers to crucify Jesus” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:17-18

UDB:

¹⁷ He went out, carrying his own cross by himself to the place called “The Place of a Skull,” which in Aramaic is called “Golgotha.” ¹⁸ There they crucified him, and at the same time they also nailed two other criminals to their crosses. One was on either side, with Jesus in the middle.

ULB:

¹⁷ Then they took Jesus, and he went out, carrying the cross for himself, to the place called “The Place of a Skull,” which in Hebrew is called “Golgotha.” ¹⁸ They crucified Jesus there, and with him two other men, one on each side, with Jesus in the middle.

translationWords:

- [cross](#)
- [skull](#)
- [Golgotha](#)
- [crucify](#)

translationNotes:

- **to the place called “The Place of a Skull,”** - You can translate this in an active form. AT: “to the place that the people called ‘The Place of a Skull,’” (See: [Active or Passive](#))
- **which in Hebrew is called “Golgotha.”** - Hebrew is the language of the people of Israel. You can translate this in an active form. AT: “which in Hebrew they call ‘Golgotha.’”
- **with him two other men** - This is an ellipsis. You can translate this, adding the implied words. AT: “they also nailed two other criminals to their crosses” (See: [Ellipsis](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:19-20

UDB:

¹⁹ Pilate also told someone to write on a board a notice and fasten it to Jesus' cross. It read, 'Jesus of Nazareth, the King of the Jews.' ²⁰ Many Jews read this sign, because the place where Jesus was crucified was near the city, and the sign was written in three languages: Aramaic, Latin, and Greek.

ULB:

¹⁹ Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many of the Jews read this sign because the place where Jesus was crucified was near the city. The sign was written in Hebrew, in Latin, and in Greek.

translationWords:

- [Nazareth, Nazarene](#)
- [King of the Jews](#)
- [Hebrew](#)
- [Greek, Grecian](#)

translationNotes:

- **Pilate also wrote a sign and put it on the cross** - Here "Pilate" is a synecdoche for the person who wrote on the sign. Here "on the cross" refers to Jesus' cross. AT: "Pilate also commanded someone to write on a sign and to attach it to Jesus' cross" (See: [Synecdoche](#))
- **There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS** - You can translate this in an active form. AT: "So that person wrote the words: Jesus of Nazareth, King of the Jews" (See: [Active or Passive](#))
- **the place where Jesus was crucified** - You can translate this in an active form. AT: "the place where the soldiers crucified Jesus" (See: [Active or Passive](#))
- **The sign was written in Hebrew, in Latin, and in Greek** - You can translate this in an active form. AT: "The one who prepared the sign wrote the words in 3 languages: Hebrew, Latin, and Greek" (See: [Active or Passive](#))
- **Latin** - This was the language of the Roman government.

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:21-22

UDB:

²¹ The chief priests went back to Pilate and said, “You should not have written, ‘King of the Jews’, but rather, this man said, ‘I am King of the Jews.’” ²² Pilate replied, “You must leave the sign exactly as I have written it.”

ULB:

²¹ Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This one said, ‘I am King of the Jews.’”” ²² Pilate answered, “What I have written I have written.”

translationWords:

- [chief priests](#)
- [Pilate](#)
- [King of the Jews](#)

translationNotes:

- **Then the chief priests of the Jews said to Pilate** - The chief priests had to go back to Pilate’s headquarters to protest to him about the words on the sign. AT: “The chief priests went back to Pilate and said” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **What I have written I have written** - Pilate implies that he will not change the words on the sign. AT: “I have written what I wanted to write, and I will not change it!” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:23-24**UDB:**

²³ After the soldiers had put Jesus on the cross, they took his clothes and divided them into four parts, one part for each soldier. However, they kept his tunic separate. This tunic had been woven from top to bottom from one piece of cloth. ²⁴ So they said to each other, “Let us not tear it. Instead, let us decide who will keep it as one piece by throwing lots for the one who will get it.” This happened to make come true the scripture that said,

”They divided my clothes among them.

They cast lots for my clothing.”

ULB:

²³ When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of them; and also the tunic. Now the tunic was seamless, woven in one piece from the top. ²⁴ Then they said to each other, “Let us not tear it, but instead let us cast lots for it to decide whose it will be.” This happened so that the scripture would be fulfilled which said,

”They divided my garments among themselves

and cast lots for my clothing.”

This is what the soldiers did.

translationWords:

- **crucify**
- **lots, casting lots**
- **word of God, word of Yahweh, word of the Lord, scripture**
- **fulfill**

translationNotes:

- **General Information:** - At the end of verse 24 there is a break from the main storyline as the John tells us how this event fulfills Scripture. (See: **Background Information**)
- **and also the tunic** - “and they also took his tunic.” The soldiers kept the tunic separate and did not divide it. AT: “and they kept his tunic separate” (UDB) (See: **Assumed Knowledge and Implicit Information**)
- **let us cast lots for it to decide whose it will be** - The soldiers will gamble and the winner will receive the shirt. AT: “let us gamble for the tunic and the winner will get to keep it” (See: **Assumed Knowledge and Implicit Information**)

- **so that the scripture would be fulfilled which said** - You can translate this in an active form. AT: “This fulfilled the scripture that said” or “This happened to make the scripture come true which said”
- **and cast lots** - This was how the soldiers divided Jesus’ clothing among themselves. AT: “they gambled”

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:25-27

UDB:

²⁵ The soldiers did those things.

Jesus' mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene were all standing near his cross. ²⁶ When Jesus saw his mother standing there and John, the disciple whom he especially loved, standing nearby, he said to his mother, "Mother, here is the one who will act like a son to you." ²⁷ And he said to the disciple, "Here is your mother!" So from that very moment, that disciple took her to live in his home.

ULB:

²⁵ Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, see, your son!" ²⁷ Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

translationWords:

- [Mary, the mother of Jesus](#)
- [Mary Magdalene](#)
- [cross](#)
- [disciple](#)
- [hour](#)

translationNotes:

- **the disciple whom he loved** - This is John, the writer of this Gospel.
- **Woman, see, your son** - Here the word "son" is a metaphor. Jesus wants his disciple, John, to be like a son to his mother. AT: "Woman, here is the man who will act like a son to you" (See: [Metaphor](#))
- **See, your mother** - Here the word "mother" is a metaphor. Jesus wants his mother to be like a mother to his disciple, John. AT: "Think of this woman as if she were your own mother" (See: [Metaphor](#))
- **From that hour** - "From that very moment" (UDB)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:28-30**UDB:**

²⁸ A little later, Jesus knew that everything that God sent him to do had now been done, and in order to make come true one final thing that the scriptures had foretold, he said, “I am thirsty!” ²⁹ A jar of sour wine stood there, so they took a short branch from a hyssop plant and put a sponge on it, and they dipped in the sour wine and held it up to Jesus’ mouth. ³⁰ After Jesus drank the sour wine, he said, “It is finished,” and he bowed his head and died.

ULB:

²⁸ After this, knowing that everything was now completed and so that the Scriptures would be fulfilled, Jesus said, “I am thirsty.” ²⁹ A container full of sour wine was placed there, so they put a sponge full of the sour wine on a hyssop staff and lifted it up to his mouth. ³⁰ When Jesus had taken the sour wine, he said, “It is finished.” He bowed his head and gave up his spirit.

translationWords:

- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [wine, wineskin, new wine](#)
- [spirit, spiritual](#)

translationNotes:

- **knowing that everything was now completed** - You can translate this in an active form. AT: “he knew that he had done everything that God had sent him to do” (See: [Active or Passive](#))
- **A container full of sour wine was placed there** - You can translate this in an active form. AT: “Someone had placed there a full container of sour wine” (See: [Active or Passive](#))
- **sour wine** - “bitter wine”
- **they put** - Here “they” refers to the Roman guards.
- **a sponge** - a small object that can soak up and hold much liquid
- **on a hyssop staff** - “on a branch of a plant called hyssop”
- **He bowed his head and gave up his spirit** - John implies here that Jesus gave his spirit back to God. AT: “He bowed his head and gave God his spirit” or “He bowed his head and died” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:31-33

UDB:

³¹ This was the day of preparation for the Passover (and the next day was a very special Sabbath). It was against the law to allow dead bodies to remain on the crosses on the Sabbath, so they went to Pilate and asked him to break the legs of the three men so that the men would die quickly and their bodies would be taken down. ³² So the soldiers came and broke the legs of the first and then of the other, the two men who had been crucified with Jesus. ³³ When they came to Jesus, they saw he was dead already. So they did not break his legs.

ULB:

³¹ Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and to remove them. ³² Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. ³³ When they came to Jesus, they saw that he was already dead, so they did not break his legs.

translationWords:

- [Jew, Jewish, Jews](#)
- [Sabbath](#)
- [Pilate](#)

translationNotes:

- **the Jews** - Here “Jews” is a synecdoche for the Jewish leaders who opposed Jesus. AT: “the Jewish leaders” (See: [Synecdoche](#))
- **day of preparation** - This is the time before the Passover when people prepared food for the Passover.
- **to break their legs and to remove them** - You can translate this in an active form. AT: “to break the legs of the executed men and take their bodies down from the crosses” (See: [Active or Passive](#))
- **who had been crucified with Jesus** - You can translate this in an active form. AT: “whom they had crucified near Jesus” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:34-35**UDB:**

³⁴ Instead, one of the soldiers pierced Jesus' side with a spear, and right away blood and water poured out of his body. ³⁵ The one who saw this bears witness—his testimony is true, and he knows he is telling the truth—so that you may put your trust in Jesus.

ULB:

³⁴ However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. ³⁵ The one who saw this has testified, and his testimony is true. He knows that what he said is true so that you would also believe.

translationWords:

- [witness, eyewitness](#)
- [true, truth, come true](#)
- [believe, believe in, belief](#)

translationNotes:

- **The one who saw this** - This sentence gives background information to the story. John is telling readers that he was there and that we can trust what he has written. (See: [Background Information](#))
- **has testified, and his testimony is true** - To “testify” means to tell about something that one has seen. AT: “has told the truth about what he has seen” (See: [Assumed Knowledge and Implicit Information](#))
- **so that you would also believe** - Here “believe” means to put one’s trust in Jesus. AT: “so that you will also put your trust in Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:36-37

UDB:

³⁶ These things happened in order to fulfill what was written in scripture: “No one will break any of his bones.”

³⁷ And they fulfilled another scripture that read: ‘They will look on the one whom they have pierced.’

ULB:

³⁶ For these things happened in order to fulfil scripture, “Not one of his bones will be broken.” ³⁷ Again, another scripture says, “They will look at him whom they pierced.”

translationWords:

- [fulfill](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [pierce](#)

translationNotes:

- **General Information:** - In these verses there is a break from the main storyline as John tells us about how these events have made Scripture come true. (See: [Background Information](#))
- **in order to fulfil scripture** - You can translate this in an active form. AT: “to fulfill the words that someone wrote in the scripture” (See: [Active or Passive](#))
- **Not one of his bones will be broken** - This is a quotation from Psalm 34. You can translate this in an active form. AT: “No one will break any of his bones” (See: [Active or Passive](#))
- **They will look at him whom they pierced** - This is a quotation from Zechariah 12.

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:38-39**UDB:**

³⁸ After these things, Joseph of Arimathea, a disciple of Jesus, but a secret disciple because he was afraid of the Jews, went to Pilate and asked him if he might take away Jesus' body. Pilate gave Joseph permission, so he came and took away the body of Jesus. ³⁹ Nicodemus, who had once come to Jesus at night, also came and brought with him a mixture of myrrh and aloe spices to prepare the body for burial. The spices weighed about 34 kilograms.

ULB:

³⁸ After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came and took away his body. ³⁹ Nicodemus also came, he who at first had come to Jesus by night. He brought a mixture of myrrh and aloes, about one hundred litras in weight.

translationWords:

- **disciple**
- **Pilate**
- **fear, afraid, fear of Yahweh**
- **Jew, Jewish, Jews**
- **myrrh**

translationNotes:

- **Joseph of Arimathea** - Arimathea was a small town. AT: "Joseph from the town of Arimathea" (See: [How to Translate Names](#))
- **for fear of the Jews** - Here "Jews" is a synecdoche for the Jewish leaders who opposed Jesus. AT: "for fear of the Jewish leaders" (See: [Synecdoche](#))
- **if he could take away the body of Jesus** - John implies that Joseph of Arimathea wants to bury the body of Jesus. AT: "for permission to take the body of Jesus down from the cross for burial" (See: [Assumed Knowledge and Implicit Information](#))
- **Nicodemus** - Nicodemus was one of the Pharisees who believed in Jesus. See how you translated this name in [3:1](#).
- **myrrh and aloes** - These are spices that people use to prepare a body for burial.
- **one hundred** - "100" (See: [Numbers](#))
- **litras** - A "litra" is a measurement of weight equal to 31 grams. See how you translated this in [12:3](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 Translation Questions](#)

John 19:40-42**UDB:**

⁴⁰ They took the body of Jesus and wrapped it in strips of linen cloth, and they packed the wrappings full with all the spices. ⁴¹ Now in the place where Jesus was crucified was a garden, and at the edge of the garden was a new tomb in which no one had been buried. ⁴² The Passover was about to begin that evening, and they chose this tomb because it was close at hand and because they could bury Jesus quickly. So they laid Jesus there.

ULB:

⁴⁰ So they took the body of Jesus and wrapped it in linen cloths with the spices, as was the custom of the Jews to bury bodies. ⁴¹ Now in the place where he was crucified there was a garden; and in the garden was a new tomb in which no person had yet been buried. ⁴² Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [crucify](#)
- [tomb, grave, burial place](#)

translationNotes:

- **Now in the place where he was crucified there was a garden ... had yet been buried** - Here John marks a break in the storyline in order to provide background information about the location of the tomb where they would bury Jesus. (See: [Background Information](#))
- **Now in the place where he was crucified there was a garden** - You can translate this in an active form. AT: “Now in the place where they crucified Jesus there was a garden” (See: [Active or Passive](#))
- **in which no person had yet been buried** - You can translate this in an active form. AT: “in which people had buried no one” (See: [Active or Passive](#))
- **Because it was the day of preparation for the Jews** - According to Jewish law, no one could work after sundown on Friday. It was the beginning of the Sabbath and Passover. AT: “The Passover was about to begin that evening” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)

- **John 19 Translation Questions**

John 20 General Notes

Special concepts in this chapter

“Receive the Holy Spirit”

The disciples had special power from the Holy Spirit given to them. He empowered their ministry.

Other possible translation difficulties in this chapter

Rabboni

This is a phrase in Hebrew. Mark does not “translate” this phrase into Greek but chooses to “transliterate” or transfer it into Greek by substituting Greek letters for Hebrew letters. The translators of the ULB and UDB have not translated this phrase either. The translator should try to form the sounds of this phrase without translating its meaning.

Jesus’ resurrection body

There is some mystery about Jesus’ body at this point. He was physically present with the scars from the crucifixion but he could also enter into rooms without having to use a door. It is best to leave the mystery in place but explanation may be necessary if the translation does not make sense to the reader.

Other possible translation difficulties in this chapter

A young man

The gospel accounts differ as to how many men or angels appeared in this interaction. It is probably that the men were angels, but their number is unclear. It is best to translate this as it appears in the ULB without trying to reconcile these passages. (See: Luke 24:4)

Links:

- [John 20:01 Notes](#)

John 20:1-2**UDB:**

¹ Now on the first day of the week, Mary Magdalene came to the tomb very early in the day, while it was still dark. She saw that someone had moved the stone away from the tomb. ² So she ran to Jerusalem, where Simon Peter and the other disciple—the one whom Jesus loved—were staying, and told them, “They have taken the Lord from the tomb, and we do not know where they have put him!”

ULB:

20 ¹ Now early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and she saw the stone rolled away from the tomb. ² So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, “They took away the Lord out from the tomb, and we do not know where they have laid him.”

translationWords:

- darkness
- Mary Magdalene
- tomb, grave, burial place
- Peter, Simon Peter, Cephas
- disciple
- Jesus, Jesus Christ, Christ Jesus
- love
- Lord

translationNotes:

- **General Information:** - This is the third day after Jesus was buried.
- **first day of the week** - “Sunday”
- **she saw the stone rolled away** - You can translate this in an active form. AT: “she saw that someone had rolled away the stone” (See: [Active or Passive](#))
- **disciple whom Jesus loved** - This phrase appears to be the way that John refers to himself throughout his book. Here the word “love” refers to brotherly love or love for a friend or family member.
- **They took away the Lord out from the tomb** - Mary Magdalene thinks that someone has stolen the Lord’s body. AT: “Someone has taken the Lord’s body out of the tomb” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:3-5

UDB:

³ When they heard this, Peter and the other disciple rushed out to the tomb. ⁴ They were both running, but the other disciple was faster than Peter and reached the tomb first. ⁵ He bent down and looked into the tomb; he saw the strips of linen lying there, but he hesitated to go in.

ULB:

³ Then Peter and the other disciple went out, and they went to the tomb. ⁴ They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. ⁵ And stooping down he saw the linen cloths lying there, but he did not go inside.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [disciple](#)
- [tomb, grave, burial place](#)

translationNotes:

- **the other disciple** - John apparently shows his humility by referring to himself here as “the other disciple,” rather than including his name.
- **went out** - John implies that these disciples were going to the tomb. AT: “rushed out to the tomb” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **linen cloths** - These were the burial cloths that people had used to wrap the body of Jesus.

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:6-7

UDB:

⁶ Then Simon Peter, who was running behind him, arrived there, but he went inside the tomb. He, too, saw the strips of linen cloth lying there, ⁷ but he also saw the cloth cover that had been on Jesus' head, folded and put aside, separate from the linen strips.

ULB:

⁶ Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there ⁷ and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself.

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [tomb, grave, burial place](#)

translationNotes:

- **linen cloths** - These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in [20:5](#).
- **cloth that had been on his head** - Here "his head" refers to "Jesus' head." You can translate this in an active form. AT: "cloth that someone had used to cover Jesus' face" (See: [Active or Passive](#))
- **but was folded up in a place by itself** - This can be stated in active form. AT: "but someone had folded it and put it aside, separate from the linen cloths" (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:8-10**UDB:**

⁸ Then the other disciple also went inside; he saw these things and began to believe that Jesus had risen from the dead. ⁹ They still did not understand the scriptures that said Jesus must rise from the dead.

¹⁰ So the disciples went back to their homes.

ULB:

⁸ Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. ⁹ For until that time they still did not know the scripture that he should rise from the dead ones. ¹⁰ So the disciples went back home again.

translationWords:

- [disciple](#)
- [tomb, grave, burial place](#)
- [believe, believe in, belief](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [raise, rise, risen, arise, arose](#)
- [death, die, dead](#)

translationNotes:

- **the other disciple** - John apparently expresses his humility by referring to himself as “the other disciple,” rather than including his name in this book.
- **he saw and believed** - When he saw that the tomb was empty, he believed that Jesus had risen from the dead. AT: “he saw these things and began to believe that Jesus had risen from the dead” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **they still did not know the scripture** - Here the word “they” refers to the disciples who did not understand the scripture that said Jesus would rise again. AT: “the disciples still did not understand the scripture” (See: [Assumed Knowledge and Implicit Information](#))
- **that he should rise from the dead ones** - “that said Jesus must rise from the dead”
- **went back home again** - The disciples continued to stay in Jerusalem. AT: “went back to where they were staying in Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)

- John 20 General Notes
- **John 20 Translation Questions**

John 20:11-13

UDB:

¹¹ Mary was left standing just outside the tomb, weeping. As she wept, she bent down and looked into the tomb. ¹² She saw two angels dressed in white robes sitting on the very place where Jesus' body had been, one at the head, the other at the feet. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have put him!"

ULB:

¹¹ But Mary was standing outside the tomb weeping. As she wept, she stooped down into the tomb. ¹² She saw two angels in white sitting, one at the head, and one at the foot of where the body of Jesus had lain. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "Because they took away my Lord, and I do not know where they have put him."

translationWords:

- [Mary Magdalene](#)
- [tomb, grave, burial place](#)
- [angel, archangel](#)
- [Lord](#)

translationNotes:

- **She saw two angels in white** - The angels were wearing white clothing. AT: "She saw two angels dressed in white clothing" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **They said to her** - "They asked her"
- **Because they took away my Lord** - "Because they took away the body of my Lord"
- **I do not know where they have put him** - "I do not know where they have put it"

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:14-15**UDB:**

¹⁴ After she said that, she turned around and saw Jesus standing there, but she did not know that it was he. ¹⁵ He said to her, “Woman, why are you weeping? For whom are you looking?” She thought the man speaking to her was the gardener, and she said to him, “Sir, if you carried him away, tell me where you have put him, and I will take him.”

ULB:

¹⁴ When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. ¹⁵ Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” She thought that he was the gardener, so she said to him, “Sir, if you have taken him away, tell me where you have put him, and I will take him away.”

translationWords:

- [turn, turn away, turn back](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

translationNotes:

- **Jesus said to her** - “Jesus asked her”
- **Sir, if you have taken him away** - Here the word “him” refers to Jesus. AT: “If you have taken away the body of Jesus” (See: [Assumed Knowledge and Implicit Information](#))
- **tell me where you have put him** - “tell me where you have put it”
- **and I will take him away** - Mary Magdalene wants to get Jesus’ body and bury it again. AT: “and I will get the body and bury it again” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:16-18**UDB:**

¹⁶ Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni!” (which means “Teacher”). ¹⁷ Jesus said to her, “Do not touch me, for I have not yet gone up to heaven to be with my Father. Go to my disciples and tell them, ‘I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God.’” ¹⁸ Mary Magdalene went to the disciples and announced, “I have seen the Lord”—and she reported to them what Jesus had said to her.

ULB:

¹⁶ Jesus said to her, “Mary.” She turned, and said to him in Aramaic, “Rabboni” (which means “Teacher”). ¹⁷ Jesus said to her, “Do not touch me, for I have not yet gone up to the Father, but go to my brothers and say to them that I will go up to my Father and your Father, and my God and your God.” ¹⁸ Mary Magdalene came and told the disciples, “I have seen the Lord,” and that he had said these things to her.

translationWords:

- [Mary Magdalene](#)
- [Hebrew](#)
- [Rabbi, Rabboni](#)
- [teacher, Teacher](#)
- [God the Father, heavenly Father, Father](#)
- [brother](#)
- [God](#)
- [disciple](#)
- [Lord](#)

translationNotes:

- **Rabboni** - The word “Rabboni” means rabbi or teacher in Aramaic, the language that Jesus and his disciples spoke.
- **brothers** - Jesus used the word “brothers” to refer to his disciples.
- **I will go up to my Father and your Father, and my God and your God** - Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God. AT: “I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **my Father and your Father** - These are important titles that describe the relationship between Jesus and God, and between believers and God. (See: [Translating Son and Father](#))

- **Mary Magdalene came and told the disciples** - Mary Magdalene went to where the disciples were staying and told them what she had seen and heard. AT: “Mary Magdalene went to where the disciples were and told them” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:19-20**UDB:**

¹⁹ On the evening of that day, the first day of the week, the doors were locked, and the disciples were staying inside because they were afraid that the Jewish authorities might arrest them. Suddenly Jesus came and stood in the middle of their group; he said to them, “May God give you peace.” ²⁰ After he said this, he showed them his hands and his side. The disciples had great joy when they saw the Lord!

ULB:

¹⁹ When it was evening, on that day, the first day of the week, and the doors of where the disciples were, were closed for fear of the Jews, Jesus came and stood in the middle of them and said to them, “Peace to you.” ²⁰ After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

translationWords:

- [fear, afraid, fear of Yahweh](#)
- [Jew, Jewish, Jews](#)
- [peace, peaceful](#)

translationNotes:

- **General Information:** - It is now evening and Jesus appears to the disciples.
- **that day, the first day of the week** - This refers to Sunday.
- **the doors of where the disciples were, were closed** - You can translate this in an active form. AT: “the disciples had locked the doors where they were” (See: [Active or Passive](#))
- **for fear of the Jews** - Here “Jews” is a synecdoche for the Jewish leaders who might arrest the disciples. AT: “because they were afraid that the Jewish leaders might arrest them” (See: [Assumed Knowledge and Implicit Information](#))
- **Peace to you** - This is a common greeting that means “May God give you peace” (UDB).
- **he showed them his hands and his side** - Jesus showed the disciples his wounds. AT: “he showed them the wounds in his hands and his side” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:21-23**UDB:**

²¹ Jesus said to them again, “May God give you peace. Just as the Father sent me, now I am sending you.” ²² After he said this, he breathed on them and said, “Receive the Holy Spirit. ²³ If you forgive the sins of anyone, God will forgive them. If you do not forgive another’s sins, they will be held against them.”

ULB:

²¹ Jesus then said to them again, “Peace to you. As the Father has sent me, so I am sending you.”
²² When Jesus had said this, he breathed on them and said to them, “Receive the Holy Spirit. ²³ Whoever’s sins you forgive, they are forgiven; whoever’s sins you keep back, they are kept back.”

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [peace, peaceful](#)
- [God the Father, heavenly Father, Father](#)
- [send, send out, sent](#)
- [receive](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [sin, sinful, sinner, sinning](#)
- [forgive, forgiveness](#)

translationNotes:

- **Peace to you** - This is a common greeting that means “May God give you peace” (UDB).
- **As the Father has sent me, so I am sending you ... he ... said to them, ”Receive the Holy Spirit** - God the Father sent God the Son who now sends the believers in the power of God the Holy Spirit.
- **Father** - This is an important title for God. (See: [Translating Son and Father](#))
- **they are forgiven** - You can translate this in an active form. AT: “God will forgive them” (See: [Active or Passive](#))
- **whoever’s sins you keep back** - “If you do not forgive another’s sins” (UDB)
- **they are kept back** - You can translate this in an active form. AT: “God will not forgive them” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)

- John 20 General Notes
- **John 20 Translation Questions**

John 20:24-25

UDB:

²⁴ Now Thomas, one of the twelve, who was called “The Twin,” was not with the other disciples when Jesus came to them. ²⁵ The other disciples told him, “We have seen the Lord.” However, he said to them, “Unless I see the marks of the nails in his hands and put my fingers in the holes made by the nails, and unless I put my hand into the gaping wound on his side, I will never put my trust in him.”

ULB:

²⁴ Thomas, one of the twelve, called Didymus, was not with them when Jesus came. ²⁵ The other disciples later said to him, “We have seen the Lord.” He said to them, “Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe.”

translationWords:

- [Thomas](#)
- [the twelve, the eleven](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [believe, believe in, belief](#)

translationNotes:

- **Didymus** - This is a male name that means “twin.” See how this name is translated in [11:15](#). (See: [How to Translate Names](#))
- **disciples later said to him** - The word “him” refers to Thomas.
- **Unless I see ... his side, I will not believe** - You can translate this double negative in a positive form. AT: “I will believe only if I see ... his side” (See: [Double Negatives](#))
- **in his hands ... into his side** - The word “his” refers to Jesus.

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:26-27**UDB:**

²⁶ Eight days later, his disciples were again inside the house, and this time Thomas was with them. Although the doors were locked, Jesus came and stood among them, and he said to them all, “May God give you peace.” ²⁷ Then he said to Thomas, “Put your finger here and see my hands, and put out your hand and place it in my side! Stop doubting that it is I; put your trust in me.”

ULB:

²⁶ After eight days his disciples were inside again, and Thomas was with them. Jesus came while the doors were closed, and stood among them, and said, “Peace to you.” ²⁷ Then he said to Thomas, “Reach here with your finger and see my hands. Reach here with your hand and put it into my side. Do not be unbelieving, but believe.”

translationWords:

- [disciple](#)
- [Thomas](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [peace, peaceful](#)
- [believe, believe in, belief](#)

translationNotes:

- **his disciples** - The word “his” refers to Jesus.
- **while the doors were closed** - You can translate this in an active form. AT: “when they had locked the doors” (See: [Active or Passive](#))
- **Peace to you** - This is a common greeting that means “May God give you peace” (UDB).
- **unbelieving** - “without belief” or “without faith”
- **but believe** - Here “believe” means to trust in Jesus. AT: “put your trust in me” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:28-29

UDB:

²⁸ Thomas answered him, “My Lord and my God!” ²⁹ Jesus said to him, “Now you believe that I have risen because you see me. Yet God gives great happiness to those who have not seen me and still believe.”

ULB:

²⁸ Thomas answered and said to him, “My Lord and my God.” ²⁹ Jesus said to him, “Because you have seen me, you have believed. Blessed are those who have not seen, and believed.”

translationWords:

- [Thomas](#)
- [Lord](#)
- [God](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [bless, blessed, blessing](#)

translationNotes:

- **you have believed** - Thomas believes that Jesus is alive because he has seen him. AT: “you have believed that I am alive” (See: [Assumed Knowledge and Implicit Information](#))
- **Blessed are those** - This means “God gives great happiness to those” (UDB).
- **who have not seen** - This means those who have not seen Jesus. AT: “who have not seen me alive” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 20:30-31**UDB:**

³⁰ Now Jesus did many other works of power and miracles that proved who he is. The disciples witnessed them, but they were so numerous that I have not written them all down in this book.

³¹ Nevertheless, I have written these so that you may have complete confidence that Jesus is the Messiah, the Son of God, and so that by trusting in him, you may have eternal life in his name.

ULB:

³⁰ Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, ³¹ but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

translationWords:

- miracle, wonder, sign
- disciple
- believe, believe in, belief
- Christ, Messiah
- Son of God, the Son, Son
- life, live, living, alive
- name

translationNotes:

- **General Information:** - As the story is nearing the end, the author comments about the many things Jesus did. (See: [End of Story](#))
- **signs** - The word “signs” refers to miracles that show that God is the all-powerful one who has complete authority over the universe.
- **signs that have not been written in this book** - You can translate this in an active form. AT: “signs that the author did not write about in this book” (See: [Active or Passive](#))
- **but these have been written** - You can translate this in an active form. AT: “but the author wrote about these signs” (See: [Active or Passive](#))
- **Son of God** - This is an important title for Jesus. (See: [Translating Son and Father](#))
- **life in his name** - Here “life” is a metonym that means Jesus gives life. AT: “you may have life because of Jesus” (See: [Metonymy](#))
- **life** - This refers to spiritual life.

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 Translation Questions](#)

John 21 General Notes

Important figures of speech in this chapter

Metaphors

Jesus uses many shepherding metaphors. For example, “feed my lambs,” “tend my sheep” and “feed my sheep.” Peter would now be a shepherd of the people of God. (See: [Metaphor](#))

Links:

- [John 21:01 Notes](#)

John 21:1-3**UDB:**

¹ After that, Jesus appeared to the disciples by Lake Tiberias (also known as the Sea of Galilee). He made himself known in this way: ² Simon Peter, Thomas (called The Twin), Nathaniel of Cana in Galilee, the sons of Zebedee (James and John), and two other disciples, were together. ³ Simon Peter said to the others, “I am going fishing.” They said, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

ULB:

21 ¹ After these things Jesus showed himself again to the disciples at the Sea of Tiberias. This is how he showed himself: ² Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. ³ Simon Peter said to them, “I am going fishing.” They said to him, “We, too, will come with you.” They went and got into a boat, but they caught nothing during the whole night.

translationWords:

- Jesus, Jesus Christ, Christ Jesus
- disciple
- Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias
- Peter, Simon Peter, Cephas
- Thomas
- Cana
- Galilee, Galilean
- Zebedee

translationNotes:

- **General Information:** - Jesus shows himself again to the disciples at the Sea of Tiberias. Verses 2 and 3 tell us what happens in the story before Jesus appears. (See: [Background Information](#))
- **After these things** - “Some time later”
- **with Thomas called Didymus** - You can translate this in an active form. AT: “with Thomas whom we called Didymus” (See: [Active or Passive](#))
- **Didymus** - This is a male name that means “twin.” See how this name is translated in [11:15](#). (See: [How to Translate Names](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:4-6**UDB:**

⁴ In the morning as day was breaking, Jesus stood on the shore, but the disciples did not know that it was Jesus. ⁵ Jesus said to them, “My friends, do you have any fish?” They said, “No.” ⁶ He said to them, “Throw your net out off the right side of the boat and you will find some.” They cast it as he told them, and they caught so many fish in the net that they were unable to pull the net into the boat!

ULB:

⁴ Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. ⁵ So Jesus said to them, “Young men, do you have anything to eat?” They answered him, “No.” ⁶ He said to them, “Throw your net on the right side of the boat, and you will find some.” So they threw their net and were not able to draw it in because of the large number of fish.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple](#)

translationNotes:

- **Young men** - This is a term of endearment that means “My dear friends.”
- **you will find some** - Here “some” refers to fish. AT: “you will catch some fish in your net” (See: [Assumed Knowledge and Implicit Information](#))
- **draw it in** - “pull the net in”

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:7-9

UDB:

⁷ John, the disciple whom Jesus especially loved, said to Peter, “It is the Lord!” When Simon Peter heard him say this, he tucked up his outer garment around himself (he had worn almost nothing while working), and jumped into the water. ⁸ The other disciples came to shore in the boat, pulling behind the net full of fish. They were not far from shore, only ninety meters away. ⁹ When they got to shore, they saw a charcoal fire ready and hot, with fish cooking on it, and there was some bread.

ULB:

⁷ Then the disciple whom Jesus loved said to Peter, “It is the Lord.” When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. ⁸ The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. ⁹ When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

translationWords:

- [love](#)
- [Lord](#)
- [Peter, Simon Peter, Cephas](#)

translationNotes:

- **loved** - This is love that comes from God and is focused on the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.
- **for he was undressed** - This is background information. (See: [Background Information](#))
- **and threw himself into the sea** - Peter jumped into the water and swam to shore. AT: “and jumped into the sea and swam to shore” (See: [Assumed Knowledge and Implicit Information](#))
- **threw himself** - This is a idiom that means Peter jumped into the water very quickly. (See: [Idiom](#))
- **for they were not far from the land, about two hundred cubits off** - This is background information. (See: [Background Information](#))
- **two hundred cubits** - “90 meters.” A cubit was a little less than half a meter. (See: [Biblical Distance](#))

Links:

- [Introduction to the Gospel of John](#)

- John 21 General Notes
- **John 21 Translation Questions**

John 21:10-11**UDB:**

¹⁰ Jesus said to them, “Bring some of the fish that you have just caught!” ¹¹ Simon Peter got back in the boat and dragged the net to the shore, full of large fish. There were 153 of them. Even so, the net was not torn.

ULB:

¹⁰ Jesus said to them, “Bring some of the fish that you have just caught.” ¹¹ Simon Peter then went up and drew the net to land, full of large fish; 153. There were so many, but the net was not torn.

translationWords:**translationNotes:**

- **Simon Peter then went up** - Here “went up” means Simon Peter had to go back to the boat. AT: “So Simon Peter went back to the boat” (See: [Assumed Knowledge and Implicit Information](#))
- **and drew the net to land** - “and pulled the net to the shore”
- **the net was not torn** - You can translate this as an active form. AT: “the net did not break” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:12-14**UDB:**

¹² Jesus said to them, “Come and eat breakfast!” None of the disciples dared to ask him, “Who are you?” They knew it was the Lord. ¹³ Jesus came and took the bread and gave it to them. He did the same with the fish. ¹⁴ This was the third time that Jesus appeared to the disciples after God had brought him back from the dead.

ULB:

¹² Jesus said to them, “Come and eat breakfast.” None of the disciples dared ask him, “Who are you?” They knew it was the Lord. ¹³ Jesus came, took the bread, and gave it to them, and the fish also. ¹⁴ This was the third time that Jesus showed himself to the disciples after he had risen from the dead ones.

translationWords:

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple](#)
- [bread](#)
- [raise, rise, risen, arise, arose](#)
- [death, die, dead](#)

translationNotes:

- **breakfast** - the morning meal
- **the third time** - You can translate this ordinal term “third” as “time number 3.” (See: [Ordinal Numbers](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:15-16**UDB:**

¹⁵ When they finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these others love me?” Peter said to him, “Yes, Lord, you know I love you.” Jesus said, “Feed my lambs.” ¹⁶ Jesus said to him a second time, “Simon, son of John, do you love me?” He replied, “Yes, Lord, you know that I love you.” Jesus said to him, “Be a shepherd to my sheep.”

ULB:

¹⁵ After they ate breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” Peter said to him, “Yes Lord, you know that I love you.” Jesus said to him, “Feed my lambs.” ¹⁶ He said to him again a second time, “Simon son of John, do you love me?” Peter said to him, “Yes Lord, you know that I love you.” Jesus said to him, “Take care of my sheep.”

translationWords:

- [Peter, Simon Peter, Cephas](#)
- [love](#)
- [Lord](#)
- [sheep, ram, ewe](#)

translationNotes:

- **General Information:** - Jesus begins to have a conversation with Simon Peter.
- **do you love me ... do you love me** - Here “love” refers the type of love that comes from God, which focuses on the good of others, even when it does not benefit oneself.
- **you know that I love you** - When Peter answers, he uses the word for “love” that refers to brotherly love or love for a friend or family member.
- **Feed my lambs** - Here “lambs” is a metaphor for those persons who love Jesus and follow him. AT: “Feed the people I care for” (See: [Metaphor](#))
- **Take care of my sheep** - Here “sheep” is a metaphor for those who love and follow Jesus. AT: “Care for the people I care for” (See: [Metaphor](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:17-18**UDB:**

¹⁷ Jesus said to him a third time, “Simon, son of John, do you love me?” Peter was grieved because Jesus asked him three times, “Do you love me?” Peter said, “Lord, you know everything. You know that I love you.” Jesus said, “Feed my sheep.” ¹⁸ I am telling you the truth: when you were young, you put your own clothes on and you walked about wherever you wanted to go. However, when you are old, you will stretch out your hands, and someone will dress you and will lead you where you do not want to go.”

ULB:

¹⁷ He said to him a third time, “Simon son of John, do you love me?” Peter was sad because Jesus had said to him a third time, “Do you love me?” He said to him, “Lord, you know all things, you know that I love you.” Jesus said to him, “Feed my sheep. ¹⁸ Truly, truly, I say to you, when you were young, you used to clothe yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will clothe you and carry you where you will not want to go.”

translationWords:

- [love](#)
- [amen, truly](#)

translationNotes:

- **He said to him a third time** - The pronoun “he” refers to Jesus. Here “a third time” means “time number 3.” AT: “Jesus said to him a third time” (See: [Ordinal Numbers](#))
- **do you love me** - This time when Jesus asks this question he uses the word for “love” that refers to brotherly love or love for a friend or family member.
- **Feed my sheep** - Here “sheep” is a metaphor that represents those who belong to Jesus and follow him. AT: “Care for the people I care for” (See: [Metaphor](#))
- **Truly, truly** - Translate this as you did in [1:51](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:19**UDB:**

¹⁹ Jesus said this to indicate how Peter would die in order to honor God. Then Jesus said to him, “Follow me.”

ULB:

¹⁹ Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, “Follow me.”

translationWords:

- [death, die, dead](#)
- [Peter, Simon Peter, Cephas](#)
- [glorify](#)
- [God](#)

translationNotes:

- **Now** - John uses this word to show he is giving background information before he continues the story. (See: [Background Information](#))
- **to indicate with what kind of death Peter would glorify God** - Here John implies that Peter would die on a cross. AT: “to indicate that Peter would die on a cross to honor God” (See: [Assumed Knowledge and Implicit Information](#))
- **Follow me** - Here the word “follow” means “to be a disciple.” AT: “Keep on being my disciple” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:20-21

UDB:

²⁰ Peter turned around and saw John, the disciple whom Jesus especially loved following them. He was the one who had leaned close to Jesus at the table and said, “Lord, who is going to hand you over to your enemies?” ²¹ When Peter saw him, he said to Jesus, “Lord, what is going to happen to this man?”

ULB:

²⁰ Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, “Lord, who is the one who will betray you?” ²¹ Peter saw him and then said to Jesus, “Lord, what will this man do?”

translationWords:

- [disciple](#)
- [love](#)
- [betray, betrayer](#)

translationNotes:

- **the disciple whom Jesus loved** - John refers to himself in this way throughout the book, rather than mentioning his name.
- **loved** - This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.
- **at the dinner** - This is a reference to the Last Supper. (See: [Chapter 13](#))
- **Peter saw him** - Here “him” refers to “the disciple whom Jesus loved.”
- **Lord, what will this man do?** - Peter wants to know what will happen to John. AT: “Lord, what will happen to this man?” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:22-23

UDB:

²² Jesus said to him, “If I want him to remain alive until I return, that is not your concern! You follow me.” ²³ So the report circulated among the brothers and sisters that this disciple was not going to die. Yet Jesus did not say that he would not die. He said only, “If I want him to remain alive until I return, that is not your concern!”

ULB:

²² Jesus said to him, “If I want him to stay until I come, what is that to you? Follow me.” ²³ So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, “If I want him to stay until I come, what is that to you?”

translationWords:

- [brother](#)

translationNotes:

- **Jesus said to him** - “Jesus said to Peter”
- **If I want him to stay** - Here “him” refers to the “disciple whom Jesus loved” in [21:20](#).
- **I come** - This refers to Jesus’ second coming, his return to earth from heaven.
- **what is that to you?** - This remark appears in the form of a question to express a mild rebuke. AT: “that is not your concern” (UDB) or “you should not be concerned about that” (See: [Rhetorical Question](#))
- **among the brothers** - Here “the brothers” refers to all the followers of Jesus.

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

John 21:24-25**UDB:**

²⁴ I, John, am the disciple who is bearing witness about all these things, and I have written them down. We know that his testimony is true.

²⁵ Jesus did many other things, so many that if they were all written down, I suppose the whole world could not contain the books that would be written.

ULB:

²⁴ This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true. ²⁵ There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

translationWords:

- testimony, testify
- true, truth, come true
- written

translationNotes:

- **General Information:** - This is the end of the Gospel of John. Here the author, the Apostle John, gives a closing comment about himself and what he has written in this book. (See: [End of Story](#))
- **the disciple** - “the disciple John”
- **who testifies about these things** - Here “testifies” means that he personally sees something. AT: “who has seen all these things” (See: [Assumed Knowledge and Implicit Information](#))
- **we know** - Here “we” refers to those who trust in Jesus. AT: “we who trust in Jesus know” (See: [Assumed Knowledge and Implicit Information](#))
- **If each one were written down** - You can translate this in an active form. AT: “If someone wrote down all of them” (See: [Active or Passive](#))
- **even the world itself could not contain the books** - Jesus did many more miracles than what people could write about in many books. Here John uses exaggeration is used for emphasis. (See: [Hyperbole](#))
- **the books that would be written** - You can translate this in an active form. AT: “the books that people could write about what he did” (See: [Active or Passive](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 Translation Questions](#)

translationQuestions

John 1

Q? What was in the beginning?

A. In the beginning was the word. [1:1]

Q? Who was the word with?

A. The word was with God. [1:1-2]

Q? What was the word?

A. The word was God. [1:1]

Q? Was anything made without the word?

A. All things were made through him, and without him there was not one thing made that has been made. [1:3]

Q? What was in the word?

A. In him was life. [1:4]

Q? What was the name of the man sent from God?

A. His name was John. [1:6]

Q? What did John come to do?

A. He came as a witness to testify about the light, that all might believe through him. [1:7]

Q? Did the world know or receive the light John came to testify about?

A. The world did not know the light John came to testify about and that light's own people did not receive him. [1:10-11]

Q? What did the light do for those who believed on his name?

A. To those who believed on his name he gave the right to become children of God. [1:13]

Q? How could those who believed on his name become children of God?

A. They could become children of God by being born by God. [1:13]

Q? Is there or was there any other person like the word who came from the Father?

A. No! The word is the only unique person who came from the Father. [1:14]

Q? What have we received from the fullness of this one John testified about?

A. From his fullness we have all received free gift after free gift. [1:16]

Q? What came through Jesus Christ?

A. Grace and truth came through Jesus Christ. [1:17]

Q? Who has seen the God at any time?

A. No man has seen God at any time. [1:18]

Q? Who has made God known to us?

A. The one who is in the bosom of the Father has made him known to us. [1:18]

Q? Who did John say he was when asked by the priests and Levites from Jerusalem?

A. He said, "I am the voice of one crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said." [1:22-23]

Q? What did John say when he saw Jesus coming to him?

A. He said, "Look, there is the lamb of God who takes away the sin of the world". [1:29]

Q? Why did John come baptizing with water?

A. He came baptizing with water so that Jesus, the Lamb of God who takes away the sin of the world, could be revealed to Israel. [1:31]

Q? What was the sign that revealed Jesus as the son of God to John?

A. The sign was that on whoever John saw the Spirit descending and remaining on, that one is the one who baptizes in the Holy Spirit. [1:32-34]

Q? What did two of John's disciples do when they heard John call Jesus "the lamb of God"?

A. They followed Jesus. [1:37]

Q? What is the name of one of the two who heard John speak and then followed Jesus?

A. The name of one of the two is Andrew. [1:40]

Q? What did Andrew tell his brother Simon about Jesus?

A. Andrew told Simon, “We have found the Messiah”. [1:41]

Q? What did Jesus say Simon would be called?

A. Jesus said Simon would be called “Cephas” (which means ‘Peter’). [1:42]

Q? What was the city of Andrew and Peter?

A. The city of Andrew and Peter was Bethsaida. [1:44]

Q? What did Nathaniel say about Jesus?

A. Nathaniel said, “Rabbi, you are the son of God! You are the King of Israel”. [1:49]

Q? What did Jesus say Nathaniel would see?

A. Jesus told Nathaniel he would see the heavens opened, and all the angels of God ascending and descending upon the Son of Man. [1:51]

John 2

Q? Who was at the wedding in Cana of Galilee?

A. Jesus, his mother, and his disciples were at the wedding in Cana of Galilee. [2:1]

Q? Why did the mother of Jesus tell Jesus, “They have no wine”?

A. She told this to Jesus because she expected the he would do something about the situation. [2:5]

Q? What two things did Jesus tell the servants to do?

A. He first told them to fill the water pots with water. Then he told the servants to take some of the “water” to the head waiter. [2:7-8]

Q? What did the head waiter say after he tasted the water that had become wine?

A. The head waiter said, “Every man places first the good wine and then the cheaper wine when men are drunk. But you have kept the fine wine until now.” [2:10]

Q? What was the response of Jesus’ disciples on seeing this miraculous sign?

A. Jesus’ disciples believed in Jesus. [2:11]

Q? What did Jesus find when he went to the temple in Jerusalem?

A. He found money changers and those that sold oxen, sheep and pigeons. [2:14]

Q? What did Jesus do to the sellers and money changers?

A. He made a whip of cords and drove all of them out from the temple, including both the sheep and the oxen. He also poured out the money changers’ money and overthrew their tables. [2:15]

Q? What did Jesus say to the pigeon sellers?

A. He said, "Take these things away from here. Stop making my father's house a marketplace." [2:16]

Q? How did the Jewish authorities respond to Jesus' actions in the temple?

A. They asked Jesus, "What sign will you show us because you are doing these things?" [2:18]

Q? How did Jesus answer the Jewish authorities?

A. He answered them by saying, "Destroy this temple, and in three days I will raise it up." [2:19]

Q? What temple was Jesus referring to?

A. Jesus was speaking of the temple of his body. [2:21]

Q? Why did many believe in Jesus' name?

A. They believed because they saw all the miraculous signs he did. [2:23]

Q? Why wouldn't Jesus trust himself to the people?

A. He wouldn't trust himself to the people because he knew all people, what was in mankind, and because he didn't need anyone to testify concerning mankind. [2:24-25]

John 3

Q? Who was Nicodemus?

A. Nicodemus was a Pharisee, a member of the Jewish Council. [3:1]

Q? What did Nicodemus testify to Jesus?

A. Nicodemus told Jesus, “Rabbi, we know that you are a teacher come from God for no one can do these signs that you do unless God is with him.” [3:2]

Q? What did Jesus tell Nicodemus that confused and perplexed Nicodemus?

A. Jesus told Nicodemus that one had to be born again in order to enter the kingdom of God. [3:3-4]

Q? What questions did Nicodemus ask that let us know that Jesus’ statements confused and perplexed Nicodemus?

A. Nicodemus said, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” [3:4]

Q? How did Jesus rebuke Nicodemus?

A. He rebuked Nicodemus by saying, “Are you a teacher of Israel, and yet you do not understand these things?” [3:10]

Q? Who has ascended into heaven?

A. No one has ascended into heaven except he who descended from heaven, the Son of Man. [3:13]

Q? Why must the Son of Man be lifted up?

A. He must be lifted up so that all who believe in him may have everlasting life. [3:14-15]

Q? How did God show he loved the world?

A. He showed his love by giving his only unique son, that whoever believes in him should not perish but have everlasting life. [3:16]

Q? Did God send his son to condemn the world?

A. No. God sent his son so that the world should be saved through his son. [3:17]

Q? Why do men fall under judgment?

A. Men fall under judgment because light has come into the world, and men loved the darkness rather than the light because their works were evil. [3:19]

Q? Why won't those who do evil come into the light?

A. Those who do evil hate the light and won't come into it because they don't want their deeds exposed. [3:20]

Q? Why do those who practice the truth come into the light?

A. They come into the light so that their deeds may be clearly seen and to make known that their deeds have been brought about in obedience to God. [3:21]

Q? What did John say would happen to Jesus' ministry compared to John's ministry?

A. John said, "He must increase, but I must decrease". [3:30]

Q? What did those who accepted the testimony of the one from above, from heaven, confirm?

A. They confirmed that God is true. [3:33]

Q? What has the Father given into the hand of the Son?

A. He has given all things into the Son's hand. [3:35]

Q? What do those who believe in the Son have?

A. They have everlasting light. [3:36]

Q? What happens to those who disobey the Son?

A. They will not see life, but the wrath of God abides on them. [3:36]

John 4

Q? When did Jesus leave Judea and depart for Galilee?

A. Jesus left Judea and departed for Galilee after he knew the Pharisees had heard that he was making and baptizing more disciples than John . [4:1-3]

Q? Where did Jesus come to on his way to Galilee?

A. He came to a Samaritan town called Sychar. [4:5]

Q? Who came to Jacob's well while Jesus was there?

A. A Samaritan woman came there to draw water. [4:7]

Q? Where were Jesus' disciples?

A. They had gone away into town to buy food. [4:8]

Q? What did Jesus first say to the Samaritan Woman?

A. He said to her, "Give me some water to drink." [4:7]

Q? Why was the Samaritan woman surprised that Jesus would talk to her?

A. She was surprised because Jews had no dealings with the Samaritans. [4:9]

Q? What does Jesus say to turn the conversation to the things of God?

A. Jesus tells her that if she had known the gift of God and who was talking to her, she would have asked and he would have given her living water. [4:10]

Q? What statement does the woman make to indicate she doesn't understand the spiritual nature of Jesus' comments?

A. The woman replied, "Sir, you do not have a bucket, and the well is deep. Where would you get that living water?" [4:11]

Q? What does Jesus tell the woman about the water that he will give?

A. Jesus tells the woman those who drink the water he gives will never thirst again and that water will become a fountain of water springing up into eternal life. [4:15]

Q? Why does the woman now want this water that Jesus offers?

A. She wants the water so she won't get thirsty and not have to come to the well to draw water. [4:15]

Q? Jesus then changes the subject of conversation. What does he tell the woman?

A. Jesus tells her, "Go, call your husband, and come back here." [4:16]

Q? How does the woman answer Jesus when he tells her to call her husband?

A. The woman tells Jesus she has no husband. [4:17]

Q? What does Jesus say about the woman which he could not know by natural means?

A. He tells her she has had five husbands and the man she now has is not her husband. [4:18]

Q? What controversy does the woman bring up to Jesus concerning worship?

A. She bring up a controversy about where is the proper place to worship. [4:20]

Q? What does Jesus tell the woman about the kind of worshipers the Father seeks?

A. Jesus tells her God is a Spirit and true worshipers must worship God in spirit and in truth. [4:23-24]

Q? What does Jesus say to the woman when she tells Jesus that when Messiah (Christ) comes, he will declare everything to them?

A. Jesus tells her that he is the Messiah (Christ). [4:25-26]

Q? What did the woman do after her conversation with Jesus?

A. The woman left her water pot, went back to town, and said to the people, "Come see a man who told me all things that I ever did. This could not be the Christ, could it?" [4:28-29]

Q? What did the town's people do after they heard the woman's report?

A. They left the town and came to Jesus. [4:30]

Q? What does Jesus say his food is?

A. Jesus said his food was to do the will of the one who sent him and to complete his work. [4:34]

Q? What is the benefit of harvesting?

A. The harvesters receive wages and gathers fruit for everlasting life, so that he who sows and he who harvests may rejoice together. [4:36]

Q? Why did many Samaritans in that city to believe in Jesus?

A. The woman's report caused many Samaritans in that city to believe in Jesus. [4:39]

Q? What did many of those Samaritans believe about Jesus?

A. They said that they now knew that Jesus was indeed the savior of the world. [4:42]

Q? When Jesus came into Galilee why did the Galileans welcome him?

A. They welcomed him because they had seen all the things that he had done in Jerusalem at the festival. [4:45]

Q? After Jesus left Judea and returned to Galilee, who came to Jesus and what did he want?

A. A certain royal official whose son was sick came to Jesus, imploring him to come down and heal his son. [4:46-47]

Q? What did Jesus tell the royal official about signs and wonders?

A. Jesus told him people would not believe unless they saw signs and wonders [4:48]

Q? What did the royal official do when Jesus didn't go with him but told him, "Go; your son lives."?

A. The man believed the word that Jesus spoke to him, and he went his way. [4:50]

Q? What was the result after the father of the sick child was told that his son was living and that the fever had left him the day before at the seventh hour, at the same hour Jesus had told him, "Your son lives."?

A. The result was the royal official and his whole household believed. [4:53]

John 5

Q? What was the name of the pool in Jerusalem by the sheep gate that had five roofed porticos?

A. That pool was called Bethesda. [5:2]

Q? Who was at Bethesda?

A. A great number of people who were sick, blind, lame, or paralyzed were lying in the porticos of Bethesda [5:3-4]

Q? At Bethesda who did Jesus ask, “Do you want to be well?”

A. Jesus asked a certain man who had been an invalid for thirty-eight years and who had been lying there a long time [5:5-6]

Q? What was the sick man’s response to Jesus’ question, “Do you want to be well?”

A. The sick man replied, “Sir, I do not have anyone, when the water is stirred up, to put me into the pool. When I am trying, another steps down before me.” [5:7]

Q? What happened when Jesus said to the sick man, “Get up, take up your mat, and walk.”?

A. Immediately the man was healed, took up his bed, and walked [5:9]

Q? Why did it upset the Jewish leaders when they saw the sick man walking with his bed (mat)?

A. It upset them because it was a Sabbath and they said the man was not permitted to carry his mat on the Sabbath. [5:10]

Q? What did Jesus say to the sick man he had healed after Jesus found him in the temple?

A. Jesus told him, “ See, you have become well! Do not sin any more, lest something worse happens to you.” [5:14]

Q? What did the healed man do after Jesus told him to stop sinning?

A. The man went and told the Jewish leaders that it was Jesus who had made him well. [5:15]

Q? How did Jesus respond to the Jewish leaders who persecuted him because he was doing these things (healing) on the Sabbath?

A. Jesus told them, “My Father is working even now, and I, too, work.” [5:17]

Q? Why did Jesus’ statement to the Jewish leaders make them want to kill Jesus?

A. This happened because Jesus not only broke the Sabbath (in their minds), but also called God his own Father, making himself equal with God. [5:18]

Q? What did Jesus do?

A. He did what he saw the Father doing. [5:19]

Q? What would the Father do so that the Jewish leaders would be amazed?

A. The Father would show the Son greater things than these so the Jewish leaders would be amazed. [5:20]

Q? Why did the Father give all judgment to the Son?

A. The Father gave all judgment to the Son so that all may honor the Son even as they honor the Father. [5:22-23]

Q? What happens if you don’t honor the Son?

A. If you don’t honor the Son you don’t honor the Father who sent him. [5:23]

Q? What happens if you believe Jesus' word and believe in the Father who sent him?

A. If so, you have eternal life and will not be condemned but have passed out of death into life. [5:24]

Q? What has the Father given the Son concerning life?

A. The Father has given to the Son to have life in himself. [5:26]

Q? What will happen when all who are in the tombs hear the Father's voice?

A. They will come forth. Those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. [5:28-29]

Q? Why is Jesus' judgment righteous?

A. His judgment is righteous because he is not seeking his own will but the will of the Father who sent him. [5:30]

Q? What testimony greater than John did Jesus have to prove he was sent from the Father?

A. The works that Jesus did testified that he was sent from the Father. [5:36]

Q? Who had not heard the Father's voice nor seen his form at any time?

A. The Jewish leaders had neither heard his voice nor seen his form at any time. [5:37]

Q? Why did the Jewish leaders search the scriptures?

A. They searched them because they thought that in them they had eternal life. [5:39]

Q? Who do the scriptures testify about?

A. The scriptures testify concerning Jesus. [5:39]

Q? Who were the Jewish leaders not seeking praise from?

A. They were not seeking the praise that comes from the only God. [5:44]

Q? Who was going to accuse the Jewish leaders before the Father?

A. Moses was going to accuse the Jewish leaders before the Father. [5:45]

Q? What does Jesus say the Jewish leaders would do if they believed Moses?

A. He says the Jewish leaders would believe in Jesus if they believed Moses because Moses wrote concerning Jesus. [5:46-47]

John 6

Q? What was another name for the Sea of Galilee?

A. The Sea of Galilee was also called the Sea of Tiberias. [6:1]

Q? Why was a great crowd following Jesus?

A. They followed him because they were seeing the signs that Jesus was doing on those who were sick. [6:2]

Q? What did Jesus see after he sat down on the mountainside with his disciples and looked up?

A. He saw a great crowd coming to him. [6:4-5]

Q? Why did Jesus ask Philip, “Where are we going to buy bread so that these may eat?”

A. Jesus said this to test Philip. [6:5-6]

Q? What was Philip’s response to Jesus’ question, “Where are we going to buy bread so that these may eat?”

A. Philip said, “Two hundred denarii worth of bread would not be sufficient for each one to have even a little.” [6:7]

Q? What was Andrew’s response to Jesus’ question, “Where are we going to buy bread so that these may eat?”

A. Andrew said, “There is a boy here who has five barley loaves and two fish, but what are these among so many?” [6:8-9]

Q? About how many men were there in that place?

A. There were about five thousand men there. [6:10]

Q? What did Jesus do with the loaves and the fish?

A. Jesus took the loaves and after giving thanks, he distributed to those who were sitting. He distributed the fish in the same way. [6:11]

Q? How much did the people get to eat?

A. They got as much as they wanted to eat. [6:11]

Q? How much bread was picked up after the meal?

A. The disciples filled twelve baskets with broken pieces from the five barley loaves—the pieces left over from those who had eaten. [6:13]

Q? Why did Jesus withdraw again up the mountain by himself?

A. Jesus withdrew because he realized the people, after seeing the sign he did (feeding of the five thousand), were about to come and seize him by force and make him king. [6:14-15]

Q? What happened to the weather after the disciples got into a boat and started out for Capernaum?

A. A strong wind began to blow and the sea started getting rough. [6:18]

Q? Why did the disciples begin to be afraid?

A. They were afraid because they saw Jesus walking on the sea and coming near the boat. [6:19]

Q? What did Jesus say to the disciples that made them willing to receive him into the boat?

A. Jesus said to them, “It is I! Do not be afraid.” [6:20]

Q? What did Jesus say was the reason the crowd was seeking him?

A. Jesus said they were seeking him not because they saw signs, but because they ate some of the loaves and were filled. [6:26]

Q? What did Jesus tell the crowd they should and should not work for?

A. Jesus told them to stop working for the food that perishes, but work for the food that endures to everlasting life. [6:27]

Q? How did Jesus define the work of God for the crowd?

A. Jesus told the crowd, "This is the work of God: that you believe in the one whom he has sent. [6:29]

Q? What does Jesus say is the bread of life?

A. Jesus says that he is the bread of life. [6:35]

Q? Who will come to Jesus?

A. All whom the Father gives to Jesus will come to him. [6:37]

Q? What is the will of the Father who sent Jesus?

A. The Father's will is that Jesus should lose none that the Father has given him and that everyone who sees the son and believes in him should have eternal life; and Jesus will raise him up on the last day. [6:39-40]

Q? How can a man come to Jesus?

A. A man can only come to Jesus if his Father draws him. [6:44]

Q? Who has seen the Father?

A. Only he who is from God has seen the Father. [6:46]

Q? What is the bread that Jesus will give for the life of the world?

A. The bread that Jesus will give is his flesh for the life of the world. [6:51]

Q? What do you have to do to have life within yourself?

A. In order to have life within yourself you must eat the flesh of the Son of Man and drink his blood. [6:53]

Q? Why does Jesus live?

A. Jesus lives because of the Father. [6:57]

Q? How can we remain in Jesus and Jesus remain in us?

A. If we eat his flesh and drink his blood we will remain in Jesus and him in us. [6:56]

Q? How did many of Jesus' disciples respond after hearing Jesus teaching about eating his flesh and drinking his blood?

A. When the disciples heard this teaching many of them said, "This is a difficult teaching; who can accept it?" After this many of his disciples went back and walked no more with him. [6:60]

Q? What did Jesus know about people from the beginning?

A. Jesus knew from the beginning who the ones were who would not believe and who it was who would betray him. [6:64]

Q? When Jesus asked the twelve, “You do not want to go away also, do you?”, who answered and what did he say?

A. Simon Peter answered him and said, “Lord, to whom shall we go? You have the words of everlasting life, and we have believed and come to know that you are the Holy One of God.” [6:67-69]

Q? Who did Jesus mean when he said one of the twelve was a devil?

A. Jesus spoke of Judas, the son of Simon Iscariot, for it was he, being one of the twelve, who would betray Jesus. [6:70-71]

John 7

Q? Why was Jesus not willing to go into Judea?

A. He wasn't willing to go there because the Jews wanted to kill him. [7:1]

Q? Why did the brothers of Jesus urge him to go to Judea to the Festival of Shelters?

A. They urged him to go so that Jesus' disciples could see the deeds he was doing and so that the world would know. [7:3-4]

Q? What reason did Jesus give for not going to the festival?

A. Jesus told his brothers his time had not yet come, and his time had not yet been fulfilled. [7:6]

Q? Why does the world hate Jesus?

A. Jesus said the world hated him because he testifies about the world that its deeds are evil. [7:7]

Q? When and how did Jesus go up to the festival?

A. Jesus went up after his brothers had gone up to the festival but he went in private not publicly. [7:10]

Q? What did the people in the crowd say about Jesus?

A. Some said, "He is a good man." Others said, "No, he leads the crowds astray." [7:12]

Q? Why did no one speak openly about Jesus?

A. It was for fear of the Jews that no one spoke openly about Jesus. [7:13]

Q? When did Jesus go up into the temple and begin teaching?

A. When the festival was half over, Jesus went up into the temple and began teaching [7:14]

Q? How did Jesus say one could know whether his teaching came from God, or whether Jesus was speaking from himself?

A. Jesus said if anyone wished to do the will on the person who sent Jesus, he would know about this teaching, whether it came from God or not. [7:17]

Q? What did Jesus say about the one who seeks the glory of the one who sent him?

A. Jesus said that person is true, and there is no unrighteousness in him. [7:18]

Q? According to Jesus, who does the law?

A. Jesus said none of you does the law. [7:19]

Q? What is Jesus' argument for healing on the Sabbath?

A. Jesus' argument was: You will circumcise a man on the Sabbath so that the law of Moses is not broken. Then why are you angry with me because I made a man completely well on the Sabbath. [7:23]

Q? How did Jesus tell the people to judge?

A. Jesus told them not to judge according to appearance, but to judge righteously. [7:24]

Q? What was one of the arguments the people made for not believing Jesus was the Christ?

A. The people said they knew where Jesus came from, but when Christ comes they said no one will know where he comes from. [7:27]

Q? Who sent officers to arrest Jesus?

A. The chief priests and the Pharisees sent officers to arrest Jesus. [7:32]

Q? How did the officers answer the chief priests and Pharisees who said to them, “Why did you not bring him (Jesus)?”

A. The officers answered, “No man has ever spoken like this before.” [7:45]

Q? Did the Jews understand what Jesus meant when he said, “Yet a little while am I still with you, and then I go to him who sent me. You will seek me but will not find me; where I go, you will not be able to come.”?

A. By their conversation among themselves they indicated that they did not understand Jesus’ statement. [7:35-36]

Q? What was Jesus referring to when he said, “If anyone is thirsty, let him come to me and drink. He who believes in me, as the scripture has said, from within him will flow rivers of living water.”

A. Jesus said this about the Spirit, whom those who believed in him would receive. [7:39]

Q? How did Nicodemus answer the Pharisees when the Pharisees asked the officers sent to arrest Jesus, “Have you also been led astray? Have any of the rulers believed in him, or any of the Pharisees?”

A. Nicodemus said to the Pharisees, “Does our law judge a man unless it first hears from him and knows what he does?” [7:50-51]

John 8

Q? While Jesus was teaching the people in the temple what did the scribes and Pharisees do?

A. They brought in a woman caught in the act of adultery and placed her in their midst and asked Jesus what he had to say about her (to judge her). [8:2-3]

Q? Why did the scribes and Pharisees really bring this woman to Jesus?

A. They really brought this woman to Jesus in order to trap Jesus so that they might have something to accuse him about.” [8:6]

Q? What did Jesus say to the scribes and Pharisees after they kept asking Jesus about the woman caught in adultery?

A. Jesus said to them, “He who is without sin among you, let him be the first to throw a stone at her.” [8:7]

Q? What did the people do after Jesus spoke to them about who should be the first to throw a stone at the woman caught in adultery?

A. After Jesus spoke they went out one by one, beginning from the eldest and ending with the last. [8:9]

Q? What did Jesus tell the woman (caught in adultery) to do?

A. Jesus told her to go her way and from then on to sin no more. [8:11]

Q? What was the Pharisees complaint after Jesus said, “I am the light of the world; he who follows me will not walk in the darkness but will have the light of life.”

A. The Pharisees complained that Jesus was bearing witness about himself and that his witness was not true. [8:13]

Q? How did Jesus defend his witness as being true?

A. Jesus said that in their law it is written that the testimony of two men is true. He then states that he and the Father who sent him both bear witness about Jesus [8:17-18]

Q? On what did Jesus base his statement about the Pharisees that they would die in their sins?

A. Jesus based that statement on his knowledge of them, that they were from below, he was from above. They were of this world and he was not of this world. [8:23-24]

Q? How could the Pharisee escape dying in their sins?

A. Jesus said they would die in their sins unless they believed that I am. [8:24]

Q? What things did Jesus say to the world?

A. Jesus said to the world the things he heard from the Father. [8:26-27]

Q? Why did the Father who sent Jesus stay with him and not leave him alone?

A. The Father was with Jesus and didn't leave him alone because Jesus always did the things that were pleasing to the Father. [8:29]

Q? How did Jesus say the Jews who had believed in him could know they were truly his disciples?

A. They could know they were truly Jesus' disciples by remaining in his word. [8:31]

Q? What did the Jews that believed Jesus think Jesus was referring to when he said, "...and you will know the truth and the truth will set you free."?

A. Those Jews thought Jesus was speaking of being slave of, or in bondage to, men. [8:33]

Q? What was Jesus referring to when he said, "...and you shall know the truth and the truth will set you free?"

A. Jesus was referring to being set free from being slaves of sin. [8:34]

Q? What is the reason, according to Jesus, the Jews sought to kill Jesus?

A. They sought to kill Jesus because his word had no place in them. [8:37]

Q? Why did Jesus say these Jews were not Abraham's children?

A. Jesus said they were not Abraham's children because they did not do the works of Abraham. Instead they sought to kill Jesus. [8:39-40]

Q? When these Jews say they have one Father, God, how does Jesus refute them?

A. Jesus said to them, "If God were your Father, you would love me, for I came forth and have come from God; for neither have I come of myself, but he sent me." [8:42]

Q? Who does Jesus say is the father of these Jews?

A. Jesus says their father is the devil. [8:44]

Q? What did Jesus say about the devil?

A. Jesus said the devil was a murderer from the beginning and does not stand in the truth because there is no truth in him. When the devil speaks a lie, he speaks from his own nature because he is a liar and the father of lies. [8:44]

Q? Who hears the words of God?

A. He who is of God hears the words of God. [8:47]

Q? What does Jesus say will happen if anyone keeps Jesus' word?

A. If anyone keeps Jesus' word, he will never see death. [8:51]

Q? Why did the Jews say Jesus had a demon?

A. They said this because Jesus said, "Truly, truly, I say to you, if anyone keeps my word, he will never see death. [8:52]

Q? Why did the Jews think Jesus' statement about never seeing death was outlandish?

A. They thought this because they were thinking of the physical death of the body. Even Abraham and the prophets died (their physical bodies). [8:52-53]

Q? What statements does Jesus make to say that he was alive before Abraham?

A. Jesus said, "Truly, truly, I say to you, before Abraham was born, I AM." [8:58]

John 9

Q? What is the assumption made by the disciples as to why the man was born blind?

A. The disciples are assuming that the reason the man was born blind is because either the man or his parents sinned. [9:2]

Q? What does Jesus say is the reason the man was born blind?

A. Jesus says the man was born blind so that the works of God should be revealed in him. [9:3]

Q? What did Jesus do and say to the blind man?

A. Jesus spit on the ground, made some mud and annointed the man's eyes with the mud. Jesus then told the man to go wash in the pool of Siloam. [9:6-7]

Q? What happened after the blind man washed in the pool of Siloam?

A. He came back seeing. [9:7]

Q? What did the man testify when a dispute arose as to whether or not he was the man born blind who used to sit and beg?

A. The man testified that he was the blind beggar. [9:9]

Q? What did the people do who were with the formerly blind beggar?

A. They took the man to the Pharisees.. [9:13]

Q? When did the healing take place?

A. The healing of the blind man took place on the Sabbath. [9:14]

Q? What did the Pharisees ask the formerly blind man?

A. They asked him how he had received his sight. [9:15]

Q? What was the division that arose among the Pharisees?

A. Some Pharisees said Jesus wasn't from God because he didn't keep the Sabbath (he healed on the Sabbath) and some of the Pharisees said how could a man that is a sinner so such signs. [9:16]

Q? What did the formerly blind man say about Jesus when asked?

A. The formerly blind man said, "He is a prophet." [9:17]

Q? Why did the Jews call in the parents of the blind man that had received his sight?

A. They called in the man's parents because they still did not believe the man was the one that had been blind. [9:18]

Q? What did the parents of the man testify concerning their son?

A. The parents testified that the man was indeed their son and that he had been born blind. [9:20]

Q? What did the man's parents say they didn't know?

A. They said they didn't know how he could now see or who opened his eyes. [9:21]

Q? Why did the man's parents say, "He is an adult. Ask him."

A. They said this because they were afraid of the Jews. For the Jews had already agreed that if anyone should confess Jesus to be the Christ, he should be put out of the synagogue. [9:22]

Q? What did the Pharisees say to the formerly blind man when they called him in the second time?

A. They said, "Give glory to God. We know this man (Jesus) is a sinner." [9:24]

Q? What was the formerly blind man's response to the Pharisees when they called Jesus a sinner?

A. He replied, "Whether he is a sinner, I do not know. One thing I do know: Once I was blind, and now I see. [9:25]

Q? What questions did the formerly blind man ask the Pharisees?

A. The formerly blind man said, "Why do you want to hear it again? You do not want to become his disciples too, do you?" [9:27]

Q? When the Pharisees reviled the man, what did the formerly blind man say everyone knew?

A. The formerly blind man said that everyone knew God does not listen to sinners [9:31]

Q? How did the Pharisees respond to the blind man's retort?

A. They told the man he was born in sin and you dare to teach us. Then they cast the man out of the synagogue. [9:34]

Q? What did Jesus do when he heard the formerly blind man had been cast out of the synagogue?

A. Jesus went looking for the man and found him. [9:35]

Q? What did Jesus say to the formerly blind man after Jesus found him?

A. Jesus asked the man if he believed in the Son of Man and then told the formerly blind man that he (Jesus) was the Son of Man. [9:35-36]

Q? How did the formerly blind man respond to this information that Jesus was the Son of Man?

A. The formerly blind man told Jesus he believed and he worshiped Jesus. [9:38]

Q? What did Jesus say about the sins of the Pharisees?

A. Jesus told them, "If you were blind, you would have no sin. However, now you say, 'We see.' So your sin remains." [9:41]

John 10

Q? According to Jesus who is a thief and a robber?

A. He who does not enter by the gate into the sheepfold, but climbs up some other way, that man is a thief and a robber. [10:1]

Q? Who enters the sheepfold by the gate?

A. He who enters the sheepfold by the gate is the shepherd of the sheep. [10:2]

Q? Why do the sheep follow the shepherd when he calls them?

A. They follow the shepherd because they know his voice. [10:3-4]

Q? Will the sheep follow a stranger?

A. No. The sheep will not follow a stranger. [10:5]

Q? What were all those who came before Jesus?

A. All those who came before Jesus were thieves and robbers, and the sheep did not listen to them. [10:7]

Q? Jesus said he was the gate. What happens to those who enter through that gate?

A. Those who enter through Jesus, the gate, will be saved; they will go in and out and will find pasture. [10:9]

Q? What does the good shepherd, Jesus, do for his sheep?

A. Jesus, the good shepherd, lays down his life for the sheep. [10:11]

Q? Does Jesus have another sheep fold and if so what will happen to them?

A. Jesus said he had other sheep that were not of that fold. He said he must bring them and they would hear his voice so that there would be one flock and one shepherd. [10:16]

Q? Why does the Father love Jesus?

A. The Father loves Jesus because Jesus lays down his life that he may take it up again. [10:17]

Q? Does someone take Jesus' life away?

A. No. He lays if down of himself. [10:18]

Q? Where did Jesus get the authority to lay down his life and to take it again?

A. Jesus received this command from his Father. [10:18]

Q? What did the Jews say because of Jesus' words?

A. Many said, "He has a demon and is insane. Why do you listen to him?" Others said, "These are not the statements of one possessed with a demon. Can a demon open the eyes of the blind?" [10:19-21]

Q? What did the Jews say to Jesus when they surrounded him in the Temple in Solomon's porch?

A. They said, "How long will you hold us in suspense? If you are the Christ, tell us plainly." [10:24]

Q? How did Jesus reply to the Jews in Solomon's porch?

A. Jesus said he had already told them (that he was the Christ) and they did not believe him because they weren't his sheep. [10:25-26]

Q? What does Jesus say about his care and protection of his sheep?

A. Jesus said he gives his sheep eternal life, they will never perish, and no one will snatch them out of his hand. [10:28]

Q? Who gave the sheep to Jesus?

A. The Father gave the sheep to Jesus. [10:29]

Q? Is anyone greater than the Father?

A. The Father is greater than all others. [10:29]

Q? Why did the Jews take up stones to stone Jesus?

A. Because they believed Jesus was blaspheming and making himself God even though he was a man. [10:33]

Q? What is Jesus' defense against the charge of blasphemy?

A. Jesus defends himself by saying, "Is it not written in your law, 'I said, "You are gods"'? If he called them gods, to whom the word of God came (and the scripture cannot be broken), do you say about him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?. [10:34-36]

Q? What does Jesus tell the Jews to do in order to determine whether to believe him or not?

A. Jesus tell the Jews to look at his works. If Jesus isn't doing the works of his Father, don't believe him. If he is doing the works of his Father, believe him. [10:37-38]

Q? What does Jesus say the Jews could know and understand if they would believe in the works that Jesus did?

A. Jesus said they could know and understand that the Father is in Jesus and that Jesus is in the Father. [10:38]

Q? What was the response of the Jews to Jesus statement about the Father being in Jesus and Jesus being in the Father?

A. The Jews tried again to seize Jesus. [10:39]

Q? Where did Jesus go after this event?

A. Jesus went away again beyond the Jordon to the place where John had been baptizing at first. [10:40]

Q? What did many people who came to Jesus say and do?

A. They kept saying, "John indeed did no signs, but all the things that John has said about this man are true." Many people believed in Jesus there. [10:41-42]

John 11

Q? Who was this Lazarus?

A. Lazarus was a man from Bethany. His sisters were Mary and Martha. It was the same Mary who would anoint the Lord with myrrh and wipe his feet with her hair. [11:1-2]

Q? What did Jesus say about Lazarus and his sickness when Jesus heard he was sick?

A. Jesus said, "This sickness is not to end in death, but it is instead for the glory of God so that the son of God may be glorified in it." [11:4]

Q? What did Jesus do when he heard Lazarus was sick?

A. Jesus stayed two more days in the place where he was. [11:6]

Q? What did Jesus' disciples say when he told them, "Let us go to Judea again."?

A. The disciples said to Jesus, "Rabbi, the Jews were only now trying to stone you, and are you going back there again?" [11:8]

Q? What did Jesus say about walking in the day?

A. Jesus said if someone walks in the daytime he will not stumble because he sees by the daylight. [11:9]

Q? What did Jesus say about walking in the night?

A. If someone walks at night, he will stumble because the light is not in him. [11:10]

Q? In what way did the disciples think that Lazarus had fallen asleep?

A. The disciples thought Lazarus had fallen asleep to rest. [11:12-13]

Q? What did Jesus mean when he said Lazarus had fallen asleep?

A. When Jesus said Lazarus had fallen asleep he was speaking of Lazarus' death. [11:13]

Q? Why was Jesus glad that he wasn't there when Lazarus died?

A. Jesus said, "I am glad for your sakes, that I was not there so that you may believe. [11:15]

Q? What did Thomas think would happen if they went back to Judea?

A. Thomas thought they would all die. [11:16]

Q? How long had Lazarus been in the tomb when Jesus came?

A. Lazarus had been in the tomb four days. [11:17]

Q? What did Martha do when she heard Jesus was coming?

A. When Martha heard Jesus was coming, she went and met him. [11:20]

Q? What did Martha think God would do for Jesus?

A. Martha said, "Even now, I know that whatever you ask from God, he will give to you. [11:22]

Q? When Jesus said to Martha, "Your brother will rise again", what was her response to Jesus?

A. She said to Jesus, " I know that he will rise again in the resurrection at the last day." [11:24]

Q? What did Jesus say would happen to those who believe in him?

A. Jesus said that whoever believes in Jesus, though he die, yet he will live; and whoever lives and believes in Jesus will never die. [11:25-26]

Q? What was Martha's testimony about who Jesus is?

A. Martha said to Jesus, "Yes, Lord, I believe that you are the Christ, the Son of God, the one who is coming into the world." [11:27]

Q? When Mary got up quickly and went out, what did the Jews who were with her think and do?

A. The Jews who were in the house with Mary supposed she was going to the tomb to weep there, so they followed her. [11:31]

Q? Where was Mary going?

A. Mary was going to meet Jesus. [11:29]

Q? What seems to have prompted Jesus to groan in the spirit and be troubled and weep?

A. Jesus groaned in the spirit was troubled and wept after he saw Mary and the Jews with her weeping. [11:33-35]

Q? What did the Jews conclude when they saw Jesus weeping?

A. They concluded that Jesus loved Lazarus. [11:36]

Q? What was Martha's objection to Jesus' command to take away the stone from the mouth of the cave where they had laid Lazarus?

A. Martha said, "Lord, by this time the body will be decaying, for he has been dead four days." [11:39]

Q? What is Jesus' reply to Martha's objection to taking away the stone?

A. Jesus said to Martha, "Did I not say to you that, if you believed, you would see the glory of God."
[11:40]

Q? What did Jesus do immediately after the stone was taken away from the cave?

A. Jesus lifted up his eyes and prayed aloud to his Father. [11:41]

Q? Why did Jesus pray aloud and say what he said to his Father?

A. He prayed aloud and said what he did because of the crowd that was standing around him, so that they might believe that the Father had sent him. [11:42]

Q? What happened when Jesus cried out with a loud voice, "Lazarus, come out!"?

A. The dead man came out, bound hand and foot with burial cloths, and his face was bound about with a cloth. [11:44]

Q? What was the response of the Jews when they saw Lazarus come out of the cave?

A. Many of the Jews when they saw what Jesus did believed in him, but some went to the Pharisees and told them what Jesus had done. [11:45-46]

Q? In the council meeting of the chief priests and Pharisees what did Caiaphas prophesy?

A. Caiaphas said it was expedient for them that one man should die for the people rather than that the whole nation should perish. [11:50]

Q? From that day onward what did the council plan?

A. They planned how to put Jesus to death. [11:53]

Q? What did Jesus do after he raised Lazarus?

A. Jesus no longer walked openly among the Jews, but he departed from Bethany into the country near to the wilderness into a town called Ephraim. There he stayed with his disciples. [11:54]

Q? What order did the chief priests and Pharisees issue?

A. They gave an order that if anyone knew where Jesus was, he should report it so that they might seize him. [11:57]

John 12

Q? When did Jesus come back to Bethany?

A. He came to Bethany six days before the Passover. [12:1]

Q? What did Mary do at the supper which had been made for Jesus?

A. Mary took a litre of perfume made of pure nard, very precious, anointed the feet of Jesus with it, and wiped his feet with her hair. [12:3]

Q? Why did Judas Iscariot, one of Jesus' disciples, complain that the perfume should have been sold and the money given to the poor?

A. Judas said this, not because he cared for the poor, but because he was a thief: He had charge of the money bag and would take some of what was in it for himself. [12:4-6]

Q? How did Jesus defend Mary's use of the perfume (nard)?

A. Jesus said, "Allow her to keep what she has for the day of my burial. The poor you will always have with you; but you will not always have me." [12:7-8]

Q? Why did a large crowd gather in Bethany?

A. They came for Jesus' sake and also to see Lazarus, whom Jesus had raised from the dead. [12:9]

Q? Why did the chief priests want to put Lazarus to death?

A. They wanted to put Lazarus to death because it was on account of him that many of the Jews went away and believed on Jesus. [12:10-11]

Q? What did the crowd at the festival do when they heard Jesus was coming?

A. They took the branches of the palm trees and went out to meet him and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel." [12:13]

Q? What prophecy about Jesus was fulfilled as Jesus entered the city on a donkey?

A. The prophecy that Zion's King would come, sitting on the young of a donkey was fulfilled. [12:14-15]

Q? Why did the crowd at the festival go out to meet Jesus?

A. They went out to meet Jesus because they had heard from eye witnesses that Jesus had called Lazarus out of the tomb and had raised him from the dead. [12:17-18]

Q? What did Jesus say initially after Andrew and Philip told Jesus some Greeks wanted to see him?

A. Jesus answered them and said, "The hour has come for the son of man to be glorified..." [12:23]

Q? What did Jesus say would happen to a grain of wheat if it fell into the earth and died?

A. Jesus said that if it died it would bear much fruit. [12:24]

Q? What did Jesus say would happen to the one who loves his life and to the one who hates his life in this world?

A. Jesus said the one who love his life will lose it, but the one who hates his life in this world will keep it for everlasting life. [12:25]

Q? What happen if anyone serves Jesus?

A. The Father will honor him. [12:26]

Q? What happened when Jesus said, " Father, glorify your name."?

A. A voice came out of heaven and said, "I have glorified it and will glorify it again." [12:28]

Q? What did Jesus say was the reason for the voice out of heaven?

A. Jesus said, "The voice has not come for my sake, but for your (the Jews) sakes." [12:30]

Q? What did Jesus say was going to happen now?

A. Jesus said, "Now is the judgment of this world: Now will the prince of this world be driven out. [12:31]"

Q? Why did Jesus say, "And I, if I am lifted up from the earth, will draw all people to myself."

A. Jesus said this to signify by what manner of death he would die. [12:33]

Q? When the crowd asked, "How can you say, 'The son of man must be lifted up'? Who is this son of man?", did Jesus directly answer them?

A. No he did not answer their questions directly.. [12:35-36]

Q? What did Jesus say about the light?

A. Jesus said, "Yet a little longer is the light among you. Walk while you have the light..." He also said, "While you have the light, believe in the light so that you may become sons of light." [12:35-36]

Q? Why did the people not believe in Jesus?

A. They didn't believe so that the word of Isaiah the prophet might be fulfilled, which he said: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" [12:37-38]

Q? Why couldn't the people believe in Jesus?

A. They couldn't believe because as Isaiah said, "He has blinded their eyes, and he has hardened their hearts; otherwise they would see with their eyes and would perceive with their hearts, and would turn, and I would heal them." [12:39-40]

Q? Why did Isaiah say these things?

A. He said these things because he saw Jesus' glory. [12:41]

Q? Why didn't the rulers who did believe in Jesus admit it?

A. They wouldn't admit it because they were afraid of the Pharisees and so they would not be banned from the synagogue. They loved the praise that comes from people more than the praise that comes from God. [12:42-43]

Q? What statement does Jesus make about himself and his Father?

A. Jesus said, "The one who believes in me, believes not only in me but also in him who sent me, and the one who sees me sees him who sent me." [12:44-45]

Q? What did Jesus say he had come into the world to do?

A. Jesus said he came to save the world. [12:47]

Q? What will judge those who reject Jesus and do not receive his words?

A. The word that Jesus has spoken will judge those who reject him on the last day. [12:48]

Q? Did Jesus speak of his own accord?

A. No. The Father who sent Jesus commanded him about what he should say and speak. [12:49]

Q? Why did Jesus say to the people just as the Father had said to him?

A. Jesus did this because he knew his Father's command is life everlasting. [12:50]

John 13

Q? How long did Jesus love his own?

A. He loved them to the end. [13:1]

Q? What had the devil done to Judas Iscariot?

A. The devil had put it into the heart of Judas Iscariot to betray Jesus. [13:2]

Q? What had the Father given to Jesus?

A. The Father gave all things over into the hands of Jesus. [13:3]

Q? Where had Jesus come from and where was he going?

A. Jesus had come from God and was going back to God. [13:3]

Q? What did Jesus do when he rose from supper?

A. He laid aside his outer clothing, took a towel and wrapped it around himself, poured water into a basin and began to wash the disciples' feet and to wipe them with the towel. [13:4-5]

Q? What did Jesus say when Peter objected to having his feet washed by Jesus?

A. Jesus said, "If I do not wash you, you can have no part with me." [13:8]

Q? Why did Jesus say to his disciples, "Not all of you are clean."?

A. Jesus said this for he knew who would betray him. [13:11]

Q? Why did Jesus wash the disciples feet?

A. Jesus washed the disciples feet to give the disciples an example so that they should do as he did for them. [13:14-15]

Q? Is the servant greater than his master or the one sent greater than the one who sent him?

A. The servant is not greater than his master and the one sent is not greater than the one who sent him. [13:16]

Q? Who lifted up his heel against Jesus?

A. The one who ate Jesus' bread lifted up his heel against him. [13:18]

Q? Why did Jesus tell his disciples, "Not all of you are clean" and "He who eats my bread lifted up his heel against me."?

A. Jesus told them this before it happened so that when it did happen they might believe he is the I AM. [13:19]

Q? Who will you receive if you receive Jesus?

A. If you receive Jesus you will receive whomever he sends and you also receive the one who sent Jesus. [13:20]

Q? When Jesus told his disciples that one of them would betray him, what did Simon Peter do?

A. Simon Peter motioned to the disciple whom Jesus loved and said, "Tell us who it is of whom he is speaking." [13:24]

Q? How did Jesus respond when the disciple whom Jesus loved asked Jesus who was going to betray Jesus?

A. Jesus answered, "He it is for whom I will dip the piece of bread and give it to him." Then Jesus dipped the bread and gave it to Judas, the son of Simon Iscariot. [13:26]

Q? What happened to Judas and what did he do after Jesus gave Judas the bread?

A. After Judas took the bread, Satan entered into him and he went out immediately. [13:27, 30]

Q? How was God going to be glorified?

A. God was going to be glorified in the Son of man. When the Son of man was glorified that glorified God. [13:31]

Q? What new commandment did Jesus give his disciples?

A. The new commandment was that they should love one another as Jesus had loved them. [13:34]

Q? What did Jesus say would happen if his disciples obeyed the commandment to love one another?

A. Jesus said that by them obeying this commandment, all people would know that they were his disciples. [13:35]

Q? Did Simon Peter understand where Jesus was going when Jesus told them, “Where I am going, you cannot come.”?

A. No, Simon Peter did not understand because he asked Jesus, “Lord, where are you going?” [13:33, 36]

Q? How did Jesus answer when Simon Peter said, “I will lay down my life for you.”?

A. Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow before you have denied me three times.” [13:38]

John 14

Q? What is in the Father's house?

A. There are many dwelling places in the Father's house. [14:2]

Q? What was Jesus going to do for the disciples?

A. Jesus was going to prepare a place for them. [14:3]

Q? Why should the hearts of the disciples not be troubled?

A. Their hearts should not be troubled because Jesus is going to prepare a place for them and Jesus will come again to receive them to himself so that where Jesus is they may be also. [14:1-3]

Q? What is the only way to come to the Father?

A. The only way to come to the Father is through Jesus. [14:6]

Q? What does Philip tell Jesus to do that would be enough for the disciples?

A. Philip says to Jesus, "Lord show us the Father, and that will be enough for us." [14:8]

Q? Is Jesus speaking to the disciples of his own accord?

A. Jesus is not speaking of his own accord, instead, it is the Father living in him who is doing the Father's work. [14:10]

Q? If for no other reason, why does Jesus say the disciples should believe that Jesus is in the Father and the Father is in Jesus?

A. Jesus says they should believe this if for no other reason then because of Jesus' very works. [14:11]

Q? Why does Jesus say the disciples will be able to do even greater works than he did?

A. Jesus says the disciples will do even greater works because Jesus is going to the Father. [14:12]

Q? Why will Jesus do whatever the disciples ask in his name?

A. Jesus will do it so that the Father may be glorified in the Son. [14:13]

Q? What does Jesus say you will do if you love him?

A. Jesus says you will keep his commandments if you love him. [14:15]

Q? What does Jesus call the other comforter that the Father will give to be with the disciples forever?

A. Jesus calls him the Spirit of Truth. [14:17]

Q? Why can the world not receive the Spirit of Truth?

A. The world can't receive the Spirit of Truth because it does not see him or know him. [14:17]

Q? Where does Jesus say the Spirit of Truth will be?

A. Jesus said the Spirit of Truth would be in the disciples. [14:17]

Q? What will happen to whoever has Jesus' commandments and keeps them?

A. Those people will be loved by Jesus and his Father and Jesus will show himself to those people. [14:21]

Q? What will the Comforter, the Holy Spirit, do when the Father sends him?

A. The Comforter, The Holy Spirit will teach the disciples all things and bring to their remembrance all the Jesus said to them. [14:26]

Q? Why should the disciples have rejoiced that Jesus was going away?

A. Jesus said they should rejoice because Jesus was going to the Father and that the Father is greater than Jesus. [14:28]

Q? What reason does Jesus give for saying he will not speak much more with the disciples?

A. The reason Jesus gives is that the prince of this world is coming. [14:30]

John 15

Q? Who is the true vine?

A. Jesus is the true vine. [15:1]

Q? Who is the vine grower?

A. The Father is the vine grower. [15:1]

Q? What does the Father do with the branches who are in Christ?

A. The Father takes away the branches that bear no fruit and he cleans every branch that bears fruit so that it may bear more fruit. [15:2]

Q? Why are the disciples clean?

A. They are clean because of the message Jesus spoke to them. [15:3]

Q? Who are the branches?

A. We are the branches. [15:5]

Q? What must we do to bear fruit?

A. In order to bear fruit you must remain in Jesus. [15:5]

Q? What happens if you don't remain in Jesus?

A. If anyone does not remain in Jesus, he is thrown away like a branch and dries up. [15:6]

Q? What must we do so that what ever we ask will be done for us?

A. We must remain in Jesus and his word must remain in us. Then we may ask whatever we wish and it will be done for us. [15:7]

Q? What are two ways the Father is glorified?

A. The Father is glorified when we bear much fruit and when we are disciples of Jesus. [15:8]

Q? What must we do to remain in the love of Jesus?

A. We must keep his commandments. [15:10]

Q? What is the greatest love a person can have?

A. No one has greater love than this, that he should lay down his life for his friends. [15:13]

Q? How do we know if we are Jesus' friends or not?

A. We are friends of Jesus if we do the things he commanded us. [15:14]

Q? Why did Jesus call the disciples his friends?

A. He called them friends, for he made known to them all the things that he heard from his Father. [15:15]

Q? Why does the world hate those who follow Jesus?

A. The world hates those who follow Jesus because they are not of this world and because Jesus chose them out of the world. [15:19]

Q? What did Jesus do so that the world has no excuse for their sin?

A. The world has no excuse for their sin because Jesus came and did among them the works that no one else did. [15:24]

Q? Who will bear witness about Jesus?

A. The Comforter, that is the Spirit of Truth, and Jesus' disciples would bear witness about Jesus. [15:26-27]

Q? Why would the disciples bear witness about Jesus?

A. They would bear witness about Jesus because they had been with him from the beginning. [15:27]

John 16

Q? Why did Jesus speak these things to the disciples?

A. Jesus spoke these things to them so that they should not be made to stumble. [16:1]

Q? Why will people put the disciples of Jesus out of the synagogues and kill some of them?

A. They will do this because they have not known the Father or Jesus. [16:3]

Q? Why did Jesus not tell the disciples about these things in the beginning?

A. Jesus didn't tell them in the beginning because he was with them. [16:4]

Q? Why is it better for Jesus to go away?

A. It is better for Jesus to go away because the Comforter will not come to them unless Jesus goes away; but if Jesus goes away, Jesus will send the Comforter to them. [16:7]

Q? Regarding what will the Comforter convict the world?

A. The Comforter will convict the world regarding sin, righteousness and judgment. [16:8]

Q? What will the Spirit of Truth do for the disciples when he comes?

A. He will guide the disciples into all truth; for he will not speak from himself; but whatever things he hears, he will say those things and will declare to them the things that are to come. [16:13]

Q? How will the Spirit of Truth glorify Jesus?

A. He will glorify Jesus by taking things of Jesus and declaring them to the disciples. [16:14]

Q? What things of Jesus will the Spirit of Truth take?

A. The Spirit of truth will take things of the Father. All things that the Father has also belong to Jesus. [16:15]

Q? What sayings of Jesus didn't the disciples understand?

A. They didn't understand when Jesus said, "In a little while, you will see me no more; after a little while again, you will see me." and when he said, "Because I go to the Father". [16:17-18]

Q? What will happen to the disciples sorrow?

A. It will be turned to joy. [16:20]

Q? What will happen to cause the disciples to rejoice?

A. They will see Jesus again and their hearts will rejoice. [16:22]

Q? Why does Jesus tell the disciples to ask and receive?

A. Jesus says to do this so that their joy may be full. [16:24]

Q? For what reason does the Father himself love the disciples of Jesus?

A. The Father loves the disciples because the disciples loved Jesus and believed that he came from the Father. [16:27]

Q? Where did Jesus come from and where was he going?

A. Jesus came from the Father into the world and was going to leave the world and return to the Father. [16:28]

Q? What did Jesus say the disciples would do at that hour?

A. Jesus said the disciples would be scattered, everyone to his own possessions, and they would leave Jesus alone. [16:32]

Q? Who was still going to be with Jesus after the disciples left him alone?

A. The Father was still going to be with Jesus. [16:32]

Q? Why did Jesus tell the disciples to be encouraged even though in the world they would have troubles?

A. Jesus told them to be encouraged because he had overcome the world. [16:33]

John 17

Q? Why did the Father give Jesus authority over all flesh?

A. The Father did this so that he should give everlasting life to all whom you have given him. [17:2]

Q? What is everlasting life?

A. Everlasting life is knowing the Father, the only true God, and him whom you have sent, Jesus Christ. [17:3]

Q? How did Jesus glorify God on the earth?

A. He did this by accomplishing the work that the Father gave him to do. [17:4]

Q? What glory does Jesus want?

A. He wants the glory he had with the Father before the world was created. [17:5]

Q? To whom did Jesus reveal the Father's name?

A. Jesus revealed the Father's name to the people the Father gave to Jesus out of the world. [17:6]

Q? How did those people the Father gave to Jesus respond to Jesus' words?

A. They received Jesus' words and truly knew that Jesus came from the Father and they believed that the Father sent Jesus. [17:8]

Q? In brief what does Jesus ask the Father to do for those the Father has given to Jesus?

A. Jesus asks the Father to keep them in the Father's name so they may be one, to keep them from the evil one, to consecrate them in the truth, for them to be in both Jesus and the Father and to have those the Father has given him to be with him where he is. [17:11, 15, 21, 24]

Q? Who does Jesus say he is not praying for?

A. Jesus says he is not praying for the world. [17:9]

Q? While Jesus was in the world, what did Jesus do for those the Father had given to him?

A. Jesus guarded them. [17:12]

Q? Why did Jesus consecrate himself?

A. Jesus consecrated himself so that those the Father gave him might also be consecrated in truth. [17:19]

Q? For whom else does Jesus pray?

A. Jesus prays for those who will believe in him through the word of those who followed him at that time. [17:20]

Q? How does the Father love those he gave to Jesus?

A. The Father loves them even as he loved Jesus. [17:23]

Q? Why did and will Jesus make the Father's name known to those the Father has given to him?

A. Jesus did and will make it known so that the love with which the Father loved Jesus may be in them and that Jesus may be in them. [17:26]

John 18

Q? After Jesus spoke these words, where did he go?

A. He went with his disciples over the Kidron Valley to a garden and he entered it. [18:1]

Q? How did Judas know about the garden?

A. He knew about it because Jesus often went there with his disciples. [18:2]

Q? Who else came to the garden with lanterns, torches and weapons?

A. Judas, a group of soldiers and officers from the chief priests and Pharisees also came to the garden. [18:3]

Q? What did Jesus ask this group of people in the garden?

A. Jesus asked them, “For whom are you looking?” [18:4]

Q? What happened when the group of people said they were looking for Jesus of Nazareth and Jesus responded, “I am.”?

A. The soldiers and others with them went backward and fell to the ground. [18:6]

Q? Why did Jesus say, “I told you that I am he; so if you are looking for me, let these others go.”?

A. Jesus said this so that the word might be fulfilled that he said: “Of those whom you have given me, I lost not one.” [18:8-9]

Q? What did Jesus tell Peter after Peter cut off the ear of Malchus, the servant of the high priest?

A. Jesus said to Peter, “Put your sword back into its sheath. The cup that the Father has given me, should I not drink it?” [18:10-11]

Q? After the group of soldiers, their captain and the officers of the Jews seized Jesus, where did they take him?

A. They first took Jesus to Annas. [18:13]

Q? Who was Annas?

A. Annas was the father-in-law to Caiaphas, who was high priest that year. [18:13]

Q? How did Peter get into the courtyard of the high priest?

A. Another disciple who was known to the high priest, went out and spoke to the woman servant who was guarding the door and brought in Peter. [18:16]

Q? Who asked Peter if he was a disciple of Jesus or was with Jesus?

A. The woman guarding the door to the courtyard, the people standing around the fire of coals and one of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, all asked Peter if he was with Jesus or a disciple of Jesus. [18:17]

Q? In brief how did Jesus answer when the high priest asked Jesus about his disciples and his teaching?

A. Jesus said he spoke openly to the world in public. He told the chief priest to ask those who heard him about what he said. [18:19-21]

Q? After Annas questioned Jesus where did he send Jesus?

A. Annas sent Jesus to Caiaphas the high priest. [18:24]

Q? What happened immediately after Peter denied being associated with Christ for the third time?

A. The rooster crowed immediately after the third time Peter denied being associated with Christ. [18:27]

Q? Why did those who took Jesus to the Praetorium not enter it?

A. They did not enter the Praetorium so that they might not be defiled and so that they might eat the passover. [18:28]

Q? How did Jesus' accusers answer Pilate when he asked them, "What accusation are you bringing against this man?"

A. They answered and said to him, "If this man were not an evil doer, we would not have delivered him up to you." [18:29-30]

Q? Why did the Jews take Jesus to Pilate instead of punishing Jesus themselves?

A. The Jews wanted to kill Jesus and it wasn't lawful for them to put any man to death without permission from the Roman authorities (Pilate). [18:31]

Q? What did Pilate ask Jesus?

A. Pilate asked Jesus if he was the king of the Jews, and he also asked Jesus what he had done. [18:33-35]

Q? What did Jesus tell Pilate about Jesus' kingdom?

A. Jesus told Pilate that his kingdom is not part of this world and does not come from here. [18:36]

Q? For what purpose was Jesus born?

A. Jesus was born to be a king. [18:37]

Q? What is Pilate's judgment about Jesus after talking with him?

A. Pilate said to the Jews, "I find no crime in this man." [18:38]

Q? When Pilate offered to release Jesus, what did the Jews cry out to Pilate?

A. The Jews cried out again and said, "Not this man, but Barabbas." [18:39-40]

John 19

Q? What did the soldiers do to Jesus after Pilate had Jesus whipped?

A. The soldiers twisted thorns together to make a crown, put it on Jesus' head, and dressed him in a purple garment. They came to him and said, "Hail, king of the Jews!" and they struck him with their hands. [19:2-3]

Q? Why did Pilate bring Jesus out to the people again?

A. Pilate brought Jesus out to the people so that they would know that Pilate found no guilt in Jesus. [19:4]

Q? What was Jesus wearing when Pilate brought him back out to the people?

A. Jesus was wearing the crown of thorns and the purple garment. [19:5]

Q? What did the chief priests and the officers say when they saw Jesus?

A. They cried out and said, "Crucify him, crucify him!" [19:6]

Q? What did the Jews say that made Pilate even more afraid?

A. The Jews told Pilate, "We have a law, and by that law he ought to die because he made himself the Son of God." [19:7-8]

Q? What did Jesus say when Pilate asked Jesus, "From where do you come?"

A. Jesus gave Pilate no answer. [19:9]

Q? Who did Jesus say gave Pilate power over Jesus?

A. Jesus said, "You would have no power against me unless it had been given you from above." [19:11]

Q? Although Pilate wanted to release Jesus, what did the Jews say that prevented him?

A. The Jews cried out saying, “If you release this man, you are not Caesar’s friend: Everyone who makes himself a king speaks against Caesar.” [19:12]

Q? What was the last thing the chief priests said before Pilate handed Jesus over to them to be crucified?

A. The chief priests said, “We have no king but Caesar.” [19:15-16]

Q? Where did they crucify Jesus?

A. They crucified Jesus at Golgotha which means the place of a skull. [19:17-18]

Q? Was Jesus the only one crucified there that day?

A. No. Two other men, one on each side of Jesus were crucified with him. [19:18]

Q? What did Pilate write on the sign that was put on the cross of Jesus?

A. On the sign was written, “JESUS OF NAZARETH, THE KING OF THE JEWS.” [19:19]

Q? In what languages was the sign on Jesus’ cross written?

A. The sign was written in Hebrew, Latin and Greek. [19:20]

Q? What did the soldiers do with Jesus’ garments?

A. The soldiers divided up Jesus’ garments into four parts, a part for each soldier. But the cast lots to see who would get Jesus’ shirt which was without seams. [19:23-24]

Q? Why did the soldiers do what they did with Jesus' garments?

A. This happened so that the Scripture might be fulfilled that said, "They divided my garments among themselves, and for my clothing they threw lots." [19:23-24]

Q? Who was standing near the cross of Jesus?

A. Jesus' mother, his mother's sister, Mary the wife of Clopas, Mary Magdalene, and the disciple whom Jesus loved were standing near the cross of Jesus. [19:25-26]

Q? What did Jesus tell his mother when he saw his mother and the disciple he loved standing nearby?

A. Jesus told her, "Woman, see, here is your son!" [19:26]

Q? What did the disciple Jesus loved do after Jesus told him, "See, here is your mother!"?

A. From that hour the disciple Jesus loved took Jesus' mother to his own home. [19:27]

Q? Why did Jesus say, "I am thirsty."

A. Jesus said this in order to make the Scriptures come true. [19:28]

Q? What did Jesus do after he had taken the vinegar from the sponge that was held up to his mouth?

A. After taking the vinegar Jesus said, "It is finished." Then he bowed his head and gave up his spirit. [19:29-30]

Q? Why did the Jews want Pilate to break the legs of the executed men?

A. It was the Preparation, and in order that the bodies should not remain on the cross during the Sabbath (for that Sabbath was an important day), the Jews asked Pilate that the legs of the executed men be broken and that their bodies might be taken down. [19:31]

Q? Why did the soldiers not break Jesus' legs?

A. They didn't break Jesus' legs because they saw he was already dead. [19:33]

Q? What did the soldiers do to Jesus after they was that he was already dead?

A. One of the soldiers pierced Jesus' side with a spear. [19:34]

Q? Why were the legs of Jesus not broken and why was Jesus pierced with a spear?

A. These things came about so that the scripture might be fulfilled, "Not a single bone of him will be broken." and again, "They will look on him whom they pierced." [19:36-37]

Q? Why did the one who saw all these things concerning the crucifixion of Jesus bear witness to them?

A. That one bore witness to these events so that you also may believe [19:35]

Q? Who came and asked to take away the body of Jesus?

A. Joseph of Arimathea asked Pilate that he might take away the body of Jesus. [19:38]

Q? Who came with Joseph of Arimathea to take away the body of Jesus?

A. Nicodemus came with Joseph of Arimathea. [19:39]

Q? What did Joseph of Arimathea and Nicodemus do with the body of Jesus?

A. They wrapped Jesus body in linen cloths with spices. Then they laid Jesus' body in a new tomb which was in a garden. [19:40-41]

John 20

Q? When did Mary Magdalene come to the tomb?

A. She came to the tomb early on the first day of the week. [20:1]

Q? What did Mary Magdalene see when she got to the tomb?

A. She saw the stone rolled away from the tomb. [20:1]

Q? What did Mary Magdalene do after she saw the stone rolled away from the tomb?

A. She ran and came to Simon Peter and to the other disciple Jesus loved. [20:20]

Q? What did Mary Magdalene say to the two disciples?

A. She told them, "They have taken away the Lord out of the tomb, and we do not know where they have laid him." [20:2]

Q? What did Simon Peter and the other disciple do after they heard what Mary Magdalene said?

A. They both ran together to the tomb. [20:3-4]

Q? What did Simon Peter see in the tomb?

A. Peter saw the linen cloths lying there. The cloth that had been on his head was not lying with the linen cloths but was rolled up in its place by itself. [20:6-7]

Q? What was the response of the other disciple to what he saw in the tomb?

A. He saw and believed. [20:8]

Q? What did Mary see when she stooped and looked into the tomb?

A. She saw two angels in white sitting, one at the head, and one at the foot, where the body of Jesus had lain. [20:12]

Q? What did the angels say to Mary?

A. They asked her, “Woman, why are you weeping?” [20:13]

Q? When Mary turned around what did she see?

A. She saw Jesus standing there, but she did not know that it was Jesus. [20:14]

Q? Who did Mary think Jesus was?

A. She thought he was the gardener. [20:15]

Q? When did Mary recognize Jesus?

A. She recognized Jesus when he said her name, “Mary”. [20:16]

Q? Why did Jesus tell Mary not to touch him?

A. Jesus told her not to touch him because he hadn’t yet ascended to the Father. [20:17]

Q? What did Jesus tell Mary to say to his brothers?

A. Jesus told her to say to his brothers, that I will ascend to my Father and your Father, and my God and your God. [20:17]

Q? What happened where the disciples were on the evening of the first day of the week?

A. Jesus came and stood in the midst of them. [20:19]

Q? What did Jesus show the disciples?

A. He showed them his hands and his side. [20:20]

Q? What did Jesus say he was doing to the disciples?

A. Jesus said he was sending the disciples just as his Father had sent him. [20:21]

Q? What did Jesus say to his disciples after he breathed on them?

A. He told them, "Receive the Holy Spirit. Whoever's sins you forgive, they are forgiven for them; whoever's sins you keep back, they are kept back." [20:22-23]

Q? Which one of the disciples was not present with the other disciples when they saw Jesus?

A. Thomas, one of the twelve, called Didymus, was not with the other disciples when Jesus came. [20:24]

Q? What did Thomas say it would take for him to believe that Jesus was alive?

A. Thomas said he would have to see the print of the nails in Jesus' hands and put his fingers into the nail prints and put his hand into Jesus' side before he would believe. [20:25]

Q? When did Thomas see Jesus?

A. Eight days later Thomas was with the other disciples when Jesus came while the doors were shut and stood among them. [20:26]

Q? What did Jesus tell Thomas to do?

A. Jesus told Thomas to reach with his finger and see Jesus' hands and reach with his hand and put it into Jesus' side. Jesus then told Thomas not to be faithless, but believe. [20:27]

Q? What did Thomas say to Jesus?

A. Thomas said, "My Lord and my God." [20:28]

Q? Who did Jesus say was blessed?

A. Jesus said, "Blessed are those who have not seen, and yet have believed." [20:29]

Q? Did Jesus do other signs that weren't written in the book?

A. Yes, Jesus did many other signs in the presence of the disciples that were not written in the book of John. [20:30]

Q? Why were the signs written in the book?

A. They were written so that you may believe that Jesus is the Christ, the Son of God, and so that as you believe, you may have life in his name. [20:31]

John 21

Q? Where were the disciples when Jesus showed himself to them again?

A. The disciples were at the Sea of Tiberias when Jesus showed himself to them again. [21:1]

Q? Which disciples were at the Sea of Tiberias?

A. Simon Peter, Thomas, called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee and two of Jesus' other disciples were at the Sea of Tiberias. [21:2]

Q? What were these disciples doing?

A. These disciples had gone fishing but had caught nothing all night. [21:3]

Q? What did Jesus tell the disciples to do?

A. Jesus told the disciples to cast their net on the right side of the boat and they would catch some fish. [21:6]

Q? What happened when the disciples cast their net?

A. They could not draw in their net because there were so many fish in it. [21:6]

Q? What did Simon Peter do when the disciple Jesus loved said, "It is the Lord."

A. He tucked up his outer garment about himself and threw himself into the sea. [21:7]

Q? What did the other disciples do?

A. The other disciples came in the boat pulling the net full of fish. [21:8]

Q? What did Jesus tell the disciples to do with some of the fish that they had caught?

A. Jesus told the disciples to bring some of the fish they had just caught. [21:10]

Q? How many times had Jesus now shown himself to the disciples since he had risen?

A. This was the third time Jesus had now shown himself to the disciples since he had risen. [21:14]

Q? After breakfast what was the first thing Jesus asked Simon Peter?

A. Jesus asked Simon Peter if Simon loved Jesus more than these. [21:15]

Q? How did Simon Peter answer Jesus the third time Jesus asked Peter if he loved Jesus?

A. The third time he was asked Peter responded, "Lord, you know all things, you know that I love you." [21:17]

Q? The third time Peter responds to Jesus' question, "Do you love me?" what does Jesus tell Peter to do?

A. The third time Jesus told him, "Feed my sheep." [21:17]

Q? What did Jesus tell Simon Peter was going to happen to him when Simon became old?

A. Jesus told Simon Peter that when he became old, he would stretch out his hands and another person would clothe him and carry him where he did not wish to go. [21:18]

Q? Why did Jesus tell Peter what was going to happen to Peter when he became old?

A. Jesus said this in order to signal by what kind of death Peter would glorify God. [21:19]

Q? What did Simon Peter ask Jesus concerning the disciple that Jesus loved?

A. Peter asked Jesus, “Lord, what will this man do?”

Q? How did Jesus respond to Peter’s question, “Lord, what will this man do?”

A. Jesus told Peter, “Follow me.” [21:22]

Q? Who wrote this book and to what does he bear witness?

A. The disciple Jesus loved wrote this book and bears witness that the events described in the book are true. [21:24]

translationWords

Abraham, 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.
- While living in the land of Canaan, when they were very old, Abraham and his wife Sarah had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [chaldea](#), [Sarah](#), [Sarai](#), [Isaac](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** When **Abram** arrived in Canaan, God said, “Look all around you. I will give to you and your descendants all the land that you can see as an inheritance.”
- **[05-04]** Then God changed **Abram’s** name to **Abraham**, which means “father of many.”
- **[05-05]** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- **[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.”
- **[06-01]** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **[06-04]** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **[21-02]** God promised **Abraham** that through him all people groups of the world would receive a blessing.

accuse, 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:

Waiting

adoption

Definition:

The term “adoption” refers to the process of someone legally becoming the child of people who are not his biological parents.

- The Bible uses “adoption” and “adopt” in a figurative way to describe how God causes people to be part of his family, making them his spiritual sons and daughters.
- As adopted children, believers are co-heirs with Jesus Christ, having a right to all the privileges of sons and daughters of God.

Translation Suggestions:

- This term could be translated with a term that the language of translation uses to describe this special parent-child relationship. Make sure it is understood that this has a figurative or spiritual meaning.
- The phrase, “experience adoption as sons” could be translated as, “be adopted by God as his children” or “become God’s (spiritual) children.”
- To “wait for the adoption of sons” could be translated as, “look forward to becoming God’s children” or “wait expectantly for God to
- The phrase “adopt them” could be translated as “receive them as his own children” or “make them his own (spiritual) children.”

(See: heir, inherit, inheritance, spirit, spiritual other)

Bible References:

Waiting

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that involves a married person having sexual relations with someone who is not his spouse. The term “adulterous” describes this kind of behavior or the 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.” (See: [euphemism](#))
- 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](#), [committed](#), [commitment](#), [covenant](#), [fornication](#), [sexual immorality](#), , [have sex with](#), [have relations with](#), [sleep with](#), [lovemaking](#), [unfaithful](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-06]**”Do not commit **adultery**.”
- **[28-02]** Do not commit **adultery**.
- **[34-07]**”The religious leader prayed like this, ”Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.””

marvel, wonder, amazed, astonished

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions express how very surprised or shocked the person was feeling. Other languages might also have expressions to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be, “extremely surprised” or “very shocked.”
- Related words include: “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: [miracle](#), [sign](#))

Bible References:

Waiting

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULB) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as, “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as, “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase, “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”
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(See: [fulfill](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [John \(the Baptist\)](#), [Peter](#), [Simon Peter](#), [Cephas](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

angel, archangel

Definition:

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

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God is 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: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [rulers](#), [rule](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

Examples from the Bible stories:

- [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.
- [22-03] The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- [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.”
- [23-07] Suddenly, the skies were filled with **angels** praising God...
- [25-08] Then **angels** came and took care of Jesus.
- [38-12] Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- [38-15] “I could ask the Father for an army of **angels** to defend me.”

angry, anger

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, it often is sinful and selfish, but sometimes it is 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.”

(See also: [wrath](#), [fury](#))

Bible References:

Waiting

Annas

Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

- Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office, so Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(Translation suggestions: [How to Translate Names](#))

(See also: [Caiaphas](#), [high priest](#), [priest](#))

Bible References:

Waiting

anoint, anointed

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](#), [Messiah](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [priesthood](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Bible References:

Waiting

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in, “appointed to eternal life.” This means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include, “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as, “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as, “be chosen.”

Bible References:

Waiting

astray, go astray, led astray, stray

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.”

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: [disobey](#), [disobedient](#), [disobedience](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

authority

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” refers to people, governments, or organizations that have authority over others.
- 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](#), [to command](#), [commandment](#), [obey](#), [obedient](#), [obedience](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

baptize, 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: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [repentance](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-03] When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- [24-06] The next day, Jesus came to be **baptized** by John.
- [24-07] John said to Jesus, “I am not worthy to **baptize** you. You should **baptize** me instead.”
- [42-10] So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”

- [43-11] Peter answered them, "Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins."
- [43-12] About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- [45-11] As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, "Look! There is some water! May I be **baptized**?"
- [46-05] Saul immediately was able to see again, and Ananias **baptized** him.
- [49-14] Jesus invites you to believe in him and be **baptized**.

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.

(Translation suggestions: [How to Translate Names](#))

(See: [Pilate](#), [Rome](#), [Roman](#))

Bible References:

Waiting

basket**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 Moses built. The common meaning of its use in these two contexts may be, “floating container.”

(See also: [ark](#), [Moses](#), [Nile River](#), [River of Egypt](#), [Noah](#))

Bible References:

Waiting

beg, beggar

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](#), [pleading](#), [plea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[10-04]** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **[29-08]** ”The king called the servant and said, ”You wicked servant! I forgave your debt because you **begged** me.”
- **[32-07]** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- **[32-10]** The man who used to have the demons **begged** to go along with Jesus.
- **[35-11]** His father came out and **begged** him to come and celebrate with them, but he refused.”
- **[44-01]** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

believe, believe in, belief

Definition:

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

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

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

Translation Suggestions:

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

(See also: [faith](#), [believer](#))

Bible References:

Waiting

Examples from the Bible stories:

- [03-04] Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- [04-08] Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- [11-02] God provided a way to save the firstborn of anyone who **believed in** him.
- [11-06] But the Egyptians did not **believe** God or obey his commands.
- [37-05] Jesus replied, “I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?”

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jericho](#), [Jerusalem](#), [Lazarus](#), [Martha](#), [Mary, the mother of Jesus](#), [Mount of Olives](#))

Bible References:

Waiting

Bethlehem, Ephrathah

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:

Waiting

Examples from the Bible stories:

- [17-02] David was a shepherd from the town of **Bethlehem**.
- [21-09] The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- [23-04] Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- [23-06] ”The Messiah, the Master, has been born in **Bethlehem!**”

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

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

(See also: [Judas Iscariot](#), [Jewish leaders](#), [religious leaders](#), [apostle](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-11]** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **[38-02]** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **[38-03]** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **[38-06]** Then Jesus said to the disciples, “One of you will **betray** me.” ... Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **[38-13]** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **[38-14]** Then Jesus said, “Judas, do you **betray** me with a kiss?”
- **[39-08]** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

biblical time: hour**Definition:**

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 a.m.). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 p.m.). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system..
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as, “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as, “the time had come for him to” or “the appointed time for him had come.”

Bible References:

Waiting

blasphemy, blaspheme, blasphemous

Definition:

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

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

Translation Suggestions:

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

(See also: [dishonor](#), [dishonorable](#), [slander](#), [slanderer](#))

Bible References:

Waiting

bless, blessed, blessing

Definition:

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

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

from comment below: It is important to not define, focus on, or be confined by applications of the root word of “bless” that suggest primarily the flourishing or abundance of material things or physical wellness. Consider the extensive teachings in Scripture on God’s love, mercy and grace that is not only ancient, but current. Consider care, protection, and presence of God’s Spirit. And for us to bless God, we can offer thankfulness, appreciation, and understanding as we learn of and follow (obey) him.

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:

Waiting

Examples from the Bible stories:

- **[01-07]** God saw that it was good and he **blessed** them.
- **[01-15]** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **[01-16]** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **[04-04]** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **[04-07]** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **[07-03]** Isaac wanted to give his **blessing** to Esau.
- **[08-05]** Even in prison, Joseph remained faithful to God, and God **blessed** him.

blood

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: [flesh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-03]** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **[10-03]** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **[11-05]** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **[13-09]** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **[38-05]** Then Jesus took a cup and said, “Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.
- **[48-10]** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

born again, born of God, new birth

Definition:

The term “born again” was first used by Jesus to describe what it means for God to change a person from being dead spiritually to being alive spiritually. the terms “born of God” and “born of the Spirit” also refer to a person being given new spiritual life.

- All humans are born spiritually dead and are given a “new birth” when they accept Jesus Christ as their Savior.
- At the moment of the spiritual new birth, God’s Holy Spirit begins to live in the new believer and empowers him to produce good spiritual fruit in his life.
- It is God’s work to cause a person to be born again and become his child.

Translation Suggestions:

- Other ways to translate “born again” could include, “born anew” or “born spiritually.”
- It is best to translate this term literally and use the normal word in the language that would be used for being born.
- The term “new birth” might be translated as “spiritual birth.”
- The phrase “born of God” could be translated as, “caused by God to have new life like a newborn baby” or “given new life by God.”
- In the same way, “born of the Spirit” could be translated as, “given new life by the Holy Spirit” or “empowered by the Holy Spirit to become God’s child” or “caused by the Spirit to have new life like a newborn baby.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [salvation](#))

Bible References:

Waiting

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. (See: [Synecdoche](#))
- 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](#), [Festival of Unleavened Bread](#), [yeast](#), [leaven](#))

Bible References:

Waiting

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: [bride](#))

Bible References:

Waiting

brother

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](#), [the twelve](#), [the eleven](#), [God the Father](#), [Heavenly Father](#), [sister](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

bury, buried, 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](#), [grave](#), [burial place](#))

Bible References:

Waiting

Caesar

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#), [Paul](#), [Saul](#), [Rome](#), [Roman](#))

Bible References:

Waiting

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Annas](#), [high priest](#))

Bible References:

Waiting

call, calling, called, call out

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative 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.”
- The term “called” is used in the Bible to mean 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 calling someone a name. For example, “He 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 knows a person’s name personally and has specifically chosen him.

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 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 your name and have chosen you.”

(See: [pray, prayer](#))

Bible References:

Waiting

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Cana

Definition:

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: [Capernaum](#), [Galilee](#), [Galilean](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Galilean](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

cast out, drive out, throw out

Definition:

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

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

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

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [demon-possessed](#), [lots](#), [casting lots](#))

Bible References:

Waiting

chief priests

Definition:

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

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

Translation Suggestions:

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

(See also: [chief](#), [high priest](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [priest](#), [priesthood](#))

Bible References:

Waiting

children, child

Definition:

In the Bible, the term “child” is often used to generally refer to someone who is young in age, including an infant. The term “children” is the plural form and also has 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, spiritual, believer, beloved other)

Bible References:

Waiting

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 proved he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: [How to Translate Unknowns](#))
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See: [How to Translate Names](#))

(See also: [Son of God](#), [the Son](#), [Son](#), [David](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [anoint](#), [anointed](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-07]** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **[17-08]** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.

- [21-01] From the very beginning, God planned to send the **Messiah**.
- [21-04] God promised King David that the **Messiah** would be one of David's own descendants.
- [21-05] The **Messiah** would start the New Covenant.
- [21-06] God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- [21-09] The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- [43-07] "But God raised him to life again to fulfill the prophecy which says, "You will not let your **Holy One** rot in the grave."
- [43-09] "But know for certain that God has caused Jesus to become both Lord and **Messiah!**"
- [43-11] Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- [46-06] Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

circumcise, circumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See: [How to Translate Unknowns](#))

(See also: [uncircumcised](#), [uncircumcision](#), [covenant](#))

Bible References:

Waiting

Examples from the Bible stories:

- [05-03]”You must **circumcise** every male in your family.”
- [05-05] That day Abraham **circumcised** all the males in his household.

clean, cleanse

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “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.

Translation Suggestions:

- 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.

(See also: [holy](#), [holiness](#), [unclean](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

comfort, comforter

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.

Translation Suggestions:

- Depending on the context, “comfort” could also be translated as, “ease the pain of” or “help (someone) overcome grief” or “encourage” or “console.”
- A phrase such as “our comfort” could be translated as “our encouragement” or “our consoling of (someone)” or “our help in times of grieving.”
- The term “comforter” could be translated as “person who comforts” or “someone who helps ease pain” or “person who encourages.”
- When the Holy Spirit is called “the Comforter” this could also be translated as “the Encourager” or “the Helper” or “the One who helps and guides.”
- The phrase “comforter of Israel” could be translated as, “the Messiah, who comforts Israel.”
- An expression like, “they have no comforter” could also be translated as, “No one has comforted them” or “There is no one to encourage or help them.”

(See also: [encourage](#), [encouragement](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

command, to command, commandment

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.

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](#), [statutes](#), [law](#), [principle](#), [Ten Commandments](#))

Bible References:

Waiting

condemn, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as, “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as, “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: [judge](#), [judgment](#), [punish](#), [punishment](#))

Bible References:

Waiting

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: [faith](#), [testimony](#))

Bible References:

Waiting

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means, “wise advice.”

(See also: [assembly](#), [assemble](#), [counsel](#), [counselor](#), [advice](#), [advisor](#), [Pharisee](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [priest](#), [priesthood](#), [Sadducee](#), [scribe](#), [expert in the Jewish law](#))

Bible References:

Waiting

courtyard, court

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:

Waiting

cow, calf, bull, cattle

Definition:

The term , “cattle” refers to a kind of large, four-legged farm animal that eats grass and is primarily raised for its meat and milk.

- The female of this kind of animal is called a “cow”, the male is a “bull,” and their offspring is a “calf.”
- Sometimes the term “cow” is used in a general way to refer to all kinds of cattle.
- In some cultures, cattle are traded in exchange for goods. Sometimes they are used as gifts given to the parents of a young woman a man desires to marry.
- In the Bible, the Jewish people used cattle for sacrifices, especially a certain type called the red heifer.
- A “heifer” is a cow that has not yet had a baby.
- An “ox” is a special type of bull that is used for agricultural work, like pulling a plow.

(See: [How to Translate Unknowns](#))

(See also: [heifer](#), [ox](#), [oxen](#), [yoke](#))

Bible References:

Waiting

CROSS**Definition:**

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [crucify](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[40-01]** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **[40-02]** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- **[40-05]** The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, “If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- **[49-10]** When Jesus died on the **cross**, he received your punishment.
- **[49-12]** You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

crown, to crown**Definition:**

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term “to crown” means to put a crown on someone’s head; figuratively it means, “to honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, “to crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- 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.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of “to crown” could be translated as “to honor” or “to decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as, “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: [glory](#), [glorious](#), [king](#), [olive](#))

Bible References:

Waiting

crucify

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](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- [39-11] But the Jewish leaders and the crowd shouted, “**Crucify** him (Jesus)!”
- [39-12] Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus. played a major role in the crucifixion of Jesus Christ.
- [40-01] After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- [40-04] Jesus was **crucified** between two robbers.
- [43-06] ”Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!”
- [43-09] ”You **crucified** this man, Jesus.”
- [44-08] Peter answered them, ”This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!”

cry, cry out

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](#), [calling](#), [called](#), [call out](#), [plead](#), [pleading](#), [plea](#))

Bible References:

Waiting

curse, cursed

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](#), [blessed](#), [blessing](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-09]** God said to the snake, “You are **cursed!**”
- **[02-11]** “Now the ground is **cursed**, and you will need to work hard to grow food.”
- **[04-04]** “I will bless those who bless you and **curse** those who **curse** you.”
- **[39-07]** Then Peter vowed, saying, “May God **curse** me if I know this man!”
- **[50-16]** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- 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. (See: [Metaphor](#))
- 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.”

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](#), [corruption](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [redemption](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

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](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [Zion](#), [Mount Zion](#))

Bible References:

Waiting

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Goliath](#), [Philistines](#), [Saul \(OT\)](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.
- **[17-03]** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **[17-04]** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **[17-05]** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **[17-06]** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **[17-09]** **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **[17-13]** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

death, die, dead

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.

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 this term, it is best to use the everyday, natural word or expression that refers to death in the target language.
- 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.”
- Many languages use figurative expressions to describe death, such as “to pass away” in English. However in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say “spiritual death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- 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.” (See: nominal adjective)
- The expression, “put to death” could also be translated as, “kill” or “murder” or “execute.”

(See also: [believe](#), [believe in](#), [belief](#), [faith](#), [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-11]** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **[02-11]** "Then you will **die**, and your body will return to dirt."
- **[07-10]** Then Isaac **died**, and Jacob and Esau buried him.
- **[37-05]** "Jesus replied, "I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**."
- **[40-08]** Through his **death**, Jesus opened a way for people to come to God.
- **[43-07]** "Although Jesus **died**, God raised him from the dead."
- **[48-02]** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.
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deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term, “deception” also refers to the act of causing someone to believe something that is not true.
- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms, “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as, “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as, “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated by “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: [true](#), [truth](#), [come true](#))

Bible References:

Waiting

{{tag>publish review}}

deliver, deliverer, deliverance

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 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: [judge](#), [judgment](#), [save](#), [safe](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **[16-16]** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **[16-17]** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these “fallen angels.”
- Sometimes these demons are called “unclean spirits.” The term “unclean” means “impure” or “evil” or “unholy.”
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term “demon” could also be translated as “evil spirit.”
- The term “unclean spirit” could also be translated as “impure spirit” or “corrupt spirit” or “evil spirit.”
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term “demon” is translated in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [demon-possessed](#), [Satan](#), [devil](#), [evil one](#), [idol](#), [idolatrous](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [angel](#), [archangel](#), [evil](#), [wicked](#), [wickedness](#), [unclean](#))

Bible References:

Waiting

Examples from the Bible stories:

- [26-09] Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, “You are the Son of God!”
- [32-08] The **demons** came out of the man and entered the pigs.
- [47-05] Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- [49-02] He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called “casting out” demons.

Translation Suggestions:

- Other ways to translate this term could include, “demon-controlled” or “controlled by an evil spirit” or “having an evil spirit living inside.”

(See also: [demon](#), [evil spirit](#), [unclean spirit](#))

Bible References:

Waiting

Examples from the Bible stories:

- [26-09] Many people who had **demons in them** were brought to Jesus.
- [32-02] When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- [32-06] The man **with the demon** cried out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? Please do not torture me!”
- [32-09] The people from the town came and saw the man who used to **have the demons**.
- [47-03] Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

descendant, descended from

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.”

(See also: [Abraham](#), [Abram](#), [ancestor](#), [father](#), [forefather](#), [Jacob](#), [Israel](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] ”The woman’s **descendant** will crush your head, and you will wound his heel.”
- [04-09] ”I give the land of Canaan to your **descendants**.”
- [05-10] ”Your **descendants** will be more than the stars in the sky.”
- [17-07] ”Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants!**”
- [18-13] The kings of Judah were **descendants** of David.
- [21-04] God promised King David that the Messiah would be one of David’s own **descendants**.
- [48-13] God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

Waiting

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](#), [apostleship](#), [believer](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [John \(the Baptist\)](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[30-08]** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- **[38-01]** About three years after Jesus first began preaching and teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **[38-11]** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.

- **[42-10]** Jesus said to his **disciples**, "All authority in heaven and on earth has been given to me. So go, make **disciples** of all people groups by baptizing them in the name of the Father, the Son, and the Holy Spirit, and by teaching them to obey everything I have commanded you."

dishonor, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Sometimes “dishonorable” is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as “to not honor” or “to treat with no respect.”
- The noun, “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful” or “not worthwhile” or “not valuable.”

(See also: [disgrace](#), [disgraceful](#), [honor](#), [to honor](#))

Bible References:

Waiting

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

u

dove, 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: [How to Translate Unknowns](#))

(See also: [olive](#), [innocent](#), [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

earth, earthly

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. (See: [Metonymy](#))
- 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.

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.”
- 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](#), [spiritual](#), [world](#), [worldly](#))

Bible References:

Waiting

chosen one, choose, chosen people, Chosen One, the elect

Definition:

The term, “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones) or ”the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” These 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: [appoint](#), [appointed](#), [Christ](#), [Messiah](#))

Bible References:

Waiting

Elijah

Facts:

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

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

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [Baal](#), [miracle](#), [wonder](#), [sign](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-02] Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **[19-02] Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **[19-03]** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- **[19-04]** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **[19-05]** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- **[19-07]** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **[19-12]** Then **Elijah** said, "Do not let any of the prophets of Baal escape!"
- **[36-03]** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Ephraim

Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

- The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel. (See: [Synecdoche](#))
- Ephraim was apparently a very mountainous or hilly area, based on references to “the hill country of Ephraim” or “the mountains of Ephraim.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [kingdom of Israel](#), [twelve tribes of Israel](#))

Bible References:

Waiting

everlasting, eternal, eternity

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.
- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include, “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include, “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [forever](#), [life](#), [live](#), [living](#), [alive](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **[28-01]** One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- **[28-10]** Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

evil, wicked, wickedness

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 or 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](#), [disobedient](#), [sin](#), [sinful](#), [sinner](#), [good](#), [goodness](#), [righteous](#), demon, evil spirit, unclean spirit)

Bible References:

Waiting

Examples from the Bible stories:

- **[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.”
- **[03-01]** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **[03-02]** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **[04-02]** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **[08-12]** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **[14-02]** They (Canaanites) worshiped false gods and did many **evil** things.
- **[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.
- **[18-11]** In the new kingdom of Israel, all the kings were **evil**.

- [29-08] The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- [45-02] They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- [50-17] He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression, “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [Abstract Nouns](#))
- 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](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[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.

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the ancestors of a certain person or people group. This could also be translated as, “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively 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 figuratively 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 “ancestor” or “ancestral father.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- 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](#), [heavenly Father](#), [Father](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

fear, afraid, fear of Yahweh

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,” and related terms “fear of God” and “fear of the Lord,” refer to deeply respecting God and showing 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.

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” would be used instead.

(See also: [marvel](#), [wonder](#), [amazed](#), [astonished](#), [awe](#), [awesome](#), [Lord](#), [power](#), [powers](#), [Yahweh](#))

Bible References:

Waiting

feast

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:

Waiting

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.

(See also: [feast](#))

Bible References:

Waiting

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 to be as tall as 6 meters high 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:

Waiting

fire**Definition:**

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- 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.
- The phrase “baptize with fire” could also be translated as, “cause you to experience suffering in order to purify you.”

(See also: [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

flesh

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” is 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 “kin-folk” 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. (See: [Euphemism](#)). It should also be understood that this is figurative, and does not mean that the man and woman literally become one person.

Bible References:

Waiting

flock, 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](#), [kid](#), [ox](#), [oxen](#), [pig](#), [swine](#), [pork](#), [sheep](#), [ram](#), [ewe](#),)

Bible References:

Waiting

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean, “a very long time.”

- The term “forever and ever” emphasizes that something will always exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referring to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase, “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase, “forever and ever” could also be translated as, “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as, “David’s descendant will reign forever” or “a descendant of mine will always be reigning.”

(See also: [David](#), [everlasting](#), [eternal](#), [eternity](#), [reign](#))

Bible References:

Waiting

forgive, forgiveness

Definition:

To forgive someone means to not hold a grudge against a person who 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.

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.”

(See: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [07-10] But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- [13-15] Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- [17-13] David repented of his sin and God **forgave** him.
- [21-05] In the New Covenant, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- [29-01] One day Peter asked Jesus, “Master, how many times should I **forgive** my brother when he sins against me?”
- [29-08] I **forgave** your debt because you begged me.
- [38-05] Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins.

sexual immorality

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](#), [adulterer](#), [false god](#), [god](#), [prostitute](#), [harlot](#), [unfaithful](#))

Bible References:

Waiting

fountain, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: [flood](#))

Bible References:

Waiting

free, freedom, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage. Another word for “freedom” is “liberty.”

- The expression, “to set someone free” or “to free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means, “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means, “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression “to set free” could be translated as “to cause to be free” or “to rescue from slavery” or “to release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: [bind](#), [bond](#), [bound](#), [enslave](#), [in bondage](#), [servant](#), [slave](#), [slavery](#),)

Bible References:

Waiting

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions and thoughts. 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.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- 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 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 figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression, “fruit of the womb” refers to “what the womb produces,” that is, children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural
- , “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression, “fruit of the land” could also be translated as, “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as, “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression, “fruit of the womb” could be translated as “what the womb produces” or “children a women gives birth to” or just “children.” When Elisabeth 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 you.”

(See also: [descendant](#), [grain](#), [grape](#)[Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [vine](#), [womb](#))

Bible References:

Waiting

fulfill

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](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#), [minister](#), [ministry](#), [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[24-04]** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **[40-03]** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **[42-07]** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **[43-05]** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **[43-07]** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **[44-05]** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Galilee, Galilean

Facts:

Galilee the most northern region of Israel, just north of Samaria. A “Galilean” was a person 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](#), [Nazarene](#), [Samaria](#), [Samaritan](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-10]** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **[39-06]** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **[41-06]** Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

gate, gate bar

Definition:

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- 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:

Waiting

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](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

glorify

Definition:

The term “glorify” means to show or tell how great and important something or someone is. It literally means “give glory.”

- 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:

- This term 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](#), [exaltation](#), [glory](#), [glorious](#), [obey](#), [obedient](#), [obedience](#), [praise](#))

Bible References:

Waiting

glory, glorious

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.

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.”

(See also: [glorify](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-07] Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- [25-06] Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- [37-01] When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- [37-08] Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

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 two 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.”

(Translation suggestions: [How to Translate Names](#))

(See also: [create](#), [creation](#), [Creator](#), [false god](#), [god](#), [God the Father](#), [Heavenly Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [idol](#), [Son of God](#), [the Son](#), [Yahweh](#).)

Bible References:

Waiting

Examples from the Bible stories:

- [01-01] **God** created the universe and everything in it in six days.
- [01-15] **God** made man and woman in his own image.
- [05-03] "I am **God** Almighty. I will make a covenant with you."
- [09-14] **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- [10-02] Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- [16-01] The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- [22-07] You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- [24-09] There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- [25-07] "Worship only the Lord your **God** and only serve him."
- [28-01] "There is only one who is good, and that is **God**."
- [49-09] But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- [50-16] But some day **God** will create a new heaven and a new earth that will be perfect.

God the Father, heavenly Father, Father

Facts:

The terms, “God the Father” and “heavenly Father” refer to Yahweh, the one true God. This term also occurs as “Father,” especially when Jesus is referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized, to show that this refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [father](#), [forefather](#), [God](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-09] There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- [29-09] Then Jesus said, “This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart.”
- [37-09] Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- [40-07] Then Jesus cried out, “It is finished! **Father**, I give my spirit into your hands.”
- [42-10] “So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- [43-08] “Jesus is now exalted to the right hand of **God the Father**.”

- [50-10]”Then the righteous ones will shine like the sun in the kingdom of **God their Father.**”

Golgotha

Facts:

The term “Golgotha” is the name of the place where Jesus was crucified. It 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. Also see the link below about how to translate names in the Bible.

How to Translate Names

(See also: [Aram](#), [Aramean](#), [Aramaic](#), [Mount of Olives](#))

Bible References:

Waiting

good, goodness

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, “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.

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](#), [wicked](#), [wickedness](#), [holy](#), [holiness](#), [profit](#), [profitable](#), [righteous](#), [righteousness](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-04] God saw that what he had created was **good**.

- [01-11] God planted...the tree of the knowledge of **good** and evil.”
- [01-12] Then God said, ”It is not **good** for man to be alone.”
- [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.”
- [08-12]”You tried to do evil when you sold me as a slave, but God used the evil for **good!**”
- [14-15] Joshua was a **good** leader because he tTable of Contentsrusted and obeyed God.
- [18-13] Some of these kings were **good** men who ruled justly and worshiped God.
- [28-01]”**Good** teacher, what must I do to have eternal life?” Jesus said to him, ”Why do you call me ‘**good?**’ There is only one who is **good**, and that is God.”

governor, govern, proconsul, government

Definition:

A “governor” is a person who rules over a state, region, or territory. The word “govern” means to guide, lead, or manage people.

- 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” is made up 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](#), [powers](#), [province](#), [provincial](#), [Rome](#), [Roman](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

grace, gracious**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:

Waiting

Greek, Grecian

Facts:

The term “Greek” refers to the language spoken in 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.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Aramean](#), [Aramaic](#), [Gentile](#), [Greece](#), [Hebrew](#), [Rome](#), [Roman](#))

Bible References:

Waiting

guilt, guilty

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.”

ULB exs: take away the guilt of your sin, take away your guilt, guilt offering, punish your guilt, no guilt for murder will attach to him, carry his own guilt, wash away his guilt, be in great guilt, our guilt grows to the heavens

(See also: [innocent](#), [iniquity](#)[punish](#), [punishment](#), [sin](#), [sinful](#), [sinner](#).)

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **[39-11]** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty!**”
- **[40-04]** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.
- **[49-10]** Because of your sin, you are **guilty** and deserve to die.

hand, right hand, to hand over

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?” (See: [Metonymy](#))
- 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.
- 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.
- 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.
 - To be “close at hand” means to be “nearby.”
 - 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.
- 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](#), [enemy](#), [bless](#), [blessed](#), [blessing](#), [captive](#), [captivity](#), [honor](#), [to honor](#), [power](#), [powers](#))

Bible References:

Waiting

hard, hardness, harden

Definition:

The term “hard” has several different meanings depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- The expressions “hard heart” or “hard-headed” refer to people who are stubbornly unrepentant. These expressions describe people who persist in disobeying God.
- The figurative expressions, “hardness of heart” and “hardness of their hearts” also refer to stubborn disobedience.
- If someone’s heart is “hardened” this means that person refuses to obey and remains stubbornly unrepentant.
- When used as an adverb, as in “work hard” or “try hard,” it means to do something very strongly and diligently, making an effort to do something very well.

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “stubborn” or “challenging,” depending on the context.
- 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-headed” or “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 the link to “labor pains” below.

(See also: [disobey](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [heart](#), [labor pains](#), [in labor](#), [stiff-necked](#), [stubborn](#))

Bible References:

Waiting

harvest

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: [firstfruits](#), [festival](#))

Bible References:

Waiting

heal, cure

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 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.

(See also: [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-14]** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him.
- **[21-10]** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk.
- **[26-06]** Jesus continued saying, “And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.”
- **[26-08]** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them.
- **[32-14]** She had heard that Jesus had **healed** many sick people and thought, “I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!”
- **[44-03]** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **[44-08]** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.”
- **[49-02]**] Jesus did many miracles that prove he is God. He walked on water, calmed storms, **healed** many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

heart

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. They have been deeply hurt emotionally.

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 nonfiguratively with terms such as “thoughts” or “emotions” or “desires.”
- 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](#), [hardness](#), [harden](#) other)

Bible References:

Waiting

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” 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: [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-02] They even began building a tall tower to reach **heaven**.
- [14-11] He (God) gave them bread from **heaven**, called “manna.”
- [23-07] Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- [29-09] Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- [37-09] Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- [42-11] Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Hebrew

Facts:

The “Hebrews” were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a “Hebrew.”

- The term “Hebrew” also refers to the language that the Hebrew people spoke. The Old Testament was originally written in the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Jewish people” or “Israelites.” It is best to keep all three terms in their original context in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Jewish](#), [Jewish Leaders](#))

Bible References:

Waiting

high priest

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](#), [priesthood](#), [temple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-08]** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **[21-07]** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **[38-03]** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **[39-01]** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **[39-03]** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **[44-07]** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **[45-02]** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **[46-01]** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.

- **[48-06]** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

holy, holiness

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.
- Since God is holy, people cannot approach him unless he allows them to, because they are mere 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.

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.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [consecratesanctify](#), [sanctification](#), [set apart](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-16]** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **[09-12]** “You are standing on **holy** ground.”
- **[13-02]** “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- **[13-05]** “Always be sure to keep the Sabbath day **holy**.”
- **[22-05]** “So the baby will be **holy**, the Son of God.”
- **[50-02]** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Holy One

Definition:

The term “Holy One” is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase “Holy One of Israel.”
- In the New Testament, Jesus is also referred to as the “Holy One.”
- The term “holy one” is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is, “the Holy” (with “One” being implied.) Many languages (like English) will translate this with the implied noun included (such as “One” or “God”).
- This term could also be translated as, “God, who is holy” or “the Set Apart One.”
- The phrase, “the Holy One of Israel” could be translated as, “the Holy God whom Israel worships” or “Holy One who rules Israel.”
- It is best to translate this term using the same word or phrase that is used to translate “holy.”

(See also: [holy](#), [holiness](#), [God](#))

Bible References:

Waiting

Holy Spirit, Spirit of God, Spirit of the Lord

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](#), [holiness](#), [spirit](#), [spiritual](#), [God](#), [Lord](#), [God the Father](#), [heavenly Father](#), [Father](#), [Son of God](#), [the Son](#), [Son](#), [gift](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-01]** But **God’s Spirit** was there over the water.
- **[24-08]** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **[26-03]** Jesus read, “God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed.”
- **[42-10]** “So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you.”
- **[43-03]** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **[43-08]** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”

- **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit.**"
- **[45-01]** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

honor, to honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God also instructs Christians to honor others, but not to try to get honor for themselves.
- Children are instructed to honor their parents, which includes respect and obedience.
- 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.
- Honor for God includes thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include, “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: [dishonor](#), [dishonorable](#), [glory](#), [glorious](#), [glorify](#), [praise](#) other)

Bible References:

Waiting

hope

Definition:

The term “hope” refers to expecting and strongly desiring something to happen. It can also mean to not be certain that it will happen.

- In the Bible, the term “hope” also has the meaning of “trust” as in, “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULB translates the term “hope” as “confidence,” especially in the New Testament in contexts that refer to the assurance of receiving what God has promised to people who believe in Jesus as their Savior.
- 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](#), [blessed](#), [blessing](#), [confidence](#), [confident](#), [good](#), [goodness](#), [obey](#), [obedient](#), [obedience](#), [trust](#), [trustworthy](#), [trustworthiness](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

~review~DISCUSSION~~

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:

- Sometimes “hour” refers to a regular, scheduled time to do something, such as the “hour of prayer.”
- When the text says that the “hour had come” for Jesus to suffer and be put to death, this meant that it was the appointed time that God had decided long ago that this would happen.
- The term “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.”

(See: [biblical time: hour](#))

Bible References:

Waiting

house

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.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

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](#), [descended from](#), [house of God](#), [Yahweh’s house](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

Waiting

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and any servants they have.

- If someone manages a household, this would involve directing the servants as well as 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:

Waiting

house of God, Yahweh's house

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 worshipping God" or "a place for worshipping 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:

Waiting

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Christ](#), [Messiah](#), [Hezekiah](#), [Jotham](#), [Judah](#), [kingdom of Judah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **[21-10]** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[21-11]** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **[21-12]** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- **[26-02]** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **[45-08]** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **[45-10]** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Israel, Israelites, nation of Israel

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,” 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 was made up 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](#), [Israel](#), [kingdom of Israel](#), [Judah](#), [kingdom of Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-15]** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **[09-03]** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **[09-05]** A certain **Israelite** woman gave birth to a baby boy.
- **[10-01]** They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- **[14-12]** But despite all this, the people of **Israel** complained and grumbled against God and against Moses.
- **[15-09]** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **[15-12]** After this battle, God gave each tribe of **Israel** its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- **[16-16]** So God punished **Israel** again for worshiping idols.
- **[43-06]** “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Jacob, Israel

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [Esau](#), [Isaac](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[07-01]** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **[07-07]** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **[07-08]** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **[07-10]** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **[08-01]** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

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 present-day Israel.

- 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.
- 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 was located in the mountains.

(See also: [Babylon](#), [Babylonian](#), [Christ](#), [Messiah](#), [David](#), [Jebusites](#), [Jebus](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Solomon](#), [temple](#), [Zion](#), [Mount Zion](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-05] David conquered **Jerusalem** and made it his capital city.
- [18-02] In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- [20-07] They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- [20-12] So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- [38-01] About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- [38-02] After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- [42-08] ”It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere.”

- **[42-11]** Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Jesus, Jesus Christ, Christ Jesus

Facts:

Jesus is God's Son. The name "Jesus" means, "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for the Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His earthly parents were 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 Messiah.

Translation Suggestions:

- Many languages spell "Jesus" and "Christ" 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 languages may prefer to use some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Messiah](#), [God](#), [God the Father](#), [Heavenly Father](#), [high priest](#), [kingdom of God](#), [kingdom of heaven](#), [Mary](#), [Savior](#), [Son of God](#), [the Son](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-04]** The angel said, "You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah."
- **[23-02]** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."
- **[24-07]** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **[24-09]** There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- **[25-08]** **Jesus** did not give in to Satan's temptations, so Satan left him.

- [26-08] Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- [31-03] Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- [38-02] He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- [40-08] Through his death, **Jesus** opened a way for people to come to God.
- [42-11] Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- [50-17] **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Jew, Jewish, Jews

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](#), [Abram](#), [Jacob](#), [Israel](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Babylon](#), [Babylonian](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-11]** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **[20-12]** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **[37-10]** Many of the **Jews** believed in Jesus because of this miracle.
- **[37-11]** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **[40-02]** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **[46-06]** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Jewish leaders, Jewish authorities, religious leaders

Facts:

The term “Jewish leaders” or “Jewish authorities” refers to religious leaders such as the priests and teachers of God’s laws. They also had the authority to make judgments about non-religious matters as well.

- The Jewish leaders were the high priests, chief priests, and scribes (teachers of God’s laws).
- Two main groups of Jewish leaders were the Pharisees and Saducees.
- Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law.
- Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him.
- Often the phrase “the Jews” refers to the Jewish leaders, especially in contexts where they are angry at Jesus and are trying to trick or harm him.
- These terms could also be translated as “Jewish rulers” or “men who ruled over the Jewish people” or “Jewish religious leaders.”

(See also: [Jew](#), [Jewish](#), [Jews](#), [chief priests](#), [council](#), [high priest](#), [Pharisee](#), [priest](#), [priesthood](#), [Saducee](#), [scribe](#), [expert in the Jewish law](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-03] Many **religious leaders** also came to be baptized by John, but they did not repent or confess their sins.
- [37-11] But the **religious leaders of the Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- [38-02] He (Judas) knew that the **Jewish leaders** denied that Jesus was the Messiah and that they were plotting to kill him.
- [38-03] The **Jewish leaders**, led by the high priest, paid Judas thirty silver coins to betray Jesus.
- [39-05] The **Jewish leaders** all answered the high priest, “He (Jesus) deserves to die!”
- [39-09] Early the next morning, the **Jewish leaders** brought Jesus to Pilate, the Roman governor.
- [39-11] But the **Jewish leaders** and the crowd shouted, “Crucify him!”
- [40-09] Then Joseph and Nicodemus, two **Jewish leaders** who believed Jesus was the Messiah, asked Pilate for Jesus’ body.
- [44-07] The next day, the **Jewish leaders** brought Peter and John to the high priest and the other **religious leaders**.

John (the apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were the sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend to Jesus.
- The apostle John wrote five of the books in the New Testament: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the apostle John was a different person than John the Baptist.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [reveal](#), [revelation](#), [James \(son of Zebedee\)](#), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[36-01]** One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- **[44-01]** One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.
- **[44-06]** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- **[44-07]** The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"
- **[44-09]** The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

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.
- Make sure that people will understand that “the Baptist” does not refer to the church by this name. It may be necessary to say, instead, “John the Baptizer” or “John who baptizes.”

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), [baptism](#), [Zechariah \(NT\)](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-02]** The angel said to Zechariah, “Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!”
- **[22-07]** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.
- **[24-01]** **John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair.
- **[24-02]** Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!”
- **[24-06]** The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, “Look! There is the Lamb of God who will take away the sin of the world.”

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 Israel on the west from Jordan on the east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. Because it was too deep, God miraculously stopped the water from flowing so they could go across.

(See also: [Canaan](#), [Canaanite](#), [Salt Sea](#), [Dead Sea](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-02]** The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- **[15-03]** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- **[19-14]** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Joseph (NT)

Facts:

Joseph was Jesus' earthly father and raised him as his son. He was a righteous man who worked as a carpenter.

- Joseph was engaged to a Jewish girl named Mary, whom God had chosen to be the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family lived in the city of Nazareth of Galilee where he earned a living doing carpentry work.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Messiah](#), [David](#), [Galilee](#), [Galilean](#), [Jesus](#), [Mary](#), [:en:obe:other:nazareth]], [Son of God](#), [the Son](#), [virgin](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-04]** She (Mary) was a virgin and was engaged to be married to a man named **Joseph**.
- **[23-01]** **Joseph**, the man Mary was engaged to, was a righteous man. When he heard that Mary was pregnant, he knew it was not his baby. He did not want to shame her, so he planned to quietly divorce her.
- **[23-02]** The angel said, "**Joseph**, do not be afraid to take Mary as your wife. The baby in her body is from the Holy Spirit. She will give birth to a son. Name him Jesus (which means, 'Yahweh saves'), because he will save the people from their sins."
- **[23-03]** So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth.
- **[23-04]** **Joseph** and Mary had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **[26-04]** Jesus said, "The words I just read to you are happening right now." All the people were amazed. "Isn't this the son of **Joseph**?" they said.

Joseph (OT)

Facts:

Joseph was the eleventh son of Jacob and the first son of his mother Rachel.

- Joseph was his father's favorite son.
- His brothers were jealous of him and sold him into slavery.
- While in Egypt, Joseph was falsely accused and put into prison.
- In spite of his difficulties, Joseph remained faithful to God.
- God brought him to the second highest place of power in Egypt and used him to save people in a time when there was little food. The people of Egypt, as well as his own family, were kept from starving.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Jacob](#), [Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-02]** Joseph's brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- **[08-04]** The slave traders took **Joseph** to Egypt.
- **[08-05]** Even in prison, **Joseph** remained faithful to God, and God blessed him.
- **[08-07]** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- **[08-09]** **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- **[09-02]** The Egyptians no longer remembered **Joseph** and all he had done to help them.

joy, joyful

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 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.

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 with a phrase that means, “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.” **Metonymy**)

(See also: [rejoice](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]**”The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **[34-04]**”The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- **[41-07]** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Judas 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, There are other men named Judas in the Bible, such as Jesus' brother and another apostle. Jesus' brother is also known as "Jude."

(Translation suggestions: [Translate Names](#))

(See also: [apostle](#), [apostleship](#), [betray](#), [betrayed](#), [betrayal](#), [betrayed](#), [Jewish leaders](#), [religious leaders](#), [Judas the son of James](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[38-02]** One of Jesus' disciples was a man named **Judas**. ... After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **[38-03]** The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.
- **[38-14]** **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, "Greetings, teacher," and kissed him.
- **[39-08]** Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

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 broader 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 broader 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 broader sense of Judea (ex. Luke 1:5) could be translated as “Judea Country” and the narrow sense (ex. Luke 1:39) could be translated as “Judea Province” or “Judah Province” since this is the part of the land of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Galilean](#), [Edom](#), [Edomite](#), [Idumea](#), [Judah](#), [Judah, kingdom of Judah](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

judge, judgment

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 wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate “to judge” could include, “to decide” or “to condemn” or “to punish” or “to decree.”
- The term “judgment” could be translated as, “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: [decree](#), [judge](#), [judgment day](#), [just](#), [justice](#), [justly](#), [law](#), [principle](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **[21-08]** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.

- **[39-04]** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- **[50-14]** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Kidron Valley

Facts:

The Kidron Valley is a deep valley just outside the city of Jerusalem, between its eastern wall and the Mount of Olives.

- The valley is over 1,000 meters deep and about 32 kilometers long.
- When King David was fleeing from his son Absalom, he went through the Kidron Valley to get to the Mount of Olives.
- King Josiah and King Asa of Judah ordered that the high places and altars of false gods be smashed and burned; the ashes were thrown into the Kidron Valley.
- During the reign of King Hezekiah, the Kidron Valley was the priests threw everything impure that they removed from the temple.
- The evil queen Athaliah was killed in this valley because of the wicked things she had done.

(Translation suggestions: [How to Translate Names](#))

(See also: [Absalom](#), [Asa](#), [Athaliah](#), [David](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [Hezekiah](#), [high places](#), [Josiah](#), [Judah](#), [kingdom of Judah](#), [Mount of Olives](#))

Bible References:

Waiting

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as, “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be, “spiritual priests who are ruled by God.”
- The phrase, “kingdom of light” could be translated as, “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of heaven](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [kingdom of Judah](#), [priest](#), [priesthood](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-02]** God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **[18-04]** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.

- **[18-07]** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **[18-08]** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **[21-08]** A king is someone who rules over a **kingdom** and judges the people.

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: [Metonymy](#))
- In the NT 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 translations 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, ‘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](#), [sky](#), [heavens](#), [heavenly](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

Waiting

Examples from the Bible stories:

- [24-02] He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- [28-06] Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- [29-02] Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”

- [34-01] Jesus told many other stories about the **kingdom of God**. For example, he said, "The **kingdom of God** is like a mustard seed that someone planted in his field."
- [34-03] Jesus told another story, "The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough."
- [34realm of authority-04]"The **kingdom of God** is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again."
- [34-05]"The **kingdom of God** is also like a perfect pearl of great value."
- [42-09] He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- [49-05] Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- [50-02] When Jesus was living on earth he said, "My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come."

kingdom of Israel

Facts:

The term “kingdom of Israel” refers to the northern part of the nation of Israel when the twelve tribes of Israel were divided into two kingdoms after Solomon died.

- The kingdom of Israel in the north had ten tribes and the kingdom of Judah in the south had two tribes.
- The capital city of the kingdom of Israel was Samaria. It was about 50 km from Jerusalem, the capital city of Judah.
- All the kings of the kingdom of Israel were evil. They influenced the people to to serve idols and false gods.
- God sent the Assyrians to attack the kingdom of Israel. Many of Isaelites were captured and taken away to live in Assyria.
- The Assyrians brought foreigners to live among the remaining people of the kingdom of Israel. These foreigners intermarried with the Israelites, and their descendants became the Samaritan people.

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Judah](#), [kingdom of Judah](#), [Jerusalem](#), [kingdom](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[18-08]** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their kingdom in the northern part of the land and were called the **kingdom of Israel**.
- **[18-10]** The **kingdoms of Judah and Israel** became enemies and often fought against each other.
- **[18-11]** In the new **kingdom of Israel**, all the kings were evil.
- **[20-01]** The **kingdoms of Israel** and Judah both sinned against God.
- **[20-02]** The **kingdom of Israel** was destroyed by the Assyrian Empire, a powerful, cruel nation. The Assyrians killed many people in the **kingdom of Israel**, took away everything of value, and burned much of the country.
- **[20-04]** Then the Assyrians brought foreigners to live in the land where the **kingdom of Israel** had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called Samaritans.

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king is usually chosen to rule because of his family relation to previous kings.
- When a king dies, it is usually his oldest son who becomes the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” may be used to refer to someone who is 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](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[16-01]** The Israelites had no **king**, so everyone did what they thought was right for them.
- **[16-18]** Finally, the people asked God for a **king** like all the other nations had.
- **[17-05]** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **[21-06]** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- **[48-14]** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

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](#), [descended from](#), [Jew](#), [Jewish](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [king](#), [kingdom](#), [kingdom of God](#), [kingdom of heaven](#), [wise men](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-09] Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- [39-09] Pilate asked Jesus, “Are you the **King of the Jews**?”
- [39-12] The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the **King of the Jews**!”
- [40-02] Pilate commanded that they write, “**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

know, knowledge, make known

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.”

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” depending on whether it refers to knowing facts or to 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.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [reveal](#), [revelation](#), [understand](#), [understanding](#), [wise](#), [wisdom](#))

Bible References:

Waiting

labor, laborer

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It often implies 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.”

(See also: [hard](#), [hardness](#), [harden](#), [labor pains](#), [in labor](#))

Bible References:

Waiting

lamb, Lamb of God

Definition:

The term “lamb” refers to the young of a sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “the young of a sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language. (See: [How to Translate Unknowns](#))

(See also: [sheep](#), [ram](#), [ewe](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-07]** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- **[11-02]** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- **[24-06]** The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- **[45-08]** He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.

- **[48-08]** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- **[48-09]** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

lament, 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.”

Bible References:

Waiting

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- Ordinary oil lamps were usually made out 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-shaped, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: [lampstand](#), [life](#), [live](#), [living](#), [alive](#), [light](#))

Bible References:

Waiting

last day, last days, latter days

Definition:

The term “last days” or “latter days” refers generally to the time period at the end of the current age.

- This time period will be an unknown length of time.
- The “last days” are a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term, “last days” can also be translated as “final days” or “end times.”
- In some contexts, this could be translated as, “end of the world” or “when this world ends.”

(See also: [day of the Lord](#), [day of Yahweh](#), [judge](#), [judgment](#), [turn](#), [turn away](#), [turn back](#), [world](#), [worldly](#))

Bible References:

Waiting

law, 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.

- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term, “law of Moses” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: [law, principle](#) , [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

lawful, lawfully, 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, if something is said to be “lawful” it means it is permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that is “unlawful” is “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?”

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the “law” can refer to:
 - the Ten Commandments that God wrote on stone tablets for the Israelites.
 - all the laws given to Moses
 - the first five books of the Old Testament.
 - the entire Old Testament (also referred to as “scriptures” in the New Testament).
 - all of God’s instructions and will.
- The phrase “the law and the prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”).

Translation Suggestions:

- These terms could be translated using the plural, “laws” since they refer to many instructions.
- The “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as, “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include: “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions”
- The phrase, “law of Yahweh” could also be translated as, “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: [instruct](#), [instruction](#), [Moses](#), [Ten Commandments](#), [lawful](#), [lawfully](#), [unlawful](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-07]** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.

- **[13-09]** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **[15-13]** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **[16-01]** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- **[21-05]** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **[27-01]** Jesus answered, "What is written in **God's law**?"
- **[28-01]** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Lazarus

Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. He often stayed with them in their home in Bethany.

- Lazarus is best known for the fact that Jesus raised him from the dead after he had been buried in a tomb for several days.
- The Jewish leaders were angry and jealous that Jesus had done this miracle and they tried to find a way to kill both Jesus and Lazarus.
- Jesus also told a parable about a poor beggar and a rich man in which the beggar was named “Lazarus.”

(Translation suggestions: [How to Translate Names](#))

(See also: [beg](#), [beggar](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [Martha](#), [Mary](#), [the mother of Jesus](#), [raise](#), [rise](#), [risen](#), [arise](#), [arose](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[37-01]** One day, Jesus received a message that **Lazarus** was very sick. **Lazarus** and his two sisters, Mary and Martha, were close friends of Jesus.
- **[37-02]** Jesus said, “Our friend **Lazarus** has fallen asleep, and I must wake him.”
- **[37-03]** Jesus’ disciples replied, “Master, if **Lazarus** is sleeping, then he will get better.” Then Jesus told them plainly, “**Lazarus** is dead.”
- **[37-04]** When Jesus arrived at **Lazarus**’ hometown, **Lazarus** had already been dead for four days.
- **[37-06]** Jesus asked them, “Where have you put **Lazarus**?”
- **[37-09]** Then Jesus shouted, “**Lazarus**, come out!”
- **[37-10]** So **Lazarus** came out! He was still wrapped in grave clothes.
- **[37-11]** But the religious leaders of the Jews were jealous, so they gathered together to plan how they could kill Jesus and **Lazarus**.

Levite, Levi

Definition:

Levi was one of the twelve sons of Jacob, or Israel. The term “Levite” refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named “Levi” were ancestors of Jesus and their names are in the genealogy in the gospel of Luke.
- Jesus’ disciple, Matthew was also called Levi.

(See also: [Matthew](#), [Levi](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#), [temple](#), [twelve tribes of Israel](#))

Bible References:

Waiting

life, live, living, alive

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.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus and 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.”
- 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.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as, “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- 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.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-10] So God took some dirt, formed it into a man, and breathed **life** into him.
- [03-01] After a long time, many people were **living** in the world.
- [08-13] When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- [17-09] However, toward the end of his [David's] **life** he sinned terribly before God.
- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- [37-05] Jesus replied, "I am the Resurrection and the **Life**."
- [44-05] "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

light

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. (See: [Metaphor](#))

- 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 there is no darkness in him.
- Light and darkness are completely opposite. Darkness is the absence of all light.
- Jesus said that he is “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](#), [holiness](#), [righteous](#), [righteousness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

lord, master, sir

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

Translation Suggestions:

- This term should be translated as “master” when it refers to a person who owns slaves. It could also be used by a servant to address the person he works for.
- When it refers to Jesus, it could be translated as “master” if the context shows it means “religious teacher.”
- If the person addressing Jesus does not know him, “lord” could be translated as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is written as “Lord” (capitalized).

(See also: [Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- [25-05] But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- [25-07] Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- [26-03] This is the year of the **Lord’s** favor.
- [27-02] The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- [31-05] Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- [43-09] “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- [47-03] By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- [47-11] Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”
-

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. When it is capitalized, it is a title that refers to God. (Note however that when used as a form of addressing someone or at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as, “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as, “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has, “Blessed is he who comes in the name of Yahweh” and the New Testament text has, “Blessed is he who comes in the name of the Lord.”
- In the ULB and UDB, the title, “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme ruler.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [ruler](#), [rulers](#), [rule](#), [Yahweh](#))

Bible References:

Waiting

lots, casting lots

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.”

(See also: [Elizabeth](#), [priest](#), [priesthood](#), [Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

Waiting

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” which some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others, even when it doesn’t benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, it involves actions that show that someone is thinking of what will cause the other person to thrive. This kind of love especially includes forgiving others.
- In the ULB, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

2. Another word in the New Testament refers to brotherly love or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- It can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.

3. The word “love” can also refer to romantic love between a man and a woman.

4. 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](#), [die](#), [dead](#), [sacrifice](#), [offering](#), [save](#), [safe](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- [27-02] The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- [33-08] “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- [36-05] As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- [39-10] “Everyone who **loves** the truth listens to me.”
- [47-01] She (Lydia) **loved** and worshiped God.
- [48-01] When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- [49-03] He (Jesus) taught that you need to **love** other people the same way you love yourself.
- [49-04] He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- [49-07] Jesus taught that God **loves** sinners very much.
- [49-09] But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- [49-13] God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
- The word "manna" means "what is it?"
- In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

Translation Suggestions

- Other ways to translate this term could include, "thin white flakes of food" or "food from heaven."
- Also consider how this term is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [bread](#), [desert](#), [wilderness](#), [grain](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Sabbath](#))

Bible References:

Waiting

Martha

Facts:

Martha was a woman from Bethany who followed Jesus.

- Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus.
- One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
- When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Lazarus](#), [Mary \(sister of Martha\)](#))

Bible References:

Waiting

Mary, the mother of Jesus

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cana](#), [Egypt](#), [Egyptian](#), [Herod the Great](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [the Son](#), [Son](#), [virgin](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[22-04]** When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a man named Joseph. The angel said, "You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah."
- **[22-05]** The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the Son of God." **Mary** believed and accepted what the angel said.
- **[22-06]** Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary's** greeting, Elizabeth's baby jumped inside her.
- **[23-02]** The angel said, "Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit."

- **[23-04]** Joseph and **Mary** had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **[49-01]** An angel told a virgin named **Mary** that she would give birth to God's Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [demon-possessed](#))

Bible References:

Waiting

Mary (sister of Martha)

Facts:

Mary was a women from Bethany who followed Jesus.

- Mary had a sister named Martha and a brother named Lazarus who also followed Jesus.
- One time Jesus said that Mary had chosen what was best when she chose to listen to him teach rather than being anxious about preparing him a meal as Martha was.
- Jesus brought Mary's brother Lazarus back to life.
- Sometime after that, while Jesus was eating in someone's home in Bethany, Mary poured expensive perfume on his feet in order to worship him.
- Jesus praised her for doing this and said that she was preparing his body for burial.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethany](#), [frankincense](#), [Lazarus](#), [Martha](#))

Bible References:

Waiting

~~DISCUSSION~<https://kingdomworks.com/product/conquer-series-6-dvd-set/>~

messenger

Facts:

The term, “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [archangel](#), [apostle](#), [apostleship](#), [John \(the Baptist\)](#))

Bible References:

Waiting

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include, “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [powers](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [apostle](#), [apostleship](#), [sign](#), [proof](#), [reminder](#))

Bible References:

Waiting

Examples from the Bible stories:

- [16-08] Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- [19-14] God did many **miracles** through Elisha.
- [37-10] Many of the Jews believed in Jesus because of this **miracle**.
- [43-06] "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."
- [49-02] Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Miriam](#), [Pharaoh, king of Egypt](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **[12-05]** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **[12-07]** God told **Moses** to raise his hand over the sea and divide the waters.
- **[12-12]** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **[13-07]** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Mount of Olives

Definition:

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

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

(See: [Translate Names](#))

(See also: [Gethsemane](#), [olive](#))

Bible References:

Waiting

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](#), [astrologers](#))

Bible References:

Waiting

name

Definition:

In the Bible, the word “name” is used in several figurative ways.

- In some contexts, “name” can refer to a person’s reputation, as in, “let us make a name for ourselves.”
- The term “name” can 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” means speaking with his power and authority, or as his representative.
- The “name” of someone can refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [Metonymy](#))

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: [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

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.

- The term “nation” usually includes the idea of a well-defined culture and territorial boundaries.
- In the Bible, a “nation” can 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” is 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” is 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](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Gentile](#), [Greek](#), [Grecian](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Philistines](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Nazareth, Nazarene

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It was about 100 kilometers north of Jerusalem, which 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 the Nazareth synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- Nathanael’s remark when he heard that Jesus was from Nazareth indicates that this city was not thought of very highly.

(See also: , [Christ, Messiah](#), [Galilee, Galilean](#), [Joseph \(NT\)](#), [Mary, the mother of Jesus](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[23-04]** Joseph and Mary had to make a long journey from where they lived in **Nazareth** to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **[26-02]** Jesus went to the town of **Nazareth** where he had lived during his childhood.
- **[26-07]** The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

neighbor

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [enemy](#), [parable](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes the character of someone who obeys. Sometimes the command is about not doing something, as in, “do not steal.”

- 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, they obey by not doing that.
- Ways to translate this term 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](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [kingdom](#), [law](#), [principle](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-04]** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **[05-06]** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **[05-10]** “Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **[11-06]** But the Egyptians did not believe God or **obey** his commands.
- **[13-07]** If the people **obeyed** these laws, God promised that he would bless and protect them.

overtake, overtook

Definition:

The term “overtake” and “overtook” refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops “overtake” an enemy, it means they defeat that enemy in battle.
- When a predator overtakes its prey, it means that it pursues and catches its prey.
- If a curse “overtakes” someone, it means that whatever was said in that curse will happen to the person
- If blessings overtake people, that means that those people will experience those blessings.
- Depending on the context, “overtake” could be translated as “conquer” or “capture” or “defeat” or “catch up to” or “completely affect.”
- The past action, “overtook,” can be translated as, “caught up to” or “came alongside of” or “conquered” or “defeated” or “caused harm to.”
- When used as a warning that darkness or punishment or terrors will overtake people because of their sin, it means that those people will experience these negative things if they don’t repent.
- The phrase, “My words have overtaken your fathers” means that the teachings that Yahweh gave to their ancestors will now cause them to receive punishment because they failed to obey those teachings.

(See also: [bless](#), [blessed](#), [blessing](#), [curse](#), [cursed](#), [capture](#), [conquer](#), [prey](#), [to prey on](#), [punish](#))

Bible References:

Waiting

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palace

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [court](#), [high priest](#), [king](#))

Bible References:

Waiting

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: [donkey](#), [mule](#), [Jerusalem](#), [peace](#), [peaceful](#))

Bible References:

Waiting

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: [Parables](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

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:

Waiting

Examples from the Bible stories:

- [12-14] God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- [38-01] Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- [38-04] Jesus celebrated the **Passover** with his disciples.
- [48-09] When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- [48-10] Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

peace, peaceful

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.

Bible References:

Waiting

Examples from the Bible stories:

- [15-06] God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- [15-12] Then God gave Israel **peace** along all its borders.
- [16-03] Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- [21-13] He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people.
- [48-14] David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- [50-17] Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase, “the people of” could be translated as, “the people living in” or “the people descended from” or “the family of” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as, “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as, “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: [descendant](#), [descended from](#), [nation](#), [tribe](#), [world](#), [worldly](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **[21-02]** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **[42-08]** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **[42-10]** "So go, make disciples of all **people groups** by baptizing them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **[48-11]** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **[50-03]** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

perish, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

persecute, persecution

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: [Christian](#), [church](#), [Church](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [oppress](#), [oppression](#), [oppressor](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[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.”

Peter, Simon Peter, Cephas

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [apostle](#), [apostleship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[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."

Pharisee

Facts:

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

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

(See also: [council](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#), [Sadducee](#))

Bible References:

Waiting

Philip, the apostle

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [Philip the evangelist](#))

Bible References:

Waiting

pierce

Definition:

The term “pierce” means to stab something with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

- A soldier pierced Jesus’ side when he was hanging on the cross.
- In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
- Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.

(See also: [cross](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [servant](#), [slave](#), [slavery](#), [Simeon](#))

Bible References:

Waiting

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [governor](#), [govern](#), [proconsul](#), [government](#), [guilt](#), [guilty](#), [Judea](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[39-09]** Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, “Are you the King of the Jews?”
- **[39-10]** **Pilate** said, “What is truth?”
- **[39-11]** After speaking with Jesus, **Pilate** went out to the crowd and said, “I find no guilt in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” **Pilate** replied, “He is not guilty.” But they shouted even louder. Then **Pilate** said a third time, “He is not guilty!”
- **[39-12]** **Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus.
- **[40-02]** **Pilate** commanded that a sign be put above Jesus’ head that read, “King of the Jews.”
- **[41-02]** **Pilate** said, “Take some soldiers and make the tomb as secure as you can.”

power, powers

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](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [miracle](#), [wonder](#), [sign](#),)

Bible References:

Waiting

Examples from the Bible stories:

- **[22-05]** The angel explained, “The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **[32-15]** Immediately Jesus realized that **power** had gone out from him.
- **[42-11]** Forty days after Jesus rose from the dead, he told his disciples, “Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- **[43-06]** “Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know.”
- **[44-08]** Peter answered them, “This man stands before you healed by the **power** of Jesus the Messiah.”

praise

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term “to praise” could also be translated as, “to speak well of” or “to highly honor with words” or “to say good things about.”
- The noun “praise” could be translated as, “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[12-13]** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **[17-08]** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **[22-07]** Zechariah said, “**Praise** God, because he has remembered his people!
- **[43-13]** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **[47-08]** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. This term is also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, 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: [false god](#), [foreign god](#), [god](#), [goddess](#), [forgive](#), [forgiveness](#), [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- [06-05] Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- [13-12] But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- [19-08] Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- [21-07] Priests also **prayed** to God for the people.
- [38-11] Jesus told his disciples to **pray** that they would not enter into temptation.
- [43-13] The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- [49-18] God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him".
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like, "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-07] "Melchizedek, the **priest** of God Most High"
- [13-09] Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- [19-07] So the **priests** of Baal prepared a sacrifice but did not light the fire.
- [21-07] An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

prison, prisoner, imprison

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.

- A person may be kept in a prison while waiting to be judged in a trial.
- 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.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term 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 refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#), [captivity](#))

Bible References:

Waiting

profit, profitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

refers to something good that is gained. 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.

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:

Waiting

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example, the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as, “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as, “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as, “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [Synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: [Baal](#), [divination](#), [diviner](#), [soothsaying](#), [soothsayer](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [false prophet](#), [fulfill](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [vision](#))

Bible References:

Waiting

Examples from the Bible stories:

- [12-12] When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- [17-13] God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- [19-01] Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- [19-06] All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- [19-17] Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- [21-09] The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- [43-05] "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- [43-07] "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- [48-12] Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.
-

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as, “when the time for their purification was over” could be translated as, “when they had purified themselves by waiting the required number of days.”
- The phrase, “provided purification for sins” could be translated as, “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include, “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See: [atonement](#), [atone](#), [clean](#), [cleanse](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Rabbi, 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 sound like Jesus was a schoolteacher.
- Also consider how “Rabbi” is translated in a Bible translation in a related language or a national language. (See: [How to Translate Unknowns](#))

(See: [teacher](#), [Teacher](#))

Bible References:

Waiting

raise, rise, risen, arise, arose

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.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose” and “arose” are used for expressing 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”!

Translation Suggestions:

- The term “raise” or “raise up” can be translated as “to lift up” or “to 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 “appoint” or “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](#), [appointed](#), [exalt](#), [exaltation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-14] The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- [41-05] "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- [43-07] "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- [44-05] "You killed the author of life, but God **raised** him from the dead. "
- [44-08] Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- [48-04] This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- [49-02] He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- [49-12] You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

receive

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 to 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 healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” can 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 also be translated as, “was able to see” or “became able to see again” or “God healed him so that he was able to see.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [save](#), [safe](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-13] The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace between God and people.
- [45-05] As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- [49-06] He (Jesus) taught that some people will receive him and be saved, but others will not.
- [49-10] When Jesus died on the cross, he **received** your punishment.
- [49-13] God will save everyone who believes in Jesus and **receives** him as their Master.

reject

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by, “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression, “stone that the builders rejected,” the term “rejected” could be translated as, “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of the people rejecting God’s commandments, this could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [obey](#), [obedient](#), [obedience](#), [stiff-necked](#), [stubborn](#))

Bible References:

Waiting

rejoice

Definition:

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.”

(See also: [joy](#), [joyful](#))

Bible References:

Waiting

report**Definition:**

The term “to report” means to tell people about something that happened, often giving details about that event. A report 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.

Bible References:

Waiting

shows the interruption of thought and

shows the interruption of thought and

rest**Definition:**

The term “to rest” literally means to stop working in order to relax or regain strength. The phrase “the rest of” refers to the remainder of something.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- A boat that “comes to rest” somewhere has “stopped” or “landed” there.
- When a person or animal rests, it can mean that they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, “to rest (oneself)” could also be translated as “to stop working” or “to refresh himself” or “to stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- 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” or “I will empower you to relax and trust in me.”
- When God says, “they will not enter my rest,” this could be translated as, “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: [remnant](#), [Sabbath](#))

Bible References:

Waiting

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:

- The word “resurrection” could also be translated as, “coming back to life” or, “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](#), [live](#), [living](#), [alive](#), [death](#), [die](#), [dead](#), [raise](#), [rise](#), [risen](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-14] Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- [37-05] Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.

reveal, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- In the Bible, the term “reveal” is often used to describe how God has made himself known to people.
- 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 says that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- The New Testament book “Revelation” is about God revealing events that will happen in the end times. He revealed this 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 this word.
- The phrase, “where there is no revelation” could be translated as, “when God does not reveal himself to people” or “when God has not spoken to people” or “among people whom God has not communicated to.”

(See also: [good news, gospel](#), [good news, gospel](#), [dream](#), [vision](#))

Bible References:

Waiting

righteous, righteousness

Definition:

The terms “righteous” and “righteousness” refer to God’s absolute goodness, justice, faithfulness, and love. 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 who the Bible calls “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 based on Jesus’ righteousness.

Translation Suggestions:

- When referring to 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 referring to 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” is used figuratively and refers to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [goodness](#), [holy](#), [holiness](#), [evil](#), [wicked](#), [wickedness](#), [just](#), [justice](#), [justly](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-02]** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **[04-08]** God declared that Abram was **righteous** because he believed in God’s promise.
- **[17-02]** David was a humble and **righteous** man who trusted and obeyed God.
- **[23-01]** Joseph, the man Mary was engaged to, was a **righteous** man.
- **[50-10]** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.”

Rome, Roman

Facts:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term, “Roman” refers to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of “Romans” is a letter that Paul wrote to the Christians in Rome.

(See also: [good news](#), [gospel](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Pilate](#), [Paul](#), [Saul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[23-04]** When the time was near for Mary to give birth, the **Roman** government told everyone to go for a census to the town where their ancestors had lived.
- **[32-06]** Then Jesus asked the demon, “What is your name?” He replied, “My name is Legion, because we are many.” (A “legion” was a group of several thousand soldiers in the **Roman** army.)
- **[39-09]** Early the next morning, the Jewish leaders brought Jesus to the **Roman** governor, Pilate, hoping to have Jesus killed.
- **[39-12]** The **Roman** soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the King of the Jews!”

ruler, rulers, 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.

- In the Old Testament, a king was also referred to with the general term “ruler,” as in the phrase, “appointed him ruler over Israel.”
- God is 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 referring a king ruling.

(See also: [authority](#), [governor](#), [govern](#), [proconsul](#), [government](#), [king](#), [synagogue](#))

Bible References:

Waiting

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: [How to Translate Unknowns](#))

(See: [rest](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]** “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- **[26-02]** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **[41-03]** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

salvation

Definition:

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:

- This term could also be translated using the word “save” or “rescue” as in, “when God saves people (from being punished for their sins)” or “God will rescue 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: [save](#), [safe](#), [Savior](#))

Bible References:

Waiting

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on the west and the Jordan River on the east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region and moved them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on the north and the region of Judea on the south.

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Galilee](#), [Galilean](#), [Judea](#), [Sharon](#), [Plain of Sharon](#), [kingdom of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-04]** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**.
- **[27-08]** "The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)"
- **[27-09]** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him."
- **[45-07]** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

sandal**Definition:**

A sandal is a simple flat-soled shoe held onto the foot with straps 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 by one man taking off a sandal and giving 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:

Waiting

Satan, devil, evil one

Facts:

The devil is a spirit being that God created, but 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" can be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language. (See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [evil](#), [wicked](#), [wickedness](#), [kingdom of God](#), [kingdom of heaven](#), [tempt](#), [temptation](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [21-01] The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- [25-06] Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."
- [25-08] Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- [33-06] So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- [38-07] After Judas took the bread, **Satan** entered into him.

- **[48-04]** God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- **[49-15]** God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.
- **[50-09]** "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- **[50-10]** "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- **[50-15]** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

save, safe

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,” it means that through Jesus’ death on the cross, God 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.

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.”

(See also: [cross](#), [deliver](#), [deliverer](#), [deliverance](#), [punish](#), [punishment](#), [salvation](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-08]** Moses tried to **save** his fellow Israelite.
- **[11-02]** God provided a way to **save** the firstborn son of anyone who believed in him.
- **[12-05]** Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- **[12-13]** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **[16-17]** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **[44-08]** “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- **[47-11]** The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”

- [49-12] Good works cannot **save** you.
- [49-13] God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Savior

Facts:

The term “Savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include, “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: [deliver](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [salvation](#), [save](#), [safe](#))

Bible References:

Waiting

scribe, expert in the Jewish law

Definition:

Scribes were officials who were responsible to write or copy 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 “scribes” is 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 are frequently mentioned together.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [Pharisee](#))

Bible References:

Waiting

seal, to seal

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.
- 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.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias

Facts:

The “Sea of Galilee” is the name of a lake in eastern Israel. In the Old Testament it was called the “Sea of Chinnereth.”

- 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 that were located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “Lake of Gennesaret.”
- This term could also be translated as, “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: [How to Translate Names](#))

(See also: [Capernaum](#), [Galilee](#), [Galilean](#), [Jordan River](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

seek, sought

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 means to “try to find a time” to do a particular thing
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- to “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “try to get favor” or “to do things to cause someone to help you.”

(See also: [just](#), [justice](#), [justly](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

seize

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.” It could also be translated as, “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 as “overcome” or “suddenly come upon.”
- This term could also be translated as, “take control of” or “suddenly take” or “grab.”
- The expression, “seized and slept with her” could be translated as, “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable. (See: [Euphemism](#))

Bible References:

Waiting

send, send out, sent

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...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.
- Jesus frequently uses 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, “commissioned me” or “caused me to come” or “appointed me to go.”

(See also: [appoint](#), [appointed](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and which moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous, but they 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, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before that they had legs.

(Translation suggestions: [How to Translate Names](#))

(See also: [curse](#), [cursed](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [disobey](#), [disobedient](#), [disobedience](#), [Eden](#), [garden of Eden](#), [evil](#), [wicked](#), [wickedness](#), [offspring](#), [prey](#), [to prey on](#), [Satan](#), [devil](#), [evil one](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [tempt](#), [temptation](#))

Bible References:

Waiting

servant, slave, slavery

Definition:

The word for “servant” can also mean “slave” and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a servant or a slave is being referred to.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master’s household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave is a kind of servant who is the property of the person he works for. The person who buys a slave is called his “owner” or “master.” Some masters treat their slaves very cruelly, while other masters treat their slaves very well, like a servant who is a valued member of the household.
- In ancient times, some people willingly 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 does not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God are often referred to as his “servants.”
- In the New Testament, people who obey God through faith in Christ are often called his “servants.”
- Christians are also called “slaves to righteousness,” which is a metaphor that compares the commitment to obey God to a slave’s commitment to obeying his master. (See: [Metaphor](#))

(See also: [commit](#), [committed](#), [commitment](#), [enslave](#), [in bondage](#), [household](#), [lord](#), [master](#), [sir](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [serve](#), [service](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-01]** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **[08-04]** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **[09-13]** ”I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt.”

- [19-10] Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- [29-03] "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- [35-06] "All my father's **servants** have plenty to eat, and yet here I am starving."
- [47-04] The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- [50-04] Jesus also said, "A **servant** is not greater than his master."

serve, service

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a woman serving her 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 to” or “hand out to” or “give to.”¹[comment_5adb7a6af206fdb7787dd58f4b215940](#)
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- The term “serve” can also be translated as, “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- “To serve God” can be translated as “to worship and obey God” or “to do the work that God has commanded.”
- To “serve tables” means to bring food to people who are sitting at tables.
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses.
- Now they “serve” the new covenant, that is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about this in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: [covenant](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

set apart

Definition:

The term “set apart” means to be separated from something to fulfill a certain purpose.

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- The term “sanctify” means to set apart a person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include, “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also: [holy](#), [holiness](#), [sanctify](#), [sanctification](#), [appoint](#), [appointed](#))

Bible References:

Waiting

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. The male sheep is called a “ram.” The female sheep is called a “ewe.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially males and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [lamb](#), [Lamb of God](#), [sacrifice](#), [offering](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **[17-02]** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **[30-03]** To Jesus, these people were like **sheep** without a shepherd.
- **[38-08]** Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

shepherd, to 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. (See: [Metaphor](#))
- In the Old Testament, God is called the “shepherd” of his people because he takes care of all their needs and protects them. He also leads and guides them.
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus calls himself the “good shepherd.” The apostle Paul also refers to him as the “great shepherd” over the Church.
- Also in the New Testament, the term “shepherd” is used to refer to a person who is a spiritual leader over other believers. The term “pastor” is the same word 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 expression, “to shepherd (a flock)” 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: [believer](#), [Canaan](#), [Canaanite](#), [church](#), [Church](#), [Moses](#), [pastor](#), [sheep](#), [ram](#), [ewe](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- [09-11] Moses became a **shepherd** in the wilderness far away from Egypt.to
- [17-02] David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- [23-06] That night, there were some **shepherds** in a nearby field guarding their flocks.
- [23-08] The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- [30-03] To Jesus, these people were like sheep without a **shepherd**.

sign, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- Signs can be reminders of something that was promised:
 - The rainbow God created in the sky was a sign to remind people that he would 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 told 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 done 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.

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](#), [wonder](#), [sign](#), [apostle](#), [apostleship](#), [Christ](#), [Messiah](#), [covenant](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people 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 that controls them.
- 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](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [flesh](#), [tax collector](#))

Bible References:

Waiting

Examples from the Bible stories:

- * **[03-15]** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- * **[13-12]** God was very angry with them because of their **sin** and planned to destroy them.
- * **[20-01]** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- * **[21-13]** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- * **[35-01]** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- * **[38-05]** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- * **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- * **[48-08]** We all deserve to die for our **sins**!
- * **[49-17]** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

skull

Definition:

The term “skull” refers to the bony, skeletal structure of the head of a person or animal.

- Sometimes the term “skull” means “head” as in the phrase, “shave your skull.”
- The term, “Place of the Skull” was another name for Golgotha where Jesus was crucified.
- This term could also be translated as, “head” or “head bone.”

(See also: [crucify](#), [Golgotha](#))

Bible References:

Waiting

sleep, asleep, fall asleep

Definition:

These terms have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: [Metaphor](#))
- The expression “fall asleep” refers to the moment when someone starts sleeping, or in its figurative sense, the moment when someone dies.
- To “sleep with the fathers” means to be dead, as one’s ancestors are.

Translation Suggestions:

- In some contexts, the term “to sleep” or “to be asleep” could be translated as “to be dead.”
- To “fall asleep” could be translated as “to suddenly be 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 was “sleeping” 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 languages may have a different expression for death or dying which could be used if the expression “sleep” or “asleep” does not make sense in the project language.

Bible References:

Waiting

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 beginning years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms: Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bathsheba](#), [David](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Judah](#), [kingdom of Judah](#), [kingdom of Israel](#), [temple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-14]** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **[18-01]** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **[18-02]** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **[18-03]** But **Solomon** loved women from other countries. ... When **Solomon** was old, he also worshiped their gods.
- **[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.

son, son of

Definition:

The term “son” refers to a boy or man in relation to his parents. It can refer either to someone’s male offspring or to an adopted son.

- “Son” is 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.
- Sometimes “sons of God” is used in the New Testament to refer to believers in Christ.
- God calls 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, “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” using 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” refers to a male descendant, 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](#), [descended from](#), [ancestor](#), [father](#), [forefather](#), [firstborn](#), [Son of God](#), [the Son](#), [Son](#), [sons of God](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-08]** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **[04-09]** God said, "I will give you a **son** from your own body."
- **[05-05]** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **[09-07]** When she saw the baby, she took him as her own **son**.
- **[11-06]** God killed every one of the Egyptians' firstborn **sons**.
- **[18-01]** After many years, David died, and his **son** Solomon began to rule.
- **[26-04]** "Is this the **son** of Joseph?" they said.

Son of God, the Son, 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.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.
- Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

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

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Messiah](#), [ancestor](#), [father](#), [forefather](#), [God](#), [God the Father](#), [heavenly Father](#), [Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [en:obe:kt:jesus]], [son](#), [son of](#), [sons of God](#)))

Bible References:

Waiting

Examples from the Bible stories:

- [22-05] The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**.”
- [24-09] God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”?
- [31-08] The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God**.”
- [37-05] Martha answered, “Yes, Master! I believe you are the Messiah, the **Son of God**.”

- **[42-10]** So go, make disciples of all people groups by baptizing them in the name of the Father, **the Son**, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”
- **[46-06]** Right away, Saul began preaching to the Jews in Damascus, saying, ”Jesus is the **Son of God!**”
- **[49-09]** But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Son of Man, son of man

Definition:

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

- In the Bible, “son of man” can be a way of referring to or addressing a man. It can also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addresses Ezekiel as “son of man.” For example he says, “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,” this 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 is 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: [heaven](#), [sky](#), [heavens](#), [heavenly](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#), [Yahweh](#))

Bible References:

Waiting

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soul

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- 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 translating the terms “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](#), [spiritual](#))

Bible References:

Waiting

sow, sower, plant

Definition:

To “sow” means to put seeds in the ground in order to grow plants. A “sower” is a person who sows or plants seeds.

- The method of sowing or planting varies, but one method is to take handfuls of seeds and scatter them on the ground.
- Another method for planting seeds is to make holes in the soil and place seeds in each hole.
- 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 to others, he will receive a positive result.

Translations Suggestions

- The term “sow” could also be translated as “plant.” Make sure the word used to translate this can include planting seeds.
- Other ways to translate “sower” could include, “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words depending on what is being planted.
- The expression, “a person reaps what he sows” could also be translated as, “just like a certain kind of seed produces a certain kind of plant, in the same way a person’s good actions will bring a good result and a person’s evil actions will bring an evil result.”

(See also: [evil](#), [wicked](#), [wickedness](#), [good](#), [goodness](#), [reap](#), [reaper](#))

Bible References:

Waiting

spirit, 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 that give nourishment to a person’s spirit, “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” or “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.”
- A “spiritual gift” could be translated as, “special ability that the Holy Spirit gives.”

(See also: [angel](#), [archangel](#), [demon](#), [evil spirit](#), [unclean spirit](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [soul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-03]** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **[40-07]** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **[45-05]** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **[48-07]** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

stone, stoning**Definition:**

A stone is a small rock. The term “stoning” refers to throwing stones and larger rocks at a person in order to kill him.

- 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.
- The New Testament tells of a time that 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 because of 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](#), [adulterous](#), [adulterer](#), [adulteress](#), [commit](#), [committed](#), [commitment](#), [crime](#), [criminal](#), [death](#), [die](#), [dead](#), [Lystra](#), [testimony](#), [testify](#))

Bible References:

Waiting

stumble

Definition:

The term “stumble” means to “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, “to stumble” can mean “to sin” or “to falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as, “sin” or “falter” or “stop believing” or “become weak,” depending [sin](#), [sinful](#), [sinner](#), [sinning](#) on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: [believe](#), [believe in](#), [belief](#), [persecute](#), [persecution](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [stumbling block](#), [stone of stumbling](#))

Bible References:

Waiting

sword

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.

- The blade of a sword in ancient times was around 60 to 91 centimeters long.
- Some swords have two sharp edges and are called “double-edged” or “two-edged” swords.
- Jesus’ disciples had swords they planned to use to defend themselves. With his sword, Peter cut off the ear of the high priest’s servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God’s word. God’s teachings in the Bible expose people’s innermost thoughts and convict them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, “God’s word is like a sword, which cuts deeply and exposes sin.”
- Another figurative use of this term is in the book of Psalms where the tongue or speech of a person is 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 may decide to include a picture of a sword.

(See: [How to Translate Unknowns](#))

(See also: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

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](#), [cure](#), [Jerusalem](#), [Jew](#), [Jewish](#), [Jews](#), [pray](#), [prayer](#), [temple](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#), [worship](#))

Bible References:

Waiting

teach, teaching, teacher, taught

Definition:

The terms “teach” and “teaching” refer to telling other people information they didn’t know before. Usually the information is given in a formal or systematic way.

- 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 term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- 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.”

(See also: [instruct](#), [instruction](#), [teacher](#), [Teacher](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God. It does not refer to a school teacher.
- 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:

Waiting

Examples from the Bible stories:

- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- [28-01] One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- [37-02] After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- [38-14] Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- [49-03] Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

temple

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” refers to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it refers 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.
- During the reign of King Solomon he built the Temple, which was 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, because the Holy Spirit lives in them.

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.”
- When it refers specifically to the building itself, some translations will translate “temple” as “temple building,” to make it clear what is being referred to.
- 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](#), [offering](#), [Solomon](#), [Babylon](#), [Babylonian](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [tabernacle](#), [courtyard](#), [court Zion](#), [Mount Zion house](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-06] David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- [18-02] In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- [20-07] They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.

- [20-13] When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- [25-04] Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- [40-07] When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

testimony, testify

Definition:

The terms “testimony” and “testify” refer to making a statement about something that one knows to be true.

- 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 is often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as, “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- 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.”

(See: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of the testimony](#), [ark of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [witness](#), [eyewitness](#))

Bible References:

Waiting

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who followed him throughout his three-year ministry.
- 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 more clear 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](#), [apostleship](#), [disciple](#))

Bible References:

Waiting

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [apostleship](#), [disciple](#), [God the Father](#), [heavenly Father](#), [Father](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

tomb, grave, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the word for a tomb or a grave can only refer to a hole in which the body is placed below the ground, other ways to translate this could include, “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [buried](#), [burial](#), [death](#), [die](#), [dead](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[32-04]** The man lived among the **tombs** in the area.
- **[37-06]** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **[37-07]** The **tomb** was a cave with a stone rolled in front of its opening.
- **[40-09]** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **[41-04]** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **[41-05]** When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

trouble, troubles, troubled

Definition:

The term “trouble” refers to experiences in life that are very difficult and distressing. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.
- The action, “to trouble” someone means “to bother” that person or to cause him distress.

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](#), [affliction](#), [persecute](#), [persecution](#))

Bible References:

Waiting

true, truth, come true

Definition:

The terms “true” and “truth” refer to concepts that are facts, events that actually happened, and statements that were actually said.

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- The expression “come true” or “came true” is an expression that means that a prophecy actually happened as it was predicted that it would.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include, “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as, “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as, “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as, “believe what is true about God.”
- In an expression such as, “worship God in spirit and in truth,” the expression “in truth” could also be translated by, “faithfully obeying what God has taught us.”

(See also: [believe](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#), [fulfill](#), [obey](#), [obedient](#), [obedience](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [understand](#), [understanding](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** The snake responded to the woman, “That is not **true**! You will not die.”
- **[14-06]** Immediately Caleb and Joshua, the other two spies, said, “It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!”
- **[16-01]** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God.

- [31-08] They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
- [39-10] "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

turn, turn away, turn back

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” can mean to “stop” doing something or to reject someone.
- 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.”

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: [idol](#), [leprosy](#), [leper](#), [worship](#))

Bible References:

Waiting

understand - MISSING - CONTENT UNAVAILABLE

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understand, 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.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: [believe](#), [believe in](#), [belief](#), [know](#), [knowledge](#), [make known](#), [wise](#), [wisdom](#))

Bible References:

Waiting

ungodly, godless, ungodliness, godlessness

Definition:

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- Depending on the context, the term “ungodly” could be translated as, “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be, “wickedness” or “evil” or “rebellion against God”.

(See also: [godly](#), [godliness](#), [evil](#), [wicked](#), [wickedness](#))

Bible References:

Waiting

unrighteous, unrighteousness

Definition:

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

Translation Suggestions:

- This term 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.”

(See also: [righteous](#), [righteousness](#), [unjust](#), [unjustly](#), [injustice](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [unlawful](#))

Bible References:

Waiting

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means, “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

Waiting

voice**Definition:**

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...” (See: [Synecdoche](#))
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be 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](#), [calling](#), [called](#), [call out](#), [proclaim](#), [proclamation](#), [splendor](#))

Bible References:

Waiting

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](#), [Spirit of God](#), [Spirit of the Lord](#), [honor](#), [to honor](#), [\[:en:obe:other:obey\]](#))

Bible References:

Waiting

water, waters

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. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- 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.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as, “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as, “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [power](#), [powers](#))

Bible References:

Waiting

well, 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.

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.”
- 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.

(See also: [courtyard](#), [court](#), [Jeremiah](#), [Joseph \(OT\)](#), [prison](#), [prisoner](#), [imprison](#), [strife](#))

Bible References:

Waiting

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](#), [threshing](#), [winnow](#), [sift](#))

Bible References:

Waiting

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term “to will” means “to determine” or “to desire.”

Translation Suggestions:

- The “will of God” could also be translated as, “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

Waiting

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also refer to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as, “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include, “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

Waiting

smashed

witness, eyewitness

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- “To witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression, “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “witness” or “eyewitness” could be translated with a word or phrase that means, “person-seeing-it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as, “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as, “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- “To witness to” could be translated as, “to tell what was seen” or “to testify” or “to state what happened.”
- “To witness” something could be translated as “to see something” or “to experience something happen.”

(See also: [guilt](#), [guilty](#), [judge](#), [judgment](#), [true](#), [truth](#), [testimony](#), [testify](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.

- [39-04] The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- [42-08]"It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- [43-07]"We are **witnesses** to the fact that God raised Jesus to life again."

wolf, wolves, wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
- In the Bible, the term “wolves” is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as “wild dog” or “wild animal.”
- Other names for wild dogs could be “jackal” or “coyote.”
- When used figuratively to refer to people, this could be translated as, “evil people who harm people like animals that attack sheep.”

(See also: [believer](#), [evil](#), [wicked](#), [wickedness](#), [false prophet](#), [sheep](#), [ram](#), [ewe](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

Bible References:

Waiting

word**Definition:**

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- 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.”
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- A very special use of this term is when Jesus is called “the Word.”

Translation Suggestions:

- Different ways of translating “word” or “words” include, “teaching” or “message” or “news” or “a saying” or “what was said.”
- When it refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Saying.”

(See also: [word of God](#), [God’s word](#), [scripture](#))

Bible References:

Waiting

word of God, word of Yahweh, word of the Lord, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures or “Old Testament.” These writings were God’s message that he had told people to write down so that many years in the future people can 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.

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, it could be translated as “message” or “God’s word” or “teachings,” depending on the context. Also consider the alternate translations suggested above.

(See also: [prophet](#), [prophecy](#), [prophesy](#), [word](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-07]** In **God’s word** he commands his people, ‘Worship only the Lord your God and only serve him.’”
- **[33-06]** So Jesus explained, ”The seed is the **word of God**.

- [42-03] Then Jesus explained to them what **God's word** says about the Messiah.
- [42-07] Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- [45-10] Philip also used other **scriptures** to tell him the good news of Jesus.
- [48-12] But Jesus is the greatest prophet of all. He is the **Word of God**.
- [49-18] God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- 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 works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

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 term “work” can just be the singular of “works” as in, “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, 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: [fruit](#), [fruitful](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means, “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as, “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as, “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be, “many of the people living in regions ruled by the Roman empire went...”
- Depending on the context, the term “worldly” could be translated as, “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as, “living among the people of the world” or “living among ungodly people.”

(See also: [corrupt](#), [corruption](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Rome](#), [Roman](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

Bible References:

Waiting

worship

Definition:

“To worship” means to honor, praise and obey someone, especially God.

- This term often means literally, “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [sacrifice](#), [offering](#), [praise](#), [honor](#), [to honor](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[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]** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **[17-06]** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **[18-12]** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **[25-07]** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, “**Worship** only the Lord your God and only serve him.””
- **[26-02]** On the Sabbath, he (Jesus) went to the place of **worship**.
- **[47-01]** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **[49-18]** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

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: [honor](#), [to honor](#))

Bible References:

Waiting

wrath, 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: [judge](#), [judgment](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

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](#), [to command](#), [commandment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

zeal, zealous**Definition:**

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

Waiting

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [fishermen](#), [fishers](#), [James \(son of Zebedee\)](#), [John \(the apostle\)](#))

Bible References:

Waiting

translationAcademy

Abstract Nouns

This answers the question: What are abstract nouns and how do I deal with them in my translation?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it. For example, "What is its *weight*?" could be expressed as "How much does it *weigh*?" or "How *heavy* is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **ABSTRACT NOUNS** are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, and weight.

Abstract nouns allow us to express thoughts about ideas in fewer words than if we did not have those nouns. For example, we can say, "I believe in the forgiveness of sin." But if English did not have the two abstract nouns "forgiveness" and "sin," then we would have to make a longer sentence to express the same meaning. We would have to say, for example, "I believe that God is willing to forgive people after they have sinned."

Abstract nouns also allow us to refer to a situation without telling more details about it than we want to tell. For example, we can say "I got here late because there was an accident on the highway." "Accident" is an abstract noun. If it does not matter whose accident it was, or what kind of accident it was, then it can be better if I do not have to say these things about it.

Reason this is a translation issue: The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas; instead, it might use phrases to express those ideas. Those phrases will have other kinds of words such as adjectives, verbs, or adverbs, that express some of the meaning in the abstract noun.

Examples from the Bible

from *childhood* you have known the sacred writings (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

But *godliness with contentment* is great *gain*. (1 Timothy 6:6 ULB)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

Today *salvation* has come to this house, because he too is a son of Abraham. (Luke 19:9 ULB)

The abstract noun “salvation” here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider *slowness* to be (2 Peter 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

He will bring to light the hidden things of darkness and reveal the *purposes* of the heart. (1 Corinthians 4:5 ULB)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

- **from *childhood* you have known the sacred writings** (2 Timothy 3:15 ULB)
 - ”Ever since *you were a child* you have known the sacred writings.”
- **But *godliness with contentment* is great *gain***. (1 Timothy 6:6 ULB)
 - ”But *being godly* and *content* is very *beneficial*.”
 - ”But we *benefit* greatly when we *are godly* and *content*.”
 - ”But we *benefit* greatly when we *honor and obey God* and when we are *happy with what we have*.
- **Today *salvation* has come to this house, because he too is a son of Abraham**. (Luke 19:9 ULB)
 - ”Today the people in this house *have been saved*...”
 - ”Today God *has saved* the people in this house...”

- **The Lord does not move slowly concerning his promises, as some consider *slowness* to be** (2 Peter 3:9 ULB)
 - "The Lord does not move slowly concerning his promises, as some consider *moving slowly* to be"

- **He will bring to light the hidden things of darkness and reveal the *purposes* of the heart.** (1 Corinthians 4:5 ULB)
 - "He will bring to light the hidden things of darkness and reveal *the things that people want to do and the reasons they want to do them.*"

Active or Passive

This answers the question: What do active and passive mean, and how do I translate passive sentences?

In order to understand this topic, it would be good to read:

- *Sentence Structure*
- *Verbs*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences the subject is the one that the action is done to. Here are some examples with their subjects underlined:

- ACTIVE: *My father* built the house in 2010.
- PASSIVE: *The house* was built in 2010.

Translators whose languages do not have passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when not to.

Description

Some languages have both active and passive forms of sentences.

- In the **ACTIVE** form, the subject does the action and is always mentioned.
- In the **PASSIVE** form, the action is done to the subject and the one who does the action is *not always* mentioned.

In the examples of active and passive sentences below, we have underlined the subject.

ACTIVE: *My father* built the house in 2010.

PASSIVE: *The house* was built by my father in 2010.

PASSIVE: *The house* was built in 2010. (This does not tell who did the action.)

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same reasons in all of the languages that have it.

Purposes for the passive:

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples from the Bible

And their shooters shot at your soldiers from off the wall, and some of the king's servants *were killed*, and your servant Uriah the Hittite *was killed* too. (2 Samuel 11:24 ULB)

This means that the enemies shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them.

In the morning when the men of the town got up, the altar of Baal *was broken down* ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down.

No stonework *was seen* there. (1 Kings 6:18 ULB)

This means that no one saw stonework there. The point is that no stonework was done there.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action.
3. Use a different verb.

Examples of Translation Strategies Applied

1. Use the same verb in an active sentence and tell who did the action.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - *The king's servants gave* Jeremiah a loaf of bread every day from the street of the bakers.

2. Use the same verb in an active sentence, and do not tell who did the action. Instead use a generic expression like "they," or "people," or "someone."

- **It would be better for him if a millstone *were put* around his neck and he *were thrown* into the sea** (Luke 17:2 ULB)
 - It would be better for him if *they were to put* a millstone around his neck and *throw* him into the sea.
 - It would be better for him if *someone were to put* a heavy stone around his neck and *throw* him into the sea.

3. Use a different verb in an active sentence.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - He *received* a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

- *Abstract Nouns*
- *Word Order*

Double Negatives

This answers the question: What are double negatives?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

A double negative occurs when a clause has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21)

Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Most languages express the negative near the verb or at the beginning or end of the sentence. Some languages also have prefixes or suffixes that express the negative as in “*unhappy*,” “*impossible*,” and “*useless*.” Some languages can also express the negative with pronouns like “none,” “nothing,” and “no one,” with adverbs like “nowhere,” and with prepositions like “without.”

A double negative occurs when a sentence has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9 ULB)

And this better confidence did *not* happen *without* the taking of an oath, (Hebrews 7:20 ULB)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” It emphasizes the negative, and means “I did not see anyone.”
- In some languages a double negative simply means a positive. So “She is not unattractive” means “She is attractive.”
- In some language the double negative weakens the adjective. So “She is not unattractive” means “She is a little bit attractive.”
- In some languages, such as the languages of the Bible, the double negative often strengthens the adjective. So “She is not unattractive” means “She is very attractive.”

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

so that they may *not* be *unfruitful*. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and *without* him there was *not* one thing made that has been made. (John 1:3 ULB)

By using a double negative John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the double negative simply expresses the positive, remove the two negatives.
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the double negative simply expresses the positive, remove the two negatives.
 - **For we do *not* have a high priest who cannot feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses”
 - **so that they may *not* be *unfruitful*** (Titus 3:14 ULB)
 - “so that they may be fruitful”
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “certainly.”
 - **Be sure of this—wicked people will *not* go *unpunished*** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will *certainly* be punished”
 - **All things were made through him and *without* him there was *not* one thing made that has been made.** (John 1:3 ULB)

- "All things were made through him. He made *absolutely* everything that has been made."

Next we recommend you learn about:

- *Verbs*

Doublet

This answers the question: What are doublets and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A doublet is a pair of words used together that mean nearly the same nearly thing. In some languages people do not use doublets, or they may use them only in certain situations. Translators may need to find some other way to express the meaning.

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean “very old.”

Description

We are using the word doublet to refer to two words or very short phrases that mean the same thing and that are used in the same phrase. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but they may do it for a reason that would not fit in a particular verse.

Examples from the Bible

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

This means that he was “very old.”

he attacked two men *more righteous* and *better* than himself (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare *false* and *deceptive* words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

as of a lamb *without blemish* and *without spot*. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
3. If the doublet is used to intensify or emphasize the meaning, use your culture’s way of doing that.

Translation Strategies Applied

1. Translate only one of the words.

- **You have decided to prepare *false* and *deceptive* words** (Daniel 2:9 ULB)

- ”You have decided to prepare *false* things to say.”

2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”

- **King David was *old* and *advanced in years***. (1 Kings 1:1 ULB)

- ”King David was *very old*.”

3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

- **a lamb *without blemish* and *without spot***. (1 Peter 1:19 ULB) - English can emphasize this with “any” and “at all.”

- ”a lamb *without any blemish at all*”

Ellipsis

This answers the question: What is ellipsis?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

Ellipsis is where a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there.

Description

Ellipsis is where one or more words are left out of the sentence because the sentence can be understood without them. The information that is omitted has usually already been stated in a preceding sentence or phrase.

the wicked will not stand in the judgment, nor sinners in the assembly of the righteous
(Psalm 1:5)

This is ellipsis because “sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous.

Reason this is a translation issue: Readers who see incomplete sentences or phrases may not know what the missing information is.

Examples from the Bible

when the blind man was near, Jesus asked him, “What do you want me to do for you?”
He said, “Lord, *that I might receive my sight.*” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite by giving Jesus only as much information as necessary. He did not say that he wanted Jesus to heal him, because he knew that Jesus would understand that if he wanted to receive his sight, Jesus would have to heal him.

He makes Lebanon skip like a calf *and Sirion like a young ox.* (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.

- **the wicked will not stand in the judgment, nor *sinner*s in the assembly of the righteous** (Psalm 1:5)
 - "the wicked will not stand in the judgment, and *sinner*s will not stand in the assembly of the righteous"
- **when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, *that I might receive my sight.*"** (Luke 18:40-41)
 - "when the blind man was near, Jesus asked him, 'What do you want me to do for you?' He said, 'Lord, I want you to heal me that I might receive my sight.'"
- **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
 - "He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox."

Euphemism

This answers the question: What is a Euphemism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private. Its purpose is to avoid offending the people who hear or read it.

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable. Its purpose is to avoid offending the people who hear or read it.

they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons were dead. It is euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue: Readers may think that the writer means only what the words literally say.

Examples from the Bible

where there was a cave. Saul went inside to relieve himself (1 Samuel 24:3 ULB)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so he does not say specifically what Saul did or what he left in the cave.

whether we are awake or asleep (1 Thessalonians 5:10 ULB)

Paul refers to being dead as being “asleep” so that instead of thinking that they will never see their loved ones again in this life, his readers will remember that they will see them again when Jesus establishes his kingdom.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

1. Use a euphemism from your own culture.

- **where there was a cave. Saul went inside to relieve himself** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - “where there was a cave. Saul went into the cave to use it as a toilet”
 - “where there was a cave. Saul went into the cave to dig a hole”
 - “where there was a cave. Saul went into the cave to have some time alone”

2. State the information plainly without a euphemism if it would not be offensive.

- **whether we are awake or asleep** (1 Thessalonians 5:10 ULB)
 - “whether we are alive or dead”

Order of Events

This answers the question: Why are the events not listed in the order they happened, and how do I translate them?

In order to understand this topic, it would be good to read:

- *Writing Styles*
- *Verbs*

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just wrote about. This can be confusing to the reader.

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison.

Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." (Joshua 6:8-10 ULB)

This sounds like Joshua gave the order not to shout after the army had already started their march.

Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

The seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.

2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See: the section on Aspect on [Verbs](#))
3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See: [Verse Bridges](#))

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

- **²⁰ But then Herod ... had John locked up in prison. ²¹ Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
 - ²⁰ "But then Herod ... had John locked up in prison. ²¹ *Before John was put in prison, while all the people were being baptized by John, Jesus also was baptized.*"
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - "Who is worthy to open the scroll *after* breaking its seals?"

2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

- **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸ "Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua *had commanded* the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

- **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸⁻¹⁰ "Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets..."
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)

- “Who is worthy to break the seals and open the scroll?”

You may also want to watch the 6 minute video for computer (see <http://youtu.be/Fp9qgVoTwss>) or tablet/phone (see <http://youtu.be/AljK2GUdXxc>).

Next we recommend you learn about:

- *Background Information*
- *Connecting Words*
- *Introduction of a New Event*
- *Verse Bridges*

Exclusive “We”

This answers the question: What is exclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” Translators whose language has separate exclusive and inclusive forms for “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Description

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but *not* you.” The exclusive form excludes the person being spoken to. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow



highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we”. Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

Forgive *us our* sins (Luke 11:4 ULB)

God has no sins to forgive; so languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

Next we recommend you learn about:

- *Inclusive “We”*

Assumed Knowledge and Implicit Information

This answers the question: What are assumed knowledge, implicit information, and explicit information?

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

Examples from the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes *have holes*, and the birds of the sky *have nests*, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**. Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the

people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For *they do not wash their hands when they eat*. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

- *Making Assumed Knowledge and Implicit Information Explicit*

Hyperbole

This answers the question: What is hyperbole?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like “every” or “all” to mean “many.”

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. Exaggeration: This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

Whoever does not *carry his own cross* and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus’ disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. Generalization: This is when a speaker uses words like “every” or “all” to mean something like “very many,” but not “every one.” (Some people may not call generalization like this “hyperbole.”)

Moses was educated in *all the learning of the Egyptians* (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

If your hand causes you to stumble, *cut it off*. It is better for you to enter into life maimed... (Mark 9:43 ULB)

When Jesus said to cut off your hand, he meant that we should do whatever extreme things we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word “hate” here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

They found him, and they said to him, “*Everyone* is looking for you.” (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

But as his anointing teaches you about *all things* and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God’s Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

... they saw Jesus *walking on the sea* and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

... for *all* have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word “all” here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example “all the people” could be translated as “large crowds of people.”

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.

- **If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.** (Luke 14:26 ULB)
 - “If anyone comes to me and does not *love me much more than* he loves his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.”
- **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*.** (1 Samuel 13:5 ULB)
 - “The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and *a great number of troops*.”

Idiom

This answers the question: What are idioms and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

An idiom is a certain kind of figure of speech, the kind that usually cannot be correctly understood without being told its true meaning. Every language has them. Some English examples are:

- You are pulling my leg (This means, “You are telling me a lie”)
- Do not push the envelope (This means, “Do not take a matter to its extreme”)
- This house is under water (This means, “The debt owed for this house is greater than its actual value”)
- We are painting the town red (This means, “We are going around town tonight celebrating very intensely”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture that uses it. Its meaning may be different from what a person would understand from the meanings of the individual words that form the phrase.

he resolutely *set his face* to go to Jerusalem. (Luke 9:51 ULB)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you should *enter under my roof*. (Luke 7:6 ULB)

The words “enter under my roof” is an idiom that means “enter my house.”

Let these words go deeply into your ears (Luke 9:44 ULB)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is created in a culture probably somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it.

Reasons this is a translation issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that originally wrote the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.

Examples from the Bible

“Then all Israel came to David at Hebron and said, ”Look, we are your flesh and bone.”
(1 Chronicles 11:1 ULB)

This means, “We and you belong to the same race, the same family.”

The kings of the earth take their stand together (Psalm 2:2 ULB)

This means, “The kings on earth plan together.”

the one who lifts up my head” (Psalm 3:3 ULB)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

1. Translate the meaning plainly without using an idiom.
2. Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

1. Translate the meaning plainly without using an idiom.

- **Then all Israel came to David at Hebron and said, “Look, we are your flesh and bone.”** (1 Chronicles 11:1 ULB)
 - “...Look, we all belong to the same nation.”
- **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
 - “He started to travel to Jerusalem, determined to reach it.”
- **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
 - “I am not worthy that you should enter my house.”

2. Use an idiom that people use in your own language that has the same meaning.

- **Let these words go deeply into your ears** (Luke 9:44 ULB)
 - “Be all ears when I say these words to you.”
- **”My eyes grow dim from grief** (Psalm 6:7ULB)
 - “I am crying my eyes out”

Inclusive “We”

This answers the question: What is inclusive “we”?

In order to understand this topic, it would be good to read:

- **Pronouns**

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but not you.”

Description

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but not you.” The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” Translators whose language has separate exclusive and inclusive forms of “we” will need understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

... the shepherds said one to each other, “Let *us* now go to Bethlehem, and see this thing that has happened, which the Lord has made known to *us*.” (Luke 2:15 ULB)

The shepherds were speaking to one another. When they said “us”, they were including the people they were speaking to - one another.

Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, “Let *us* go over to the other side of the lake.” Then they set sail. (Luke 8:22 ULB)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to.

Watch the video for computer (see <http://youtu.be/PrMC2jdqY0A>) or tablet/phone (see <http://youtu.be/2K2gFIPMFVk>).

Next we recommend you learn about:

- *Exclusive “We”*

Irony

This answers the question: What is irony and how can I translate it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

Irony is a figure of speech in which a person pretends to say what he really believes, when in fact he is saying what someone else believes, and he does it in a way that shows that other belief is wrong. People do this to emphasize how different something is from what it should be, or how someone else's belief is foolish. It is often humorous.

Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance." (Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous. He was speaking to people who wrongly believed that they were righteous and who were criticizing him for welcoming sinners. Jesus implied that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will not realize that the speaker is ridiculing the idea.

Examples from the Bible

After blindfolding him, they asked him, saying, "*Prophecy! Who is the one who hit you?*" (Luke 22:64ULB)

The fact that the soldiers were beating Jesus shows us that they did not believe that he was a prophet. They knew that other people thought that Jesus was a prophet, and they may have also thought that Jesus himself claimed to be a prophet. When they told him to prophecy, they were using irony. They were mocking him and implying that if he really was a prophet, then he should be able to tell who hit him without seeing them.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had any knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not even speak, but he did this to mock the idols and rebuke the people for worshiping them.

Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

Undoubtedly you know, for you were born then;

"the number of your days is so large!" (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrase above emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many many years later.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here is another strategy.

1. Translate it in a way that shows that the speaker is saying what someone else believes.
2. Translate the actual, intended meaning of the statement of irony. The actual meaning of the irony is *not* found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

1. Translate it in a way that shows that the speaker is saying what someone else believes.

- **After blindfolding him, they asked him, saying, "Prophesy! Who is the one who hit you?"** (Luke 22:64 ULB)
 - "After blindfolding him, they asked him, saying, "You call yourself a prophet. Then prophesy! Who hit you?"
 - "After blindfolding him, they said to him, "Prophesy! If you were really a prophet, you would be able to tell us who hit you."
- **I did not come to call *righteous people* to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
 - "I did not come to call *people who think that they are righteous* to repentance, but to call sinners to repentance."

2. Translate the actual, intended meaning of the statement of irony.

- **After blindfolding him, they asked him, saying, "Prophesy! Who is the one who hit you?"** (Luke 22:64 ULB)

- “After blindfolding him, they said to him, *”You are not a prophet because you cannot even tell us who struck you!”* ”
- **“Present your case,” says Yahweh; “present your best arguments for your idols,” says the King of Jacob. “Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled.”** (Isaiah 41:21-22 ULB)
 - ” ‘Present your case,’ says Yahweh; ‘present your best arguments for your idols,’ says the King of Jacob. Your idols *cannot bring us their own arguments or even come forward to declare to us what will happen*. We cannot hear them because *they cannot speak* to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.”

Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

Undoubtedly you know, for you were born then;

the number of your days is so large!” (Job 38:20, 21 ULB)

- ”Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? *You act like you know how light and darkness were created, as if you were there; as if you are as old as creation!*”

Next we recommend you learn about:

- *Litotes*

Litotes

This answers the question: What is litotes?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Description

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Reason this is a translation issue

People who speak some languages do not use litotes and would fail to understand that the statement is strengthened. They might think that it is weakened or even canceled.

Examples from the Bible

For you yourselves know, brothers, our coming to you was *not useless*, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very worthwhile.

All things were made through him. *Without him was not one thing* made that has been made. (John 1:3 ULB)

By using litotes John emphasized that the Son of God created absolutely everything.

Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

By using litotes, Luke emphasized that there was a lot of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very concerned.)

And you, Bethlehem, in the land of Judah,
are *not the least* among the leaders of Judah,
for from you will come a ruler
who will shepherd my people Israel. (Matthew 2:6 ULB)

By using litotes, the prophet emphasized that Bethlehem would be a very important city.

Translation Strategies

If the litotes would be understood correctly, consider using it.

1. If the meaning would not be clear, say in a strong way what *is* true.

Examples of Translation Strategies Applied

1. If the meaning would not be clear, say in a strong way what *is* true.

- **For you yourselves know, brothers, our coming to you was *not useless*,** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you *did much good*."
- **Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was *great excitement* among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were *very concerned* because of what had happened to Peter."

Metaphor

This answers the question: What is a metaphor and how can I translate a sentence that has one?

In order to understand this topic, it would be good to read:

- [Figures of Speech](#)
- [Simile](#)

Description

A metaphor is the use of words to speak of one thing as if it were a different thing. Sometimes a speaker does this in ways that are very common in the language. At other times, a speaker does this in ways that are less common in the language and that might even be unique.

1. First we will discuss very common metaphors.

The metaphors that are very common in a language are usually not very vivid. They may even be “dead.” Examples in English are “table leg,” “family tree,” and “the price of food is going up.” Examples in biblical languages are “hand” to mean “power,” “face” to mean “presence,” and “clothing” to mean emotions or moral qualities.

Metaphors like these are in constant use in the world’s languages, because they serve as convenient ways to organize thought. In general, languages speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that can be seen or held, or as if they were body parts, or as if they were events that you can watch happen.

When these metaphors are used in their normal ways, the speaker and audience do not normally even regard them as figurative language. This is why, for example, it would be wrong to translate the English expression, “The price of petrol is going up” into another language in a way that would draw undeserved attention to it, because English speakers do not view it as a vivid expression, that is, as an unusual expression that carries meaning in an unusual manner.

For a description of important patterns of this kind of metaphor, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

2. Next we will discuss the less common metaphors, metaphors that are sometimes even unique in a language.

The speaker usually produces metaphors of this kind in order to emphasize the importance of what he is talking about. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising to shine its rays on the people whom he loves. And he speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

We call this kind of metaphor “live.” It is unique in the biblical languages, which means that it is very memorable.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. The thing someone speaks of is called the **topic**. The thing he calls it is the **image**. The way that they are similar is the **point of comparison**.

In the metaphor below, the speaker describes the woman he loves as a rose. The woman (his “love”) is the topic and the red rose is the image. Both are beautiful and delicate.

- My love is a red, red rose.

1. Sometimes the **topic** and the **image** are both stated clearly.

Jesus said to them. *“I am the bread of life. He who comes to me will not hunger, and he who believes on me will never thirst.”* (John 6:35 ULB)

Jesus called himself the bread of life. The topic is “I” and the image is “bread.” Bread is a food that people ate all the time. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have spiritual life.

2. Sometimes only the **image** is stated clearly.

Produce *fruits* that are worthy of repentance (Luke 3:8 ULB)

The image here is “fruits”. The topic is not stated, but it is actions or behavior. Trees can produce good fruit or bad fruit, and people can produce good behavior or bad behavior. Fruits that are worthy of repentance are good behavior that is appropriate for people who have repented.

Purposes of this second kind of metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel toward another.

Reasons this is a translation issue

- People may not realize that a word is being used as an image in a metaphor.
- People may not be familiar with the thing that is used as an image.
- If the topic is not stated, people may not know what the topic is.
- People may not know how the topic and the image are alike.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.

- Do not make the meaning of a metaphor more clear to the target audience than it was to the original audience.

Examples from the Bible

And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two metaphors. The topics are “we” and “you” and the images are “clay and ”potter.” Just as a potter takes clay and forms a jar or dish out of it, God makes us into what he wants us to be.

Jesus said to them, ”Take heed and beware of *the yeast of the Pharisees and Sadducees.*” The disciples reasoned among themselves and said, “It is because we took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the image in his metaphor about the teaching of the Pharisees and Sadducees. Since the disciples did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. If not, here are some other strategies.

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience would not know how the topic is like the image, state it clearly.

Examples of Translation Strategies Applied

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.

- **For after David had in his own generation served the desires of God, *he fell asleep*, was laid with his fathers, and saw decay,** (Acts 13:36 ULB)

- "For after David had in his own generation served the desires of God, *he died*, was laid with his fathers, and saw decay."

2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding "like" or "as."

- **And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand.** (Isaiah 64:8 ULB)

- "And yet, Yahweh, you are our father; we are *like* clay. You are *like* a potter; and we all are the work of your hand."

3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.

- **Saul, Saul, why do you persecute me? It is hard for you to *kick a goad*.** (Acts 26:14 ULB)

- "Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick."

4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

- **And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand.** (Isaiah 64:8 ULB)

- "And yet, Yahweh, you are our father; we are the *wood*. You are our *carver*; and we all are the work of your hand."

- "And yet, Yahweh, you are our father; we are the *string*. You are the *weaver*; and we all are the work of your hand."

5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.

- **I will make you become *fishers of men*.** (Mark 1:17 ULB)

- "I will make you become *people who gather men*."

- "Now you gather fish. I will make you *gather people*."

6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)

- "Yahweh lives; *He is my rock*. May he be praised. May the God of my salvation be exalted.

7. If the target audience would not know how the topic is like the image, state it clearly.

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - "Yahweh lives; may he be praised because like a huge rock, *he shields me from my enemies*. May the God of my salvation be exalted."
- **Saul, Saul, why do you persecute me? It is hard for you *to kick a goad*.** (Acts 26:14 ULB)
 - "Saul, Saul, why do you persecute me? You *fight against me and hurt yourself* like an ox that kicks against its owner's pointed stick."

To learn more about common metaphors read:

- [Biblical Imagery - Common Patterns](#)

Metonymy

This answers the question: What is a metonymy?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Many times the Bible uses metonymy. If you do not recognize it as a metonymy you will not understand the passage or worse yet, get the wrong understanding of the passage.

Description

Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. A **metonym** is a word or phrase used as a substitute for something it is associated with.

and *the blood* of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

He took the cup in the same way after supper, saying, "*This cup* is the new covenant in my blood, which is poured out for you. (Luke 22:20 ULB)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a concrete object associated with it.

Reason this is a translation issue

- If a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give him *the throne* of his father, David. (Luke 1:32 ULB)

A throne represents the authority of a king. Throne is a metonym for "kingly authority," "kingship" or, "reign." This means that God would make him become the king who was to follow King David.

Immediately his mouth was opened (Luke 1:64 ULB)

The mouth here represents the power to speak. This means that he was able to talk again.

who warned you to flee from *the wrath* that is coming? (Luke 3:7 ULB)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here is an option.

1. Use the metonym along with the name of the thing it represents.
2. Use the name of the thing the metonym represents.

Examples of Translation Strategies Applied

1. Use the metonym along with the name of the thing it represents.

- **He took the cup in the same way after supper, saying, “*This cup* is the new covenant in my blood, which is poured out for you.** (Luke 22:20 ULB)
 - “He took the cup in the same way after supper, saying, “*The wine in this cup* is the new covenant in my blood, which is poured out for you.”

2. Use the name of the thing the metonym represents.

- **The Lord God will give him *the throne* of his father, David.** (Luke 1:32 ULB)
 - “The Lord God will give him *the kingly authority* of his father, David.”
 - “The Lord God will *make him king* like his ancestor, King David.”
- **who warned you to flee from *the wrath* to come?** (Luke 3:7 ULB)
 - “who warned you to flee from God’s coming *punishment*?”

To learn about some common metonymies, we suggest you read:

- [Biblical Imagery - Common Metonymies](#)

Parables

This answers the question: What is a parable?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A parable is a short story that makes truth easy to understand and hard to forget.

Description

A parable is a short story that is told to teach a truth. Though the events in a parable could happen, they did not actually happen. They are told only to teach a truth. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often have figures of speech such as simile and metaphor.

Then he also told them a parable. “Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?” (Luke 6:39 ULB)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples from the Bible

Neither do people light a lamp and put it under a basket, but rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULB)

This parable teaches us not to hide the way we live for God from other people.

Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULB)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same. (See: [Translate Unknowns](#))

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Examples of Translation Strategies Applied

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same.

- **Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand”.** (Mark 4:21 ULB) - If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.
 - Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a *high shelf*.”
- **Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.”** (Matthew 13:31-32) - To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.
 - “Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and *planted* in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” ”

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

- **Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand”.** (Mark 4:21 ULB)
 - *”Jesus told them a parable about why they should witness openly. “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand.” ”* (Mark 4:21 ULB)
- **He said, “To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade.”** (Mark 4:30-32 ULB)

- *”He told them a story about how the Kingdom of God grows. “To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade.”*

Parallelism

This answers the question: What is parallelism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Reason this is a translation issue

Some languages would not use the kind of parallelism in which the two phrases mean the same thing. They would either think it odd that someone said the same thing twice, or they think that the two phrases must have some difference in meaning.

Examples from the Bible

1. The second clause or phrase means the same as the first.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

2. The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

3. The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

4. The second says something that contrasts with the first.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

1. For most kinds of parallelism, it is good to translate both of the clauses or phrases.
2. When the two clauses or phrases mean the same thing, some languages would not translate them both. (See [Parallelism with the Same Meaning](#))

Examples of Translation Strategies Applied

(See [Parallelism with the Same Meaning](#))

Next we recommend you learn about:

- [Parallelism with the Same Meaning](#)

Personification

This answers the question: What is personification?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often speak this way because it makes it easier to talk about things that we cannot see, such as wisdom and sin.

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

Some languages do not use personification, and some languages use it only in certain situations.

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see, such as wisdom, sin, and wind. For example:

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about relationships between people and other people than about relationships between people and non-human things, such as wealth.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reason this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

You cannot serve God and wealth. (Matthew 6:24 ULB)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom call out? Does not Understanding raise her voice? (Proverbs 8:1 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. They are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would not be understood clearly, here are some strategies for dealing with it.

1. Add words or phrases to make it clear.
2. Use the words “like” or “as” to show that the sentences is not to be understood literally.
3. Find a way to translate it without the personification.

Examples of Translation Strategies Applied

1. Add words or phrases to make it clear.

- **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
 - “sin is at your door, waiting to attack you”

2. Use the words “like” or “as” to show that the sentences is not to be understood literally.

- **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”
 - ”sin is about to destroy you, just *as* a wild animal could harm a person.”

3. Find a way to translate it without the personification.

- **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the wind and the sea as if they are able to hear and obey Jesus as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
 - “He even controls the winds and the sea.”

Note: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of other things as if they had human characteristics).

Next we recommend you learn about:

- *Apostrophe*
- *Biblical Imagery - Common Patterns*

Reflexive Pronouns

This answers the question: What are reflexive pronouns?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Sentences*

All languages have ways of showing that the same person fills two different roles in a sentence. This page will help you understand how English shows this and will help you to see how your language handles this.

Description

Reflexive pronouns are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: myself, yourself, himself, herself, itself, ourselves, yourselves, and themselves.

Reason this is a translation issue

- Languages have different ways of referring to someone or something more than once in a sentence.
- The reflexive pronouns in English have other functions.

Uses of Reflexive Pronouns

- to show that the same person or things fills two different roles in a sentence
- to emphasize a person or thing in the sentence
- to show that someone did something alone
- to show that someone or something was alone

Examples from the Bible

1. Reflexive pronouns used to that show that the same person or things fills two different roles in a sentence

If *I* should testify about *myself* alone, my testimony would not be true. (John 5:31 ULB)

Now the Passover of the Jews was near, and *many* went up to Jerusalem out of the country before the Passover in order to purify *themselves*. (John 11:55 ULB)

2. Reflexive pronouns used to emphasize a person or thing in the sentence

Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)

So they left the crowd, taking *Jesus* with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But *Jesus himself* was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

3. Reflexive pronouns used to show that someone did something alone

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain *by himself*. (John 6:15 ULB)

4. Reflexive pronouns used to show that someone or something was alone

He saw the linen cloths lying there and the cloth that had been on his head. *It* was not lying with the linen cloths but was rolled up in its place *by itself*. (John 20:6-7 ULB)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
4. In some languages people show that someone did something alone by using a word like “alone.”
5. In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.

- **If I should testify about *myself* alone, my testimony would not be true.** (John 5:31)
 - “If I should *self-testify* alone, my testimony would not be true.”
- **Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *purify themselves*.** (John 11:55)
 - “Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *self-purify*.”

2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

- **He himself took our sickness and bore our diseases.** (Matthew 8:17 ULB)

- "It was *he who* took our sickness and bore our diseases."

- **Jesus himself was not baptizing, but his disciples were.** (John 4:2)

- "It was *not Jesus who* was baptizing, but his disciples were."

3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)

4. In some languages people show that someone did something alone by using a word like "alone."

- **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)

- "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again *alone* up the mountain."

5. In some languages people show that something was alone by using a phrase that tells about where it was.

- **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)

- "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up and lying *in a different place*."

Rhetorical Question

This answers the question: What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

Those who stood by said, *Is this how you insult God's high priest?*" (Acts 23:4 ULB) The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel he should feel free to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a woman would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat.

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed which a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.

Examples of Translation Strategies Applied

1. Add the answer after the question.

- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - *Will a virgin forget her jewelry, a bride her veils? Of course not! Yet my people have forgotten me for days without number!*
- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - *”Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? None of you would do that!”*

2. Change the rhetorical question to a statement or exclamation.

- **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
 - *“This is what the kingdom of God is like. It is like a mustard seed...”*
- **Is this how you insult God’s high priest?** (Acts 23:4 ULB)
 - *You should not insult God’s high priest!”*
- **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - *I wish I had died when I came out from the womb!”*
- **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - *“How wonderful it is that the mother of my Lord has come to me!”*

3. Change the rhetorical question to a statement, and then follow it with a short question.

- **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
 - *”You still rule the kingdom of Israel, don’t you?”*

Simile

This answers the question: What is a simile?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36 ULB)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out *as sheep in the midst of wolves*, so be as wise *as serpents* and harmless *as doves*. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus’ enemies would attack his disciples.

For the word of God is living and active and sharper *than any two-edged sword*. (Hebrews 4:12 ULB)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people’s attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

Suffer hardship with me, *as a good soldier of Christ Jesus*. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lightning flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1 If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
 - "See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves."
- **For the word of God is living and active and sharper *than any two-edged sword***. (Hebrews 4:12 ULB)
 - "For the word of God is living and active and *more powerful than a very sharp two-edged sword*"

2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
 - "See, I send you out *as chickens in the midst of wild dogs*,"
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard**, (Matthew 17:20 ULB)
 - "If you have faith even as small as a tiny seed"

3. Simply describe the item without comparing it to another.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB)
 - "See, I send you out and people will want to harm you."
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - "How often I wanted to protect you, but you refused!"

Next we recommend you learn about:

- *Metaphor*
- *Biblical Imagery - Common Patterns*

Synecdoche

This answers the question: What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said “my soul”, the part of herself that has emotions, to refer to her whole self.

the Pharisees said to him, “Look, why are they doing something that is not lawful ...?”
(Mark 2:24 ULB)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons this is a translation issue

- Some readers may understand the words literally.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example from the Bible

I looked on all the deeds that *my hands* had accomplished (Ecclesiastes 2:11 ULB)

“My hands” is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

1. State specifically what the synecdoche refers to.

- **My soul exalts the Lord.** (Luke 1:46 ULB)
 - "I exalt the Lord."
- **the Pharisees said to him** (Mark 2:24 ULB)
 - "a representative of the Pharisees said to him"
- **I looked on all the deeds that my hands had accomplished** (Ecclesiastes 2:11 ULB)
 - "I looked on all the deeds that I had accomplished"

Next we recommend you learn about:

- *Metonymy*
- *Biblical Imagery - Common Metonymies*

Forms of You

This answers the question: What are the different forms of you?

In order to understand this topic, it would be good to read:

- *Forms of 'You' - Singular*
- *Forms of 'You' - Dual/Plural*

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

Watch the video for Singular, Dual, and Plural “you” for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- *Forms of 'You' - Singular to a Crowd*

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend. Watch the video on Formal and Informal ‘You’ on the **computer** or on the **tablet/phone**. For help with translating these, we suggest you read:

- *Forms of “You” - Formal or Informal*

Translating Son and Father

This answers the question: Why are these concepts important in referring to God?

In order to understand this topic, it would be good to read:

- *Create Faithful Translations*
- *Son of God and God the Father*

unfoldingWord supports only Bible translations that represent these concepts when they refer to God.

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son.

After he was baptized, Jesus came up immediately from the water, and... a voice came out of the heavens saying, *“This is my beloved Son. I am very pleased with him.”* (Matthew 3:16-17 ULB)

The Bible shows that Jesus called God his Father.

Jesus said, *“I praise you Father, Lord of heaven and earth,... no one knows the Son except the Father, and no one knows the Father except the Son”* (Matthew 11:25-27 ULB) (See also: John 6:26-57 ULB)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the kind of eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

Baptize them into *the name of the Father, of the Son, and of the Holy Spirit.* (Matthew 28:19 ULB)

The intimate, loving relationship between the Father and the Son is eternal.

no one knows who the Son is except the Father, and no one knows who the Father is except the Son. (Luke 10:22 ULB)

Jesus said, *“Father, glorify your Son so that the Son may glorify you... I glorified you on the earth,... Now Father, glorify me... with the glory that I had with you before the world was created.”* (John 17:1-5 ULB)

The Father *loves* the Son. (John 3:35-36; 5:19-20 ULB)

I *love* the Father, I do what the Father commands me, just as he gave me the commandment. (John 14:31 ULB)

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used and refer to a human “father” and “son.”

Translation Strategies

1. Think through all the possibilities that your language has to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”
2. If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).
3. If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

The following pages will help you with translating “Father” and “Son.”

- [God the Father, heavenly Father, Father](#)
- [Son of God, the Son, Son](#)

Biblical Distance

This answers the question: How can I translate the lengths and distances that are in the Bible?

In order to understand this topic, it would be good to read:

- *Decimal Numbers*
- *Fractions*

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man’s hand.
- The **span** or handspan was the width of a man’s hand with the fingers spread out.
- The **cubit** was the length of a man’s forearm, from the elbow to the tip of the longest finger.
- The **“long” cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as “furlong”, which referred to the average length of a plowed field.

Original Measure	Centimeters	Meters
handbreadth	8 centimeters	.08 meters
span	23 centimeters	.23 meters
cubit	46 centimeters	.46 meters
“long” cubit	54 centimeters	.54 meters
stadia	-	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)

1. Use the measurements given in the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "They are to make an ark of acacia wood. Its length must be *two and a half kubits*; its width will be *one kubit and a half*; and its height will be *one kubit and a half*."

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "They are to make an ark of acacia wood. Its length must be *one meter*; its width will be *0.7 meter*; and its height will be *0.7 meter*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard foot length, you could translate it as below.

- "They are to make an ark of acacia wood. Its length must be *3 3/4 feet*; its width will be *2 1/4 feet*; and its height will be *2 1/4 feet*."

4. Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.

- "They are to make an ark of acacia wood. Its length must be *two and a half cubits (one meter)*; its width will be *one cubit and a half (0.7 meter)*; and its height will be *one cubit and a half (0.7 meter)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in notes.

- "They are to make an ark of acacia wood. Its length must be *one meter*¹; its width will be *0.7 meter*²; and its height will be *0.7 meter*." The footnotes would look like:
 - ^[1] one meter two and a half cubits
 - ^[2] one cubit and a half

Biblical Money

This answers the question: How can I translate the values of money in the Bible?

Description:

In early Old Testament times, people weighed their metals such as silver and gold in order to buy things. Later people started to make coins. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))

- "The one owed *five hundred denali*, and the other owed *fifty denali*." (Luke 7:41 ULB)

2. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

- "The one owed *five hundred silver coins*, and the other owed *fifty silver coins*." (Luke 7:41 ULB)

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.

- "The one owed *five hundred days' wages*, and the other owed *fifty days' wages*."

4. Use the Bible term and give the equivalent amount in the text or a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*."² (Luke 7:41 ULB) The footnotes would look like:

- ^[1] five hundred days's wages
- ^[2] fifty day's wages

5. Use the Bible term and explain it in a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*." (Luke 7:41 ULB)
 - ^[1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

- [Copy or Borrow Words](#)
- [Translate Unknowns](#)

Biblical Volume

This answers the question: How can I translate the measures of volume that are in the Bible?

In order to understand this topic, it would be good to read:

- *Decimal Numbers*

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain).

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	kor	220 liters
Dry	seah	7.7 liters
Dry	letheke	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 ULB)

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "For four hectares of vineyard will yield only one *bat*, and one *homer* of seed will yield only an *efa*."

2. Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "For four hectares of vineyard will yield only *twenty-two liters*, and *ten baskets* of seed will yield only *one basket*."
 - "For four hectares of vineyard will yield only *twenty-two liters* and *220 liters* of seed will yield only *twenty-two liters*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

- "For four hectares of vineyard will yield only six gallons, and *six and a half bushels* of seed will yield only twenty quarts."

4. Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.

- "For four hectares of vineyard will yield only *one bath (six gallons)*, and *one homer (six and a half bushels)* of seed will yield only *an ephah (twenty quarts)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in footnotes.

- "For four hectares of vineyard will yield only twenty-two liters¹, and 220 liters² of seed will yield only twenty-two liters²." The footnotes would look like:

- ^[1]one bath
- ^[2]one home
- ^[3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word “measure.”

- **whenever anyone came to the grainery for *twenty measures* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty measures* of wine, there were only *twenty*.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like “measure” or “quantity” or “amount.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for *twenty measures* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty measures* of wine, there were only *twenty*.** (Haggai 2:16 ULB)

1. Translate literally by using the number without a unit.
 - “whenever anyone came to the grainery for *twenty* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty* of wine, there were only *twenty*.”
2. Use a generic word like “measure” or “quantity” or “amount.”
 - “whenever anyone came to the grainery for *twenty amounts* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty amounts* of wine, there were only *twenty*.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
 - “whenever anyone came to the grainery for *twenty baskets* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty jars* of wine, there were only *twenty*.”
4. Use a unit of measure that you are already using in your translation.

- "whenever anyone came to the grainery for *twenty liters* of grain, there were only *ten liters*, and whenever someone came to the wine vat to draw out *fifty liters* of wine, there were only *twenty liters*."

Next we recommend you learn about:

- *Fractions*
- *Making Assumed Knowledge and Implicit Information Explicit*

Biblical Weight

This answers the question: How can I translate the values of weight in the Bible?

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight” and many other weights are described in terms of the shekel. Some of these weights were used for money. The exact weights are uncertain, but the approximate amounts are:

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	-	0.57 kilograms
mina	50 shekels	570 grams	0.57 kilograms
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed *seventy talents and 2,400 shekels*.** (Exodus 38:29 ULB)

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "The bronze from the offering weighed *seventy talents and 2,400 sekels*."

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "The bronze from the offering weighed *2,400 kilograms*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

- "The bronze from the offering weighed *5,300 pounds*"

4. Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

- "The bronze from the offering weighed *seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.

- "The bronze from the offering weighed *seventy talents and 2,400 shekels*.¹" The footnote would look like:
 - ^[1] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

- [Decimal Numbers](#)
- [Fractions](#)

How to Translate Names

This answers the question: How can I translate names that are new to my culture?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Description

The Bible has names of many people, groups of people, and places. All names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

It was this *Melchizedek*, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1ULB)

Here the writer uses the name “Melchizedek” simply to refer to a man who had that name, and the title “king of Salem” simply to tell us something about Melchizedek.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace. (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

You went over the *Jordan* and came to *Jericho*. The leaders of Jericho fought against you, along with the *Amorites* (Joshua 24:11 ULB)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the the Living One who sees me.”

She named him *Moses* and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name *Moses* sounds like the Hebrew words “pull out.”

Saul was in agreement with his death (Acts 8:1 ULB)

It came about in Iconium that *Paul* and Barnabas entered together into the synagogue (Acts 14:1 ULB)

Readers may not know that the names *Saul* and *Paul* refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.
4. If a person or place has two different names, use one name all of the time and write a footnote when the source text uses the name that is used less frequently.
5. Or use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **You went over the *Jordan* and came to *Jericho*. The leaders of *Jericho* fought against you, along with the *Amorites*** (Joshua 24:11 ULB)
 - “You went over the *Jordan River* and came to the city of *Jericho*. The leaders of *Jericho* fought against you, along with *the tribe of the Amorites*”
- **Shortly after, some *Pharisees* came and said to him, “Go and leave here because *Herod* wants to kill you.”** (Luke 13:31 ULB)

- “Shortly after, some Pharisees came and said to him, “Go and leave here because *King Herod* wants to kill you.”

2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

- **She named him *Moses* and said, “Because I drew him from the water.”** (Exodus 2:11 ULB)
 - “She named him *Moses*, which sounds like ‘drawn out,’ and said, “Because I drew him from the water.”

3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.

- **she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*;** (Genesis 16:13-14 ULB)
 - “she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Well of the One who sees me*;

4. If a person or place has two different names, use one name most of the time and the other name only when the text talks about that name. Write a footnote when the source text uses the name that is used less frequently.

For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

- **a young man named *Saul*** (Acts 7:58 ULB)
 - “a young man named *Paul*”¹ The footnote would look like:
 - ◇ ^[1]Most versions say Saul here, but most of the time in the Bible he is called Paul.

- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB)
 - “But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;”

5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

- **a young man named *Saul*** (Acts 7:58 ULB)
 - “a young man named *Saul*”
- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB) *
 “But __Saul__, who is also called __Paul__, was filled with the Holy Spirit;” * **It came about in Iconium that __Paul__ and Barnabas entered together into the synagogue**
 ([[en:bible:notes:act:14:01 | Acts 14:1 ULB)

- "It came about in Iconium that *Paul*¹ and Barnabas entered together into the synagogue"
(Acts 14:1 ULB) The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Next we recommend you learn about:

- *Copy or Borrow Words*

Numbers

This answers the question: How do I translate numbers?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “5”. Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000) or “one hundred million” (100,000,000.) Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Description

There are many numbers in the Bible. Some are small, such as “five” (5) and “fifteen” (15). Others are very large, such as “two hundred” (200), twenty-two thousand (22,000) or “one hundred million” (100,000,000). Some numbers are exact and others are rounded.

Abram was *eighty-six* years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

That day about *three thousand* men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason this is a translation issue: Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples from the Bible

When Jared had lived *162* years, he became the father of Enoch. After he became the father of Enoch, Jared lived *eight hundred* years. He became the father of more sons and daughters. Jared lived *962* years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

Our sister, may you be the mother of *thousands of ten thousands*. (Genesis 24:60 ULB)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

1. Write numbers using numerals.
2. Write numbers using your language's words or the gateway language words for those numbers.
3. Write numbers using words, and put the numerals in parenthesis after them.
4. Combine words for large numbers.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

- **Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities.** (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.

- "I have prepared for Yahweh's house 100,000 talents of gold, one 1,000,000 talents of silver, and bronze and iron in large quantities."

2. Write numbers using your language's words or the gateway language words for those numbers.

- "I have prepared for Yahweh's house *one hundred thousand* talents of gold, *one million* talents of silver, and bronze and iron in large quantities. "

3. Write numbers using words, and put the numerals in parenthesis after them.

- "I have prepared for Yahweh's house *one hundred thousand (100,000)* talents of gold, *one million (1,000,000)* talents of silver, and bronze and iron in large quantities.

4. Combine words for large numbers.

- "I have prepared for Yahweh's house *one hundred thousand* talents of gold, *a thousand thousand* talents of silver, and bronze and iron in large quantities.

5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

- "I have prepared for Yahweh's house *a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents),* and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULB and UDB

The ULB (Unlocked Literal Bible) and the UDB (Unlocked Dynamic Bible) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals “130” instead of “one hundred thirty”).

When Adam had lived *130* years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived *eight hundred* years. He became the father of more sons and daughters. Adam lived *930* years, and then he died. (Genesis 5:3-5 ULB)

Next we recommend you learn about:

- *Ordinal Numbers*
- *Fractions*

Ordinal Numbers

This answers the question: What are ordinal numbers and how can I translate them?

In order to understand this topic, it would be good to read:

- *Numbers*

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason this is a translation issue: Some languages do not have special numbers for showing the

order of items in a list. There are different ways to deal with this.

Examples from the Bible

The *first* lot went to Jehoiarib, the *second* to Jedaiah, the *third* to Harim, the *fourth* to Seorim, ... the *twenty-third* to Delaiah, and the *twenty-fourth* to Maaziah. (1 Chronicles 24:7-18 ULB)

People tossed lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The *first* row must have a ruby, a topaz, and a garnet. The *second* row must have an emerald, a sapphire, and a diamond. The *third* row must have a jacinth, an agate, and an amethyst. The *fourth* row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULB)

This describes four rows of stones. The first row is probably be the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

1. Use “one” with the first item and “another” or “the next” with the rest.
2. Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

1. Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *another* to Jedaiah, *another* to Harim,... *another* to Delaiah, *and the last* went to Maaziah.”
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *the next* to Jedaiah, *the next* to Harim,... *the next* to Delaiah, *and the last* went to Maaziah.”
- **A river went out of Eden to water the garden. From there it divided and became *four* rivers. The name of *the first* is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of *the second* river is Gihon. This one flows**

throughout the whole land of Cush. The name of *the third* river is Tigris, which flows east of Asshur. *The fourth* river is the Euphrates.(Genesis 2:10-14 ULB)

- "A river went out of Eden to water the garden. From there it divided and became *four* rivers. The name of *one* is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of *the next* river is Gihon. This one flows throughout the whole land of Cush. The name of *the next* river is Tigris, which flows east of Asshur. The *last* river is the Euphrates."

2. Tell the total number of items and then list them or the things associated with them.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)

- "They cast *twenty-four* lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah."

Next we recommend you learn about:

- *Fractions*

Textual Variants

This answers the question: Why does the ULB have missing or added verses, and should I translate them?

In order to understand this topic, it would be good to read:

- *Choosing a Source Text*
- *Original Manuscripts*

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. Sometimes the copiers added sentences by mistake or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Description

Thousands of years ago, people wrote the books of the Bible. Other people copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, and some mistook a word for another that looked like it. Occasionally they added words or even whole sentences, either by accident, or because they wanted to explain something.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples from the Bible

Matthew 18:10-11 ULB has a footnote about verse 11.

¹⁰See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹[1]

[1] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

⁵³[Then every man went to his own house.... ¹¹She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go your way; from now on sin no more.”]^[2]

^[2]The best earliest manuscripts do not have John 7:35-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:15-16 ULB, which has a footnote about verse 16.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.*

1. Translate the verses that the ULB does and include the footnote that the ULB provides.

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- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. ¹⁶If any man has ears to hear, let him hear.” ^[1]

- ^[1]Some ancient authorities do not have verse 16.

Next we recommend you learn about:

- *Chapter and Verse Numbers*

- *Original Manuscripts*
- *Terms to Know*
- *The Original and Source Languages*

Translate Unknowns

This answers the question: How can I translate ideas that my readers are not familiar with?

In order to understand this topic, it would be good to read:

- *Sentences*

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

We have here only five loaves of *bread* and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

I will turn Jerusalem into piles of ruins, a hideout for *jackals* (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous *wolves*. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it. (Mark 15:23 ULB)

People may not know what myrrh is and that it was used as a medicine.

to him who made *great lights* (Psalm 136:7ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

your sins ... will be white like *snow* (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves.** (Matthew 7:15 ULB)
 - "Beware of false prophets, those who come to you in sheep's clothing, but *are truly hungry and dangerous animals.*"
- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - "We have here only five *loaves of baked grain seeds* and two fish"

2. Substitute something similar from your language if doing so does not falsely represent a historical fact.

- **your sins ... will be white like *snow*** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
 - "your sins ... will be white like *milk*"
 - "your sins ... will be white like *the moon*"

3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

- **Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word "medicine."
 - "Then they tried to give Jesus wine that was mixed with *a medicine called myrrh*. But he refused to drink it."
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
 - "We have here only five loaves of *baked crushed seed bread* and two fish"

4. Use a word that is more general in meaning.

- **I will turn Jerusalem into piles of ruins, a hideout for *jackals*** (Jeremiah 9:11 ULB)
 - "I will turn Jerusalem into piles of ruins, a hideout for *wild dogs*"
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only five *loaves of baked food* and two fish"

5. Use a word or phrase that is more specific in meaning.

- **to him who made *great lights*** (Psalm 136:7 ULB)
 - "to him who made *the sun and the moon*"

Next we recommend you learn about:

- *Copy or Borrow Words*
- *How to Translate Names*

Background Information

This answers the question: What is background information, and how can I show that some information is background information?

In order to understand this topic, it would be good to read:

- *Order of Events*
- *Writing Styles*

When people tell a story, they normally tell the events in the order that they happened. Sometimes a writer may give some background information to help his listeners understand the story. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story. The story teller and translator need to tell the story in a way that people will know whether an event is background information and will be able to understand what order the events happened in.

Description

Every story has a storyline. The storyline tells a series of events mostly in the time order that the events happened. It is full of action verbs that moves the reader along the storyline. Occasionally an author may take a break from the storyline to share something of interest. This break is called **background information**. The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because *their village was going to have a a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day!* They walked for hours through low bushes until they found a wild pig. They shot the pig and killed it. Then they tied up its legs with some rope *they had brought with them*, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that *it was his own pig. Peter had mistakenly killed his cousin's pig.*

Often background information uses “be” verbs like “was” and “were”, rather than action verbs. Examples of these are “Peter *was* the best hunter in the village” and “*it was* his own pig.”

Sometimes a storyteller makes a break in the story to tell about something that had happened earlier or something that would happen much later. Examples of these are “*their village was going to have a a feast the next day*” and “*He once killed three wild pigs in one day,*” “*that they had brought with them,*” and “*Peter had mistakenly killed his cousins's pig.*”

A writer may use background information

- to help their listeners be interested in the story.
- to help their listeners understand something in the story.
- to help the listeners understand why something is important in the story.

- to tell the setting of a story. Setting includes:
 - where the story takes place.
 - when the story takes place.
 - who is present when the story begins.
 - what is happening when the story begins.

Reasons this is a translation issue

- Translators need to know whether or not the events in the Bible happened in the same order that they are told.
- Translators will need to translate the story in a way that their own readers will understand the order of events.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram *was* eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

Now Jesus himself, when he began to teach, *was* about thirty years of age. He *was* the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the sentence "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study the grammar and punctuation of your language. Observe how your language presents background information in writings. Follow those same grammar rules when you translate.

1. Use your language's way of showing that certain information is background information.

2. Reorder the information so that that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies applied

1. Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB)- English uses the word “now” to show that there is some kind of change in the story. The verb “was” shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

2. Reorder the information so that that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - “When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael.”
- **John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - “Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison.”

Next we recommend you learn about:

- *Connecting Words*
- *Introduction of a New Event*

End of Story

This page answers the question: What kinds of information are given at the end of a story?

In order to understand this page, it would be good to read

- [Writing Styles](#)
- [Background Information](#)

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

Different purposes for end of story information:

- to summarize the story
- to give a comment about what happened in the story
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons this is a translation issue: Different languages have different ways of presenting these kinds of information. If translators do not use their language's ways of doing this, readers may not know

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story.

Principles of translation

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples from the Bible

1. to summarize the story

Then the rest of the men should follow, some on planks, and some on other things from the ship. *In this way it happened that all of us came safely to land.* (Acts 27:44 ULB)

2. to give a comment about what happened in the story

Many who practiced magical arts brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. *So the word of the Lord spread very widely in powerful ways.* (Acts 19:19-20 ULB)

3. to tell the reader what happens to a specific character after the main part of the story ends

Mary stayed with Elizabeth about three months and then returned to her house. (Luke 1:56 ULB)

4. to tell on-going action that continues after the main part of the story ends

All who heard it were amazed at what was spoken to them by the shepherds. *But Mary kept thinking about all the things she had heard, treasuring them in her heart.* (Luke 2:18-19 ULB)

5. to tell what happens after the story as a result of the events that happened in the story itself

After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, trying to trap him in his own words. (Luke 11:53-54 ULB)

Introduction of a New Event

This answers the question: How do we introduce a new event in a story?

In order to understand this topic, it would be good to read:

- *Writing Styles*
- *Order of Events*

When people tell a story or when they start a new part of a story, they often put certain information at the beginning, such as who the story is about, when it happened, and where it happened. They may have certain ways of telling these things. For your translation to sound natural you may need to follow those ways.

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. New events in a story might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? You may need to change how and in what order new information is introduced at the beginning of a new event in order for your translation to sound natural in your language.

Here are some examples of how some events are introduced in the books of Matthew and Luke.

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrase introduce the main people.

One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

Like 1:5-7 tell about Zechariah and Elizabeth being old and not having any children. The phrase *One day* helps to introduces the first event in this story.

The birth of Jesus Christ happened in the following way. His mother Mary was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,... (Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened *after* Jesus was born.

In those days John the Baptist came preaching in the wilderness of Judea saying, ... (Matthew 3:1-2 ULB)

The underlined phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to be baptized by John. (Matthew 3:13 ULB)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Examples from the Bible

Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did. In some languages it might be more natural to tell about the time first.

⁶Noah was six hundred years old when the flood came upon the earth. ⁷Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood. (Genesis 7:6,7 ULB)

Verse 6 is a summary of the events that happen in the rest of the chapter. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. This sentence introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this simply introduces the event. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULB or UDB. If not, consider one of these strategies.

1. Put the information that introduces the event in the order that your people put it.
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.
3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

Examples of Translation Strategies Applied

1. Put the information that introduces the event in the order that your people put it.

- **Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)
 - “There was a man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council. One night he came to Jesus and said...”
 - “One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said ...”
- **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him ...** (Mark 2:14 ULB)
 - “As he passed by, *Levi the son of Alpheus was sitting* at the tax collecting place. Jesus saw him and and said to him ...”
 - “As he passed by, *there was a man sitting* at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...”
 - “As he passed by, *there was a tax collector* sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...”

2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
 - “*After that*, when Noah was six hundred years old, the flood came upon the earth.”
- **Again he began to teach beside the lake.** (Mark 4:1 ULB) - In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the lake.
 - “*Another time* Jesus began to teach people again beside the lake.”
 - “Jesus went to the lake and began to teach people again there.”

3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary. This is one way that it can be done in English.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB)
 - “*Now this is what happened when* Noah was six hundred years old and the flood came upon the earth.”

4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

- **Noah was six hundred years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood.** (Genesis 7:6 ULB)
 - *"Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons' wives went into the ark together because God had said that the waters of the flood would come."*

Next we recommend you learn about:

- *Background Information*
- *Introduction of New and Old Participants*

Introduction of New and Old Participants

This answers the question: Why cannot the readers of my translation understand who the author was writing about?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Writing Styles*

The first time that people or things are mentioned in a story, they are new participants. After that, whenever they are mentioned, they are old participants. In order to make your translation clear and natural, you will need to refer to the participants in such a way that people will know if they are new participants or ones that they have already read about.

Description

The first time that people or things are mentioned in a story, they are *new participants*. After that, whenever they are mentioned, they are *old participants*.

Now there was a Pharisee whose name was Nicodemus... This man came to Jesus at night time... Jesus replied to *him* (John 3:1)

The first underlined phrase introduces Nicodemus as a new participant. He is then referred to as “This man” and “him” when he is an old participant.

Reason this is a translation issue

In order to make your translation clear and natural, it is necessary to properly refer to the participants in such a way that people will know if they are new participants or participants that they have already read about.

Examples from the Bible

New Participants

Sometimes a new participant is introduced with a phrase that says that he existed, such as “There was a man” in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that that author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. (Judges 13:2 ULB)

Sometimes a new participant is simply mentioned in relation to another person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife”. This phrase shows her relationship to him.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. *His wife* was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the book of Judges, the first time that the angel of Yahweh is mentioned, he is referred to simply by his title.

The angel of Yahweh went up from Gilgal to Bochim, (Judges 2:1 ULB)

Old Participants

A person who has already been brought into the story, may then be referred to with a pronoun, with a noun phrase, or by name or title. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she”.

His wife was not able to become pregnant and so *she* had not given birth. (Judges 13:2 ULB)

In the example below, Manoah’s wife is referred to with the noun phrase “the woman”.

The angel of Yahweh appeared to *the woman* and said to her, (Judges 13:3 ULB)

In the example below, Manoah is referred to with his name.

Then *Manoah* prayed to Yahweh

Some languages have something on the verb that tells something about the subject. In some of those languages people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough of a clue for the listener to understand who the subject is. (See: [Verbs](#))

In some languages people do not always have to use a noun or noun phrase to refer to an old participant when that participant is the subject of a sentence. People can understand it from the context.

Translation Strategies

1. If it is a new participant, use one of your language’s ways of introducing new participants.
2. If it is not clear who a pronoun refers to, use a noun phrase or name.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

1. If it is a new participant, use one of your language’s ways of introducing new participants.

- **Joseph, a Levite, a man from Cyprus, was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).** (Acts 4:36-37 ULB)- Starting the sentence with Joseph's name when he hasn't been introduced yet might be too quick in some languages.
 - "There was a man named Joseph, from Cyprus. He was a Levite and he was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement)."
 - "There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement."

2. If it is not clear who a pronoun refers to, use a noun phrase or name.

- **It happened when *he* finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."** (Luke 11:1 ULB) - Since this is the first verse in a chapter, readers might wonder who "he" refers to.
 - "It happened when *Jesus* finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

- **Joseph's master took *Joseph* and put *him* in prison, in the place where all the king's prisoners were put, and *Joseph* stayed there.** (Genesis 39:20 ULB) - Since Joseph is the main person in the story, some languages might find it odd to use his name so much. They might prefer a pronoun.
 - "Joseph's master took *him* and put *him* in prison, in the place where all the king's prisoners were put, and *he* stayed there in the prison."

Next we recommend you learn about:

- **Pronouns - When to Use Them**