



John

translationNotes

v10

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Version: 10

Published: 2017-10-03

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translationNotes

Introduction to the Gospel of John

Part 1: General Introduction

Outline of the Gospel of John

1. Introduction about who Jesus is (1:1-18)
2. Jesus is baptized, and he chooses twelve disciples (1:19-51)
3. Jesus preaches, teaches, and heals people (2-11)
4. The seven days before Jesus' death (12-19)
 - Mary anoints the feet of Jesus (12:1-11)
 - Jesus rides a donkey into Jerusalem (12:12-19)
 - Some Greek men want to see Jesus (12:20-36)
 - The Jewish leaders reject Jesus (12:37-50)
 - Jesus teaches his disciples (13-17)
 - Jesus is arrested and undergoes trial (18:1-19:15)
 - Jesus is crucified and buried (19:16-42)
5. Jesus rises from the dead (20:1-29)
6. John says why he wrote his gospel (20:30-31)
7. Jesus meets with the disciples (21)

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. The authors of the gospels wrote about different aspects of who Jesus was and what he did. John said that he wrote his gospel “so that people might believe that Jesus is the Christ, the Son of the living God” (20:31).

John's Gospel is very different from the other three Gospels. John does not include some of the teachings and events that the other writers included in their gospels. Also, John wrote about some teachings and events that are not in the other gospels.

John wrote much about the signs Jesus did to prove that what Jesus said about himself was true. (See: [sign](#), [signs](#), [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, such as, “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 name of the author. However, since early Christian times, most Christians have thought that the Apostle John was the author.

Part 2: Important Religious and Cultural Concepts

Why does John write so much about the final week of Jesus' life?

John wrote much about Jesus' final week. He wanted his readers to think deeply about Jesus' final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Part 3: Important Translation Issues

What do the words "remain," "reside," and "abide" mean in the Gospel of John?

John often used the words "remain," "reside", and "abide" as metaphors. John spoke of a believer becoming more faithful to Jesus and knowing Jesus better as if Jesus' word "remained" in the believer. Also, John spoke of someone being spiritually joined to someone else as if the person "remained" in the other person. Christians are said to "remain" in Christ and in God. The Father is said to "remain" in the Son, and the Son is said to "remain" in the Father. The Son is said to "remain" in believers. The Holy Spirit is also said to "remain" in the believers.

Many translators will find it impossible to represent these ideas in their languages in exactly the same way. For example, Jesus intended to express the idea of the Christian being spiritually together with him when he said, "He who eats my flesh and drinks my blood remains in me, and I in him" (John 6:56). The UDB uses the idea of "will be joined to me, and I will be joined to him." But translators may have to find other ways of expressing the idea.

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

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

These are the most significant textual 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)

Translators are advised not to translate this passage. However, if in the translators' region, there are older versions of the Bible that include this passage, the translators can include it. If it is translated, it should be put inside square brackets ([]) to indicate that it was probably not original to John's Gospel. (See: [Textual Variants](#))

- The story of the adulterous woman (7:53–8:11)

This passage is included in most older and modern versions of the Bible. But it is not in the earliest copies of the Bible. Translators are advised to translate this passage. It should be put inside of square brackets ([]) to indicate that it may not have been original to John's Gospel. (See: [Textual Variants](#))

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](#))

John 01 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in 1:23, which is quoted from the OT.

Special concepts in this chapter

“The Word”

This is a 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](#), [words of God](#), [word of Yahweh](#), [word of the Lord](#), [word of truth](#), [scripture](#), [scriptures](#), [flesh](#), and [reveal](#), [reveals](#), [revealed](#), [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](#), [lights](#), [lighting](#), [lightning](#), [daylight](#), [sunlight](#), [twilight](#), [enlighten](#), [enlightened](#), [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#), [darkness](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

“Children of God”

When people believes in Jesus, they go from being “children of wrath” to “children of God.” They are adopted into the “family 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](#), [believes](#), [believed](#), [believer](#), [belief](#), [unbeliever](#), [unbelievers](#), [unbelief](#) and [adoption](#), [adopt](#), [adopted](#))

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 not allow a person to refer to himself in the third person. (See: [Son of Man](#), [son of man](#))

Links:

- [John 01:01 Notes](#)
- [John intro](#)

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 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.

translationNotes**In the beginning**

This refers to the very earliest time before God created the heavens and the earth.

the Word

“Word” here is a metonym for “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.” AT: “God’s Message to mankind” (See: [Synecdoche](#))

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. If your language does not permit double negatives, these words should communicate that the opposite of “all things were made through him” is false. AT: “God did not make anything without him” or “with him there was every thing made that has been made” or “God made with him every thing that God has made” (See: [Active or Passive](#) and [Double Negatives](#))

translationWords

- [God](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 the life was the light of men. ⁵ The light shines in the darkness, and the darkness did not overcome it.

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."

the life was the light of men

"Light" here 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. AT: "God's revelation shows the truth even in the midst of evil people, and evil people have not been able to stop it." (See: [Metonymy](#))

translationWords

- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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.

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](#))

translationWords

- [God](#)
- [John \(the apostle\)](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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.

translationNotes**The true light**

Here light is a metaphor that represents Jesus as the one who both reveals the truth about God and is himself that truth. (See: [Metaphor](#))

translationWords

- [true, truth, truths](#)
- [world, worldly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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.

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 him

“accept him.” To receive someone is to welcome him and treat him with honor in hopes of building a relationship with him.

translationWords

- world, worldly
- know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge
- receive, receives, received, receiving, receiver

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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.

translationNotes

believed in his name

The word "name" is a metonym that stands for Jesus' identity and everything about him. AT: "believed in him" (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](#))

translationWords

- [receive, receives, received, receiving, receiver](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [God](#)
- [flesh](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 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 greater than I am, for he was before me.’”

translationNotes**Word**

“Word” here is a metonym for “Jesus.” AT: “God’s Message to mankind” (See: [Metonymy](#))

became flesh

Here “flesh” represents “a person” or “a human being.” AT: “became human” or “became a human being” (See: [Synecdoche](#))

the one and only who came from the Father

The phrase “the one an only” means that he is unique, that no one else is like him. The phrase “who came from the Father” means that he is the Father’s child. AT: “the unique Son of the Father” or “the only Son of the Father”

Father

This is an important title for God. (See: [Translating Son and Father](#))

full of grace

“full of kind acts towards us, acts 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.

is greater than I am

“is more important than I am” or “has more authority than I have”

for he was before me

Be careful not to translate this in a way that suggests that Jesus is more important 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.

translationWords

- [flesh](#)
- [glory, glorious, glorify, glorifies](#)
- [God the Father, heavenly Father, Father](#)
- [grace, gracious](#)
- [true, truth, truths](#)
- [John \(the Baptist\)](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 is at the side of the Father, he has made him known.

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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 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 confessed, he did not deny, but confessed, “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.”

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 confessed—he did not deny, but confessed

The second phrase says in negative terms the same thing that the first phrase says in positive terms to emphasize that John was telling the truth and strongly stating that he was not the Christ. Your language may have a different way of doing this.

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?”

translationWords

- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [John \(the Baptist\)](#)
- [Jew, Jewish, Jews](#)
- [priest, priests, priesthood](#)
- [Levi, Levite, Levites, Levitical](#)
- [Jerusalem](#)
- [confess, confessed, confesses, confession](#)

- [Christ, Messiah](#)
- [Elijah](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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.”

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 and Inclusive “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 the same way that people prepare the road for an important person to use” (See: [Metaphor](#))

translationWords

- [lord, lords, Lord, master, masters, sir, sirs](#)
- [Isaiah](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 Now some from the Pharisees were sent, 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?”

translationNotes**Now some from the Pharisees**

This is background information about the people who questioned John. (See: [Background Information](#))

translationWords

- [Pharisee, Pharisees](#)
- [baptize, baptized, baptism](#)
- [Christ, Messiah](#)
- [Elijah](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 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.

translationNotes**General Information:**

Verse 28 tells us background information about the setting of the story. (See: [Background Information](#))

who comes after me

You may need to make explicit what he will do when he has come. AT: "who will preach to you after I am gone" (See: [Assumed Knowledge and Implicit Information](#))

me, the strap of whose sandal I am not worthy to untie

Untying sandals was the work of a slave or servant. These words are a metaphor for the most unpleasant work of a servant. AT: "me, whom I am not worthy to serve in even the most unpleasant way" or "me. I am not even worthy to untie the strap of his sandal" (See: [Metaphor](#))

translationWords

- John (the Baptist)
- baptize, baptized, baptism
- sandal, sandals
- worthy, worth, unworthy, worthless
- Bethany
- Jordan River, Jordan

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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."

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

See how you translated this in [John 1:15](#).

translationWords

- Jesus, Jesus Christ, Christ Jesus
- lamb, Lamb of God
- sin, sins, sinned, sinful, sinner, sinning
- world, worldly
- reveal, reveals, revealed, revelation
- Israel, Israelites

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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."

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](#))

translationWords

- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- dove, pigeon
- heaven, sky, skies, heavens, heavenly
- Son of God, Son

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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!”

translationNotes**Again, the next day**

This is another day. It is the second day that John sees 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 [John 1:29](#). (See: [Metaphor](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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. They stayed with him that day because it was getting late (it was about 4 pm.)

ULB:

³⁷ 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.

translationNotes**tenth hour**

“hour 10.” This phrase indicates a time in the afternoon, before dark, at which it would be too late to start traveling to another town, possibly around 4 p.m.

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 is translated Peter).

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 [John 1:39](#).

son of John

This is not John the Baptist. "John" was a very common name.

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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.”

translationNotes

Now Philip was from Bethsaida, the city of Andrew and Peter

This is background information about Philip. (See: [Background Information](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 said this about him, “Look there! There 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.”

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](#))

translationWords

- [Israel, Israelites](#)
- [deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, deceptive](#)
- [fig, figs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

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 Then 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.”

translationNotes**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.

translationWords

- [Rabbi](#)
- [Son of God, Son](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Israel, Israelites](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [amen, truly](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [angel, angels, archangel](#)
- [Son of Man, son of man](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1 translationQuestions](#)

John 02 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 that it is possible for Jesus to have this type of knowledge only because Jesus is 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 parentheses 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:

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.

translationNotes

General Information:

Jesus and his disciples are 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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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."

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](#))

translationWords

- wine, winepress, winepresses, wines, wineskin, wineskins, new wine
- Mary, the mother of Jesus
- Jesus, Jesus Christ, Christ Jesus
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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 metretres. 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.

translationNotes**two to three metretres**

You may convert this to a modern measure. AT: “75 to 115 liters” (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.

translationWords

- [Jew, Jewish, Jews](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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.”

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

translationWords

- wine, winepress, winepresses, wines, wineskin, wineskins, new wine
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- bridegroom, bridegrooms

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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.

translationNotes**Connecting Statement:**

This verse is not part of the main story line, but 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 “his glory” refers to the mighty power of Jesus. AT: “showed his power”

translationWords

- [miracle, miracles, wonder, wonders, sign, signs](#)
- [Galilee, Galilean, Galileans](#)
- [reveal, reveals, revealed, revelation](#)
- [glory, glorious, glorify, glorifies](#)
- [disciple, disciples](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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.

translationNotes**went down**

This indicates that they went from a higher place to a lower place. Capernaum is northeast of Cana and is at a lower elevation.

his brothers

The word “brothers” includes both brothers and sisters. All Jesus’ brothers and sisters were younger than he was.

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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.

translationNotes**General Information:**

Jesus and his disciples go up to Jerusalem to the temple.

went up to Jerusalem

This indicates that he went 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 are in the temple courtyard. That area was intended for worship and not for commerce.

sellers of oxen and sheep and pigeons

People are 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.”

translationWords

- Passover
- Jew, Jewish, Jews
- Jerusalem
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- dove, pigeon

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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.”

translationNotes**So**

This word marks an event that happens because of something else that has happened first. In this case, Jesus has seen 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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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.”

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

“Raised” here is an idiom for “build” or “establish” or even “cause to stand.” AT: “cause it to stand” (See: [Idiom](#))

translationWords

- [written](#)
- [zeal, zealous](#)
- [house of God, Yahweh's house](#)
- [Jewish authorities, Jewish leader](#)
- [sign, signs, proof, reminder](#)
- [miracle, miracles, wonder, wonders, sign, signs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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, his disciples remembered that he said this, and they believed the scripture and this statement that Jesus had spoken.

translationNotes**General Information:**

Verses 21 and 22 are not part of the main story line, but instead 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. “Raise” is an idiom for “establish.” AT: “you will establish it in three days?” or “you cannot possibly rebuild it in three days!” (See: [Rhetorical Question](#) and [Idiom](#))

believed

Here “believe” means to accept something or trust that it is true.

this statement

This refers back to Jesus’ statement in [John 2:19](#).

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

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 festival, 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.

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” (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.

about man, for he knew what was in man

Here the word “man” represents people in general. AT: “about people, for he knew what was in people” (See: [When Masculine Words Include Women](#))

translationWords

- [Passover](#)
- [feast, feasts, feasting](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [miracle, miracles, wonder, wonders, sign, signs](#)
- [know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 02 General Notes](#)
- [John 2 translationQuestions](#)

John 03 General Notes

Special concepts in this chapter

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](#), [lights](#), [lighting](#), [lightning](#), [daylight](#), [sunlight](#), [twilight](#), [enlighten](#), [enlightened](#), [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#), [darkness](#) and [sin](#), [sins](#), [sinned](#), [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 a 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. Some languages may not allow a person to refer to 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:

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.”

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.

translationWords

- [Pharisee, Pharisees](#)
- [council, councils](#)
- [Rabbi](#)
- [God](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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?”

translationNotes**Connecting Statement:**

Jesus and Nicodemus continue talking.

Truly, truly

See how you translated this in [John 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 uses this question to emphasize that this cannot 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 uses this question to emphasize his belief that a second birth is 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

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.

translationNotes

Truly, truly

You can translate this in the same way you did in [John 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](#))

enter into the kingdom of God

The word "kingdom" is a metaphor for the rule of God in one's life. AT: "experience the rule of God in his life" (See: [Metaphor](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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 comes from or where it is going. So is everyone who is born of the Spirit.”

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](#))

translationWords

- born again, born of God, new birth
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.

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

See how you translated this in [John 1:51](#).

we speak

When Jesus said “we,” he was not including Nicodemus. (See: [Exclusive and Inclusive “We”](#))

translationWords

- [teacher, teachers, Teacher](#)
- [Israel, Israelites](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.

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.

translationWords

- [earth, earthen, earthly](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [Son of Man, son of man](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.

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.

translationWords

- [Moses](#)
- [serpent, serpents, snake, snakes, viper, vipers](#)
- [desert, deserts, deserted, deserting, wilderness, wildernesses](#)
- [Son of Man, son of man](#)
- [eternity, everlasting, eternal, forever](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.

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

These two negative ideas can be stated in positive form. AT: “judged to be innocent” (See: [Double Negatives](#))

Son of God

This is an important title for Jesus. (See: [Translating Son and Father](#))

translationWords

- [God](#)
- [love, loves, loving, loved](#)
- [world, worldly](#)
- [Son of God, Son](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [eternity, everlasting, eternal, forever](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.”

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. Jesus speaks of himself in the third person. If your language does not allow people to speak of themselves in the third person, you may need to specify who the light is. 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 all people” or “I, who am like a light, have come into the world” (See: [Metaphor](#) and [Metonymy](#) and [First, Second, or Third Person](#))

men loved the darkness

Here “darkness” is a metaphor for evil. (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](#))

translationWords

- [judge, judges, judgment, judgments](#)
- [evil, wicked, wickedness](#)
- [obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedient](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.

translationNotes**After this**

This refers to after Jesus had spoken with Nicodemus. See how you translated this in [John 2:12](#).

Aenon

This word means “springs,” as of water. (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](#))

translationWords

- [disciple, disciples](#)
- [Judea](#)
- [baptize, baptized, baptism](#)
- [John \(the Baptist\)](#)
- [prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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."

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

you have testified, look, he is baptizing,

In this phrase, "look" is a command meaning "pay attention!" AT: "you have testified, 'Look! He is baptizing,' " or "you have testified. 'Look at that! He is baptizing,'" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.'

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](#) and [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](#))

translationWords

- [John \(the Baptist\)](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [Christ, Messiah](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.

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.

translationWords

- [bridegroom, bridegrooms](#)
- [joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing](#)
- [voice, voices](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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.

translationNotes**He who comes from above is above all**

“He who comes from heaven is more important than anyone else”

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 and Generalization](#))

He who has received his testimony

“Anyone who believes what Jesus says”

has confirmed

“proves” or “agrees”

translationWords

- earth, earthen, earthly
- heaven, sky, skies, heavens, heavenly
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- God
- receive, receives, received, receiving, receiver
- true, truth, truths

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

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."

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"

the 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: s)

translationWords

- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- God the Father, heavenly Father, Father
- Son of God, Son
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- eternity, everlasting, eternal, forever
- wrath, fury

Links:

- [Introduction to the Gospel of John](#)
- [John 03 General Notes](#)
- [John 3 translationQuestions](#)

John 04 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, believes, believed, believer, belief, unbeliever, unbelievers, unbelief**)

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: , 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 **John 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, sins, sinned, 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” (**John 4:44**). There were many reasons the Jews would have seen this woman as untrustworthy. She was a Samaritan, an adulterer, and a woman. Despite this, she did what God required of her. She believed in Jesus. (See: **prophet, prophets, prophecy, prophesy, seer, prophetess, adultery, adulterous, adulterer, adulteress, adulterers, adulteresses** and **believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief**)

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](#), [reveals](#), [revealed](#), [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:

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.

translationNotes**General Information:**

John 4:1-6 gives the background to the next event, Jesus' conversation with a Samaritan woman. (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](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Pharisee, Pharisees](#)
- [baptize, baptized, baptism](#)

- [disciple, disciples](#)
- [John \(the Baptist\)](#)
- [Judea](#)
- [Galilee, Galilean, Galileans](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

translationNotes**translationWords**

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

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

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.

translationWords

- cistern, cisterns, well, wells
- Israel, Israelite, Israelites, Jacob
- Jesus, Jesus Christ, Christ Jesus
- Samaria, Samaritan
- disciple, disciples

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.”

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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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?"

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"

translationWords

- [cistern, cisterns, well, wells](#)
- [water, waters, watered, watering](#)
- [ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather](#)
- [Israel, Israelite, Israelites, Jacob](#)
- [cow, cows, bull, bulls, calf, calves, cattle, heifer, ox, oxen](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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."

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.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- water, waters, watered, watering
- fountain, fountains, spring, springs, springing
- eternity, everlasting, eternal, forever
- life, live, lived, lives, living, alive

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.”

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

translationWords

- [lord, lords, Lord, master, masters, sir, sirs](#)
- [water, waters, watered, watering](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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."

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.

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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."

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"

translationWords

- [lord, lords, Lord, master, masters, sir, sirs](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather](#)
- [worship](#)
- [Jerusalem](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

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"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- worship
- God the Father, heavenly Father, Father
- Jerusalem
- save, saves, saved, safe, salvation
- Jew, Jewish, Jews

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.”

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”

translationWords

- hour, hours
- worship
- spirit, spirits, spiritual
- true, truth, truths
- seek, seeks, seeking, sought
- God the Father, heavenly Father, Father
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.”

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” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Christ, Messiah](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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?”

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?’”

translationWords

- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

translationNotes**Come, see a man who told me everything that I have ever done**

The Samaritan woman exaggerates to show that she is impressed by how much Jesus knows about her. AT: “Come see a man who knows very much about me, even though I have never met him before!” (See: [Hyperbole and Generalization](#))

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.

translationWords

- [Christ, Messiah](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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?”

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 4:34](#).

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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

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.

“gathers fruit for everlasting life” is a metaphor, representing people who receive his message and who have eternal life. AT: “helps people believe the message and receive eternal life” (See: [Metaphor](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [works, deeds, work, acts](#)
- [harvest, harvests, harvested, harvesting, harvester, harvesters](#)
- [eternity, everlasting, eternal, forever](#)
- [life, live, lived, lives, living, alive](#)
- [plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing](#)
- [joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.”

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” (See: [Metaphor](#))

you have entered into their labor

“you are now joining in their work”

translationWords

- [true, truth, truths](#)
- [harvest, harvests, harvested, harvesting, harvester, harvesters](#)
- [labor, labors, labored, laborer, laborers](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

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 impressed by how much Jesus knew about her. AT: “He told me many things about my life” (See: [Hyperbole and Generalization](#))

translationWords

- [Samaria, Samaritan](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [report, reports, reported](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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 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.”

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 for all the believers throughout the world. AT: “all the believers in the world” (See: [Metonymy](#))

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [Savior, savior](#)
- [world, worldly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

translationNotes**General Information:**

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.

translationWords

- [Galilee, Galilean, Galileans](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [honor, honors](#)
- [Jerusalem](#)
- [festival, festivals](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

translationNotes**Now**

This word is used here to mark a break in the main story line 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

translationWords

- [Cana](#)
- [Galilee, Galilean, Galileans](#)
- [wine, winepress, winepresses, wines, wineskin, wineskins, new wine](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Capernaum](#)
- [Judea](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

translationNotes**Unless you see signs and wonders, you will not believe**

“Unless ... not believe” here 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](#))

translationWords

- [miracle, miracles, wonder, wonders, sign, signs](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [children, child](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [son, sons](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.”

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.

translationWords

- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [son, sons](#)
- [life, live, lived, lives, living, alive](#)
- [hour, hours](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

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.

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.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- hour, hours
- household, households
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- miracle, miracles, wonder, wonders, sign, signs
- Judea
- Galilee, Galilean, Galileans

Links:

- [Introduction to the Gospel of John](#)
- [John 04 General Notes](#)
- [John 4 translationQuestions](#)

John 05 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: [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#) and [judge, judges, judgment, judgments](#))

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 not allow a person to refer to himself in the third person. (See: [Son of Man, son of man](#) and [Son of God, Son](#))

“He has testified concerning me”

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

Links:

- [John 05:01 Notes](#)

John 5:1-3**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:

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] ^{4[2]}

5:3 ^[1]The best ancient copies omit the phrase, *waiting for the moving of the water*

5:4 ^[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*

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 3:22](#).

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”

translationWords

- [Jew, Jewish, Jews](#)
- [festival, festivals](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Jerusalem](#)
- [ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins](#)
- [gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways](#)
- [Hebrew, Hebrews](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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?”

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” ([John 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”

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.”

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 [John 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!”

translationWords

- [lord, lords, Lord, master, masters, sir, sirs](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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](#))

translationWords

- [cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy](#)
- [Sabbath](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.’ ”

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”

translationWords

- [Jewish authorities, Jewish leader](#)
- [cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy](#)
- [Sabbath](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

translationNotes**They asked him**

“The Jewish leaders asked the man who was healed”

translationWords

- [cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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.

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [temple](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Jewish authorities, Jewish leader](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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](#))

translationWords

- Jewish authorities, Jewish leader
- persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors
- Jesus, Jesus Christ, Christ Jesus
- Sabbath
- God the Father, heavenly Father, Father
- works, deeds, work, acts
- God

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

translationNotes**Connecting Statement:**

Jesus continues speaking to the Jewish leaders.

Truly, truly

See how you translated this in [John 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.

translationWords

- [amen, truly](#)
- [Son of God, Son](#)
- [God the Father, heavenly Father, Father](#)
- [works, deeds, work, acts](#)
- [love, loves, loving, loved](#)
- [amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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, so also the Son 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.

translationNotes**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](#))

translationWords

- [God the Father, heavenly Father, Father](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [life, live, lived, lives, living, alive](#)

- [Son of God, Son](#)
- [judge, judges, judgment, judgments](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

translationNotes**Truly, truly**

See how you translated this in [John 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](#))

translationWords

- [amen, truly](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [condemn, condemns, condemned, condemnation](#)
- [eternity, everlasting, eternal, forever](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

translationNotes**Truly, truly**

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in [John 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](#))

translationWords

- [amen, truly](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [Son of God, Son](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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.

translationWords

- God the Father, heavenly Father, Father
- life, live, lived, lives, living, alive
- authority, authorities
- judge, judges, judgment, judgments
- Son of Man, son of man

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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”

translationWords

- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- grave, gravediggers, graves, tomb, tombs, burial place
- good, goodness
- resurrection
- evil, wicked, wickedness
- judge, judges, judgment, judgments

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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”

translationWords

- judge, judges, judgment, judgments
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- will of God
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- true, truth, truths

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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](#))

willing to rejoice in his light

“Light” here is a metonym for “life” or “influence” or “teaching.” AT: “willing to rejoice in his influence” (See: [Metonymy](#))

translationWords

- [John \(the Baptist\)](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [true, truth, truths](#)
- [receive, receives, received, receiving, receiver](#)
- [save, saves, saved, safe, salvation](#)
- [lamp, lamps](#)

- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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

“Word” here is a metonym for “message.” AT: “You do not believe in the one he has sent. That is how I know that you do not have his message remaining in you” (See: [Metonymy](#))

remaining in you

“living in you”

translationWords

- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [God the Father, heavenly Father, Father](#)
- [voice, voices](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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”

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures
- eternity, everlasting, eternal, forever
- life, live, lived, lives, living, alive
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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.

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.”

translationWords

- [receive, receives, received, receiving, receiver](#)
- [praise, praises, praised, praising, praiseworthy](#)
- [love, loves, loving, loved](#)
- [God](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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?

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" (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.

translationWords

- God the Father, heavenly Father, Father
- receive, receives, received, receiving, receiver
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- praise, praises, praised, praising, praiseworthy

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

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 hope. 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?”

translationNotes**The one who accuses you is Moses, in whom you have put your hope**

“Moses” here 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 hope

“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”

translationWords

- [accuse, accuses, accused, accusing, accuser, accusers, accusation, accusations](#)
- [Moses](#)
- [hope, hoped, hopes](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 05 General Notes](#)
- [John 5 translationQuestions](#)

John 06 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](#), [sins](#), [sinned](#), [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 explanation 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. Some languages may not allow a person to refer to himself 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:

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.

translationNotes**General Information:**

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 [John 5:1-46](#) and introduces the event that follows.

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.

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias](#)
- [miracle, miracles, wonder, wonders, sign, signs](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.)

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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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?”

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](#))

translationWords

- [bread](#)
- [disciple, disciples](#)

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

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.”

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 ([John 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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

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

translationWords

- [basket, baskets, basketfuls](#)
- [miracle, miracles, wonder, wonders, sign, signs](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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 A strong wind was blowing, and the sea was getting rough.

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](#))

translationWords

- [disciple, disciples](#)
- [Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias](#)
- [Capernaum](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

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](#))

translationWords

- receive, receives, received, receiving, receiver
- Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

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](#))

translationWords

- [lord, lords, Lord, master, masters, sir, sirs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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?”

translationNotes**General Information:**

The people go to Capernaum to find Jesus. When they see him, they start asking him questions.

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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."

translationNotes**Truly, truly**

See how you translated this in [John 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](#))

translationWords

- [amen, truly](#)
- [sign, signs, proof, reminder](#)

- [perish, perished, perishing, perishable](#)
- [eternity, everlasting, eternal, forever](#)
- [Son of Man, son of man](#)
- [God the Father, heavenly Father, Father](#)
- [seal, seals, sealed, sealing, unsealed](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.”

translationNotes**translationWords**

- [works, deeds, work, acts](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [send, sends, sent, sending, send out, sends out, sent out, sending out](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.'"

translationNotes**fathers**

"forefathers" or "ancestors"

heaven

This refers to the place where God lives.

translationWords

- [miracle, miracles, wonder, wonders, sign, signs](#)
- [ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather](#)
- [manna](#)
- [desert, deserts, deserted, deserting, wilderness, wildernesses](#)
- [written](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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."

translationNotes**Truly, truly**

See how you translated this in [John 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](#))

translationWords

- [Moses](#)
- [God the Father, heavenly Father, Father](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [life, live, lived, lives, living, alive](#)
- [world, worldly](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

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](#))

translationWords

- [bread](#)
- [life, live, lived, lives, living, alive](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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 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.”

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](#))

will raise them up

“Raise” here is an idiom for “cause to live again” (See: [Idiom](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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’?”

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. See how you translated this in [John 6:35](#). AT: “I am the one who is like true bread” (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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

translationNotes**Connecting Statement:**

Jesus continues speaking to the crowd and now also to the Jewish leaders.

raise him up

"Raise" here is an idiom for "cause to live again" (See: [Idiom](#))

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](#))

translationWords

- God the Father, heavenly Father, Father
- last day, last days, latter days
- written
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

translationNotes**Connecting Statement:**

Jesus now continues speaking to the crowd and the Jewish leaders.

Truly, truly

See how you translated this in [John 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.

translationWords

- [amen, truly](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [eternity, everlasting, eternal, forever](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

translationNotes**I am the bread of life**

Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. See how you translated this in [John 6:35](#). AT: “Just like food that keeps you alive physically, I can give you spiritual life that lasts forever” (See: [Metaphor](#))

fathers

“forefathers” or “ancestors”

died

This refers to physical death.

translationWords

- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- manna
- desert, deserts, deserted, deserting, wilderness, wildernesses
- die, dies, died, dead, deadly, deadness, death, deaths, deathly

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.”

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” ([John 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](#))

translationWords

- [bread](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [eternity, everlasting, eternal, forever](#)
- [flesh](#)
- [life, live, lived, lives, living, alive](#)
- [world, worldly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

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

See how you translated this in [John 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"

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

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](#))

raise him up

“Raise” here is an idiom for “cause to live again” (See: [Idiom](#))

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”

translationWords

- [flesh](#)
- [blood](#)
- [last day, last days, latter days](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

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](#))

translationWords

- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly
- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- synagogue
- Capernaum

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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?”

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?”

translationWords

- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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 makes alive; the flesh profits nothing. The words that I have spoken to you are spirit, and they are life.

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” here is a metonym that could possibly mean: 1) Jesus’ words in [John 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.”

translationWords

- Son of Man, son of man
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- flesh
- profit, profits, profitable, unprofitable
- word, words
- spirit, spirits, spiritual
- life, live, lived, lives, living, alive

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.”

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”

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [betray, betrays, betrayed, betraying, betrayer, betrayers](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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 ^[1]."

6:69 ^[1]The phrase *the Holy One of God* is in the best ancient copies. Some later copies add an additional description and they read: *the Christ, the Holy One of God*.

translationNotes**no longer walked with him**

"walked" here is an idiom for "followed" or "obeyed." AT: "no longer followed him" (See: [Idiom](#))

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](#))

translationWords

- [disciple, disciples](#)
- [the twelve, the eleven](#)
- [Peter, Simon Peter, Cephas](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [eternity, everlasting, eternal, forever](#)
- [Holy One](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

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.

translationNotes**General Information:**

Verse 71 is not part of the main story line 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](#))

translationWords

- the twelve, the eleven
- Judas Iscariot
- Satan, devil, evil one
- betray, betrays, betrayed, betraying, betrayer, betrayers

Links:

- [Introduction to the Gospel of John](#)
- [John 06 General Notes](#)
- [John 6 translationQuestions](#)

John 07 General Notes

Structure and formatting

This whole chapter revolves around the concept of believing Jesus to be the Messiah. Some people believed 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 were unwilling to believe that he was the Messiah. (See: **Christ, Messiah** and **prophet, prophets, 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 **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, believes, believed, believer, belief, unbeliever, unbelievers, unbelief**)

“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 to kill him ([John 7:1](#)). It is also used in reference to the people of Judea in general who had a positive opinion of Jesus ([John 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:

¹ 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.

translationNotes**General Information:**

Jesus is in Galilee speaking to his brothers. These verses tell about when this event occurred. (See: [Background Information](#))

After these things

These words tell the reader that the writer will begin talking about a new event. “After he finished speaking with the disciples” (See: [John 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”

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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."

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](#))

translationWords

- [brother, brothers](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

translationNotes**For even his brothers did not believe in him**

This sentence is a break from the main story line 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"

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [works, deeds, work, acts](#)
- [evil, wicked, wickedness](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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?”

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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

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](#))

he leads the crowds astray

“Leads the crowds astray” here is a metaphor, as if Jesus were leading the crowds in the wrong direction by deceiving them. AT: “deceives the people” (See: [Metaphor](#))

translationWords

- [good, goodness](#)
- [fear, fears, afraid](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

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”

translationWords

- festival, festivals
- temple
- teach, teaches, taught, teaching, teachings, untaught
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

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”

translationWords

- [God](#)
- [glory, glorious, glorify, glorifies](#)
- [righteous, righteousness, unrighteous, unrighteousness, upright, uprightness](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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?”

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](#))

translationWords

- [Moses](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [demon, evil spirit, unclean spirit](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

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"

translationWords

- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- circumcise, circumcised, circumcision, uncircumcised, uncircumcision
- Sabbath

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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."

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](#))

translationWords

- receive, receives, received, receiving, receiver
- judge, judges, judgment, judgments
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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 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."

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](#))

translationWords

- [Jerusalem](#)
- [Christ, Messiah](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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."

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 [John 5:19](#).

he who sent me is true

"God is the one who sent me and he is true"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- temple
- send, sends, sent, sending, send out, sends out, sent out, sending out
- true, truth, truths

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

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.

translationWords

- [hour, hours](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [sign, signs, proof, reminder](#)
- [Pharisee, Pharisees](#)
- [chief priests](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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."

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 7 translationQuestions](#)

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?'"

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](#))

translationWords

- [Jew, Jewish, Jews](#)
- [Greek, Grecian](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.”

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.” (See: [Metaphor](#))

from his stomach

Here the stomach represents the inside of a person, specifically the non-physical part of a person. AT: “from inside of him” or “from his heart” (See: [Metonymy](#))

translationWords

- [festival, festivals](#)
- [cry, cries, cried, crying, cry out, cries out, cried out, out, outcry, outcries](#)
- [word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

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.

translationWords

- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- receive, receives, received, receiving, receiver
- glory, glorious, glorify, glorifies

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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?”

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!” (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”

translationWords

- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Christ, Messiah](#)
- [Galilee, Galilean, Galileans](#)
- [descend, descends, descended, descending, descendant, descendants](#)
- [David](#)
- [Bethlehem, Ephrathah](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.

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 7 translationQuestions](#)

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.”

translationNotes**officers**

“temple guards”

Never has anyone spoken like this

The officers exaggerate to show how impressed they are by what Jesus said. You may need to make explicit that the officer were not claiming to know everything that every person in all times and places had ever said. “We have never heard anyone say such amazing things as this man!” (See: [Assumed Knowledge and Implicit Information](#) and [Hyperbole and Generalization](#))

translationWords

- [chief priests](#)
- [Pharisee, Pharisees](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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."

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!"

translationWords

- deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, deceptive
- rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- law, law of Moses, God's law, law of Yahweh
- curse, cursed, curses, cursing

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

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.”

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.

translationWords

- [judge, judges, judgment, judgments](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

John 7:53**UDB:**

⁵³ [Then they all left and went to their own homes.

ULB:

⁵³^[1] [Then everyone went to his own house.

7:53 ^[1] The best ancient copies omit John 7:53-8:11

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 like the one written on [John 7:53](#). (See: [Textual Variants](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 07 General Notes](#)
- [John 7 translationQuestions](#)

John 08 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](#), [lights](#), [lighting](#), [lightning](#), [daylight](#), [sunlight](#), [twilight](#), [enlighten](#), [enlightened](#), [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#), [darkness](#), [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and)

“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](#), [adulterers](#), [adulteresses](#) 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. Some languages may not allow a person to refer to himself 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:

^{1[1]} 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.

8:1 ^[1] See the note about John 7:53-8:11 above

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](#))

translationWords

- [Mount of Olives](#)
- [temple](#)
- [scribe, scribes](#)
- [Pharisee, Pharisees](#)
- [adultery, adulterous, adulterer, adulteress, adulterers, adulteresses](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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]} 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.

8:4 ^[1] See the note about John 7:53-8:11 above

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](#))

translationWords

- [teacher, teachers, Teacher](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [Moses](#)
- [stone, stones, stoning](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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]} When they continued asking him questions, he stood up and said to them, “The one among you who has no sin, let him be the first to throw a stone at her.” ⁸ Again he stooped down, and wrote on the ground with his finger.

8:7 ^[1] See the note about John 7:53-8:11 above

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.

The one among you who has no sin

The abstract noun “sin” can be expressed with the verb sin. AT: “The one among you is has never sinned” or “If any one of you has never sinned” (See: [Abstract Nouns](#))

let him

“let that person”

he stooped down

“he bent down”

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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]

8:11 ^[1]The best ancient copies do not have John 7:35-8:11

ULB:

⁹^[1] 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.”]

8:9 ^[1]See the note about John 7:53-8:11 above

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.”

translationWords

- [condemn, condemns, condemned, condemnation](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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."

translationNotes**General Information:**

Jesus is speaking to a crowd near the treasury in the temple after either the events of [John 7:1-52](#) or the events of [John 7:53-8:11](#). The author neither gives background to this event nor marks the beginning of a new event. See: [Background Information](#) and [Introduction of a New Event](#))

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](#))

translationWords

- [life, live, lived, lives, living, alive](#)
- [Pharisee, Pharisees](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [true, truth, truths](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.

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"

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](#))

translationWords

- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [true, truth, truths](#)
- [judge, judges, judgment, judgments](#)
- [flesh](#)
- [God the Father, heavenly Father, Father](#)
- [send, sends, sent, sending, send out, sends out, sent out, sending out](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.”

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” (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](#))

translationWords

- law, law of Moses, God’s law, law of Yahweh
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- true, truth, truths
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- God the Father, heavenly Father, Father

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.

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 [John 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](#))

translationWords

- [temple](#)
- [know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge](#)

- [hour, hours](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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’?”

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](#))

translationWords

- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- sin, sins, sinned, sinful, sinner, sinning
- Jew, Jewish, Jews

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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."

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"

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."

translationWords

- world, worldly
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- sin, sins, sinned, sinful, sinner, sinning
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.

translationNotes**They said**

The word “They” refers to the Jewish leaders. (See: [John 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](#))

translationWords

- judge, judges, judgment, judgments
- send, sends, sent, sending, send out, sends out, sent out, sending out
- true, truth, truths
- God the Father, heavenly Father, Father
- world, worldly

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.

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”

translationWords

- Son of Man, son of man
- God the Father, heavenly Father, Father
- teach, teaches, taught, teaching, teachings, untaught
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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'?"

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](#))

free

"Free" here is an idiom for having the ability to do as one wants. AT: "able to do what one wants" (See: [Idiom](#))

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [disciple, disciples](#)
- [true, truth, truths](#)
- [free, frees, freed, freeing, freedom, freely, freeman, freewill, liberty](#)
- [Abraham, Abram](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.

translationNotes**Truly, truly**

See how you translated this in [John 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" (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" (See: [Ellipsis](#))

if the Son sets you free, you will be truly free

Jesus speaks of himself in the third person. AT: "if you allow me to set you free, you will truly be free" (See: [First, Second, or Third Person](#))

free

"Free" here is an idiom for the ability to do as one wants. AT: "if the Son gives you the ability to do as you want, you will truly be able to do as you want." (See: [Idiom](#))

Son

This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))

translationWords

- [amen, truly](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [house, houses, housetop, housetops, storehouse, storehouses, housekeepers](#)
- [eternity, everlasting, eternal, forever](#)
- [Son of God, Son](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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."

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"

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.”

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” (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” 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](#))

translationWords

- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- Abraham, Abram
- true, truth, truths
- sexual immorality, immorality, immoral, fornication
- God

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.

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"

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](#))

translationWords

- [love, loves, loving, loved](#)
- [Satan, devil, evil one](#)
- [true, truth, truths](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.”

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](#))

translationWords

- true, truth, truths
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- sin, sins, sinned, sinful, sinner, sinning
- word, words
- God

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.

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](#))

translationWords

- Jew, Jewish, Jews
- Samaria, Samaritan
- demon, evil spirit, unclean spirit
- honor, honors
- dishonor, dishonors, dishonored, dishonorable

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.”

translationNotes**Connecting Statement:**

Jesus continues answering the Jews.

there is one seeking and judging

This refers to God.

Truly, truly

See how you translated this in [John 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](#))

translationWords

- [seek, seeks, seeking, sought](#)
- [glory, glorious, glorify, glorifies](#)
- [judge, judges, judgment, judgments](#)
- [amen, truly](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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?"

translationNotes**Jews**

Here "Jews" is a metonym for the "Jewish leaders" who opposed Jesus. AT: "Jewish leaders" (See: [Synecdoche](#))

If anyone keeps my word

"Word" here is a synecdoche for the entire message of Jesus. AT: "If anyone obeys my teaching" (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](#))

translationWords

- [demon, evil spirit, unclean spirit](#)
- [Abraham, Abram](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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."

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"

translationWords

- glory, glorious, glorify, glorifies
- glory, glorious, glorify, glorifies
- God the Father, heavenly Father, Father

- know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge
- word, words
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

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.

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 [John 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

See how you translated this in [John 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](#))

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 08 General Notes](#)
- [John 8 translationQuestions](#)

John 09 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](#), [sins](#), [sinned](#), [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](#), [lights](#), [lighting](#), [lightning](#), [daylight](#), [sunlight](#), [twilight](#), [enlighten](#), [enlightened](#), [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#), [darkness](#), [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and)

“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 [John 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. Some languages may not allow a person to refer to himself 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:

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?”

translationNotes**General Information:**

As Jesus and his disciples are walking along, they come across a blind man.

Now

This word shows that the author is about to describe a new event. (See: [Introduction of a New Event](#))

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](#))

translationWords

- [disciple, disciples](#)
- [teacher, teachers, Teacher](#)
- [Rabbi](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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."

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**)

translationWords

- works, deeds, work, acts
- reveal, reveals, revealed, revelation
- world, worldly

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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 is translated "Sent"). So the man went away, washed, and came back seeing.

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 is translated "Sent"

A brief break occurs here in the story line so John can explain to his readers what "Siloam" means. AT: "which means 'Sent'" (See: [Background Information](#))

washed

"washed his eyes in the pool"

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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."

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](#))

translationWords

- [neighbor, neighbors, neighborhood, neighboring](#)
- [beg, begged, begging, beggar](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.”

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 [John 9:6](#).

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.”

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”

translationWords

- [Pharisee, Pharisees](#)
- [Sabbath](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.

translationNotes**General Information:**

In verse 18 there is a break from the main story line 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](#))

translationWords

- [God](#)
- [Sabbath](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [miracle, miracles, wonder, wonders, sign, signs](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Jew, Jewish, Jews](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.”

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 9 translationQuestions](#)

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.”

translationNotes**General Information:**

In verse 22 there is a break from the main story line 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.

would confess him to be the Christ

“would say that Jesus is the Christ”

he would be thrown out of the synagogue

Here “be thrown out of the synagogue” is a metaphor for no longer being allowed to go into the synagogue and no longer belonging to the group of people who attend services at the synagogue. AT: “he would not be allowed to go into the synagogue” or “he would no longer belong to the synagogue” (See: [Metaphor](#))

He is an adult

“he is a man” or “he is no longer a child.” See how you translated this in [John 09:21](#).

translationWords

- [fear, fears, afraid](#)
- [confess, confessed, confesses, confession](#)
- [Christ, Messiah](#)
- [synagogue](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.”

translationNotes**they called the man**

Here, “they” refers to the Jews. (John 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.

translationWords

- glory, glorious, glorify, glorifies
- sin, sins, sinned, sinful, sinner, sinning

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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?”

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](#))

translationWords

- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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."

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 and Inclusive "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](#))

translationWords

- [Moses](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.

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"

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.

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"

translationWords

- [God](#)
- [cast out, casting out, driving out, throw out, throwing out](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.

translationNotes**General Information:**

Jesus finds the man whom he healed ([John 9:1-7](#)) 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.

translationWords

- Son of Man, son of man
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- lord, lords, Lord, master, masters, sir, sirs
- worship

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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.”

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](#))

translationWords

- judge, judges, judgment, judgments
- Pharisee, Pharisees
- sin, sins, sinned, sinful, sinner, sinning

Links:

- [Introduction to the Gospel of John](#)
- [John 09 General Notes](#)
- [John 9 translationQuestions](#)

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 refers to 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](#), [blasphemed](#), [blasphemous](#), [blasphemies](#) 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](#), [prophets](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#) and [sin](#), [sins](#), [sinned](#), [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:

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.

translationNotes**Connecting Statement:**

Jesus continues to speak to the Pharisees. This is the same part of the story which began in [John 9:35](#).

General Information:

Jesus begins to speak in parables. (See: [Parables](#))

Truly, truly

See how you translated this in [John 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](#))

translationWords

- gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways
- shepherd, shepherds, shepherded, shepherding
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

translationNotes**The gatekeeper opens for him**

"The gatekeeper opens the gate for the shepherd"

The gatekeeper

This is a hired man who watches the gate of the sheep pen at night while the shepherd is away.

The sheep hear his voice

"The sheep hear the shepherd's voice"

he goes ahead of them

"he walks in front of them"

for they know his voice

"because they recognize his voice"

translationWords

- gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- voice, voices

- [call, calls, calling, called](#)
- [name, names, named](#)
- [know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

translationNotes**they did not understand**

Possible meanings: 1) "the disciples did not understand" 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](#))

translationWords

- [voice, voices](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [parable, parables](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

translationNotes**Connecting Statement:**

Jesus begins to explain the meaning of the parables he had spoken.

Truly, truly

See how you translated this in [John 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](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [amen, truly](#)
- [ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

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” (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”

translationWords

- gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways
- save, saves, saved, safe, salvation
- life, live, lived, lives, living, alive

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

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](#))

translationWords

- [good, goodness](#)
- [shepherd, shepherds, shepherded, shepherding](#)
- [life, live, lived, lives, living, alive](#)
- [ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [wolf, wolves, wild dogs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

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](#))

translationWords

- shepherd, shepherds, shepherded, shepherding
- know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge
- God the Father, heavenly Father, Father
- life, live, lived, lives, living, alive
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- voice, voices
- flocks, flock, flocking, herd, herds

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.”

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](#))

translationWords

- [God the Father, heavenly Father, Father](#)
- [love, loves, loving, loved](#)
- [authority, authorities](#)
- [receive, receives, received, receiving, receiver](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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?”

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](#))

translationWords

- Jew, Jewish, Jews
- demon, evil spirit, unclean spirit
- demon-possessed

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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."

translationNotes

General Information:

During the Festival of Dedication, 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” or “keep us from knowing for sure?” (See: [Idiom](#))

translationWords

- [festival, festivals](#)
- [Jerusalem](#)
- [temple](#)
- [Solomon](#)
- [Christ, Messiah](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

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](#))

translationWords

- [believe](#), [believes](#), [believed](#), [believer](#), [belief](#), [unbeliever](#), [unbelievers](#), [unbelief](#)
- [works](#), [deeds](#), [work](#), [acts](#)
- [testimony](#), [testify](#), [witness](#), [witnesses](#), [eyewitness](#), [eyewitnesses](#)
- [ewe](#), [ewes](#), [ram](#), [rams](#), [sheep](#), [sheepfold](#), [sheepfolds](#), [sheepshearers](#), [sheepskins](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

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” or “they will remain secure forever in my care” (See: [Metonymy](#))

translationWords

- [voice, voices](#)
- [eternity, everlasting, eternal, forever](#)
- [life, live, lived, lives, living, alive](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

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](#))

translationWords

- [God the Father, heavenly Father, Father](#)
- [Jew, Jewish, Jews](#)
- [stone, stones, stoning](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.”

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”

translationWords

- [works, deeds, work, acts](#)
- [stone, stones, stoning](#)
- [blasphemy, blaspheme, blasphemed, blasphemous, blasphemies](#)
- [God](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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'?"

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

This idiom is used to explain that God gave a message to someone. AT: "Yahweh gave his message" or "Yawheh spoke a message" (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'?

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." AT: "you should not say to the very one whom the Father set apart

to send into the world, ‘You are blaspheming,’ when I say that I am the Son of God!’” (See: [Rhetorical Question](#))

You are blaspheming

“You are insulting God.” Jesus’ opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

Father ... Son of God

These are important titles that describe the relationship between God and Jesus. (See: [Translating Son and Father](#))

translationWords

- written
- law, law of Moses, God’s law, law of Yahweh
- set apart
- world, worldly
- blasphemy, blaspheme, blasphemed, blasphemous, blasphemies
- Son of God, Son

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

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](#))

translationWords

- works, deeds, work, acts
- God the Father, heavenly Father, Father
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge
- understand, understands, understood, understanding
- seize, seizes, seized, seizure
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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.

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](#))

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.

translationWords

- [Jordan River, Jordan](#)
- [John \(the Baptist\)](#)
- [baptize, baptized, baptism](#)
- [miracle, miracles, wonder, wonders, sign, signs](#)
- [true, truth, truths](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 10 General Notes](#)
- [John 10 translationQuestions](#)

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](#), [lights](#), [lighting](#), [lightning](#), [daylight](#), [sunlight](#), [twilight](#), [enlighten](#), [enlightened](#), [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#), [darkness](#), [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and)

“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](#), [prophets](#), [prophecy](#), [prophecy](#), [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:

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.

translationNotes

General Information:

These verses introduce the story of Lazarus 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](#))

translationWords

- Lazarus
- Bethany
- Mary (sister of Martha)
- Martha
- anoint, anointed, anointing
- lord, lords, Lord, master, masters, sir, sirs
- myrrh

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.”

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](#))

translationWords

- [send, sends, sent, sending, send out, sends out, sent out, sending out](#)
- [love, loves, loving, loved](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [glory, glorious, glorify, glorifies](#)
- [God](#)
- [Son of God, Son](#)
- [glory, glorious, glorify, glorifies](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.”

translationNotes**Now Jesus loved Martha and her sister and Lazarus**

This is background information. (See: [Background Information](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [love, loves, loving, loved](#)
- [Martha](#)
- [Lazarus](#)
- [disciple, disciples](#)
- [Judea](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.

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](#))

translationWords

- [Rabbi](#)

- Jew, Jewish, Jews
- stone, stones, stoning
- light, lights, lighting, lightning, daylight, sunlight, twilight, enlighten, enlightened
- walk, walks, walked, walking

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.”

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” 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](#))

translationWords

- walk, walks, walked, walking
- stumble, stumbles, stumbled, stumbling
- light, lights, lighting, lightning, daylight, sunlight, twilight, enlighten, enlightened

- [Lazarus](#)
- [asleep, fall asleep, fell asleep, fallen asleep, sleep, sleeps, slept, sleeping, sleeper, sleepless, sleepy](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.”

translationNotes**General Information:**

In verse 13 there is a break in the story line 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”

translationWords

- [disciple, disciples](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [asleep, fall asleep, fell asleep, fallen asleep, sleep, sleeps, slept, sleeping, sleeper, sleepless, sleepy](#)
- [Lazarus](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [rest, rests, rested, resting, restless](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.”

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](#))

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [Thomas](#)
- [disciple, disciples](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.

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](#))

translationWords

- Lazarus
- grave, gravediggers, graves, tomb, tombs, burial place
- Bethany

- [Jerusalem](#)
- [Jew, Jewish, Jews](#)
- [Martha](#)
- [Mary \(sister of Martha\)](#)
- [brother, brothers](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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."

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](#))

translationWords

- [Martha](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [brother, brothers](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [God](#)
- [raise, raises, raised, rise, risen, arise, arose](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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?”

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.

translationWords

- raise, raises, raised, rise, risen, arise, arose
- resurrection
- last day, last days, latter days

- [life, live, lived, lives, living, alive](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.

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"

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- Christ, Messiah
- Son of God, Son
- world, worldly
- Mary (sister of Martha)
- teacher, teachers, Teacher

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.”

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 [John 11:21](#). AT: “my younger brother would still be alive” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [Martha](#)
- [Jew, Jewish, Jews](#)
- [Mary \(sister of Martha\)](#)
- [grave, gravediggers, graves, tomb, tombs, burial place](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)

- [brother, brothers](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
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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.

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”

translationWords

- [spirit, spirits, spiritual](#)
- [trouble, troubles, troubled, troubling, troublemaker, troublesome](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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?”

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](#))

translationWords

- [love, loves, loving, loved](#)
- [Lazarus](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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?”

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](#))

translationWords

- grave, gravediggers, graves, tomb, tombs, burial place

- Martha
- Lazarus
- Jesus, Jesus Christ, Christ Jesus
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- glory, glorious, glorify, glorifies

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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."

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" 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"

translationWords

- [God the Father, heavenly Father, Father](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.”

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.

translationWords

- [voice, voices](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.

translationNotes**General Information:**

These verses tell us what happened after Jesus raised Lazarus from the dead. (See: [Background Information](#))

translationWords

- Jew, Jewish, Jews
- Mary (sister of Martha)
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- Pharisee, Pharisees

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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."

translationNotes**General Information:**

Because so many people have told them that Lazarus is alive again, the chief priests and Pharisees gather the Jewish council for a meeting.

Then the chief priests

"Then the leaders among the priests"

Then

The author uses this word to tell the reader that the events that begin in verse 47 are a result of the events of [John 11:45-46](#).

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" (See: [Assumed Knowledge and Implicit Information](#))

the Romans will come

This is a synecdoche for the Roman army. AT: "the Roman army will come" (See: [Synecdoche](#))

take away both our place and our nation

“destroy both our temple and our nation”

translationWords

- [chief priests](#)
- [Pharisee, Pharisees](#)
- [council, councils](#)
- [miracle, miracles, wonder, wonders, sign, signs](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [Rome, Roman](#)
- [nation, nations](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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."

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 insult his hearers. AT: "You do not understand what is happening!" or "You speak as though you know nothing!" (See: [Hyperbole and Generalization](#))

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](#))

translationWords

- Caiaphas
- high priest
- people group, peoples, the people, a people
- nation, nations
- perish, perished, perishing, perishable

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.

translationNotes**General Information:**

In verses 51 and 52 John explains that Caiaphas 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.

translationWords

- [high priest](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

- [nation, nations](#)
- [children, child](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.

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 and “walk openly” here is an idiom for “lived where everyone could see him.” AT: “live where all the Jews could see him” or “walk openly among the Jewish leaders who opposed him” (See: [Synecdoche](#) and [Idiom](#))

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.

translationWords

- [walk, walks, walked, walking](#)
- [Jew, Jewish, Jews](#)
- [desert, deserts, deserted, deserting, wilderness, wildernesses](#)
- [Ephraim, Ephraimite, Ephraimites](#)
- [disciple, disciples](#)
- [Passover](#)
- [Jerusalem](#)
- [pure, purify, purification](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

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.

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](#))

translationWords

- [temple](#)
- [festival, festivals](#)
- [chief priests](#)
- [Pharisee, Pharisees](#)
- [report, reports, reported](#)
- [seize, seizes, seized, seizure](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 11 General Notes](#)
- [John 11 translationQuestions](#)

John 12 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in 12:38 and 40, which is quoted from the OT.

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](#), [anointing](#), [prophet](#), [prophets](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#) and [Assumed Knowledge and Implicit Information](#))

Donkey

The way in which Jesus entered Jerusalem, riding on an animal, was similar to the way a king would have entered a city after a great victory. And for the kings of Israel, it was traditional to ride on a donkey instead of on a horse. Matthew, Mark, Luke, and John all wrote about this event, but they did not all give the same details. Matthew wrote about there being both a donkey and a colt, but it is not clear which one Jesus rode on. It is best to translate each of these passages as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#))

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](#), [lights](#), [lighting](#), [lightning](#), [daylight](#), [sunlight](#), [twilight](#), [enlighten](#), [enlightened](#), [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#), [darkness](#), [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and)

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](#), [glorify](#), [glorifies](#) and [Irony](#))

Other possible translation difficulties in this chapter**The use of paradox**

A paradox is a seemingly absurd statement, which appears to contradict itself, but it is not absurd. A paradox occurs in 12:25: “He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life.” But in 12:26 Jesus explains what it means to keep one’s life for eternal life. ([John 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:

¹ Six days before the Passover, Jesus came to Bethany, where Lazarus, whom Jesus had raised from the dead, 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.

translationNotes**General Information:**

Jesus is at dinner in Bethany when Mary anoints his feet with oil.

Six days before the Passover

The author uses these words to mark the beginning of a new event. (See: [Introduction of a New Event](#))

raised from the dead

“Raise” here is an idiom for “cause to live again” (See: [Idiom](#))

a litra of perfume

You may convert this to a modern measure. A “litra” is about one third of a kilogram. Or you may refer to a container that could hold that amount. AT: “a third of a kilogram of perfume” or “a bottle of perfume” (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](#))

translationWords

- [Passover](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Bethany](#)
- [Lazarus](#)
- [Martha](#)
- [Mary \(sister of Martha\)](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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”

translationWords

- Judas Iscariot
- disciple, disciples
- betray, betrays, betrayed, betraying, betrayer, betrayers

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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."

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](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [bury, buries, buried, burying, burial](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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. 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.

translationNotes**Now**

This word is used here to mark a break in the main story line. 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](#))

translationWords

- Jew, Jewish, Jews
- Jesus, Jesus Christ, Christ Jesus
- Lazarus
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- chief priests
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.”

translationNotes**General Information:**

Jesus enters Jerusalem and the people honor him as a king.

On the next day

The author uses these words to mark the beginning of a new event. (See: [Introduction of a New Event](#))

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](#))

translationWords

- festival, festivals
- Jesus, Jesus Christ, Christ Jesus
- Jerusalem
- palm, palms
- bless, blessed, blessing
- name, names, named
- lord, lords, Lord, master, masters, sir, sirs
- king, kings, kingdom, kingdoms, kingship, kingly
- Israel, Israelites

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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."

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" here is a metonym that refers to the people of Jerusalem. AT: "you people of Jerusalem" (See: [Metonymy](#))

translationWords

- donkey, mule
- written
- daughter of Zion

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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).

translationWords

- [disciple, disciples](#)
- [glory, glorious, glorify, glorifies](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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. 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.”

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

The Pharisees use this exaggeration to express their shock that so many people have come out to meet Jesus. AT: “It looks like everyone is becoming his disciple!” (See: [Hyperbole and Generalization](#))

the world

Here “the world” is a metonym that represents (in exaggeration) all of the people in the world. You may need to make explicit that the hearers would have understood that the Pharisees were speaking only of the people in Judea. (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [Lazarus](#)
- [grave, gravediggers, graves, tomb, tombs, burial place](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [sign, signs, proof, reminder](#)
- [Pharisee, Pharisees](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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.

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](#))

translationWords

- [Greek, Grecian](#)
- [worship](#)
- [festival, festivals](#)
- [Philip, the apostle](#)
- [Galilee, Galilean, Galileans](#)
- [Andrew](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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 [John 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](#))

translationWords

- [hour, hours](#)
- [Son of Man, son of man](#)
- [glory, glorious, glorify, glorifies](#)

- [amen, truly](#)
- [wheat](#)
- [fruit, fruits, fruitful, unfruitful](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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](#))

translationWords

- life, live, lived, lives, living, alive
- world, worldly
- eternity, everlasting, eternal, forever
- serve, serves, served, serving, service, services, eyeservice

- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [God the Father, heavenly Father, Father](#)
- [honor, honors](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.”

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](#))

translationWords

- [soul, souls](#)
- [God the Father, heavenly Father, Father](#)
- [save, saves, saved, safe, salvation](#)
- [hour, hours](#)
- [glory, glorious, glorify, glorifies](#)
- [name, names, named](#)
- [voice, voices](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [angel, angels, archangel](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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" (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](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [voice, voices](#)
- [judge, judges, judgment, judgments](#)
- [world, worldly](#)
- [rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled](#)
- [cast out, casting out, driving out, throw out, throwing out](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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 When I am lifted up from the earth, I will draw everyone to myself.” ³³ He said this to indicate what kind of death he would die.

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” (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” (See: [Background Information](#))

translationWords

- [earth, earthen, earthly](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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, believe what I teach so that God’s truth will be in you” (See: [Metaphor](#))

translationWords

- [law, law of Moses, God’s law, law of Yahweh](#)
- [Christ, Messiah](#)
- [eternity, everlasting, eternal, forever](#)
- [Son of Man, son of man](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [overtake, overtakes, overtaken, overtook](#)
- [son, sons](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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?”

translationNotes**General Information:**

This is a break in the main story line 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 two rhetorical questions to express the prophet’s dismay that the people do not believe his message. They may be stated as a single rhetorical question, 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](#))

translationWords

- sign, signs, proof, reminder
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- Isaiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- fulfill, fulfilled
- lord, lords, Lord, master, masters, sir, sirs
- report, reports, reported
- reveal, reveals, revealed, revelation

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

John 12:39-40**UDB:**

³⁹ Yet, they could not trust in him for the reason that Isaiah had written: ⁴⁰ "The Lord has made them so they cannot see,

and he has made them stubborn;

they cannot even see with their eyes,

If they could, they would understand;

they would repent and pray for me to forgive them.

For this reason, I cannot heal them!"

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."

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" (See: [Idiom](#))

understand with their hearts

The Jews considered the heart to be the organ that caused understanding. (See: [Metonymy](#))

and turn

"Turn" here is a metonym for "repent." AT: "and they would repent" (See: [Metonymy](#))

translationWords

- [hard](#), [harder](#), [hardest](#), [harden](#), [hardens](#), [hardened](#), [hardening](#), [hardness](#)
- [understand](#), [understands](#), [understood](#), [understanding](#)
- [cure](#), [cured](#), [heal](#), [heals](#), [healed](#), [healing](#), [healings](#), [healer](#), [health](#), [healthy](#), [unhealthy](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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”

translationWords

- [Isaiah](#)
- [glory, glorious, glorify, glorifies](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [Pharisee, Pharisees](#)
- [synagogue](#)
- [praise, praises, praised, praising, praiseworthy](#)
- [God](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

translationNotes**General Information:**

Now John returns to the main story line. 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" (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."

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [send, sends, sent, sending, send out, sends out, sent out, sending out](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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.

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](#))

translationWords

- world, worldly
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- judge, judges, judgment, judgments
- save, saves, saved, safe, salvation

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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."

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](#))

translationWords

- reject, rejects, rejected, rejecting, rejection
- receive, receives, received, receiving, receiver
- judge, judges, judgment, judgments
- command, commands, commanded, commandment, commandments
- eternity, everlasting, eternal, forever
- life, live, lived, lives, living, alive
- God the Father, heavenly Father, Father

Links:

- [Introduction to the Gospel of John](#)
- [John 12 General Notes](#)
- [John 12 translationQuestions](#)

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, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean](#) and [righteous, righteousness, unrighteous, unrighteousness, upright, uprightness](#))

"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, reveals, revealed, revelation](#))

Other possible translation difficulties in this chapter

Son of Man

Jesus refers to himself as the "Son of Man." Some languages 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:

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.

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](#))

translationWords

- [festival, festivals](#)

- [Passover](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [hour, hours](#)
- [world, worldly](#)
- [God the Father, heavenly Father, Father](#)
- [love, loves, loving, loved](#)
- [Satan, devil, evil one](#)
- [heart, hearts](#)
- [Judas Iscariot](#)
- [betray, betrays, betrayed, betraying, betrayer, betrayers](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.

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” (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.

translationWords

- [God](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.”

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](#))

translationWords

- Peter, Simon Peter, Cephas
- lord, lords, Lord, master, masters, sir, sirs
- understand, understands, understood, understanding

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.”)

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](#))

translationWords

- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean
- betray, betrays, betrayed, betraying, betrayer, betrayers

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.

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](#))

translationWords

- teacher, teachers, Teacher
- lord, lords, Lord, master, masters, sir, sirs

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.’

translationNotes**Connecting Statement:**

Jesus continues to speak to his disciples.

Truly, truly

See how you translated this in [John 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](#))

translationWords

- [amen, truly](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [messenger, messengers](#)
- [send, sends, sent, sending, send out, sends out, sent out, sending out](#)
- [bless, blessed, blessing](#)
- [chosen one, chosen ones, choose, chosen people, Chosen One, elect](#)
- [word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures](#)
- [bread](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.”

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

See how you translated this in [John 1:51](#).

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [amen, truly](#)
- [receive, receives, received, receiving, receiver](#)
- [send, sends, sent, sending, send out, sends out, sent out, sending out](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.

translationNotes**troubled**

concerned, upset

Truly, truly

See how you translated this in [John 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?”

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [spirit, spirits, spiritual](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [amen, truly](#)
- [betray, betrays, betrayed, betraying, betrayer, betrayers](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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?”

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.

translationWords

- [disciple, disciples](#)
- [love, loves, loving, loved](#)
- [Peter, Simon Peter, Cephas](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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 Then after the bread, Satan entered into him, so Jesus said to him, “What you are doing, do it quickly.”

translationNotes**Iscariot**

This indicates that Judas was from the village of Kerioth. (See: [Background Information](#))

Then after the bread

The words “Judas took” are understood from the context. AT: “Then after Judas took the bread” (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!”

translationWords

- [Judas Iscariot](#)
- [Satan, devil, evil one](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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 festival,” or that he should give something to the poor. ³⁰ After Judas received the bread, he went out immediately. It was night.

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](#))

translationWords

- [feast, feasts, feasting](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.

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](#))

translationWords

- Son of Man, son of man
- glory, glorious, glorify, glorifies
- God
- Jew, Jewish, Jews

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.”

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

You may need to make explicit that this exaggeration refers only to those people who see how the disciples love each other. (See: [Hyperbole and Generalization](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [love, loves, loving, loved](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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.”

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”

translationWords

- [Peter, Simon Peter, Cephas](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [amen, truly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 13 General Notes](#)
- [John 13 translationQuestions](#)

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](#), [skies](#), [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](#), [Spirit](#))

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:

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.

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](#))

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.”

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” (See: [Assumed Knowledge and Implicit Information](#))

Father

This is an important title for God. (See: [Translating Son and Father](#))

translationWords

- [Thomas](#)
- [true, truth, truths](#)
- [life, live, lived, lives, living, alive](#)
- [know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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’?”

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](#))

translationWords

- [Philip, the apostle](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.

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](#))

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [God the Father, heavenly Father, Father](#)
- [authority, authorities](#)
- [life, live, lived, lives, living, alive](#)
- [works, deeds, work, acts](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.

translationNotes**Truly, truly**

See how you translated this in [John 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](#))

translationWords

- [amen, truly](#)
- [name, names, named](#)
- [glory, glorious, glorify, glorifies](#)
- [Son of God, Son](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.

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” or “Those who oppose God will not accept him” (See: [Metonymy](#))

translationWords

- command, commands, commanded, commandment, commandments
- comfort, comforts, comforted, comforting, comforter, comforters, un comforted
- eternity, everlasting, eternal, forever
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- true, truth, truths
- world, worldly

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.

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 just like 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”

translationWords

- world, worldly
- life, live, lived, lives, living, alive

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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?”

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](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [love, loves, loving, loved](#)
- [God the Father, heavenly Father, Father](#)
- [world, worldly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.

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"

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.

translationWords

- [love, loves, loving, loved](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.

translationNotes**Comforter**

This refers to the Holy Spirit. See how you translated this in [John 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” here 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](#))

translationWords

- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)
- [peace, peaceful, peacefully, peaceable, peacemakers](#)
- [world, worldly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.

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](#))

translationWords

- love, loves, loving, loved
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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.”

translationNotes**ruler of this world**

Here “ruler” refers to Satan. See how you translated this in [John 12:31](#). AT: “Satan who rules this world”

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](#))

translationWords

- rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled
- world, worldly
- power, powers
- God the Father, heavenly Father, Father
- command, commands, commanded, commandment, commandments

Links:

- [Introduction to the Gospel of John](#)
- [John 14 General Notes](#)
- [John 14 translationQuestions](#)

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](#), [reveals](#), [revealed](#), [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:

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.

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

"Fruit" here is a metaphor for "result" or "outcome." AT: "He lifts up every part of me that has not yet shown a good outcome, and he trims off every part of me that shows good results so that it will show more good results." (See: [Metaphor](#))

takes away

"lifts up and takes away"

prunes every branch

“trims every branch”

translationWords

- true, truth, truths
- vine, vines
- God the Father, heavenly Father, Father

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

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”

translationWords

- [vine, vines](#)
- [fruit, fruits, fruitful, unfruitful](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

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 and dries up

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 and it dries up” (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](#))

translationWords

- [fruit, fruits, fruitful, unfruitful](#)
- [fire, fires, firebrands, firepans, fireplaces, firepot, firepots](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

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”

translationWords

- God the Father, heavenly Father, Father
- glory, glorious, glorify, glorifies
- disciple, disciples
- love, loves, loving, loved

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

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](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [God the Father, heavenly Father, Father](#)
- [joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

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"

life

This refers to physical life.

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [love, loves, loving, loved](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

translationNotes

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](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

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](#))

translationWords

- [appoint, appoints, appointed](#)
- [fruit, fruits, fruitful, unfruitful](#)
- [God the Father, heavenly Father, Father](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

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.

translationWords

- world, worldly
- love, loves, loving, loved

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

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](#))

translationWords

- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)

- persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors
- sin, sins, sinned, sinful, sinner, sinning

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.’

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 [John 15:22](#).

to fulfill the word that is written in their law

You can translate this in an active form. “Word” here is a metonym for the entire message of God. AT: “to fulfill the prophecy in their law” and “to fulfill the prophecy in their law” (See: [Active or Passive](#) and [Metonymy](#))

law

This refers generally to the entire Old Testament, which contained all of God’s instructions for his people.

translationWords

- God the Father, heavenly Father, Father
- works, deeds, work, acts
- sin, sins, sinned, sinful, sinner, sinning
- fulfill, fulfilled
- word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures
- written
- law, law of Moses, God's law, law of Yahweh

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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.

translationNotes**the Comforter**

This refers to the Holy Spirit. See how you translated this in [John 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.” (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.” (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](#))

translationWords

- [comfort, comforts, comforted, comforting, comforter, comforters, un comforted](#)
- [send, sends, sent, sending, send out, sends out, sent out, sending out](#)
- [God the Father, heavenly Father, Father](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)
- [true, truth, truths](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 15 General Notes](#)
- [John 15 translationQuestions](#)

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, Spirit](#))

“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, prophets, 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:

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.

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: "you will not stop trusting in me because of the difficulties you must face" (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."

translationWords

- [synagogue](#)
- [hour, hours](#)
- [God](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.

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](#))

translationWords

- [God the Father, heavenly Father, Father](#)
- [hour, hours](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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 truly I tell you, 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.

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 [John 14:26](#).

translationWords

- [true, truth, truths](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.

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 [John 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. See how you translated this in [John 12:31](#). AT: “Satan who rules this world”

translationWords

- [world, worldly](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [righteous, righteousness, unrighteous, unrighteousness, upright, uprightness](#)
- [judge, judges, judgment, judgments](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [God the Father, heavenly Father, Father](#)
- [rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.

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](#))

translationWords

- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)
- [true, truth, truths](#)
- [glory, glorious, glorify, glorifies](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.”

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”

translationWords

- [God the Father, heavenly Father, Father](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.”

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](#))

translationWords

- [disciple, disciples](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.

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 [John 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

“Turned into” here is an idiom for “changed into.” You can translate this in an active form. AT: “but your sadness will turn into joy” or “but your sorrow will be changed into joy” (See: [Active or Passive](#) and [Idiom](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [amen, truly](#)
- [lament, laments, lamentation](#)
- [world, worldly](#)
- [joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.

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 **John 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](#))

translationWords

- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing
- God the Father, heavenly Father, Father

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.

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](#))

translationWords

- [hour, hours](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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."

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](#))

translationWords

- [pray, prayer, prayers, prayed](#)
- [God the Father, heavenly Father, Father](#)
- [love, loves, loving, loved](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [world, worldly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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?"

translationNotes**Connecting Statement:**

The disciples respond to Jesus.

Do you believe now?

This remarks 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](#))

translationWords

- [disciple, disciples](#)
- [God](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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.”

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” (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](#))

translationWords

- [hour, hours](#)
- [God the Father, heavenly Father, Father](#)
- [peace, peaceful, peacefully, peaceable, peacemakers](#)
- [world, worldly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 16 General Notes](#)
- [John 16 translationQuestions](#)

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. It 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:

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.

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" (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.

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [God the Father, heavenly Father, Father](#)
- [glory, glorious, glorify, glorifies](#)
- [Son of God, Son](#)
- [authority, authorities](#)
- [eternity, everlasting, eternal, forever](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

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.

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](#))

translationWords

- [true, truth, truths](#)
- [God](#)
- [earth, earthen, earthly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

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” (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](#))

translationWords

- [reveal](#), [reveals](#), [revealed](#), [revelation](#)
- [believe](#), [believes](#), [believed](#), [believer](#), [belief](#), [unbeliever](#), [unbelievers](#), [unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

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](#))

translationWords

- [pray, prayer, prayers, prayed](#)
- [world, worldly](#)
- [glory, glorious, glorify, glorifies](#)
- [holy, holiness, unholy, sacred](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

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](#))

I have given them your word

“Word” here is a metonym for the entire message of God. AT: “I have given them your message” (See: [Metonymy](#))

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](#))

translationWords

- [name, names, named](#)
- [word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures](#)
- [fulfill, fulfilled](#)
- [world, worldly](#)
- [joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

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

“Word” here is a metonym for message. AT: “Your message is true” or “What you say is true” (See: [Metonymy](#))

translationWords

- world, worldly
- Satan, devil, evil one
- set apart
- true, truth, truths

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

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](#))

translationWords

- [send, sends, sent, sending, send out, sends out, sent out, sending out](#)
- [world, worldly](#)
- [set apart](#)
- [true, truth, truths](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

translationNotes**those who will believe in me through their word**

"Word" is a metonym for "message" or "teaching." AT: "those who will believe in me through their teaching" (See: [Metonymy](#))

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](#))

translationWords

- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [God the Father, heavenly Father, Father](#)
- [world, worldly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

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.

translationWords

- [glory, glorious, glorify, glorifies](#)
- [love, loves, loving, loved](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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.

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](#))

to see my glory

"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 translationQuestions](#)

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.”

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.

translationWords

- [righteous, righteousness, unrighteous, unrighteousness, upright, uprightness](#)
- [world, worldly](#)
- [love, loves, loving, loved](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 17 General Notes](#)
- [John 17 translationQuestions](#)

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 would be better that one man 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:

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.

translationNotes**General Information:**

Verses 1-2 give background information for the events that follow. Verse 1 tells where they took place, and verse 2 gives background information about Judas. (See: [Background Information](#))

After Jesus spoke these words

The author uses these words to mark the beginning of a new event. (See: [Introduction of a New Event](#))

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](#))

translationWords

- [disciple, disciples](#)
- [Kidron Valley](#)
- [Judas Iscariot](#)
- [betray, betrays, betrayed, betraying, betrayer, betrayers](#)
- [Pharisee, Pharisees](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.

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”

translationWords

- Nazareth, Nazarene
- Judas Iscariot

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.”

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”

translationWords

- [Nazareth, Nazarene](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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 fulfill the word that he said: "Of those whom you have given me, I lost no one."

translationNotes

General Information:

In verse 9 there is a break from the main story line 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 fulfill 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](#))

translationWords

- fulfill, fulfilled

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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?"

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](#))

translationWords

- [Peter, Simon Peter, Cephas](#)
- [sword, swords, swordsmen](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [high priest](#)
- [God the Father, heavenly Father, Father](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.

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](#))

translationWords

- Jew, Jewish, Jews
- seize, seizes, seized, seizure
- Caiaphas
- high priest

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
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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.

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](#))

translationWords

- [Peter, Simon Peter, Cephas](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple, disciples](#)
- [high priest](#)
- [court, courts, courtyard, courtyards](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.

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” (See: [Assumed Knowledge and Implicit Information](#))

Now

This word is used here to mark a break in the main story line so John can add the information about the people who were warming themselves around the fire. (See: [Background Information](#))

translationWords

- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [fire, fires, firebrands, firepans, fireplaces, firepot, firepots](#)
- [disciple, disciples](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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."

translationNotes**General Information:**

Here the story line shifts back to Jesus.

The high priest

This was Caiphas. (See: [John 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

You may need to make explicit that the word "world" is a metonym for those people who had heard Jesus teach. Here the exaggeration "the world" emphasizes that Jesus has spoken openly. (See: [Assumed Knowledge and Implicit Information](#) and [Metonymy](#) and [Hyperbole and Generalization](#))

where all the Jews come together

Here "all the Jews" is an exaggeration that emphasizes that Jesus spoke where anyone who wanted to hear him could hear him. (See: [Hyperbole and Generalization](#))

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](#))

translationWords

- [high priest](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple, disciples](#)
- [world, worldly](#)
- [synagogue](#)
- [temple](#)
- [Jew, Jewish, Jews](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.

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](#))

translationWords

- [Annas](#)
- [Caiaphas](#)
- [high priest](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.

translationNotes**General Information:**

Here the story line shifts back to Peter.

Now

This word is used to mark a break in the story line 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](#))

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: “immediately the rooster crowed, just as Jesus had said would happen” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Peter, Simon Peter, Cephas](#)
- [disciple, disciples](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [high priest](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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."

translationNotes**General Information:**

Here the story line 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.

translationWords

- [palace, palaces](#)
- [govern, government, governments, governor, governors, proconsul, proconsuls](#)
- [Passover](#)
- [Pilate](#)
- [evil, wicked, wickedness](#)
- [deliver, delivers, delivered, delivering, deliverer, deliverance](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.

translationNotes**General Information:**

In verse 32 there is a break from the main story line 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”

translationWords

- judge, judges, judgment, judgments
- law, laws, lawgiver, lawbreaker, lawbreakers, lawsuit, lawyer, principle, principled, principles
- Jew, Jewish, Jews
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- fulfill, fulfilled
- die, dies, died, dead, deadly, deadness, death, deaths, deathly

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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?”

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”

translationWords

- [palace, palaces](#)
- [govern, government, governments, governor, governors, proconsul, proconsuls](#)
- [Pilate](#)
- [King of the Jews, king of the Jews](#)
- [Jew, Jewish, Jews](#)
- [people group, peoples, the people, a people](#)
- [chief priests](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.”

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” 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](#))

translationWords

- [kingdom, kingdoms](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [Jew, Jewish, Jews](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [true, truth, truths](#)
- [voice, voices](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

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.

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](#))

translationWords

- true, truth, truths
- Passover

- [King of the Jews, king of the Jews](#)
- [Barabbas](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 18 General Notes](#)
- [John 18 translationQuestions](#)

John 19 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in 19:24, which is quoted from the OT.

Special concepts in this chapter

“Purple garment”

The color purple was a sign of royalty in the ancient Near East. Jesus 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

These are two Hebrew words. After translating the meanings of these words (“The Pavement” and “The Place of a Skull”), the author transliterates their sounds by writing them with Greek letters.

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:

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.

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](#))

translationWords

- [Pilate](#)
- [crown, crowns, crowned](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [King of the Jews, king of the Jews](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.”

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 [John 19:2](#).

translationWords

- [Pilate](#)
- [guilt, guilty](#)
- [chief priests](#)
- [crucify, crucified](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

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](#))

translationWords

- Jew, Jewish, Jews
- law, laws, lawgiver, lawbreaker, lawbreakers, lawsuit, lawyer, principle, principled, principles
- Son of God, Son
- fear, fears, afraid

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.”

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.

translationWords

- [Pilate](#)
- [power, powers](#)
- [crucify, crucified](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.”

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.

translationWords

- [Pilate](#)
- [Jew, Jewish, Jews](#)
- [Caesar](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [judge, judges, judgment, judgments](#)
- [Hebrew, Hebrews](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

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 story line 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](#))

translationWords

- [Passover](#)
- [Pilate](#)
- [Jew, Jewish, Jews](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [crucify, crucified](#)
- [chief priests](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [Caesar](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

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](#))

translationWords

- [cross](#)
- [skull](#)
- [Golgotha](#)
- [crucify, crucified](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

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.

translationWords

- [Nazareth, Nazarene](#)
- [King of the Jews, king of the Jews](#)
- [Hebrew, Hebrews](#)
- [Greek, Grecian](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.”

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” (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](#))

translationWords

- [chief priests](#)
- [Pilate](#)
- [King of the Jews, king of the Jews](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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 casting 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.

translationNotes**General Information:**

At the end of verse 24 there is a break from the main story line as the John tells us how this event fulfills Scripture. (See: [Background Information](#))

also the tunic

“and they also took his tunic.” The soldiers kept the tunic separate and did not divide it. AT: “they kept his tunic separate” (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”

cast lots

This was how the soldiers divided Jesus' clothing among themselves. AT: "they gambled"

translationWords

- [crucify, crucified](#)
- [lots, casting lots](#)
- [word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures](#)
- [fulfill, fulfilled](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

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"

translationWords

- [Mary, the mother of Jesus](#)
- [Mary Magdalene](#)
- [cross](#)

- [disciple, disciples](#)
- [hour, hours](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

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](#))

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures
- wine, winepress, winepresses, wines, wineskin, wineskins, new wine
- spirit, spirits, spiritual

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

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](#))

translationWords

- [Jew, Jewish, Jews](#)

- [Sabbath](#)
- [Pilate](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

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](#))

translationWords

- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [true, truth, truths](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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 fulfill scripture, “Not one of his bones will be broken.” ³⁷ Again, another scripture says, “They will look at him whom they pierced.”

translationNotes**General Information:**

In these verses there is a break from the main story line as John tells us about how these events have made Scripture come true. (See: [Background Information](#))

in order to fulfill 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.

translationWords

- fulfill, fulfilled
- word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures
- pierce, pierces, pierced, piercing

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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 33 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.

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 [John 3:1](#).

myrrh and aloes

These are spices that people use to prepare a body for burial.

about one hundred litras in weight

You may convert this to a modern measure. A “litra” is about one third of a kilogram. AT: “about 33 kilograms in weight” or “weighing about thirty-three kilograms” (See: [Biblical Weight](#))

one hundred

“100” (See: [Numbers](#))

translationWords

- [disciple, disciples](#)
- [Pilate](#)
- [fear, fears, afraid](#)
- [Jew, Jewish, Jews](#)
- [myrrh](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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.

translationNotes**Now in the place where he was crucified there was a garden ... had yet been buried**

Here John marks a break in the story line 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" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

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

- [crucify, crucified](#)
- [grave, gravediggers, graves, tomb, tombs, burial place](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 19 General Notes](#)
- [John 19 translationQuestions](#)

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 Hebrew word. Mark “transliterate” its sounds by substituting the Hebrew letters with Greek letters. Then he explains that it means “Teacher.” The translator should do the same, but transliterate it using letters of the target language.

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.

Two angels in white

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus’ tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#), [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

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:

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.”

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](#))

translationWords

- darkness
- Mary Magdalene
- grave, gravediggers, graves, tomb, tombs, burial place
- Peter, Simon Peter, Cephas
- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- love, loves, loving, loved
- lord, lords, Lord, master, masters, sir, sirs

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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 Then stooping down, he saw the linen cloths lying there, but he did not go inside.

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” (See: [Assumed Knowledge and Implicit Information](#))

linen cloths

These were the burial cloths that people had used to wrap the body of Jesus.

translationWords

- [Peter, Simon Peter, Cephas](#)
- [disciple, disciples](#)
- [grave, gravediggers, graves, tomb, tombs, burial place](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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.

translationNotes**linen cloths**

These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in [John 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](#))

translationWords

- [Peter, Simon Peter, Cephas](#)
- [grave, gravediggers, graves, tomb, tombs, burial place](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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. ¹⁰ So the disciples went back home again.

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” (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](#))

rise

become alive again

from the dead

From among all those who have died. This expression describes all dead people together in the underworld.

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](#))

translationWords

- [disciple, disciples](#)
- [grave, gravediggers, graves, tomb, tombs, burial place](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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."

translationNotes**She saw two angels in white**

The angels were wearing white clothing. AT: "She saw two angels dressed in white clothing" (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"

translationWords

- [Mary Magdalene](#)
- [grave, gravediggers, graves, tomb, tombs, burial place](#)
- [angel, angels, archangel](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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.”

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”

I will take him away

Mary Magdalene wants to get Jesus’ body and bury it again. AT: “I will get the body and bury it again” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- turn, turns, turn away, turns away, turn back, turns back, turned, turned away, turned back, turning, turning away, turning back, returns, returned, returning, return back
- Jesus, Jesus Christ, Christ Jesus

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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 Hebrew, “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.

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” (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](#))

translationWords

- [Mary Magdalene](#)
- [Hebrew, Hebrews](#)
- [Rabbi](#)
- [teacher, teachers, Teacher](#)
- [God the Father, heavenly Father, Father](#)
- [brother, brothers](#)
- [God](#)
- [disciple, disciples](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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.

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” .

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](#))

translationWords

- [fear, fears, afraid](#)
- [Jew, Jewish, Jews](#)
- [peace, peaceful, peacefully, peaceable, peacemakers](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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.”

translationNotes**Peace to you**

This is a common greeting that means “May God give you peace” .

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”

they are kept back

You can translate this in an active form. AT: “God will not forgive them” (See: [Active or Passive](#))

translationWords

- Jesus, Jesus Christ, Christ Jesus
- peace, peaceful, peacefully, peaceable, peacemakers
- God the Father, heavenly Father, Father
- send, sends, sent, sending, send out, sends out, sent out, sending out
- receive, receives, received, receiving, receiver
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- sin, sins, sinned, sinful, sinner, sinning
- forgive, forgives, forgiven, forgiveness, pardon, pardoned

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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.”

translationNotes**Didymus**

This is a male name that means “twin.” See how this name is translated in [John 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.

translationWords

- [Thomas](#)
- [the twelve, the eleven](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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.”

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” .

unbelieving

“without belief” or “without faith”

but believe

Here “believe” means to trust in Jesus. AT: “put your trust in me” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [disciple, disciples](#)
- [Thomas](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [peace, peaceful, peacefully, peaceable, peacemakers](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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.”

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.”

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](#))

translationWords

- [Thomas](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [God](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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.

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.

translationWords

- [miracle, miracles, wonder, wonders, sign, signs](#)
- [disciple, disciples](#)
- [believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief](#)
- [Christ, Messiah](#)
- [Son of God, Son](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 20 General Notes](#)
- [John 20 translationQuestions](#)

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:

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.

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 [John 11:15](#). (See: [How to Translate Names](#))

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples

- [Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias](#)
- [Peter, Simon Peter, Cephas](#)
- [Thomas](#)
- [Cana](#)
- [Galilee, Galilean, Galileans](#)
- [Zebedee](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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.

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”

translationWords

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

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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.

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.

he tied up his outer garment

“he secured his outer garment around him” or “he put on his tunic”

for he was undressed

This is background information. Peter had taken off some of his clothes to make it easier to work, but now that he was about to greet the Lord, he wanted to wear more clothing. AT: “for he had taken off some of his clothes” (See: [Background Information](#))

threw himself into the sea

Peter jumped into the water and swam to shore. AT: “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](#))

translationWords

- [love, loves, loving, loved](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [Peter, Simon Peter, Cephas](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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.

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](#))

drew the net to land

“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](#))

full of large fish; 153

“full of large fish, one hundred and fifty-three.” There were 153 large fish. (See: [Numbers](#))

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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.

translationNotes**breakfast**

the morning meal

the third time

You can translate this ordinal term “third” as “time number 3.” (See: [Ordinal Numbers](#))

translationWords

- [Jesus, Jesus Christ, Christ Jesus](#)
- [disciple, disciples](#)
- [bread](#)
- [raise, raises, raised, rise, risen, arise, arose](#)
- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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.”

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](#))

translationWords

- [Peter, Simon Peter, Cephas](#)
- [love, loves, loving, loved](#)
- [lord, lords, Lord, master, masters, sir, sirs](#)
- [ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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.”

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

See how you translated this in [John 1:51](#).

and walk wherever you wanted

“Walk wherever” here is an idiom for “live freely.” AT: “and live freely however you wanted” (See: [Idiom](#))

translationWords

- love, loves, loving, loved
- amen, truly

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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.”

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](#))

translationWords

- [die, dies, died, dead, deadly, deadness, death, deaths, deathly](#)
- [Peter, Simon Peter, Cephas](#)
- [glory, glorious, glorify, glorifies](#)
- [God](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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?”

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: [John 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](#))

translationWords

- [disciple, disciples](#)
- [love, loves, loving, loved](#)
- [betray, betrays, betrayed, betraying, betrayer, betrayers](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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?”

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 [John 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.” or “you should not be concerned about that.” (See: [Rhetorical Question](#))

among the brothers

Here “the brothers” refers to all the followers of Jesus.

translationWords

- [brother, brothers](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

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.

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

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books. (See: [Hyperbole and Generalization](#))

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](#))

translationWords

- [testimony, testify, witness, witnesses, eyewitness, eyewitnesses](#)
- [true, truth, truths](#)
- [written](#)

Links:

- [Introduction to the Gospel of John](#)
- [John 21 General Notes](#)
- [John 21 translationQuestions](#)

translationQuestions

John 1

What was in the beginning?

In the beginning was the word. [1:1]

Who was the word with?

The word was with God. [1:1]

What was the word?

The word was God. [1:1]

Who was the word with?

The word was with God. [1:2]

Was anything made without the word?

All things were made through him, and without him there was not one thing made that has been made. [1:3]

What was in the word?

In him was life. [1:4]

What was the name of the man sent from God?

His name was John. [1:6]

What did John come to do?

He came as a witness to testify about the light, that all might believe through him. [1:7]

Did the world know or receive the light John came to testify about?

The world did not know the light John came to testify about and that light's own people did not receive him. [1:10]

Did the world know or receive the light John came to testify about?

The world did not know the light John came to testify about and that light's own people did not receive him. [1:11]

What did the light do for those who believed on his name?

To those who believed on his name he gave the right to become children of God. [1:13]

How could those who believed on his name become children of God?

They could become children of God by being born by God. [1:13]

Is there or was there any other person like the word who came from the Father?

No! The word is the only unique person who came from the Father. [1:14]

What have we received from the fullness of this one John testified about?

From his fullness we have all received free gift after free gift. [1:16]

What came through Jesus Christ?

Grace and truth came through Jesus Christ. [1:17]

Who has seen the God at any time?

No man has seen God at any time. [1:18]

Who has made God known to us?

The one who is in the bosom of the Father has made him known to us. [1:18]

Who did John say he was when asked by the priests and Levites from Jerusalem?

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]

Who did John say he was when asked by the priests and Levites from Jerusalem?

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." [1:23]

What did John say when he saw Jesus coming to him?

He said, "Look, there is the lamb of God who takes away the sin of the world". [1:29]

Why did John come baptizing with water?

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]

What was the sign that revealed Jesus as the son of God to John?

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]

What was the sign that revealed Jesus as the son of God to John?

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. [1:33]

What was the sign that revealed Jesus as the son of God to John?

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. [1:34]

What did two of John's disciples do when they heard John call Jesus "the lamb of God"?

They followed Jesus. [1:37]

What is the name of one of the two who heard John speak and then followed Jesus?

The name of one of the two is Andrew. [1:40]

What did Andrew tell his brother Simon about Jesus?

Andrew told Simon, "We have found the Messiah". [1:41]

What did Jesus say Simon would be called?

Jesus said Simon would be called “Cephas” (which means ‘Peter’). [1:42]

What was the city of Andrew and Peter?

The city of Andrew and Peter was Bethsaida. [1:44]

What did Nathaniel say about Jesus?

Nathaniel said, “Rabbi, you are the son of God! You are the King of Israel”. [1:49]

What did Jesus say Nathaniel would see?

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

Who was at the wedding in Cana of Galilee?

Jesus, his mother, and his disciples were at the wedding in Cana of Galilee. [2:1]

Why did the mother of Jesus tell Jesus, “They have no wine”?

She told this to Jesus because she expected the he would do something about the situation. [2:5]

What two things did Jesus tell the servants to do?

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]

What two things did Jesus tell the servants to do?

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. [2:8]

What did the head waiter say after he tasted the water that had become wine?

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]

What was the response of Jesus’ disciples on seeing this miraculous sign?

Jesus’ disciples believed in Jesus. [2:11]

What did Jesus find when he went to the temple in Jerusalem?

He found money changers and those that sold oxen, sheep and pigeons. [2:14]

What did Jesus do to the sellers and money changers?

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]

What did Jesus say to the pigeon sellers?

He said, “Take these things away from here. Stop making my father’s house a marketplace.” [2:16]

How did the Jewish authorities respond to Jesus' actions in the temple?

They asked Jesus, "What sign will you show us because you are doing these things?" [2:18]

How did Jesus answer the Jewish authorities?

He answered them by saying, "Destroy this temple, and in three days I will raise it up." [2:19]

What temple was Jesus referring to?

Jesus was speaking of the temple of his body. [2:21]

Why did many believe in Jesus' name?

They believed because they saw all the miraculous signs he did. [2:23]

Why wouldn't Jesus trust himself to the people?

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]

Why wouldn't Jesus trust himself to the people?

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. [2:25]

John 3

Who was Nicodemus?

Nicodemus was a Pharisee, a member of the Jewish Council. [3:1]

What did Nicodemus testify to Jesus?

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]

What did Jesus tell Nicodemus that confused and perplexed Nicodemus?

Jesus told Nicodemus that one had to be born again in order to enter the kingdom of God. [3:3]

What did Jesus tell Nicodemus that confused and perplexed Nicodemus?

Jesus told Nicodemus that one had to be born again in order to enter the kingdom of God. [3:4]

What questions did Nicodemus ask that let us know that Jesus’ statements confused and perplexed Nicodemus?

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]

How did Jesus rebuke Nicodemus?

He rebuked Nicodemus by saying, “Are you a teacher of Israel, and yet you do not understand these things?” [3:10]

Who has ascended into heaven?

No one has ascended into heaven except he who descended from heaven, the Son of Man. [3:13]

Why must the Son of Man be lifted up?

He must be lifted up so that all who believe in him may have everlasting life. [3:14]

Why must the Son of Man be lifted up?

He must be lifted up so that all who believe in him may have everlasting life. [3:15]

How did God show he loved the world?

He showed his love by giving his only unique son, that whoever believes in him should not perish but have everlasting life. [3:16]

Did God send his son to condemn the world?

No. God sent his son so that the world should be saved through his son. [3:17]

Why do men fall under judgment?

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]

Why won't those who do evil come into the light?

Those who do evil hate the light and won't come into it because they don't want their deeds exposed. [3:20]

Why do those who practice the truth come into the light?

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]

What did John say would happen to Jesus' ministry compared to John's ministry?

John said, "He must increase, but I must decrease". [3:30]

What did those who accepted the testimony of the one from above, from heaven, confirm?

They confirmed that God is true. [3:33]

What has the Father given into the hand of the Son?

He has given all things into the Son's hand. [3:35]

What do those who believe in the Son have?

They have everlasting light. [3:36]

What happens to those who disobey the Son?

They will not see life, but the wrath of God abides on them. [3:36]

John 4

When did Jesus leave Judea and depart for Galilee?

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]

When did Jesus leave Judea and depart for Galilee?

Jesus left Judea and departed for Galilee after he knew the Pharisees had heard that he was making and baptizing more disciples than John . [4:2]

When did Jesus leave Judea and depart for Galilee?

Jesus left Judea and departed for Galilee after he knew the Pharisees had heard that he was making and baptizing more disciples than John . [4:3]

Where did Jesus come to on his way to Galilee?

He came to a Samaritan town called Sychar. [4:5]

Who came to Jacob's well while Jesus was there?

A Samaritan woman came there to draw water. [4:7]

What did Jesus first say to the Samaritan Woman?

He said to her, "Give me some water to drink." [4:7]

Where were Jesus' disciples?

They had gone away into town to buy food. [4:8]

Why was the Samaritan woman surprised that Jesus would talk to her?

She was surprised because Jews had no dealings with the Samaritans. [4:9]

What does Jesus say to turn the conversation to the things of God?

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]

What statement does the woman make to indicate she doesn't understand the spiritual nature of Jesus' comments?

The woman replied, "Sir, you do not have a bucket, and the well is deep. Where would you get that living water?" [4:11]

What does Jesus tell the woman about the water that he will give?

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]

Why does the woman now want this water that Jesus offers?

She wants the water so she won't get thirsty and not have to come to the well to draw water. [4:15]

Jesus then changes the subject of conversation. What does he tell the woman?

Jesus tells her, "Go, call your husband, and come back here." [4:16]

How does the woman answer Jesus when he tells her to call her husband?

The woman tells Jesus she has no husband. [4:17]

What does Jesus say about the woman which he could not know by natural means?

He tells her she has had five husbands and the man she now has is not her husband. [4:18]

What controversy does the woman bring up to Jesus concerning worship?

She bring up a controversy about where is the proper place to worship. [4:20]

What does Jesus tell the woman about the kind of worshipers the Father seeks?

Jesus tells her God is a Spirit and true worshipers must worship God in spirit and in truth. [4:23]

What does Jesus tell the woman about the kind of worshipers the Father seeks?

Jesus tells her God is a Spirit and true worshipers must worship God in spirit and in truth. [4:24]

What does Jesus say to the woman when she tells Jesus that when Messiah (Christ) comes, he will declare everything to them?

Jesus tells her that he is the Messiah (Christ). [4:25]

What does Jesus say to the woman when she tells Jesus that when Messiah (Christ) comes, he will declare everything to them?

Jesus tells her that he is the Messiah (Christ). [4:26]

What did the woman do after her conversation with Jesus?

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]

What did the woman do after her conversation with Jesus?

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?" [4:29]

What did the town's people do after they heard the woman's report?

They left the town and came to Jesus. [4:30]

What does Jesus say his food is?

Jesus said his food was to do the will of the one who sent him and to complete his work. [4:34]

What is the benefit of harvesting?

The harvesters receive wages and gathers fruit for everlasting life, so that he who sows and he who harvests may rejoice together. [4:36]

Why did many Samaritans in that city to believe in Jesus?

The woman's report caused many Samaritans in that city to believe in Jesus. [4:39]

What did many of those Samaritans believe about Jesus?

They said that they now knew that Jesus was indeed the savior of the world. [4:42]

When Jesus came into Galilee why did the Galileans welcome him?

They welcomed him because they had seen all the things that he had done in Jerusalem at the festival. [4:45]

After Jesus left Judea and returned to Galilee, who came to Jesus and what did he want?

A certain royal official whose son was sick came to Jesus, imploring him to come down and heal his son. [4:46]

After Jesus left Judea and returned to Galilee, who came to Jesus and what did he want?

A certain royal official whose son was sick came to Jesus, imploring him to come down and heal his son. [4:47]

What did Jesus tell the royal official about signs and wonders?

Jesus told him people would not believe unless they saw signs and wonders [4:48]

What did the royal official do when Jesus didn't go with him but told him, "Go; your son lives."?

The man believed the word that Jesus spoke to him, and he went his way. [4:50]

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."?

The result was the royal official and his whole household believed. [4:53]

John 5

What was the name of the pool in Jerusalem by the sheep gate that had five roofed porticos?

That pool was called Bethesda. [5:2]

Who was at Bethesda?

A great number of people who were sick, blind, lame, or paralyzed were lying in the porticos of Bethesda [5:3]

Who was at Bethesda?

A great number of people who were sick, blind, lame, or paralyzed were lying in the porticos of Bethesda [5:4]

At Bethesda who did Jesus ask, "Do you want to be well?"

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]

At Bethesda who did Jesus ask, "Do you want to be well?"

Jesus asked a certain man who had been an invalid for thirty-eight years and who had been lying there a long time [5:6]

What was the sick man's response to Jesus' question, "Do you want to be well?"

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]

What happened when Jesus said to the sick man, "Get up, take up your mat, and walk."?

Immediately the man was healed, took up his bed, and walked [5:9]

Why did it upset the Jewish leaders when they saw the sick man walking with his bed (mat)?

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]

What did Jesus say to the sick man he had healed after Jesus found him in the temple?

Jesus told him, " See, you have become well! Do not sin any more, lest something worse happens to you." [5:14]

What did the healed man do after Jesus told him to stop sinning?

The man went and told the Jewish leaders that it was Jeus who had made him well. [5:15]

How did Jesus respond to the Jewish leaders who persecuted him because he was doing these things (healing) on the Sabbath?

Jesus told them, "My Father is working even now, and I, too, work." [5:17]

Why did Jesus' statement to the Jewish leaders make them want to kill Jesus?

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]

What did Jesus do?

He did what he saw the Father doing. [5:19]

What would the Father do so that the Jewish leaders would be amazed?

The Father would show the Son greater things than these so the Jewish leaders would be amazed. [5:20]

Why did the Father give all judgment to the Son?

The Father gave all judgment to the Son so that all may honor the Son even as they honor the Father. [5:22]

Why did the Father give all judgment to the Son?

The Father gave all judgment to the Son so that all may honor the Son even as they honor the Father. [5:23]

What happens if you don't honor the Son?

If you don't honor the Son you don't honor the Father who sent him. [5:23]

What happens if you believe Jesus' word and believe in the Father who sent him?

If so, you have eternal life and will not be condemned but have passed out of death into life. [5:24]

What has the Father given the Son concerning life?

The Father has given to the Son to have life in himself. [5:26]

What will happen when all who are in the tombs hear the Father's voice?

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]

What will happen when all who are in the tombs hear the Father's voice?

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. [5:29]

Why is Jesus' judgment righteous?

His judgment is righteous because he is not seeking his own will but the will of the Father who sent him. [5:30]

What testimony greater than John did Jesus have to prove he was sent from the Father?

The works that Jesus did testified that he was sent from the Father. [5:36]

Who had not heard the Father's voice nor seen his form at any time?

The Jewish leaders had neither heard his voice nor seen his form at any time. [5:37]

Why did the Jewish leaders search the scriptures?

They searched them because they thought that in them they had eternal life. [5:39]

Who do the scriptures testify about?

The scriptures testify concerning Jesus. [5:39]

Who were the Jewish leaders not seeking praise from?

They were not seeking the praise that comes from the only God. [5:44]

Who was going to accuse the Jewish leaders before the Father?

Moses was going to accuse the Jewish leaders before the Father. [5:45]

What does Jesus say the Jewish leaders would do if they believed Moses?

He says the Jewish leaders would believe in Jesus if they believed Moses because Moses wrote concerning Jesus. [5:46]

What does Jesus say the Jewish leaders would do if they believed Moses?

He says the Jewish leaders would believe in Jesus if they believed Moses because Moses wrote concerning Jesus. [5:47]

John 6

What was another name for the Sea of Galilee?

The Sea of Galilee was also called the Sea of Tiberias. [6:1]

Why was a great crowd following Jesus?

They followed him because they were seeing the signs that Jesus was doing on those who were sick. [6:2]

What did Jesus see after he sat down on the mountainside with his disciples and looked up?

He saw a great crowd coming to him. [6:4]

What did Jesus see after he sat down on the mountainside with his disciples and looked up?

He saw a great crowd coming to him. [6:5]

Why did Jesus ask Philip, "Where are we going to buy bread so that these may eat?"

Jesus said this to test Philip. [6:5]

Why did Jesus ask Philip, "Where are we going to buy bread so that these may eat?"

Jesus said this to test Philip. [6:6]

What was Philip's response to Jesus' question, "Where are we going to buy bread so that these may eat?"

Philip said, "Two hundred denarii worth of bread would not be sufficient for each one to have even a little." [6:7]

What was Andrew's response to Jesus' question, "Where are we going to buy bread so that these may eat?"

Andrew said, "There is a boy here who has five barley loaves and two fish, but what are these among so many?" [6:8]

What was Andrew's response to Jesus' question, "Where are we going to buy bread so that these may eat?"

Andrew said, "There is a boy here who has five barley loaves and two fish, but what are these among so many?" [6:9]

About how many men were there in that place?

There were about five thousand men there. [6:10]

What did Jesus do with the loaves and the fish?

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]

How much did the people get to eat?

They got as much as they wanted to eat. [6:11]

How much bread was picked up after the meal?

The disciples filled twelve baskets with broken pieces from the five barley loaves—the pieces left over from those who had eaten. [6:13]

Why did Jesus withdraw again up the mountain by himself?

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]

Why did Jesus withdraw again up the mountain by himself?

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. [6:15]

What happened to the weather after the disciples got into a boat and started out for Capernaum?

A strong wind began to blow and the sea started getting rough. [6:18]

Why did the disciples begin to be afraid?

They were afraid because they saw Jesus walking on the sea and coming near the boat. [6:19]

What did Jesus say to the disciples that made them willing to receive him into the boat?

Jesus said to them, "It is I! Do not be afraid." [6:20]

What did Jesus say was the reason the crowd was seeking him?

Jesus said they were seeking him not because they saw signs, but because they ate some of the loaves and were filled. [6:26]

What did Jesus tell the crowd they should and should not work for?

Jesus told them to stop working for the food that perishes, but work for the food that endures to everlasting life. [6:27]

How did Jesus define the work of God for the crowd?

Jesus told the crowd, "This is the work of God: that you believe in the one whom he has sent. [6:29]

What does Jesus say is the bread of life?

Jesus says that he is the bread of life. [6:35]

Who will come to Jesus?

All whom the Father gives to Jesus will come to him. [6:37]

What is the will of the Father who sent Jesus?

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]

What is the will of the Father who sent Jesus?

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. [6:40]

How can a man come to Jesus?

A man can only come to Jesus if his Father draws him. [6:44]

Who has seen the Father?

Only he who is from God has seen the Father. [6:46]

What is the bread that Jesus will give for the life of the world?

The bread that Jesus will give is his flesh for the life of the world. [6:51]

What do you have to do to have life within yourself?

In order to have life within yourself you must eat the flesh of the Son of Man and drink his blood. [6:53]

How can we remain in Jesus and Jesus remain in us?

If we eat his flesh and drink his blood we will remain in Jesus and him in us. [6:56]

Why does Jesus live?

Jesus lives because of the Father. [6:57]

How did many of Jesus' disciples respond after hearing Jesus teaching about eating his flesh and drinking his blood?

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]

What did Jesus know about people from the beginning?

Jesus knew from the beginning who the ones were who would not believe and who it was who would betray him. [6:64]

When Jesus asked the twelve, "You do not want to go away also, do you?", who answered and what did he say?

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]

When Jesus asked the twelve, “You do not want to go away also, do you?”, who answered and what did he say?

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When Jesus asked the twelve, “You do not want to go away also, do you?”, who answered and what did he say?

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.” [6:69]

Who did Jesus mean when he said one of the twelve was a devil?

Jesus spoke of Judas, the son of Simon Iscariot, for it was he, being one of the twelve, who would betray Jesus. [6:70]

Who did Jesus mean when he said one of the twelve was a devil?

Jesus spoke of Judas, the son of Simon Iscariot, for it was he, being one of the twelve, who would betray Jesus. [6:71]

John 7

Why was Jesus not willing to go into Judea?

He wasn't willing to go there because the Jews wanted to kill him. [7:1]

Why did the brothers of Jesus urge him to go to Judea to the Festival of Shelters?

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]

Why did the brothers of Jesus urge him to go to Judea to the Festival of Shelters?

They urged him to go so that Jesus' disciples could see the deeds he was doing and so that the world would know. [7:4]

What reason did Jesus give for not going to the festival?

Jesus told his brothers his time had not yet come, and his time had not yet been fulfilled. [7:6]

Why does the world hate Jesus?

Jesus said the world hated him because he testifies about the world that its deeds are evil. [7:7]

When and how did Jesus go up to the festival?

Jesus went up after his brothers had gone up to the festival but he went in private not publicly. [7:10]

What did the people in the crowd say about Jesus?

Some said, "He is a good man." Others said, "No, he leads the crowds astray." [7:12]

Why did no one speak openly about Jesus?

It was for fear of the Jews that no one spoke openly about Jesus. [7:13]

When did Jesus go up into the temple and begin teaching?

When the festival was half over, Jesus went up into the temple and began teaching [7:14]

How did Jesus say one could know whether his teaching came from God, or whether Jesus was speaking from himself?

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]

What did Jesus say about the one who seeks the glory of the one who sent him?

Jesus said that person is true, and there is no unrighteousness in him. [7:18]

According to Jesus, who does the law?

Jesus said none of you does the law. [7:19]

What is Jesus' argument for healing on the Sabbath?

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]

How did Jesus tell the people to judge?

Jesus told them not to judge according to appearance, but to judge righteously. [7:24]

What was one of the arguments the people made for not believing Jesus was the Christ?

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]

Who sent officers to arrest Jesus?

The chief priests and the Pharisees sent officers to arrest Jesus. [7:32]

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."?

By their conversation among themselves they indicated that they did not understand Jesus' statement. [7:35]

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.”?

By their conversation among themselves they indicated that they did not understand Jesus’ statement. [7:36]

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.”

Jesus said this about the Spirit, whom those who believed in him would receive. [7:39]

How did the officers answer the chief priests and Pharisees who said to them, “Why did you not bring him (Jesus)?”

The officers answered, “No man has ever spoken like this before.” [7:45]

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?”

Nicodemus said to the Pharisees, “Does our law judge a man unless it first hears from him and knows what he does?” [7:50]

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?”

Nicodemus said to the Pharisees, “Does our law judge a man unless it first hears from him and knows what he does?” [7:51]

John 8

While Jesus was teaching the people in the temple what did the scribes and Pharisees do?

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]

While Jesus was teaching the people in the temple what did the scribes and Pharisees do?

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). [8:3]

Why did the scribes and Pharisees really bring this woman to Jesus?

They really brought this woman to Jesus in order to trap Jesus so that they might have something to accuse him about.” [8:6]

What did Jesus say to the scribes and Pharisees after they kept asking Jesus about the woman caught in adultery?

Jesus said to them, “He who is without sin among you, let him be the first to throw a stone at her.” [8:7]

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?

After Jesus spoke they went out one by one, beginning from the eldest and ending with the last. [8:9]

What did Jesus tell the woman (caught in adultery) to do?

Jesus told her to go her way and from then on to sin no more. [8:11]

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.”

The Pharisees complained that Jesus was bearing witness about himself and that his witness was not true. [8:13]

How did Jesus defend his witness as being true?

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]

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On what did Jesus base his statement about the Pharisees that they would die in their sins?

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]

On what did Jesus base his statement about the Pharisees that they would die in their sins?

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. [8:24]

How could the Pharisee escape dying in their sins?

Jesus said they would die in their sins unless they believed that I am. [8:24]

What things did Jesus say to the world?

Jesus said to the world the things he heard from the Father. [8:26]

What things did Jesus say to the world?

Jesus said to the world the things he heard from the Father. [8:27]

Why did the Father who sent Jesus stay with him and not leave him alone?

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]

How did Jesus say the Jews who had believed in him could know they were truly his disciples?

They could know they were truly Jesus' disciples by remaining in his word. [8:31]

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."?

Those Jews thought Jesus was speaking of being slave of, or in bondage to, men. [8:33]

What was Jesus referring to when he said, "...and you shall know the truth and the truth will set you free?"

Jesus was referring to being set free from being slaves of sin. [8:34]

What is the reason, according to Jesus, the Jews sought to kill Jesus?

They sought to kill Jesus because his word had no place in them. [8:37]

Why did Jesus say these Jews were not Abraham's children?

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]

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Jesus said they were not Abraham's children because they did not do the works of Abraham. Instead they sought to kill Jesus. [8:40]

When these Jews say they have one Father, God, how does Jesus refute them?

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]

Who does Jesus say is the father of these Jews?

Jesus says their father is the devil. [8:44]

What did Jesus say about the devil?

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]

Who hears the words of God?

He who is of God hears the words of God. [8:47]

What does Jesus say will happen if anyone keeps Jesus' word?

If anyone keeps Jesus' word, he will never see death. [8:51]

Why did the Jews say Jesus had a demon?

They said this because Jesus said, "Truly, truly, I say to you, if anyone keeps my word, he will never see death. [8:52]

Why did the Jews think Jesus' statement about never seeing death was outlandish?

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]

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They thought this because they were thinking of the physical death of the body. Even Abraham and the prophets died (their physical bodies). [8:53]

What statements does Jesus make to say that he was alive before Abraham?

Jesus said, "Truly, truly, I say to you, before Abraham was born, I AM." [8:58]

John 9

What is the assumption made by the disciples as to why the man was born blind?

The disciples are assuming that the reason the man was born blind is because either the man or his parents sinned. [9:2]

What does Jesus say is the reason the man was born blind?

Jesus says the man was born blind so that the works of God should be revealed in him. [9:3]

What did Jesus do and say to the blind man?

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]

What did Jesus do and say to the blind man?

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. [9:7]

What happened after the blind man washed in the pool of Siloam?

He came back seeing. [9:7]

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?

The man testified that he was the blind beggar. [9:9]

What did the people do who were with the formerly blind beggar?

They took the man to the Pharisees.. [9:13]

When did the healing take place?

The healing of the blind man took place on the Sabbath. [9:14]

What did the Pharisees ask the formerly blind man?

They asked him how he had received his sight. [9:15]

What was the division that arose among the Pharisees?

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]

What did the formerly blind man say about Jesus when asked?

The formerly blind man said, "He is a prophet." [9:17]

Why did the Jews call in the parents of the blind man that had received his sight?

They called in the man's parents because they still did not believe the man was the one that had been blind. [9:18]

What did the parents of the man testify concerning their son?

The parents testified that the man was indeed their son and that he had been born blind. [9:20]

What did the man's parents say they didn't know?

They said they didn't know how he could now see or who opened his eyes. [9:21]

Why did the man's parents say, "He is an adult. Ask him."

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]

What did the Pharisees say to the formerly blind man when they called him in the second time?

They said, "Give glory to God. We know this man (Jesus) is a sinner." [9:24]

What was the formerly blind man's response to the Pharisees when they called Jesus a sinner?

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]

What questions did the formerly blind man ask the Pharisees?

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]

When the Pharisees reviled the man, what did the formerly blind man say everyone knew?

The formerly blind man said that everyone knew God does not listen to sinners [9:31]

How did the Pharisees respond to the blind man's retort?

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]

What did Jesus do when he heard the formerly blind man had been cast out of the synagogue?

Jesus went looking for the man and found him. [9:35]

What did Jesus say to the formerly blind man after Jesus found him?

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]

What did Jesus say to the formerly blind man after Jesus found him?

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. [9:36]

How did the formerly blind man respond to this information that Jesus was the Son of Man?

The formerly blind man told Jesus he believed and he worshiped Jesus. [9:38]

What did Jesus say about the sins of the Pharisees?

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

According to Jesus who is a thief and a robber?

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]

Who enters the sheepfold by the gate?

He who enters the sheepfold by the gate is the shepherd of the sheep. [10:2]

Why do the sheep follow the shepherd when he calls them?

They follow the shepherd because they know his voice. [10:3]

Why do the sheep follow the shepherd when he calls them?

They follow the shepherd because they know his voice. [10:4]

Will the sheep follow a stranger?

No. The sheep will not follow a stranger. [10:5]

What were all those who came before Jesus?

All those who came before Jesus were thieves and robbers, and the sheep did not listen to them. [10:7]

Jesus said he was the gate. What happens to those who enter through that gate?

Those who enter through Jesus, the gate, will be saved; they will go in and out and will find pasture. [10:9]

What does the good shepherd, Jesus, do for his sheep?

Jesus, the good shepherd, lays down his life for the sheep. [10:11]

Does Jesus have another sheep fold and if so what will happen to them?

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]

Why does the Father love Jesus?

The Father loves Jesus because Jesus lays down his life that he may take it up again. [10:17]

Does someone take Jesus' life away?

No. He lays it down of himself. [10:18]

Where did Jesus get the authority to lay down his life and to take it again?

Jesus received this command from his Father. [10:18]

What did the Jews say because of Jesus' words?

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]

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What did the Jews say because of Jesus' words?

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?" [10:21]

What did the Jews say to Jesus when they surrounded him in the Temple in Solomon's porch?

They said, "How long will you hold us in suspense? If you are the Christ, tell us plainly." [10:24]

How did Jesus reply to the Jews in Solomon's porch?

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]

How did Jesus reply to the Jews in Solomon's porch?

Jesus said he had already told them (that he was the Christ) and they did not believe him because they weren't his sheep. [10:26]

What does Jesus say about his care and protection of his sheep?

Jesus said he gives his sheep eternal life, they will never perish, and no one will snatch them out of his hand. [10:28]

Who gave the sheep to Jesus?

The Father gave the sheep to Jesus. [10:29]

Is anyone greater than the Father?

The Father is greater than all others. [10:29]

Why did the Jews take up stones to stone Jesus?

Because they believed Jesus was blaspheming and making himself God even though he was a man. [10:33]

What is Jesus' defense against the charge of blasphemy?

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]

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What does Jesus tell the Jews to do in order to determine whether to believe him or not?

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]

What does Jesus tell the Jews to do in order to determine whether to believe him or not?

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. [10:38]

What does Jesus say the Jews could know and understand if they would believe in the works that Jesus did?

Jesus said they could know and understand that the Father is in Jesus and that Jesus is in the Father. [10:38]

What was the response of the Jews to Jesus statement about the Father being in Jesus and Jesus being in the Father?

The Jews tried again to seize Jesus. [10:39]

Where did Jesus go after this event?

Jesus went away again beyond the Jordon to the place where John had been baptizing at first. [10:40]

What did many people who came to Jesus say and do?

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]

What did many people who came to Jesus say and do?

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. [10:42]

John 11

Who was this Lazarus?

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]

Who was this Lazarus?

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. [11:2]

What did Jesus say about Lazarus and his sickness when Jesus heard he was sick?

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]

What did Jesus do when he heard Lazarus was sick?

Jesus stayed two more days in the place where he was. [11:6]

What did Jesus' disciples say when he told them, "Let us go to Judea again."?

The disciples said to Jesus, "Rabbi, the Jews were only now trying to stone you, and are you going back there again?" [11:8]

What did Jesus say about walking in the day?

Jesus said if someone walks in the daytime he will not stumble because he sees by the daylight. [11:9]

What did Jesus say about walking in the night?

If someone walks at night, he will stumble because the light is not in him. [11:10]

In what way did the disciples think that Lazarus had fallen asleep?

The disciples thought Lazarus had fallen asleep to rest. [11:12]

In what way did the disciples think that Lazarus had fallen asleep?

The disciples thought Lazarus had fallen asleep to rest. [11:13]

What did Jesus mean when he said Lazarus had fallen asleep?

When Jesus said Lazarus had fallen asleep he was speaking of Lazarus' death. [11:13]

Why was Jesus glad that he wasn't there when Lazarus died?

Jesus said, "I am glad for your sakes, that I was not there so that you may believe. [11:15]

What did Thomas think would happen if they went back to Judea?

Thomas thought they would all die. [11:16]

How long had Lazarus been in the tomb when Jesus came?

Lazarus had been in the tomb four days. [11:17]

What did Martha do when she heard Jesus was coming?

When Martha heard Jesus was coming, she went and met him. [11:20]

What did Martha think God would do for Jesus?

Martha said, "Even now, I know that whatever you ask from God, he will give to you. [11:22]

When Jesus said to Martha, "Your brother will rise again", what was her response to Jesus?

She said to Jesus, "I know that he will rise again in the resurrection at the last day." [11:24]

What did Jesus say would happen to those who believe in him?

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]

What did Jesus say would happen to those who believe in him?

Jesus said that whoever believes in Jesus, though he die, yet he will live; and whoever lives and believes in Jesus will never die. [11:26]

What was Martha's testimony about who Jesus is?

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]

Where was Mary going?

Mary was going to meet Jesus. [11:29]

When Mary got up quickly and went out, what did the Jews who were with her think and do?

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]

What seems to have prompted Jesus to groan in the spirit and be troubled and weep?

Jesus groaned in the spirit was troubled and wept after he saw Mary and the Jews with her weeping. [11:33]

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Jesus groaned in the spirit was troubled and wept after he saw Mary and the Jews with her weeping. [11:35]

What did the Jews conclude when they saw Jesus weeping?

They concluded that Jesus loved Lazarus. [11:36]

What was Martha's objection to Jesus' command to take away the stone from the mouth of the cave where they had laid Lazarus?

Martha said, "Lord, by this time the body will be decaying, for he has been dead four days." [11:39]

What is Jesus' reply to Martha's objection to taking away the stone?

Jesus said to Martha, "Did I not say to you that, if you believed, you would see the glory of God." [11:40]

What did Jesus do immediately after the stone was taken away from the cave?

Jesus lifted up his eyes and prayed aloud to his Father. [11:41]

Why did Jesus pray aloud and say what he said to his Father?

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]

What happened when Jesus cried out with a loud voice, "Lazarus, come out!"?

The dead man came out, bound hand and foot with burial cloths, and his face was bound about with a cloth. [11:44]

What was the response of the Jews when they saw Lazarus come out of the cave?

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]

What was the response of the Jews when they saw Lazarus come out of the cave?

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. [11:46]

In the council meeting of the chief priests and Pharisees what did Caiaphas prophesy?

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]

From that day onward what did the council plan?

They planned how to put Jesus to death. [11:53]

What did Jesus do after he raised Lazarus?

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]

What order did the chief priests and Pharisees issue?

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

When did Jesus come back to Bethany?

He came to Bethany six days before the Passover. [12:1]

What did Mary do at the supper which had been made for Jesus?

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]

Why did Judas Iscariot, one of Jesus' disciples, complain that the perfume should have been sold and the money given to the poor?

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]

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How did Jesus defend Mary's use of the perfume (nard)?

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]

How did Jesus defend Mary's use of the perfume (nard)?

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." [12:8]

Why did a large crowd gather in Bethany?

They came for Jesus' sake and also to see Lazarus, whom Jesus had raised from the dead. [12:9]

Why did the chief priests want to put Lazarus to death?

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]

Why did the chief priests want to put Lazarus to death?

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. [12:11]

What did the crowd at the festival do when they heard Jesus was coming?

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]

What prophecy about Jesus was fulfilled as Jesus entered the city on a donkey?

The prophecy that Zion's King would come, sitting on the young of a donkey was fulfilled. [12:14]

What prophecy about Jesus was fulfilled as Jesus entered the city on a donkey?

The prophecy that Zion's King would come, sitting on the young of a donkey was fulfilled. [12:15]

Why did the crowd at the festival go out to meet Jesus?

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]

Why did the crowd at the festival go out to meet Jesus?

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. [12:18]

What did Jesus say initially after Andrew and Philip told Jesus some Greeks wanted to see him?

Jesus answered them and said, "The hour has come for the son of man to be glorified..." [12:23]

What did Jesus say would happen to a grain of wheat if it fell into the earth and died?

Jesus said that if it died it would bear much fruit. [12:24]

What did Jesus say would happen to the one who loves his life and to the one who hates his life in this world?

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]

What happen if anyone serves Jesus?

The Father will honor him. [12:26]

What happened when Jesus said, " Father, glorify your name."?

A voice came out of heaven and said, "I have glorified it and will glorify it again." [12:28]

What did Jesus say was the reason for the voice out of heaven?

Jesus said, "The voice has not come for my sake, but for your (the Jews) sakes." [12:30]

What did Jesus say was going to happen now?

Jesus said, "Now is the judgment of this world: Now wiil the prince of this world be driven out. [12:31]

Why did Jesus say, "And I, if I am lifted up from the earth, will draw all people to myself."

Jesus said this to signify by what manner of death he would die. [12:33]

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?

No he did not answer their questions directly.. [12:35]

What did Jesus say about the light?

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]

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?

No he did not answer their questions directly.. [12:36]

What did Jesus say about the light?

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.” [12:36]

Why did the people not believe in Jesus?

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]

Why did the people not believe in Jesus?

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?” [12:38]

Why couldn’t the people believe in Jesus?

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]

Why couldn’t the people believe in Jesus?

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.” [12:40]

Why did Isaiah say these things?

He said these things because he saw Jesus’ glory. [12:41]

Why didn’t the rulers who did believe in Jesus admit it?

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]

Why didn’t the rulers who did believe in Jesus admit it?

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. [12:43]

What statement does Jesus make about himself and his Father?

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]

What statement does Jesus make about himself and his Father?

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.” [12:45]

What did Jesus say he had come into the world to do?

Jesus said he came to save the world. [12:47]

What will judge those who reject Jesus and do not receive his words?

The word that Jesus has spoken will judge those who reject him on the last day. [12:48]

Did Jesus speak of his own accord?

No. The Father who sent Jesus commanded him about what he should say and speak. [12:49]

Why did Jesus say to the people just as the Father had said to him?

Jesus did this because he knew his Father’s command is life everlasting. [12:50]

John 13

How long did Jesus love his own?

He loved them to the end. [13:1]

What had the devil done to Judas Iscariot?

The devil had put it into the heart of Judas Iscariot to betray Jesus. [13:2]

What had the Father given to Jesus?

The Father gave all things over into the hands of Jesus. [13:3]

Where had Jesus come from and where was he going?

Jesus had come from God and was going back to God. [13:3]

What did Jesus do when he rose from supper?

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]

What did Jesus do when he rose from supper?

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. [13:5]

What did Jesus say when Peter objected to having his feet washed by Jesus?

Jesus said, "If I do not wash you, you can have no part with me." [13:8]

Why did Jesus say to his disciples, "Not all of you are clean."?

Jesus said this for he knew who would betray him. [13:11]

Why did Jesus wash the disciples feet?

Jesus washed the disciples feet to give the disciples an example so that they should do as he did for them. [13:14]

Why did Jesus wash the disciples feet?

Jesus washed the disciples feet to give the disciples an example so that they should do as he did for them. [13:15]

Is the servant greater than his master or the one sent greater than the one who sent him?

The servant is not greater than his master and the one sent is not greater than the one who sent him. [13:16]

Who lifted up his heel against Jesus?

The one who ate Jesus' bread lifted up his heel against him. [13:18]

Why did Jesus tell his disciples, "Not all of you are clean" and "He who eats my bread lifted up his heel against me."?

Jesus told them this before it happened so that when it did happen they might believe he is the I AM. [13:19]

Who will you receive if you receive Jesus?

If you receive Jesus you will receive whomever he sends and you also receive the one who sent Jesus. [13:20]

When Jesus told his disciples that one of them would betray him, what did Simon Peter do?

Simon Peter motioned to the disciple whom Jesus loved and said, "Tell us who it is of whom he is speaking." [13:24]

How did Jesus respond when the disciple whom Jesus loved asked Jesus who was going to betray Jesus?

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]

What happened to Judas and what did he do after Jesus gave Judas the bread?

After Judas took the bread, Satan entered into him and he went out immediately. [13:27]

What happened to Judas and what did he do after Jesus gave Judas the bread?

After Judas took the bread, Satan entered into him and he went out immediately. [13:30]

How was God going to be glorified?

God was going to be glorified in the Son of man. When the Son of man was glorified that glorified God. [13:31]

Did Simon Peter understand where Jesus was going when Jesus told them, “Where I am going, you cannot come.”?

No, Simon Peter did not understand because he asked Jesus, “Lord, where are you going?” [13:33]

What new commandment did Jesus give his disciples?

The new commandment was that they should love one another as Jesus had loved them. [13:34]

What did Jesus say would happen if his disciples obeyed the commandment to love one another?

Jesus said that by them obeying this commandment, all people would know that they were his disciples. [13:35]

Did Simon Peter understand where Jesus was going when Jesus told them, “Where I am going, you cannot come.”?

No, Simon Peter did not understand because he asked Jesus, “Lord, where are you going?” [13:36]

How did Jesus answer when Simon Peter said, “I will lay down my life for you.”?

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

Why should the hearts of the disciples not be troubled?

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]

What is in the Father's house?

There are many dwelling places in the Father's house. [14:2]

Why should the hearts of the disciples not be troubled?

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. [14:2]

What was Jesus going to do for the disciples?

Jesus was going to prepare a place for them. [14:3]

Why should the hearts of the disciples not be troubled?

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. [14:3]

What is the only way to come to the Father?

The only way to come to the Father is through Jesus. [14:6]

What does Philip tell Jesus to do that would be enough for the disciples?

Philip says to Jesus, "Lord show us the Father, and that will be enough for us." [14:8]

Is Jesus speaking to the disciples of his own accord?

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]

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?

Jesus says they should believe this if for no other reason then because of Jesus' very works. [14:11]

Why does Jesus say the disciples will be able to do even greater works than he did?

Jesus says the disciples will do even greater works because Jesus is going to the Father. [14:12]

Why will Jesus do whatever the disciples ask in his name?

Jesus will do it so that the Father may be glorified in the Son. [14:13]

What does Jesus say you will do if you love him?

Jesus says you will keep his commandments if you love him. [14:15]

What does Jesus call the other comforter that the Father will give to be with the disciples forever?

Jesus calls him the Spirit of Truth. [14:17]

Why can the world not receive the Spirit of Truth?

The world can't receive the Spirit of Truth because it does not see him or know him. [14:17]

Where does Jesus say the Spirit of Truth will be?

Jesus said the Spirit of Truth would be in the disciples. [14:17]

What will happen to whoever has Jesus' commandments and keeps them?

Those people will be loved by Jesus and his Father and Jesus will show himself to those people. [14:21]

What will the Comforter, the Holy Spirit, do when the Father sends him?

The Comforter, The Holy Spirit will teach the disciples all things and bring to their remembrance all the Jesus said to them. [14:26]

Why should the disciples have rejoiced that Jesus was going away?

Jesus said they should rejoice because Jesus was going to the Father and that the Father is greater than Jesus. [14:28]

What reason does Jesus give for saying he will not speak much more with the disciples?

The reason Jesus gives is that the prince of this world is coming. [14:30]

John 15**Who is the true vine?**

Jesus is the true vine. [15:1]

Who is the vine grower?

The Father is the vine grower. [15:1]

What does the Father do with the branches who are in Christ?

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]

Why are the disciples clean?

They are clean because of the message Jesus spoke to them. [15:3]

Who are the branches?

We are the branches. [15:5]

What must we do to bear fruit?

In order to bear fruit you must remain in Jesus. [15:5]

What happens if you don't remain in Jesus?

If anyone does not remain in Jesus, he is thrown away like a branch and dries up. [15:6]

What must we do so that what ever we ask will be done for us?

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]

What are two ways the Father is glorified?

The Father is glorified when we bear much fruit and when we are disciples of Jesus. [15:8]

What must we do to remain in the love of Jesus?

We must keep his commandments. [15:10]

What is the greatest love a person can have?

No one has greater love than this, that he should lay down his life for his friends. [15:13]

How do we know if we are Jesus' friends or not?

We are friends of Jesus if we do the things he commanded us. [15:14]

Why did Jesus call the disciples his friends?

He called them friends, for he made known to them all the things that he heard from his Father. [15:15]

Why does the world hate those who follow Jesus?

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]

What did Jesus do so that the world has no excuse for their sin?

The world has no excuse for their sin because Jesus came and did among them the works that no one else did. [15:24]

Who will bear witness about Jesus?

The Comforter, that is the Spirit of Truth, and Jesus' disciples would bear witness about Jesus. [15:26]

Who will bear witness about Jesus?

The Comforter, that is the Spirit of Truth, and Jesus' disciples would bear witness about Jesus. [15:27]

Why would the disciples bear witness about Jesus?

They would bear witness about Jesus because they had been with him from the beginning. [15:27]

John 16

Why did Jesus speak these things to the disciples?

Jesus spoke these things to them so that they should not be made to stumble. [16:1]

Why will people put the disciples of Jesus out of the synagogues and kill some of them?

They will do this because they have not known the Father or Jesus. [16:3]

Why did Jesus not tell the disciples about these things in the beginning?

Jesus didn't tell them in the beginning because he was with them. [16:4]

Why is it better for Jesus to go away?

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]

Regarding what will the Comforter convict the world?

The Comforter will convict the world regarding sin, righteousness and judgment. [16:8]

What will the Spirit of Truth do for the disciples when he comes?

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]

How will the Spirit of Truth glorify Jesus?

He will glorify Jesus by taking things of Jesus and declaring them to the disciples. [16:14]

What things of Jesus will the Spirit of Truth take?

The Spirit of truth will take things of the Father. All things that the Father has also belong to Jesus. [16:15]

What sayings of Jesus didn't the disciples understand?

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]

What sayings of Jesus didn't the disciples understand?

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". [16:18]

What will happen to the disciples sorrow?

It will be turned to joy. [16:20]

What will happen to cause the disciples to rejoice?

They will see Jesus again and their hearts will rejoice. [16:22]

Why does Jesus tell the disciples to ask and receive?

Jesus says to do this so that their joy may be full. [16:24]

For what reason does the Father himself love the disciples of Jesus?

The Father loves the disciples because the disciples loved Jesus and believed that he came from the Father. [16:27]

Where did Jesus come from and where was he going?

Jesus came from the Father into the world and was going to leave the world and return to the Father. [16:28]

What did Jesus say the disciples would do at that hour?

Jesus said the disciples would be scattered, everyone to his own possessions, and they would leave Jesus alone. [16:32]

Who was still going to be with Jesus after the disciples left him alone?

The Father was still going to be with Jesus. [16:32]

Why did Jesus tell the disciples to be encouraged even though in the world they would have troubles?

Jesus told them to be encouraged because he had overcome the world. [16:33]

John 17

Why did the Father give Jesus authority over all flesh?

The Father did this so that he should give everlasting life to all whom you have given him. [17:2]

What is everlasting life?

Everlasting life is knowing the Father, the only true God, and him whom you have sent, Jesus Christ. [17:3]

How did Jesus glorify God on the earth?

He did this by accomplishing the work that the Father gave him to do. [17:4]

What glory does Jesus want?

He wants the glory he had with the Father before the world was created. [17:5]

To whom did Jesus reveal the Father's name?

Jesus revealed the Father's name to the people the Father gave to Jesus out of the world. [17:6]

How did those people the Father gave to Jesus respond to Jesus' words?

They received Jesus' words and truly knew that Jesus came from the Father and they believed that the Father sent Jesus. [17:8]

Who does Jesus say he is not praying for?

Jesus says he is not praying for the world. [17:9]

In brief what does Jesus ask the Father to do for those the Father has given to Jesus?

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]

While Jesus was in the world, what did Jesus do for those the Father had given to him?

Jesus guarded them. [17:12]

In brief what does Jesus ask the Father to do for those the Father has given to Jesus?

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. [17:15]

Why did Jesus consecrate himself?

Jesus consecrated himself so that those the Father gave him might also be consecrated in truth. [17:19]

For whom else does Jesus pray?

Jesus prays for those who will believe in him through the word of those who followed him at that time. [17:20]

In brief what does Jesus ask the Father to do for those the Father has given to Jesus?

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. [17:21]

How does the Father love those he gave to Jesus?

The Father loves them even as he loved Jesus. [17:23]

In brief what does Jesus ask the Father to do for those the Father has given to Jesus?

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. [17:24]

Why did and will Jesus make the Father's name known to those the Father has given to him?

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

After Jesus spoke these words, where did he go?

He went with his disciples over the Kidron Valley to a garden and he entered it. [18:1]

How did Judas know about the garden?

He knew about it because Jesus often went there with his disciples. [18:2]

Who else came to the garden with lanterns, torches and weapons?

Judas, a group of soldiers and officers from the chief priests and Pharisees also came to the garden. [18:3]

What did Jesus ask this group of people in the garden?

Jesus asked them, "For whom are you looking?" [18:4]

What happened when the group of people said they were looking for Jesus of Nazareth and Jesus responded, "I am."?

The soldiers and others with them went backward and fell to the ground. [18:6]

Why did Jesus say, "I told you that I am he; so if you are looking for me, let these others go."?

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]

Why did Jesus say, "I told you that I am he; so if you are looking for me, let these others go."?

Jesus said this so that the word might be fulfilled that he said: "Of those whom you have given me, I lost not one." [18:9]

What did Jesus tell Peter after Peter cut off the ear of Malchus, the servant of the high priest?

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]

What did Jesus tell Peter after Peter cut off the ear of Malchus, the servant of the high priest?

Jesus said to Peter, “Put your sword back into its sheath. The cup that the Father has given me, should I not drink it?” [18:11]

After the group of soldiers, their captain and the officers of the Jews seized Jesus, where did they take him?

They first took Jesus to Annas. [18:13]

Who was Annas?

Annas was the father-in-law to Caiaphas, who was high priest that year. [18:13]

How did Peter get into the courtyard of the high priest?

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]

Who asked Peter if he was a disciple of Jesus or was with Jesus?

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]

In brief how did Jesus answer when the high priest asked Jesus about his disciples and his teaching?

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]

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In brief how did Jesus answer when the high priest asked Jesus about his disciples and his teaching?

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. [18:21]

After Annas questioned Jesus where did he send Jesus?

Annas sent Jesus to Caiaphas the high priest. [18:24]

What happened immediately after Peter denied being associated with Christ for the third time?

The rooster crowed immediately after the third time Peter denied being associated with Christ. [18:27]

Why did those who took Jesus to the Praetorium not enter it?

They did not enter the Praetorium so that they might not be defiled and so that they might eat the passover. [18:28]

How did Jesus' accusers answer Pilot when he asked them, "What accusation are you bringing against this man?"

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]

How did Jesus' accusers answer Pilot when he asked them, "What accusation are you bringing against this man?"

They answered and said to him, "If this man were not an evil doer, we would not have delivered him up to you." [18:30]

Why did the Jews take Jesus to Pilate instead of punishing Jesus themselves?

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]

What did Pilate ask Jesus?

Pilate asked Jesus if he was the king of the Jews, and he also asked Jesus what he had done. [18:33]

What did Pilate ask Jesus?

Pilate asked Jesus if he was the king of the Jews, and he also asked Jesus what he had done. [18:34]

What did Pilate ask Jesus?

Pilate asked Jesus if he was the king of the Jews, and he also asked Jesus what he had done. [18:35]

What did Jesus tell Pilate about Jesus' kingdom?

Jesus told Pilate that his kingdom is not part of this world and does not come from here. [18:36]

For what purpose was Jesus born?

Jesus was born to be a king. [18:37]

What is Pilate's judgment about Jesus after talking with him?

Pilate said to the Jews, "I find no crime in this man." [18:38]

When Pilate offered to release Jesus, what did the Jews cry out to Pilate?

The Jews cried out again and said, "Not this man, but Barabbas." [18:39]

When Pilate offered to release Jesus, what did the Jews cry out to Pilate?

The Jews cried out again and said, "Not this man, but Barabbas." [18:40]

John 19

What did the soldiers do to Jesus after Pilate had Jesus whipped?

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]

What did the soldiers do to Jesus after Pilate had Jesus whipped?

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. [19:3]

Why did Pilate bring Jesus out to the people again?

Pilate brought Jesus out to the people so that they would know that Pilate found no guilt in Jesus. [19:4]

What was Jesus wearing when Pilate brought him back out to the people?

Jesus was wearing the crown of thorns and the purple garment. [19:5]

What did the chief priests and the officers say when they saw Jesus?

They cried out and said, "Crucify him, crucify him!" [19:6]

What did the Jews say that made Pilate even more afraid?

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]

What did the Jews say that made Pilate even more afraid?

The Jews told Pilate, "We have a law, and by that law he ought to die because he made himself the Son of God." [19:8]

What did Jesus say when Pilate asked Jesus, "From where do you come?"

Jesus gave Pilate no answer. [19:9]

Who did Jesus say gave Pilate power over Jesus?

Jesus said, "You would have no power against me unless it had been given you from above." [19:11]

Although Pilate wanted to release Jesus, what did the Jews say that prevented him?

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]

What was the last thing the chief priests said before Pilate handed Jesus over to them to be crucified?

The chief priests said, "We have no king but Caesar." [19:15]

What was the last thing the chief priests said before Pilate handed Jesus over to them to be crucified?

The chief priests said, "We have no king but Caesar." [19:16]

Where did they crucify Jesus?

They crucified Jesus at Golgotha which means the place of a skull. [19:17]

Where did they crucify Jesus?

They crucified Jesus at Golgotha which means the place of a skull. [19:18]

Was Jesus the only one crucified there that day?

No. Two other men, one on each side of Jesus were crucified with him. [19:18]

What did Pilate write on the sign that was put on the cross of Jesus?

On the sign was written, "JESUS OF NAZARETH, THE KING OF THE JEWS." [19:19]

In what languages was the sign on Jesus' cross written?

The sign was written in Hebrew, Latin and Greek. [19:20]

What did the soldiers do with Jesus' garments?

The soldiers divided up Jesus' garments into four parts, a part for each soldier. But they cast lots to see who would get Jesus' shirt which was without seams. [19:23]

Why did the soldiers do what they did with Jesus' garments?

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]

What did the soldiers do with Jesus' garments?

The soldiers divided up Jesus' garments into four parts, a part for each soldier. But they cast lots to see who would get Jesus' shirt which was without seams. [19:24]

Why did the soldiers do what they did with Jesus' garments?

This happened so that the Scripture might be fulfilled that said, "They divided my garments among themselves, and for my clothing they threw lots." [19:24]

Who was standing near the cross of Jesus?

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]

Who was standing near the cross of Jesus?

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. [19:26]

What did Jesus tell his mother when he saw his mother and the disciple he loved standing nearby?

Jesus told her, "Woman, see, here is your son!" [19:26]

What did the disciple Jesus loved do after Jesus told him, "See, here is your mother!"?

From that hour the disciple Jesus loved took Jesus' mother to his own home. [19:27]

Why did Jesus say, "I am thirsty."

Jesus said this in order to make the Scriptures come true. [19:28]

What did Jesus do after he had taken the vinegar from the sponge that was held up to his mouth?

After taking the vinegar Jesus said, "It is finished." Then he bowed his head and gave up his spirit. [19:29]

What did Jesus do after he had taken the vinegar from the sponge that was held up to his mouth?

After taking the vinegar Jesus said, "It is finished." Then he bowed his head and gave up his spirit. [19:30]

Why did the Jews want Pilate to break the legs of the executed men?

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]

Why did the soldiers not break Jesus' legs?

They didn't break Jesus' legs because they saw he was already dead. [19:33]

What did the soldiers do to Jesus after they saw that he was already dead?

One of the soldiers pierced Jesus' side with a spear. [19:34]

Why did the one who saw all these things concerning the crucifixion of Jesus bear witness to them?

That one bore witness to these events so that you also may believe [19:35]

Why were the legs of Jesus not broken and why was Jesus pierced with a spear?

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]

Why were the legs of Jesus not broken and why was Jesus pierced with a spear?

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.” [19:37]

Who came and asked to take away the body of Jesus?

Joseph of Arimathea asked Pilate that he might take away the body of Jesus. [19:38]

Who came with Joseph of Arimathea to take away the body of Jesus?

Nicodemus came with Joseph of Arimathea. [19:39]

What did Joseph of Arimathea and Nicodemus do with the body of Jesus?

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]

What did Joseph of Arimathea and Nicodemus do with the body of Jesus?

They wrapped Jesus body in linen cloths with spices. Then they laid Jesus’ body in a new tomb which was in a garden. [19:41]

John 20

When did Mary Magdalene come to the tomb?

She came to the tomb early on the first day of the week. [20:1]

What did Mary Magdalene see when she got to the tomb?

She saw the stone rolled away from the tomb. [20:1]

What did Mary Magdalene say to the two disciples?

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]

What did Simon Peter and the other disciple do after they heard what Mary Magdalene said?

They both ran together to the tomb. [20:3]

What did Simon Peter and the other disciple do after they heard what Mary Magdalene said?

They both ran together to the tomb. [20:4]

What did Simon Peter see in the tomb?

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]

What did Simon Peter see in the tomb?

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. [20:7]

What was the response of the other disciple to what he saw in the tomb?

He saw and believed. [20:8]

What did Mary see when she stooped and looked into the tomb?

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]

What did the angels say to Mary?

They asked her, “Woman, why are you weeping?” [20:13]

When Mary turned around what did she see?

She saw Jesus standing there, but she did not know that it was Jesus. [20:14]

Who did Mary think Jesus was?

She thought he was the gardener. [20:15]

When did Mary recognize Jesus?

She recognized Jesus when he said her name, “Mary”. [20:16]

Why did Jesus tell Mary not to touch him?

Jesus told her not to touch him because he hadn’t yet ascended to the Father. [20:17]

What did Jesus tell Mary to say to his brothers?

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]

What happened where the disciples were on the evening of the first day of the week?

Jesus came and stood in the midst of them. [20:19]

What did Mary Magdalene do after she saw the stone rolled away from the tomb?

She ran and came to Simon Peter and to the other disciple Jesus loved. [20:20]

What did Jesus show the disciples?

He showed them his hands and his side. [20:20]

What did Jesus say he was doing to the disciples?

Jesus said he was sending the disciples just as his Father had sent him. [20:21]

What did Jesus say to his disciples after he breathed on them?

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]

What did Jesus say to his disciples after he breathed on them?

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." [20:23]

Which one of the disciples was not present with the other disciples when they saw Jesus?

Thomas, one of the twelve, called Didymus, was not with the other disciples when Jesus came. [20:24]

What did Thomas say it would take for him to believe that Jesus was alive?

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]

When did Thomas see Jesus?

Eight days later Thomas was with the other disciples when Jesus came while the doors were shut and stood among them. [20:26]

What did Jesus tell Thomas to do?

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]

What did Thomas say to Jesus?

Thomas said, "My Lord and my God." [20:28]

Who did Jesus say was blessed?

Jesus said, "Blessed are those who have not seen, and yet have believed." [20:29]

Did Jesus do other signs that weren't written in the book?

Yes, Jesus did many other signs in the presence of the disciples that were not written in the book of John. [20:30]

Why were the signs written in the book?

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

Where were the disciples when Jesus showed himself to them again?

The disciples were at the Sea of Tiberias when Jesus showed himself to them again. [21:1]

Which disciples were at the Sea of Tiberias?

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]

What were these disciples doing?

These disciples had gone fishing but had caught nothing all night. [21:3]

What did Jesus tell the disciples to do?

Jesus told the disciples to cast their net on the right side of the boat and they would catch some fish. [21:6]

What happened when the disciples cast their net?

They could not draw in their net because there were so many fish in it. [21:6]

What did Simon Peter do when the disciple Jesus loved said, "It is the Lord."

He tucked up his outer garment about himself and threw himself into the sea. [21:7]

What did the other disciples do?

The other disciples came in the boat pulling the net full of fish. [21:8]

What did Jesus tell the disciples to do with some of the fish that they had caught?

Jesus told the disciples to bring some of the fish they had just caught. [21:10]

How many times had Jesus now shown himself to the disciples since he had risen?

This was the third time Jesus had now shown himself to the disciples since he had risen. [21:14]

After breakfast what was the first thing Jesus asked Simon Peter?

Jesus asked Simon Peter if Simon loved Jesus more than these. [21:15]

How did Simon Peter answer Jesus the third time Jesus asked Peter if he loved Jesus?

The third time he was asked Peter responded, "Lord, you know all things, you know that I love you." [21:17]

The third time Peter responds to Jesus' question, "Do you love me?" what does Jesus tell Peter to do?

The third time Jesus told him, "Feed my sheep." [21:17]

What did Jesus tell Simon Peter was going to happen to him when Simon became old?

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]

Why did Jesus tell Peter what was going to happen to Peter when he became old?

Jesus said this in order to signal by what kind of death Peter would glorify God. [21:19]

What did Simon Peter ask Jesus concerning the disciple that Jesus loved?

Peter asked Jesus, "Lord, what will this man do?" [21:21]

How did Jesus respond to Peter's question, "Lord, what will this man do?"

Jesus told Peter, "Follow me." [21:22]

Who wrote this book and to what does he bear witness?

The disciple Jesus loved wrote this book and bears witness that the events described in the book are true. [21:24]

translationWords

Uses:

- [John 04 General Notes](#)

Uses:

- [John 04 General Notes](#)

Uses:

- [John 08 General Notes](#)
- [John 09 General Notes](#)
- [John 11 General Notes](#)
- [John 12 General Notes](#)

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.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: [Translate Names](#))

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

Bible References:

- [Galatians 03:6-9](#)
- Genesis 11:29-30
- Genesis 21:1-4
- Genesis 22:1-3
- [James 02:21-24](#)
- Matthew 01:1-3

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.

Word Data:

- Strong's: H87, H85, G11

Uses:

- [John 8:31-33](#)
- [John 8:39-41](#)
- [John 8:52-53](#)

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

Definition:

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

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

Bible References:

- [Acts 19:38-41](#)
- Hosea 04:4-5
- Jeremiah 02:9-11
- Luke 06:6-8
- [Romans 08:33-34](#)

Word Data:

- Strong's: H3198, H8799, G1458, G2147, G2596, G2724

Uses:

- [John 5:45-47](#)

adoption, adopt, adopted

Definition:

The terms “adopt” and “adoption” refer 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, God makes believers to be co-heirs with Jesus Christ, giving them all of 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 receive as children.”
- The phrase “adopt them” could be translated as “receive them as his own children” or “make them his own (spiritual) children.”

(See also: [heir](#), [inherit](#), [spirit](#))

Bible References:

- [Ephesians 01:5-6](#)
- [Galatians 04:3-5](#)
- [Romans 08:14-15](#)
- [Romans 08:23-25](#)
- [Romans 09:3-5](#)

Word Data:

- Strong’s: G5206

Uses:

- [John 01 General Notes](#)

adultery, adulterous, adulterer, adulteress, adulterers, adulteresses

Definition:

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

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

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (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, covenant, [sexual immorality](#), sleep with, faithful)

Bible References:

- Exodus 20:12-14
- Hosea 04:1-2
- Luke 16:18
- Matthew 05:27-28
- Matthew 12:38-40
- [Revelation 02:22-23](#)

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.'"

Word Data:

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

Uses:

- [John 04 General Notes](#)
- [John 08 General Notes](#)
- [John 8:1-3](#)

amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

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 show how very surprised or shocked the person was feeling. Other languages might also have ways 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:

- [Acts 08:9-11](#)
- [Acts 09:20-22](#)
- [Galatians 01:6-7](#)
- Mark 02:10-12
- Matthew 07:28-29
- Matthew 15:29-31
- Matthew 19:25-27

Word Data:

- Strong's: H926, H2865, H3820, H4159, H4923, H5953, H6313, H6381, H6382, H6383, H6395, H7583, H8047, H8074, H8078, H8429, H8539, H8540, H8541, H8653, G639, G1568, G1569, G1605, G1611, G1839, G2284, G2285, G2296, G2297, G2298, G3167, G4023, G4423, G4592, G5059

Uses:

- [John 3:7-8](#)
- [John 5:19-20](#)

translation Words *amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders*

- [John 5:28-29](#)
- [John 7:14-16](#)
- [John 7:21-22](#)

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.”
- (See also: [fulfill](#), [true](#))

Bible References:

- Deuteronomy 27:15
- [John 05:19-20](#)
- [Jude 01:24-25](#)
- Matthew 26:33-35
- [Philemon 01:23-25](#)
- [Revelation 22:20-21](#)

Word Data:

- Strong's: H543, G281

Uses:

- John 1:49-51
- John 5:19-20
- John 5:24
- John 5:25
- John 6:26-27
- John 6:46-47
- John 8:34-36
- John 8:50-51
- John 10:7-8
- John 12:23-24
- John 13:16-18
- John 13:19-20
- John 13:21-22
- John 13:36-38
- John 14:12-14
- John 16:19-21
- John 21:17-18

ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather

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 male ancestors of a certain person or people group. This could also be translated a “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 “ancestors” or “ancestral fathers.”
- 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](#), [son](#), [Son of God](#))

Bible References:

- [Acts 07:1-3](#)
- [Acts 07:31-32](#)
- [Acts 07:44-46](#)
- [Acts 22:3-5](#)
- [Genesis 31:29-30](#)
- [Genesis 31:41-42](#)
- [Genesis 31:51-53](#)
- [Hebrews 07:4-6](#)
- [John 04:11-12](#)
- [Joshua 24:3-4](#)

- Malachi 03:6-7
- Mark 10:7-9
- Matthew 01:7-8
- Matthew 03:7-9
- Matthew 10:21-23
- Matthew 18:12-14
- Romans 04:11-12

Word Data:

- Strong's: H1, H2, H25, H369, H539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G256, G540, G1080, G2495, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Uses:

- John 4:11-12
- John 4:19-20
- John 6:30-31
- John 6:48-49
- John 6:57-59
- John 8:39-41
- John 8:52-53

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, [disciple](#), [the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [John 01:40-42](#)
- Mark 01:16-18
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:18-20
- Matthew 10:2-4

Word Data:

- Strong's: G406

Uses:

- [John 1:40-42](#)
- [John 6:7-9](#)
- [John 12:20-22](#)

angel, angels, archangel

Definition:

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

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

Translation Suggestions:

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

(See also: [How to Translate Unknowns](#))

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

Bible References:

- 2 Samuel 24:15-16
- [Acts 10:3-6](#)
- [Acts 12:22-23](#)

- Colossians 02:18-19
- Genesis 48:14-16
- Luke 02:13-14
- Mark 08:38
- Matthew 13:49-50
- Revelation 01:19-20
- Zechariah 01:7-9

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.”

Word Data:

- Strong's: H47, H430, H4397, H4398, H8136, G32, G743, G2465

Uses:

- John 1:49-51
- John 12:27-29
- John 20:11-13

anger, angered, angry

Definition:

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

- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase “provoke to anger” means “cause to be angry.”

(See also: [wrath](#))

Bible References:

- [Ephesians 04:25-27](#)
- Exodus 32:9-11
- Isaiah 57:16-17
- [John 06:52-53](#)
- Mark 10:13-14
- Matthew 26:6-9
- Psalms 018:7-8

Word Data:

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

Uses:

- [John 6:52-53](#)

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: [high priest](#), [priest](#))

Bible References:

- [Acts 04:5-7](#)
- [John 18:22-24](#)
- [Luke 03:1-2](#)

Word Data:

- Strong's: G452

Uses:

- [John 18:22-24](#)

anoint, anointed, anointing

Definition:

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

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

Translation Suggestions:

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

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

Bible References:

- [1 John 02:20-21](#)
- [1 John 02:27-29](#)
- [1 Samuel 16:2-3](#)
- [Acts 04:27-28](#)
- [Amos 06:5-6](#)
- [Exodus 29:5-7](#)
- [James 05:13-15](#)

Word Data:

- Strong's: H47, H430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G32, G218, G743, G1472, G2025, G3462, G5545, G5548

Uses:

- [John 11:1-2](#)
- [John 12 General Notes](#)

appoint, appoints, 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.” That people were “appointed to eternal life” 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:

- 1 Samuel 08:10-12
- Acts 03:19-20
- Acts 06:2-4
- Acts 13:48-49
- Genesis 41:33-34
- Numbers 03:9-10

Word Data:

- Strong’s: H561, H977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G322, G606, G1299, G1303, G1935, G2525, G2749, G4287, G4384, G4929, G5021, G5087

Uses:

- John 15:16-17

asleep, fall asleep, fell asleep, fallen asleep, sleep, sleeps, slept, sleeping, sleeper, sleepless, sleepy

Definition:

These terms can 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” means start sleeping, or, figuratively, die.
- To “sleep with one’s fathers” means to die, as one’s ancestors have, or to be dead, as one’s ancestors are.

Translation Suggestions:

- To “fall asleep” could be translated as to “suddenly become asleep” or to “start sleeping” or to “die,” depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus 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 project languages may have a different expression for death or dying which could be used if the expressions “sleep” and “asleep” do not make sense.

Bible References:

- 1 Kings 18:27-29
- 1 Thessalonians 04:13-15
- Acts 07:59-60
- Daniel 12:1-2
- Psalms 044:23-24
- Romans 13:11-12

Word Data:

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

Uses:

- John 11:10-11
- John 11:12-14

authority, authorities

Definition:

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

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

Translation Suggestions:

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

(See also: citizen, [command](#), [obey](#), [power](#), [ruler](#))

Bible References:

- [Colossians 02:10-12](#)
- Esther 09:29
- Genesis 41:35-36
- Jonah 03:6-7
- Luke 12:4-5
- Luke 20:1-2
- Mark 01:21-22
- Matthew 08:8-10
- Matthew 28:18-19
- [Titus 03:1-2](#)

Word Data:

- Strong's: H8633, G831, G1413, G1849, G1850, G2003, G2715, G5247

Uses:

- [John 5:26-27](#)
- [John 10:17-18](#)
- [John 14:10-11](#)
- [John 17:1-2](#)

baptize, baptized, baptism

Definition:

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

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

Translation Suggestions:

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

(See also: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [Holy Spirit](#))

Bible References:

- [Acts 02:37-39](#)
- [Acts 08:36-38](#)
- [Acts 09:17-19](#)
- [Acts 10:46-48](#)
- Luke 03:15-16
- Matthew 03:13-15
- Matthew 28:18-19

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**.

Word Data:

- Strong's: G907

Uses:

- John 1:24-25
- John 1:26-28
- John 3:22-24
- John 4:1-3
- John 10:40-42

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 also: [Pilate](#), [Rome](#))

Bible References:

- [John 18:38-40](#)
- Luke 23:18-19
- Mark 15:6-8
- Matthew 27:15-16

Word Data:

- Strong's: G912

Uses:

- [John 18:38-40](#)

basket, baskets, basketfuls

Definition:

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

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

(See also: ark, [Moses](#), Nile River, Noah)

Bible References:

- [2 Corinthians 11:32-33](#)
- [Acts 09:23-25](#)
- Amos 08:1-3
- [John 06:13-15](#)
- Judges 06:19-20
- Matthew 14:19-21

Word Data:

- Strong's: H374, H1731, H1736, H2935, H3619, H5536, H7991, G2894, G3426, G4553, G4711

Uses:

- [John 6:13-15](#)

beg, begged, begging, 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)

Bible References:

- Luke 16:19-21
- Mark 06:56
- Matthew 14:34-36
- Psalm 045:12-13

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.

Word Data:

- Strong’s: H34, H7592, G154, G1871, G4319, G4434, G6075

Uses:

- **John 9:8-9**

believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

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.

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

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

The term “unbelief” refers to not believing something or someone.

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

Translation Suggestions:

- 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.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”

- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

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

Bible References:

- Genesis 15:6-8
- Genesis 45:24-26
- Job 09:16-18
- Habakkuk 01:5-7
- Mark 06:4-6
- Mark 01:14-15
- Luke 09:41-42
- **John 01:12-13**
- **Acts 06:5-6**
- **Acts 09:40-43**
- **Acts 28:23-24**
- **Romans 03:3-4**
- **1 Corinthians 06:1-3**
- **1 Corinthians 09:3-6**
- **2 Corinthians 06:14-16**
- **Hebrews 03:12-13**
- **1 John 03:23-24**

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?”
- **43:01** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:03** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared

over the heads of all the **believers**.

- **43:13** Every day, more people became **believers**.
- **46:06** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:01** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:09** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus. It was at Antioch that **believers** in Jesus were first called “Christians.”
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H539, H540, G543, G544, G569, G570, G571, G3982, G4100, G4102, G4103, G4135

Uses:

- John 01 General Notes
- John 1:6-8
- John 1:12-13
- John 1:49-51
- John 2:11
- John 2:20-22
- John 2:23-25
- John 3:12-13
- John 3:16-18
- John 04 General Notes
- John 04 General Notes
- John 4:21-22
- John 4:39-40
- John 4:41-42
- John 4:48-50
- John 4:53-54
- John 5:24
- John 5:36-38
- John 5:43-44
- John 5:45-47
- John 6:28-29
- John 6:35-37
- John 6:46-47
- John 6:64-65

- John 07 General Notes
- John 7:5-7
- John 7:30-32
- John 7:39
- John 7:47-49
- John 8:23-24
- John 8:28-30
- John 8:31-33
- John 8:45-47
- John 9:35-38
- John 10:25-26
- John 10:37-39
- John 10:40-42
- John 11:15-16
- John 11:24-26
- John 11:27-29
- John 11:38-40
- John 11:41-42
- John 11:45-46
- John 11:47-48
- John 12:9-11
- John 12:34-36
- John 12:37-38
- John 12:41-43
- John 12:44-45
- John 12:46-47
- John 13:19-20
- John 14:1-3
- John 14:10-11
- John 14:28-29
- John 16:8-11
- John 16:26-28
- John 16:29-31
- John 17:6-8
- John 17:20-21
- John 19:34-35
- John 20:8-10
- John 20:24-25
- John 20:26-27
- John 20:30-31

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 \(sister of Martha\)](#), [Mount of Olives](#))

Bible References:

- [John 01:26-28](#)
- Luke 24:50-51
- Mark 11:1-3
- Matthew 21:15-17

Word Data:

- Strong's: G963

Uses:

- [John 1:26-28](#)
- [John 11:1-2](#)
- [John 11:17-20](#)
- [John 12:1-3](#)

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:

- Genesis 35:16-20
- [John 07:40-42](#)
- Matthew 02:4-6
- Matthew 02:16
- Ruth 01:1-2
- Ruth 01:19-21

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**!”

Word Data:

- Strong’s: H376, H672, H1035, G965

Uses:

- [John 7:40-42](#)

betray, betrays, betrayed, betraying, betrayer, betrayers

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](#), apostle)

Bible References:

- [Acts 07:51-53](#)
- [John 06:64-65](#)
- [John 13:21-22](#)
- Matthew 10:2-4
- Matthew 26:20-22

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.

Word Data:

- Strong's: H7411, G3860, G4273

Uses:

- John 6:64-65
- John 6:70-71
- John 12:4-6
- John 13:1-2
- John 13:10-11
- John 13:21-22
- John 18:1-3
- John 21:20-21

blasphemy, blaspheme, blasphemed, blasphemous, blasphemies

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](#), slander)

Bible References:

- [1 Timothy 01:12-14](#)
- [Acts 06:10-11](#)
- [Acts 26:9-11](#)
- [James 02:5-7](#)
- [John 10:32-33](#)
- Luke 12:8-10
- Mark 14:63-65
- Matthew 12:31-32
- Matthew 26:65-66
- Psalms 074:9-11

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G987, G988, G989

Uses:

- [John 10 General Notes](#)

- [John 10:32-33](#)
- [John 10:34-36](#)

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.

Translation Suggestions:

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

(See also: [praise](#))

Bible References:

- [1 Corinthians 10:14-17](#)
- [Acts 13:32-34](#)
- [Ephesians 01:3-4](#)
- [Genesis 14:19-20](#)
- [Isaiah 44:3-4](#)
- [James 01:22-25](#)
- [Luke 06:20-21](#)
- [Matthew 26:26](#)
- [Nehemiah 09:5-6](#)
- [Romans 04:9-10](#)

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.

Word Data:

- Strong’s: H833, H835, H1288, H1289, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G6050

Uses:

- **John 12:12-13**
- **John 13:16-18**
- **John 20:28-29**

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 also: [flesh](#))

Bible References:

- [1 John 01:5-7](#)
- 1 Samuel 14:31-32
- [Acts 02:20-21](#)
- [Acts 05:26-28](#)
- [Colossians 01:18-20](#)
- [Galatians 01:15-17](#)
- Genesis 04:10-12
- Psalms 016:4
- Psalms 105:28-30

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.

Word Data:

- Strong's: H1818, H5332, G129, G130, G131, G1420

Uses:

- [John 06 General Notes](#)
- [John 6:52-53](#)
- [John 6:54-56](#)

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](#), [save](#))

Bible References:

- [1 John 03:9-10](#)
- [1 Peter 01:3-5](#)
- [1 Peter 01:22-23](#)
- [John 03:3-4](#)
- [John 03:7-8](#)
- [Titus 03:4-5](#)

Word Data:

- Strong’s: G313, G509, G1080, G3824

Uses:

- John 3:3-4
- John 3:7-8

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, yeast)

Bible References:

- [Acts 02:46-47](#)
- [Acts 27:33-35](#)
- Exodus 16:13-15
- Luke 09:12-14
- Mark 06:37-38
- Matthew 04:1-4
- Matthew 11:18-19

Word Data:

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

Uses:

- [John 6:4-6](#)

- [John 6:7-9](#)
- [John 6:35-37](#)
- [John 6:41-42](#)
- [John 6:50-51](#)
- [John 13:16-18](#)
- [John 21:12-14](#)

bridegroom, bridegrooms

Definition:

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

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

(See also: bride)

Bible References:

- Isaiah 62:5
- Joel 02:15-16
- [John 03:29-30](#)
- Luke 05:33-35
- Mark 02:18-19
- Mark 02:20-21
- Matthew 09:14-15

Word Data:

- Strong's: H2860, G3566

Uses:

- [John 2:9-10](#)
- [John 3:29-30](#)

brother, brothers

Definition:

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

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

Translation Suggestions:

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

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

Bible References:

- [Acts 07:26-28](#)
- [Genesis 29:9-10](#)
- [Leviticus 19:17-18](#)
- [Nehemiah 03:1-2](#)
- [Philippians 04:21-23](#)
- [Revelation 01:9-11](#)

Word Data:

- Strong's: H251, H252, H264, H1730, H2992, H2993, H2994, H7453, G80, G81, G2385, G2455, G2500, G4613, G5360, G5569

Uses:

- [John 2:12](#)
- [John 6:7-9](#)
- [John 7:3-4](#)
- [John 11:17-20](#)
- [John 11:21-23](#)
- [John 11:30-32](#)
- [John 20:16-18](#)
- [John 21:22-23](#)

bury, buries, buried, burying, burial

Definition:

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

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

(See also: Jericho, [tomb](#))

Bible References:

- 2 Kings 09:9-10
- Genesis 35:4-5
- Jeremiah 25:32-33
- Luke 16:22-23
- Matthew 27:6-8
- Psalm 079:1-3

Word Data:

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

Uses:

- [John 12:7-8](#)

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, [Rome](#))

Bible References:

- [Acts 25:6-8](#)
- Luke 02:1-3
- Luke 20:23-24
- Luke 23:1-2
- Mark 12:13-15
- Matthew 22:15-17
- [Philippians 04:21-23](#)

Word Data:

- Strong's: G2541

Uses:

- [John 19:12-13](#)
- [John 19:14-16](#)

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:

- [Acts 04:5-7](#)
- [John 18:12-14](#)
- Luke 03:1-2
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G2533

Uses:

- [John 11:49-50](#)
- [John 18:12-14](#)
- [John 18:22-24](#)

call, calls, calling, called

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 also: [pray](#))

Bible References:

- 1 Kings 18:22-24
- 1 Thessalonians 04:7-8
- 2 Timothy 01:8-11
- Ephesians 04:1-3
- Galatians 01:15-17
- Matthew 02:13-15
- Philippians 03:12-14

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Word Data:

- Strong's: H559, H2199, H4744, H6817, H7121, H7123, G154, G363, G1458, G1528, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G4316, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Uses:

- John 10:3-4

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 also: [Capernaum](#), [Galilee](#), [the twelve](#))

Bible References:

- [John 02:1-2](#)
- [John 04:46-47](#)

Word Data:

- Strong's: G2580

Uses:

- [John 2:1-2](#)
- [John 4:46-47](#)
- [John 21:1-3](#)

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](#), [Sea of Galilee](#))

Bible References:

- [John 02:12](#)
- Luke 04:31-32
- Luke 07:1
- Mark 01:21-22
- Mark 02:1-2
- Matthew 04:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G2584

Uses:

- [John 2:12](#)
- [John 4:46-47](#)
- [John 6:16-18](#)
- [John 6:24-25](#)
- [John 6:57-59](#)

cast out, casting out, driving out, throw out, throwing 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](#), [demon-possessed](#), [lots](#))

Bible References:

- [Acts 07:17-19](#)
- Mark 03:13-16
- Mark 09:28-29
- Matthew 07:21-23
- Matthew 09:32-34
- Matthew 12:24-25
- Matthew 17:19-21

Word Data:

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

Uses:

- [John 9:32-34](#)
- [John 12:30-31](#)

chief priests

Definition:

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

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

Translation Suggestions:

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

(See also: chief, [high priest](#), [Jewish leaders](#), [priest](#))

Bible References:

- [Acts 09:13-16](#)
- [Acts 22:30](#)
- [Acts 26:12-14](#)
- Luke 20:1-2
- Mark 08:31-32
- Matthew 16:21-23
- Matthew 26:3-5
- Matthew 26:59-61
- Matthew 27:41-42

Word Data:

- Strong's: H3548, H7218, G749

Uses:

- [John 7:30-32](#)
- [John 7:45-46](#)
- [John 11:47-48](#)
- [John 11:56-57](#)

- [John 12:9-11](#)
- [John 18:33-35](#)
- [John 19:4-6](#)
- [John 19:14-16](#)
- [John 19:21-22](#)

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 it 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](#), [believe](#), beloved)

Bible References:

- [1 John 02:27-29](#)
- [3 John 01:1-4](#)
- [Galatians 04:19-20](#)
- Genesis 45:9-11
- Joshua 08:34-35
- Nehemiah 05:4-5

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1323, H1397, H1580, H2029, H2030, H2056, H2138, H2145, H2233, H2945, H3173, H3205, H3206, H3208, H3211, H3243, H3490, H4392, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G1471, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G5040, G5041, G5042, G5043, G5044, G5206, G5207, G5388

Uses:

- [John 4:48-50](#)
- [John 11:51-53](#)

chosen one, chosen ones, choose, chosen people, Chosen One, 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.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: [appoint](#), [Christ](#))

Bible References:

- [2 John 01:1-3](#)
- [Colossians 03:12-14](#)
- [Ephesians 01:3-4](#)
- Isaiah 65:22-23
- Luke 18:6-8
- Matthew 24:19-22

- [Romans 08:33-34](#)

Word Data:

- Strong's: H970, H972, H977, H1254, H1262, H1305, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G4400, G4401, G4758, G4899, G5500

Uses:

- [John 13:16-18](#)

Christ, Messiah

Facts:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

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

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 also: [How to Translate Names](#))

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

Bible References:

- [1 John 05:1-3](#)
- [Acts 02:34-36](#)
- [Acts 05:40-42](#)
- [John 01:40-42](#)
- [John 03:27-28](#)
- [John 04:25-26](#)
- [Luke 02:10-12](#)
- [Matthew 01:15-17](#)

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**.

Word Data:

- Strong's: H4899, G3323, G5547

Uses:

- John 1:19-21
- John 1:24-25
- John 1:40-42
- John 3:27-28
- John 4:25-26
- John 4:28-30
- John 05 General Notes
- John 07 General Notes
- John 7:25-27
- John 7:40-42
- John 9:22-23
- John 10:22-24
- John 11:27-29
- John 12:34-36
- John 20:30-31

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

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.

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This is a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.
- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

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 also: [How to Translate Unknowns](#))

(See also: [Abraham](#), covenant)

Bible References:

- Genesis 17:9-11
- Genesis 17:12-14
- Exodus 12:47-48
- Leviticus 26:40-42
- Joshua 05:2-3
- Judges 15:17-18
- 2 Samuel 01:17-20
- Jeremiah 09:25-26
- Ezekiel 32:24-25
- [Acts 10:44-45](#)
- [Acts 11:1-3](#)
- [Acts 15:1-2](#)
- [Acts 11:1-3](#)
- [Romans 02:25-27](#)
- [Galatians 05:3-4](#)
- [Ephesians 02:11-12](#)
- [Philippians 03:1-3](#)
- [Colossians 02:10-12](#)
- [Colossians 02:13-15](#)

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.

Word Data:

- Strong’s: H4135, H4139, H5243, H6188, H6189, H6190, G203, G564, G1986, G4059, G4061

Uses:

- [John 7:21-22](#)

cistern, cisterns, well, wells

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: Jeremiah, **prison**, strife)

Bible References:

- 1 Chronicles 11:15-17
- 2 Samuel 17:17-18
- Genesis 16:13-14
- Luke 14:4-6
- Numbers 20:17

Word Data:

- Strong's: H875, H883, H953, H1360, H3653, H4599, H4726, H4841, G4077, G5421

Uses:

- [John 4:6-8](#)
- [John 4:11-12](#)

clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean

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.

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

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

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.
- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”

- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, [demon](#), [holy](#), sacrifice)

Bible References:

- Genesis 07:1-3
- Genesis 07:8-10
- Deuteronomy 12:15-16
- Psalms 051:7-9
- Proverbs 20:29-30
- Ezekiel 24:13
- Matthew 23:27-28
- Luke 05:12-13
- [Acts 08:6-8](#)
- [Acts 10:27-29](#)
- [Colossians 03:5-8](#)
- [1 Thessalonians 04:7-8](#)
- [James 04:8-10](#)

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2839, G2840, G3394, G3689

Uses:

- [John 13 General Notes](#)
- [John 13:10-11](#)

comfort, comforts, comforted, comforting, comforter, comforters, uncomforted

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, [Holy Spirit](#))

Bible References:

- [1 Thessalonians 05:8-11](#)
- [2 Corinthians 01:3-4](#)
- 2 Samuel 10:1-3
- [Acts 20:11-12](#)

Word Data:

- Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G302, G2174, G3870, G3874, G3875, G3888, G3890, G3931

Uses:

- [John 14:15-17](#)
- [John 15:26-27](#)

command, commands, commanded, commandment, commandments

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, **law**, Ten Commandments)

Bible References:

- Luke 01:5-7
- Matthew 01:24-25
- Matthew 22:37-38
- Matthew 28:20
- Numbers 01:17-19
- **Romans 07:7-8**

Word Data:

- Strong's: H559, H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3726, G3852, G3853, G4367, G4483, G4487, G5506

Uses:

- [John 8:4-6](#)
- [John 10:17-18](#)
- [John 12:48-50](#)
- [John 13:34-35](#)
- [John 14:15-17](#)
- [John 14:21-22](#)
- [John 14:30-31](#)
- [John 15:10-11](#)
- [John 15:12-13](#)
- [John 15:14-15](#)
- [John 15:16-17](#)

condemn, condemns, condemned, 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](#), punish)

Bible References:

- [1 John 03:19-22](#)
- Job 09:27-29
- [John 05:24](#)
- Luke 06:37
- Matthew 12:7-8
- Proverbs 17:15-16
- Psalms 034:21-22
- [Romans 05:16-17](#)

Word Data:

- Strong's: H6064, H7034, H7561, H8199, G176, G843, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920, G5272, G6048

Uses:

- [John 5:24](#)
- [John 8:9-11](#)

confess, confessed, confesses, 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:

- [1 John 01:8-10](#)
- [2 John 01:7-8](#)
- [James 05:16-18](#)
- Leviticus 05:5-6
- Matthew 03:4-6
- Nehemiah 01:6-7
- [Philippians 02:9-11](#)
- Psalms 038:17-18

Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

Uses:

- [John 1:19-21](#)
- [John 9:22-23](#)

council, councils

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, counsel, [Pharisee](#), [law](#), [priest](#), Sadducee, [scribe](#))

Bible References:

- [Acts 07:57-58](#)
- [Acts 24:20-21](#)
- [John 03:1-2](#)
- Luke 22:66-68
- Mark 13:9-10
- Matthew 05:21-22
- Matthew 26:59-61

Word Data:

- Strong's: H4186, H5475, H7277, G1010, G4824, G4892

Uses:

- [John 3:1-2](#)
- [John 11:47-48](#)

court, courts, courtyard, courtyards

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile, judge, **king**, tabernacle, **temple**)

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9-10
- Jeremiah 19:14-15
- Luke 22:54-55
- Matthew 26:69-70
- Numbers 03:24-26
- Psalms 065:4

Word Data:

- Strong’s: H1004, H1508, H2691, H5835, H6503, H7339, G833, G933, G2681, G4259

Uses:

- [John 18:15-16](#)

cow, cows, bull, bulls, calf, calves, cattle, heifer, ox, oxen**Definition:**

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [How to Translate Unknowns](#))

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 01:24-25
- 1 Samuel 15:1-3
- 1 Samuel 16:2-3
- 1 Kings 01:9-10
- 2 Chronicles 11:13-15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15-16
- Luke 14:4-6
- [Hebrews 09:13-15](#)

Word Data:

- Strong's: H47, H441, H504, H929, H1165, H1241, H1241, H1241, H4399, H4735, H4806, H5695, H5697, H5697, H6499, H6499, H6510, H6510, H6629, H7214, H7716, H7794, H7794, H7921, H8377, H8377, H8450, H8450, G1016, G1151, G2353, G2934, G3447, G3448, G4165, G5022, G5022

Uses:

- [John 4:11-12](#)

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](#))

Bible References:

- [1 Corinthians 01:17](#)
- [Colossians 02:13-15](#)
- [Galatians 06:11-13](#)
- [John 19:17-18](#)
- Luke 09:23-25
- Luke 23:26
- Matthew 10:37-39
- [Philippians 02:5-8](#)

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.

Word Data:

- Strong's: G4716

Uses:

- **John 19:17-18**
- **John 19:25-27**

crown, crowns, crowned**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](#), [king](#), olive)

Bible References:

- [John 19:1-3](#)
- Lamentations 05:15-16
- Matthew 27:27-29
- [Philippians 04:1-3](#)
- Psalms 021:3-4
- [Revelation 03:9-11](#)

Word Data:

- Strong’s: H2213, H3803, H3804, H4502, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Uses:

- [John 19:1-3](#)

crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as, “kill on a cross” or “execute by nailing to a cross.”

(See also: [cross](#), [Rome](#))

Bible References:

- [Acts 02:22-24](#)
- [Galatians 02:20-21](#)
- Luke 23:20-22
- Luke 23:33-34
- Matthew 20:17-19
- Matthew 27:23-24

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!”

Word Data:

- Strong’s: G388, G4362, G4717, G4957

Uses:

- [John 19:4-6](#)
- [John 19:10-11](#)
- [John 19:14-16](#)
- [John 19:17-18](#)
- [John 19:23-24](#)
- [John 19:40-42](#)

cry, cries, cried, crying, cry out, cries out, cried out, out, outcry, outcries**Definition:**

The terms “cry” or “cry out” often mean to say something loudly and urgently. Someone can “cry out” in pain or in distress or in anger.

- The phrase “cry out” also means to shout or call out, often with the intent to ask for help.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as, “I call to you for help” or “I urgently ask you for help.”

(See also: [call](#), plead)

Bible References:

- Job 27:8-10
- Mark 05:5-6
- Mark 06:48-50
- Psalm 022:1-2

Word Data:

- Strong's: H603, H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7769, H7771, H7773, H7775, H8173, H8663, G310, G349, G863, G994, G995, G1916, G2019, G2799, G2805, G2896, G2905, G2906, G2929, G4377, G5455

Uses:

- [John 7:37-38](#)

cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#))

Bible References:

- [Acts 05:14-16](#)
- [Acts 08:6-8](#)
- Luke 05:12-13
- Luke 06:17-19
- Luke 08:43-44
- Matthew 04:23-25
- Matthew 09:35-36
- Matthew 13:15

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.

Word Data:

- Strong's: H724, H1369, H1455, H2280, H2421, H2896, H3444, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H622, G1295, G1743, G2322, G2323, G2386, G2390, G2392, G2511, G3647, G4982, G4991, G5198, G5199

Uses:

- John 5:9
- John 5:10-11
- John 5:12-13
- John 12:39-40

curse, cursed, curses, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as, “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as, “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as, “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as, “The soil will not be very fertile.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

- 1 Samuel 14:24-26
- [2 Peter 02:12-14](#)
- [Galatians 03:10-12](#)
- [Galatians 03:13-14](#)
- Genesis 03:14-15
- Genesis 03:17-19
- [James 03:9-10](#)
- Numbers 22:5-6
- Psalms 109:28-29

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.

Word Data:

- Strong's: H422, H423, H779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672, G6035

Uses:

- **John 7:47-49**

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, dominion, [kingdom](#), [light](#), redeem, [righteous](#))

Bible References:

- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [1 Thessalonians 05:4-7](#)
- 2 Samuel 22:10-12
- [Colossians 01:13-14](#)
- Isaiah 05:29-30
- Jeremiah 13:15-17
- Joshua 24:7
- Matthew 08:11-13

Word Data:

- Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G2217, G4652, G4653, G4655, G4656

Uses:

- [John 01 General Notes](#)
- [John 03 General Notes](#)
- [John 08 General Notes](#)
- [John 09 General Notes](#)
- [John 11 General Notes](#)
- [John 12 General Notes](#)
- [John 20:1-2](#)

daughter of Zion

Definition:

“Daughter of Zion” is a figurative way of referring to the people of Israel. It is usually used in prophecies.

- In the Old Testament, “Zion” is often used as another name for the city of Jerusalem.
- Both “Zion” and “Jerusalem” are also used to refer to Israel.
- The term “Daughter” is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

- Ways to translate this could include “my daughter Israel, from Zion” or “people from Zion, who are like a daughter to me” or “Zion, my dear people Israel.”
- It is best to keep the term “Zion” in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
- It is also better to keep the term “Daughter” in the translation of this expression, as long as it is understood correctly.

(See also: [Jerusalem](#), [prophet](#), Zion)

Bible References:

- Jeremiah 06:1-3
- [John 12:14-15](#)
- Matthew 21:4-5

Word Data:

- Strong's: H1323, H6726

Uses:

- [John 12:14-15](#)

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:

- 1 Samuel 17:12-13
- 1 Samuel 20:32-34
- 2 Samuel 05:1-2
- [2 Timothy 02:8-10](#)
- [Acts 02:25-26](#)
- [Acts 13:21-22](#)
- Luke 01:30-33
- Mark 02:25-26

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.

Word Data:

- Strong's: H1732, G1138

Uses:

- [John 7:40-42](#)

deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, 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 as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: [true](#))

Bible References:

- [1 John 01:8-10](#)
- [1 Timothy 02:13-15](#)
- [2 Thessalonians 02:3-4](#)
- Genesis 03:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:62-64
- Micah 06:11-12

deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, de

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Word Data:

- Strong's: H898, H2048, H3577, H3584, H4123, H4820, H4860, H5230, H5377, H6121, H6231, H6280, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8501, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1389, G1818, G3884, G4105, G4106, G4108, G5422, G5423

Uses:

- [John 1:46-48](#)
- [John 7:47-49](#)

deliver, delivers, delivered, delivering, 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 also: [judge](#), [save](#))

Bible References:

- [2 Corinthians 01:8-10](#)
- [Acts 07:35-37](#)
- [Galatians 01:3-5](#)
- Judges 10:10-12

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.

Word Data:

- Strong's: H579, H1350, H2020, H2502, H3052, H3205, H3444, H3467, H4042, H4422, H4560, H4672, H5337, H5338, H5414, H5462, H6299, H6308, H6403, H6405, H6413, H6475, H6487, H6561, H7725, H7804, H8000, H8199, H8668, G325, G525, G629, G859, G1080, G1325, G1560, G1659, G1807, G1929, G2673, G3086, G3860, G4506, G4991, G5088, G5483

Uses:

- [John 18:28-30](#)

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](#), false god, false god, [angel](#), [evil](#), [clean](#))

Bible References:

- [James 02:18-20](#)
- [James 03:15-18](#)
- Luke 04:35-37
- Mark 03:20-22
- Matthew 04:23-25

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.

Word Data:

- Strong's: H2932, H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151, G4152, G4189

Uses:

- [John 7:19-20](#)
- [John 8:48-49](#)
- [John 8:52-53](#)
- [John 10:19-21](#)

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](#))

Bible References:

- Mark 01:32-34
- Matthew 04:23-25
- Matthew 08:16-17
- Matthew 08:33-34

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.

Word Data:

- Strong’s: G1139

Uses:

- [John 10:19-21](#)

descend, descends, descended, descending, descendant, descendants

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](#), [ancestor](#), [Jacob](#), Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 09:4-5
- [Acts 13:23-25](#)
- Deuteronomy 02:20-22
- Genesis 10:1
- Genesis 28:12-13

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.

Word Data:

- Strong’s: H319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G1074, G1085, G4690

Uses:

- [John 7:40-42](#)
- [John 8:37-38](#)

desert, deserts, deserted, deserting, wilderness, wildernesses**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:

- [Acts 13:16-18](#)
- [Acts 21:37-38](#)
- Exodus 04:27-28
- Genesis 37:21-22
- [John 03:14-15](#)
- Luke 01:80
- Luke 09:12-14
- Mark 01:1-3
- Matthew 04:1-4
- Matthew 11:7-8

Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Uses:

- [John 3:14-15](#)
- [John 6:30-31](#)
- [John 6:48-49](#)
- [John 11:54-55](#)

die, dies, died, dead, deadly, deadness, death, deaths, deathly**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 in the target language that refers to death.
- In some languages, to “die” may be expressed as to “not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- 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](#), [faith](#), [life](#), [spirit](#))

Bible References:

- [1 Corinthians 15:20-21](#)
- [1 Thessalonians 04:16-18](#)
- [Acts 10:42-43](#)
- [Acts 14:19-20](#)
- [Colossians 02:13-15](#)
- [Colossians 02:20-23](#)
- [Genesis 02:15-17](#)
- [Genesis 34:27-29](#)
- [Matthew 16:27-28](#)
- [Romans 05:10-11](#)
- [Romans 05:12-13](#)
- [Romans 06:10-11](#)

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**. *

Word Data:

- Strong’s: H6, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8045, H8546, H8552, G336, G337, G520, G581, G599, G615, G622, G684, G1634, G1935, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G2966, G3498, G3499, G3500, G4430, G4880, G4881, G5053, G5054

Uses:

- [John 4:48-50](#)

- John 05 General Notes
- John 5:21-23
- John 5:25
- John 6:48-49
- John 6:50-51
- John 8:21-22
- John 8:23-24
- John 8:50-51
- John 8:52-53
- John 10:27-28
- John 11:3-4
- John 11:12-14
- John 11:15-16
- John 11:21-23
- John 11:24-26
- John 11:30-32
- John 11:38-40
- John 11:43-44
- John 11:51-53
- John 12:9-11
- John 12:32-33
- John 18:31-32
- John 20:8-10
- John 21:12-14
- John 21:19

disciple, disciples

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the twelve.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: apostle, [believe](#), [Jesus](#), [John \(the Baptist\)](#), [the twelve](#))

Bible References:

- [Acts 06:1](#)
- [Acts 09:26-27](#)
- [Acts 11:25-26](#)
- [Acts 14:21-22](#)
- [John 13:23-25](#)
- Luke 06:39-40
- Matthew 11:1-3
- Matthew 26:33-35
- Matthew 27:62-64

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."

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Uses:

- John 1:35-36
- John 2:1-2
- John 2:11
- John 2:12
- John 3:22-24
- John 4:1-3
- John 4:6-8
- John 4:27
- John 4:31-33
- John 6:1-3
- John 6:7-9
- John 6:10-12
- John 6:16-18
- John 6:24-25
- John 6:60-61
- John 6:66-69
- John 7:3-4
- John 8:31-33
- John 9:1-2
- John 9:26-27
- John 11:5-7
- John 11:12-14
- John 11:15-16
- John 11:54-55
- John 12:4-6
- John 12:16
- John 13:3-5
- John 13:21-22
- John 13:23-25

- John 13:34-35
- John 15:8-9
- John 16:17-18
- John 16:29-31
- John 18:1-3
- John 18:15-16
- John 18:17-18
- John 18:19-21
- John 18:25-27
- John 19:25-27
- John 19:38-39
- John 20:1-2
- John 20:3-5
- John 20:8-10
- John 20:16-18
- John 20:26-27
- John 20:30-31
- John 21:1-3
- John 21:4-6
- John 21:12-14
- John 21:20-21

dishonor, dishonors, dishonored, 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, [honor](#))

Bible References:

- [1 Corinthians 04:10-11](#)
- 1 Samuel 20:32-34
- [2 Corinthians 06:8-10](#)
- Ezekiel 22:6-9
- [John 08:48-49](#)
- Leviticus 18:6-8

Word Data:

- Strong's: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7036, H7043, G818, G819, G820, G987, G2617

Uses:

- [John 8:48-49](#)

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 also: [How to Translate Unknowns](#))

Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:3-4
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- Luke 13:15-16
- Matthew 21:1-3

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, H7409, G3678, G3688, G5268

Uses:

- [John 12:14-15](#)

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 also: [How to Translate Unknowns](#))

(See also: olive, innocent, [pure](#))

Bible References:

- Genesis 08:8-9
- Luke 02:22-24
- Mark 01:9-11
- Matthew 03:16-17
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G4058

Uses:

- [John 1:32-34](#)
- [John 2:13-14](#)
- [John 2:15-16](#)

earth, earthen, 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](#), [world](#))

Bible References:

- 1 Kings 01:38-40
- 2 Chronicles 02:11-12
- Daniel 04:35
- Luke 12:51-53
- Matthew 06:8-10
- Matthew 11:25-27
- Zechariah 06:5-6

Word Data:

- Strong's: H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2886, G3625, G3749, G4578, G5517

Uses:

- [John 3:12-13](#)

- [John 3:31-33](#)
- [John 12:32-33](#)
- [John 17:3-5](#)

Elijah

Facts:

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

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

(Translation suggestions: [How to Translate Names](#))

(See also: [miracle](#), [prophet](#), Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 01:3-4
- [James 05:16-18](#)
- [John 01:19-21](#)
- [John 01:24-25](#)
- Mark 09:4-6

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.

Word Data:

- Strong's: H452, G2243

Uses:

- [John 1:19-21](#)
- [John 1:24-25](#)

enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

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 person is a servant or a slave.

- 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 was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household.
- In ancient times, some people 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 did not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God were often referred to as his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- Christians are also called “slaves to righteousness,” which is a metaphor that compares the commitment to obey God to a slave’s commitment to obey his master.

(See: [Metaphor](#))

(See also: [commit](#), [enslave](#), [household](#), [lord](#), [obey](#), [righteous](#), [serve](#))

Bible References:

- [Acts 04:29-31](#)
- [Acts 10:7-8](#)
- [Colossians 01:7-8](#)
- [Colossians 03:22-25](#)
- [Genesis 21:10-11](#)
- [Luke 12:47-48](#)
- [Mark 09:33-35](#)
- [Matthew 10:24-25](#)
- [Matthew 13:27-28](#)

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."

Word Data:

- Strong's: H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G1249, G1401, G1402, G2324, G3407, G3411, G3610, G3816, G4983, G5257

Uses:

- John 2:3-5
- John 2:6-8
- John 2:9-10
- John 4:51-52
- John 8:31-33
- John 8:34-36
- John 10:11-13
- John 12:25-26
- John 13:16-18
- John 15:14-15
- John 15:20-22
- John 18:10-11
- John 18:17-18
- John 18:25-27
- John 18:36-37

Ephraim, Ephraimite, Ephraimites

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: kingdom of Israel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 06:66-69
- 2 Chronicles 13:4-5
- Ezekiel 37:15-17
- Genesis 41:50-52
- Genesis 48:1-2
- [John 11:54-55](#)

Word Data:

- Strong's: H669, H673, G2187

Uses:

- [John 11:54-55](#)

eternity, everlasting, eternal, forever

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.

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 happen or 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 referred to the fact that David’s descendant Jesus will reign as king forever.

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](#))
- “Forever” 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 David will always be reigning.”

(See also: [David](#), reign, [life](#))

Bible References:

- Genesis 17:7-8
- Genesis 48:3-4
- Exodus 15:17-18
- 2 Samuel 03:28-30
- 1 Kings 02:32-33
- Job 04:20-21
- Psalms 021:3-4
- Isaiah 09:6-7
- Isaiah 40:27-28
- Daniel 07:17-18
- Luke 18:18-21
- Acts 13:46-47
- Romans 05:20-21
- Hebrews 06:19-20
- Hebrews 10:11-14
- 1 John 01:1-2
- 1 John 05:11-12
- Revelation 01:4-6
- Revelation 22:3-5

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**."

Word Data:

- Strong's: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G126, G165, G166, G1336

Uses:

- John 3:14-15

- John 3:16-18
- John 3:34-36
- John 4:13-14
- John 4:34-36
- John 5:24
- John 5:39-40
- John 6:26-27
- John 6:46-47
- John 6:50-51
- John 6:66-69
- John 8:34-36
- John 10:27-28
- John 12:25-26
- John 12:34-36
- John 12:48-50
- John 14:15-17
- John 17:1-2

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 and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

- 1 Samuel 24:10-11
- [1 Timothy 06:9-10](#)
- [3 John 01:9-10](#)
- Genesis 02:15-17
- Genesis 06:5-6
- Job 01:1-3
- Job 08:19-20
- Judges 09:55-57
- Luke 06:22-23
- Matthew 07:11-12
- Proverbs 03:7-8
- Psalms 022:16-17

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.

Word Data:

- Strong's: H205, H605, H1100, H1681, H1942, H2154, H2162, H2617, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G92, G113, G459, G932, G987, G988, G1426, G2549, G2551, G2554, G2555, G2556, G2557, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G5337

Uses:

- **John 3:19-21**
- **John 5:28-29**
- **John 7:5-7**
- **John 18:28-30**

ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [lamb](#), sacrifice, [shepherd](#))

Bible References:

- [Acts 08:32-33](#)
- Genesis 30:31-32
- [John 02:13-14](#)
- Luke 15:3-5
- Mark 06:33-34
- Matthew 09:35-36
- Matthew 10:5-7
- Matthew 12:11-12
- Matthew 25:31-33

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.’”

Word Data:

- Strong's: H352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G4165, G4262, G4263

Uses:

- [John 2:13-14](#)
- [John 5:1-3](#)
- [John 10:1-2](#)
- [John 10:3-4](#)
- [John 10:7-8](#)
- [John 10:11-13](#)
- [John 10:14-16](#)
- [John 10:25-26](#)
- [John 21:15-16](#)

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: [abstractnouns](#))
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), faithful)

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 06:7](#)
- [Galatians 02:20-21](#)
- [James 02:18-20](#)

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.

Word Data:

- Strong's: H529, H530, G1680, G3640, G4102, G6066

Uses:

- [John 03 General Notes](#)
- [John 04 General Notes](#)

fear, fears, afraid

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” as well as related terms “fear of God” and “fear of the Lord,” refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, to “fear” can be translated as to “be afraid” or to “deeply respect” or to “revere” or to “be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence “The fear of God fell on all of them” could be translated as “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” is used instead.

(See also: [marvel](#), awe, [Lord](#), [power](#), Yahweh)

Bible References:

- [1 John 04:17-18](#)
- [Acts 02:43-45](#)
- [Acts 19:15-17](#)
- Genesis 50:18-21
- Isaiah 11:3-5
- Job 06:14-17
- Jonah 01:8-10
- Luke 12:4-5
- Matthew 10:28-31
- Proverbs 10:24-25

Word Data:

- Strong's: H367, H926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032,

H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1630, G1719, G2124, G2125, G2962, G5398, G5399, G5400, G5401

Uses:

- [John 7:12-13](#)
- [John 9:22-23](#)
- [John 19:7-9](#)
- [John 19:38-39](#)
- [John 20:19-20](#)

feast, feasts, feasting

Definition:

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action to “feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#))

Bible References:

- [2 Peter 02:12-14](#)
- Genesis 26:30-31
- Genesis 29:21-22
- Genesis 40:20-23
- [Jude 01:12-13](#)
- Luke 02:41-44
- Luke 14:7-9
- Matthew 22:1-3

Word Data:

- Strong's: H398, H2077, H2282, H2287, H3899, H3900, H4150, H4580, H4797, H4960, H7646, H8057, H8354, G26, G755, G1062, G1173, G1403, G1456, G1858, G1859, G2165, G3521, G4910

Uses:

- [John 2:23-25](#)
- [John 6:4-6](#)
- [John 13:28-30](#)

festival, festivals

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:

- 1 Chronicles 23:30-31
- 2 Chronicles 08:12-13
- Exodus 05:1-2
- [John 04:43-45](#)
- Luke 22:1-2

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G1456, G1858, G1859

Uses:

- [John 4:43-45](#)
- [John 5:1-3](#)
- [John 7:1-2](#)
- [John 7:10-11](#)
- [John 7:14-16](#)

- John 7:37-38
- John 10:22-24
- John 11:56-57
- John 12:12-13
- John 12:20-22
- John 13:1-2

fig, figs

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 03:17
- [James 03:11-12](#)
- Luke 13:6-7
- Mark 11:13-14
- Matthew 07:15-17
- Matthew 21:18-19

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G3653, G4808, G4810

Uses:

- [John 1:46-48](#)

fire, fires, firebrands, firepans, fireplaces, firepot, firepots**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 to experience suffering in order to be purified.”

(See also: [pure](#))

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:9-10
- [2 Thessalonians 01:6-8](#)
- [Acts 07:29-30](#)
- [John 15:5-7](#)
- Luke 03:15-16
- Matthew 03:10-12
- Nehemiah 01:3

Word Data:

- Strong's: H215, H217, H398, H784, H800, H801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G439, G440, G1067, G2741, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Uses:

- [John 15:5-7](#)
- [John 18:17-18](#)

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 a man and a woman who “become one flesh” literally become one person.

Bible References:

- [1 John 02:15-17](#)
- [2 John 01:7-8](#)
- [Ephesians 06:12-13](#)
- [Galatians 01:15-17](#)
- [Genesis 02:24-25](#)
- [John 01:14-15](#)
- [Matthew 16:17-18](#)
- [Romans 08:6-8](#)

Word Data:

- Strong's: H829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G2907, G4559, G4560, G4561

Uses:

- [John 01 General Notes](#)
- [John 1:12-13](#)
- [John 1:14-15](#)
- [John 3:5-6](#)
- [John 06 General Notes](#)
- [John 6:50-51](#)
- [John 6:52-53](#)
- [John 6:54-56](#)
- [John 6:62-63](#)
- [John 8:14-16](#)

flocks, flock, flocking, herd, herds

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: goat, ox, pig, **sheep**,)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:10-11
- Deuteronomy 14:22-23
- Luke 02:8-9
- Matthew 08:30-32
- Matthew 26:30-32

Word Data:

- Strong's: H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G34, G4167, G4168

Uses:

- **John 10:14-16**

forgive, forgives, forgiven, forgiveness, pardon, pardoned**Definition:**

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: [guilt](#))

Bible References:

- Genesis 50:15-17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 05:17-19
- Psalms 025:10-11
- Psalms 025:17-19
- Isaiah 55:6-7
- Isaiah 40:1-2
- Luke 05:20-21

- Acts 08:20-23
- Ephesians 04:31-32
- Colossians 03:12-14
- 1 John 02:12-14

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.

Word Data:

- H5546, H5547, H3722, H5375, H5545, H5547, H7521, G859, G863, G5483

Uses:

- John 20:21-23

fountain, fountains, spring, springs, springing**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:

- [2 Peter 02:17-19](#)
- Genesis 07:11-12
- Genesis 08:1-3
- Genesis 24:12-14
- Genesis 24:42-44
- [James 03:11-12](#)

Word Data:

- Strong's: H794, H953, H1530, H1543, H1876, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H6780, H7823, H8444, H8666, G242, G305, G393, G985, G1530, G1816, G4077, G4855, G5453

Uses:

- [John 4:13-14](#)

free, frees, freed, freeing, freedom, freely, freeman, freewill, 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, enslave, [servant](#))

Bible References:

- [Galatians 04:26-27](#)
- [Galatians 05:1-2](#)
- Isaiah 61:1
- Leviticus 25:10
- [Romans 06:17-18](#)

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5081, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G425, G525, G558, G572, G629, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G2010, G3032, G3089, G3955, G4174, G4506, G5483, G5486

Uses:

- John 8:31-33

fruit, fruits, fruitful, unfruitful

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. 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 woman gives birth to” or just “children.” When Elizabeth says to Mary “blessed is the fruit of your womb,” she means “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression “fruit of the vine,” could be translated as “vine fruit” or “grapes.”
- Depending on the context, the expression “will be more fruitful” could also be translated as “will produce more fruit” or “will have more children” or “will be prosperous.”

- The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus."
- The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

(See also: [descendant](#), grain, grape, [Holy Spirit](#), [vine](#), womb)

Bible References:

- [Galatians 05:22-24](#)
- Genesis 01:11-13
- Luke 08:14-15
- Matthew 03:7-9
- Matthew 07:15-17

Word Data:

- Strong's: H3, H4, H1061, H1063, H1069, H2173, H2233, H2981, H3206, H3581, H3759, H3899, H3978, H4022, H4395, H5108, H5208, H6500, H6509, H6529, H7019, H8256, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352, G6013

Uses:

- [John 12:23-24](#)
- [John 15:3-4](#)
- [John 15:5-7](#)
- [John 15:16-17](#)

fulfill, fulfilled

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), [Christ](#), minister, [call](#))

Bible References:

- 1 Kings 02:26-27
- [Acts 03:17-18](#)
- Leviticus 22:17-19
- Luke 04:20-22
- Matthew 01:22-23
- Matthew 05:17-18
- Psalms 116:12-15

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."

Word Data:

- Strong's: H1214, H5487, G1096, G4138

Uses:

- John 7:8-9
- John 12:37-38
- John 15:23-25
- John 17:12-14
- John 18:8-9
- John 18:31-32
- John 19:23-24
- John 19:36-37

Galilee, Galilean, Galileans

Facts:

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

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

(See also: [Nazareth](#), [Samaria](#), [Sea of Galilee](#))

Bible References:

- [Acts 09:31-32](#)
- [Acts 13:30-31](#)
- [John 02:1-2](#)
- [John 04:1-3](#)
- Luke 13:1-3
- Mark 03:7-8
- Matthew 02:22-23
- Matthew 03:13-15

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.’”

Word Data:

- Strong’s: H1551, G1056, G1057

Uses:

- John 1:43-45
- John 2:1-2
- John 2:11
- John 4:1-3
- John 4:43-45
- John 4:46-47
- John 4:53-54
- John 7:1-2
- John 7:8-9
- John 7:40-42
- John 12:20-22
- John 21:1-3

gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways

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:

- [Acts 09:23-25](#)
- [Acts 10:17-18](#)
- Deuteronomy 21:18-19
- Genesis 19:1-3
- Genesis 24:59-60
- Matthew 07:13-14

Word Data:

- Strong's: H1817, H5592, H6607, H8179, H8651, G2374, G4439, G4440

Uses:

- [John 5:1-3](#)
- [John 10:1-2](#)
- [John 10:3-4](#)
- [John 10:9-10](#)

gift, gifts

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [Holy Spirit](#))

Bible References:

- [1 Corinthians 12:1-3](#)
- [2 Samuel 11:6-8](#)
- [Acts 08:20-23](#)
- [Acts 10:3-6](#)
- [Acts 11:17-18](#)
- [Acts 24:17-19](#)
- [James 01:17-18](#)
- [John 04:9-10](#)
- [Matthew 05:23-24](#)
- [Matthew 08:4](#)

Word Data:

- Strong's: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5078, H5083, H5379, H7810, H8641, G334, G1390, G1394, G1431, G1434, G1435, G3311, G5486

Uses:

- [John 4:9-10](#)

glory, glorious, glorify, glorifies

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression to “glory in” means to boast about or take pride in something.

The term “glorify” means to show or tell how great and important something or someone is. It literally means to “give glory to.”

- People can glorify God by telling about the wonderful things he has done.
- They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
- When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
- God the Father will glorify God the Son by revealing to people the Son’s perfection, splendor, and greatness.
- Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “brightness” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as, “be shown to be very great” or “be praised” or “be exalted.”

(See also: exalt, **obey**, **praise**)

Bible References:

- Exodus 24:16-18
- Numbers 14:9-10
- Isaiah 35:1-2
- Luke 18:42-43
- Luke 02:8-9
- **John 12:27-29**
- **Acts 03:13-14**
- **Acts 07:1-3**
- **Romans 08:16-17**
- **1 Corinthians 06:19-20**
- **Philippians 02:14-16**
- **Philippians 04:18-20**
- **Colossians 03:1-4**
- **1 Thessalonians 02:5-6**
- **James 02:1-4**
- **1 Peter 04:15-16**
- **Revelation 15:3-4**

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?"

Word Data:

- Strong's: H117, H142, H155, H215, H1342, H1921, H1922, H1925, H1926, H1935, H1984, H2892, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G1391, G1392, G1740, G1741, G2620, G2744, G2745, G2746, G2755, G2811, G4888

Uses:

- **John 1:14-15**

- John 2:11
- John 7:17-18
- John 7:39
- John 8:50-51
- John 8:54-56
- John 8:54-56
- John 9:24-25
- John 11:3-4
- John 11:3-4
- John 11:38-40
- John 12 General Notes
- John 12:16
- John 12:23-24
- John 12:27-29
- John 12:41-43
- John 13:31-33
- John 14:12-14
- John 15:8-9
- John 16:12-14
- John 17:1-2
- John 17:9-11
- John 17:22-23
- John 21:19

God

Facts:

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

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

Translation Suggestions:

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

(Translation suggestions: [How to Translate Names](#))

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

Bible References:

- [1 John 01:5-7](#)
- 1 Samuel 10:7-8
- [1 Timothy 04:9-10](#)
- [Colossians 01:15-17](#)
- Deuteronomy 29:14-16
- Ezra 03:1-2

- Genesis 01:1-2
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:18-20
- Jeremiah 05:4-6
- John 01:1-3
- Joshua 03:9-11
- Lamentations 03:40-43
- Micah 04:4-5
- Philippians 02:5-8
- Proverbs 24:11-12
- Psalms 047:8-9

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.

Word Data:

- Strong's: H136, H305, H410, H426, H430, H433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G112, G516, G932, G935, G1096, G1140, G2098, G2124, G2128, G2150, G2152, G2153, G2299, G2304, G2305, G2312, G2313, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G3361, G3785, G4151, G5207, G5377, G5463, G5537, G5538

Uses:

- John 1:1-3
- John 1:6-8
- John 1:12-13
- John 3:1-2
- John 3:16-18
- John 3:31-33
- John 4:9-10
- John 5:16-18
- John 5:41-42
- John 7:17-18
- John 8:39-41
- John 8:45-47
- John 9:16-18
- John 9:32-34
- John 10:32-33
- John 11:3-4
- John 11:21-23
- John 12:41-43
- John 13:3-5
- John 13:31-33
- John 16:1-2
- John 16:29-31
- John 17:3-5
- John 20:16-18
- John 20:28-29
- John 21:19

God the Father, heavenly Father, Father

Facts:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was 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 translating 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 when it, refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [ancestor](#), [God](#), [heaven](#), [Holy Spirit](#), [Jesus](#), [Son of God](#))

Bible References:

- [1 Corinthians 08:4-6](#)
- [1 John 02:1-3](#)
- [1 John 02:22-23](#)
- [1 John 03:1-3](#)
- [Colossians 01:1-3](#)
- [Ephesians 05:18-21](#)
- [Luke 10:22](#)
- [Matthew 05:15-16](#)
- [Matthew 23:8-10](#)

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**."

Word Data:

- Strong's: H1, H2, G3962

Uses:

- John 1:14-15
- John 2:15-16
- John 3:34-36
- John 4:21-22
- John 4:23-24
- John 5:16-18
- John 5:19-20
- John 5:21-23
- John 5:26-27
- John 5:36-38
- John 5:43-44
- John 6:26-27
- John 6:32-34
- John 6:38-40
- John 6:43-45
- John 6:57-59
- John 8:14-16
- John 8:17-18
- John 8:25-27
- John 8:28-30
- John 8:54-56
- John 10:14-16
- John 10:17-18
- John 10:29-31
- John 10:37-39
- John 11:41-42

- [John 12:25-26](#)
- [John 12:27-29](#)
- [John 12:48-50](#)
- [John 13:1-2](#)
- [John 14:1-3](#)
- [John 14:8-9](#)
- [John 14:10-11](#)
- [John 14:21-22](#)
- [John 14:23-24](#)
- [John 14:30-31](#)
- [John 15:1-2](#)
- [John 15:8-9](#)
- [John 15:10-11](#)
- [John 15:14-15](#)
- [John 15:16-17](#)
- [John 15:23-25](#)
- [John 15:26-27](#)
- [John 16:3-4](#)
- [John 16:8-11](#)
- [John 16:15-16](#)
- [John 16:17-18](#)
- [John 16:22-24](#)
- [John 16:25](#)
- [John 16:26-28](#)
- [John 16:32-33](#)
- [John 17:1-2](#)
- [John 17:9-11](#)
- [John 17:20-21](#)
- [John 18:10-11](#)
- [John 20:16-18](#)
- [John 20:21-23](#)

Golgotha

Facts:

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

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

(Translation Suggestion: [How to Translate Names](#))

(See also: Aram, [Mount of Olives](#))

Bible References:

- [John 19:17-18](#)
- Mark 15:22-24
- Matthew 27:32-34

Word Data:

- Strong's: G1115

Uses:

- [John 19:17-18](#)

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, the expression, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [evil](#), [holy](#), [profit](#), [righteous](#))

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Genesis 02:9-10](#)
- [Genesis 02:15-17](#)
- [James 03:13-14](#)
- [Romans 02:3-4](#)

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 trusted 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.”

Word Data:

- Strong’s: H117, H145, H155, H202, H239, H410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G14, G15, G18, G19, G515, G744, G865, G979, G1380, G2095, G2097, G2106, G2107, G2108, G2109, G2114, G2115, G2133, G2140, G2162, G2163, G2174, G2293, G2565, G2567, G2570, G2573, G2887, G2986, G3140, G3617, G3776, G4147, G4632, G4674, G4851, G5223, G5224, G5358, G5542, G5543, G5544

Uses:

- John 5:28-29
- John 7:12-13
- John 10:11-13

govern, government, governments, governor, governors, proconsul, proconsuls

Definition:

A “governor” is a person who rules over a state, region, or territory. To “govern” means to guide, lead, or manage them.

- The term “proconsul” was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as, “rule over” or “lead” or “manage” or supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as, “Roman governor” or “Roman provincial ruler.”

(See also: [authority](#), [king](#), [power](#), province, [Rome](#), [ruler](#))

Bible References:

- [Acts 07:9-10](#)
- [Acts 23:22-24](#)
- [Acts 26:30-32](#)
- Mark 13:9-10
- Matthew 10:16-18
- Matthew 27:1-2

Word Data:

- Strong's: H324, H1777, H2142, H2280, H2710, H4951, H5148, H5460, H6346, H6347, H6486, H6664, H7989, H8269, H8660, G445, G446, G746, G1481, G2232, G2233, G2230, G4232

Uses:

- [John 18:28-30](#)
- [John 18:33-35](#)

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:

- [Acts 04:32-33](#)
- [Acts 06:8-9](#)
- [Acts 14:3-4](#)
- [Colossians 04:5-6](#)
- [Colossians 04:18](#)
- [Genesis 43:28-29](#)
- [James 04:6-7](#)
- [John 01:16-18](#)
- [Philippians 04:21-23](#)
- [Revelation 22:20-21](#)

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G2143, G5485, G5543

Uses:

- [John 1:14-15](#)

- **John 1:16-18**

grave, gravediggers, graves, tomb, tombs, 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 target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [death](#))

Bible References:

- [Acts 02:29-31](#)
- Genesis 23:5-6
- Genesis 50:4-6
- [John 19:40-42](#)
- Luke 23:52-53
- Mark 05:1-2
- Matthew 27:51-53
- [Romans 03:13-14](#)

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!

Word Data:

- Strong's: H1164, H1430, H6900, H6913, H7585, H7845, G86, G2750, G3418, G3419, G5028

Uses:

- [John 5:28-29](#)
- [John 11:17-20](#)
- [John 11:30-32](#)
- [John 11:38-40](#)
- [John 12:17-19](#)
- [John 19:40-42](#)
- [John 20:1-2](#)
- [John 20:3-5](#)
- [John 20:6-7](#)
- [John 20:8-10](#)
- [John 20:11-13](#)

Greek, Grecian

Facts:

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

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

(Translation suggestions: [How to Translate Names](#))

(See also: Aram, Gentile, Greece, [Hebrew](#), [Rome](#))

Bible References:

- [Acts 06:1](#)
- [Acts 09:28-30](#)
- [Acts 11:19-21](#)
- [Acts 14:1-2](#)
- [Colossians 03:9-11](#)
- [Galatians 02:3-5](#)
- [John 07:35-36](#)

Word Data:

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

Uses:

- [John 7:35-36](#)
- [John 12:20-22](#)
- [John 19:19-20](#)

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.”

(See also: innocent, iniquity, punish, [sin](#))

Bible References:

- Exodus 28:36-38
- Isaiah 06:6-7
- [James 02:10-11](#)
- [John 19:4-6](#)
- Jonah 01:14-16

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.

Word Data:

- Strong’s: H816, H817, H818, H5352, H5355, G338, G1777, G3784, G5267

Uses:

- [John 19:4-6](#)

hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of

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.
- Some other figurative uses of “hand” include:
- To “lay a hand on” means to “harm.”
- To “save from the hand of” means to stop someone from harming someone else.
- The position of being “on the right hand” means “on the right side” or “to the right.”
- The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term “laying on of hands” refers to placing a hand on a person in order to dedicate that person to God’s service or to pray for healing.
- When Paul says “written by my hand,” it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- When “hand” refers to the person, such as in “the hand of God did this,” it could be translated as “God did this.”
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as, “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

translation Word *hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right h*

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, **ble**ss, captive, **honor**, **power**)

Bible References:

- **Acts 07:22-25**
- **Acts 08:14-17**
- **Acts 11:19-21**
- Genesis 09:5-7
- Genesis 14:19-20
- **John 03:34-36**
- Mark 07:31-32
- Matthew 06:3-4

Word Data:

- Strong's: H405, H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G710, G1188, G1448, G1451, G1764, G2021, G2092, G2176, G2902, G4084, G4474, G4475, G5495, G5496, G5497

Uses:

- **John 3:34-36**
- **John 10:37-39**

hard, harder, hardest, harden, hardens, hardened, hardening, hardness**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 also: disobey, *evil*, *heart*, labor pains, stiff-necked)

Bible References:

- *2 Corinthians 11:22-23*
- Deuteronomy 15:7-8
- Exodus 14:4-5

- [Hebrews 04:6-7](#)
- [John 12:39-40](#)
- Matthew 19:7-9

Word Data:

- Strong's: H280, H386, H553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4165, H4522, H5450, H5539, H5564, H5646, H5647, H5797, H5810, H5980, H5999, H6089, H6277, H6381, H6635, H7185, H7186, H7188, H7280, H8068, H8307, H8631, G917, G1419, G1421, G1422, G1423, G1425, G2205, G2532, G2553, G2872, G2873, G3425, G3433, G4053, G4183, G4456, G4457, G4641, G4642, G4643, G4645, G4912, G4927

Uses:

- [John 12:39-40](#)

harvest, harvests, harvested, harvesting, harvester, harvesters

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as, to “gather in” or to “pick up” or to “collect.”

(See also: firstfruits, [festival](#))

Bible References:

- [1 Corinthians 09:9-11](#)
- 2 Samuel 21:7-9
- [Galatians 06:9-10](#)
- Isaiah 17:10-11
- [James 05:7-8](#)
- Leviticus 19:9-10
- Matthew 09:37-38
- Ruth 01:22

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

Uses:

- [John 4:34-36](#)
- [John 4:37-38](#)

heart, hearts

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. That person has been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this literally with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include “very sad” or “feeling deeply hurt.”

(See also: [hard](#))

Bible References:

- [1 John 03:16-18](#)
- [1 Thessalonians 02:3-4](#)
- [2 Thessalonians 03:13-15](#)
- [Acts 08:20-23](#)
- [Acts 15:7-9](#)
- Luke 08:14-15
- Mark 02:5-7
- Matthew 05:5-8
- Matthew 22:37-38

Word Data:

- Strong's: H1079, H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H5640, H7130, H7307, H7356, H7907, G674, G1282, G1271, G2133, G2588, G2589, G4641, G4698, G5590

Uses:

- [John 13:1-2](#)

heaven, sky, skies, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as, “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: [kingdom of God](#))

Bible References:

- 1 Kings 08:22-24
- [1 Thessalonians 01:8-10](#)
- [1 Thessalonians 04:16-18](#)
- Deuteronomy 09:1-2
- [Ephesians 06:9](#)
- Genesis 01:1-2
- Genesis 07:11-12
- [John 03:12-13](#)
- [John 03:27-28](#)
- Matthew 05:17-18
- Matthew 05:46-48

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.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Uses:

- [John 1:32-34](#)
- [John 1:49-51](#)
- [John 3:12-13](#)
- [John 3:27-28](#)
- [John 3:31-33](#)
- [John 6:30-31](#)
- [John 6:32-34](#)
- [John 6:38-40](#)
- [John 6:41-42](#)
- [John 6:57-59](#)
- [John 12:27-29](#)
- [John 14 General Notes](#)
- [John 17:1-2](#)

Hebrew, Hebrews

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 vast majority of the Old Testament was 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 distinct 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](#), [Jew](#), [Jewish leaders](#))

Bible References:

- [Acts 26:12-14](#)
- Genesis 39:13-15
- Genesis 40:14-15
- Genesis 41:12-13
- [John 05:1-4](#)
- [John 19:12-13](#)
- Jonah 01:8-10
- [Philippians 03:4-5](#)

Word Data:

- Strong's: H5680, G1444, G1445, G1446, G1447### Uses:
- [John 5:1-3](#)
- [John 19:12-13](#)
- [John 19:19-20](#)
- [John 20:16-18](#)

heir, heirs

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, [inherit](#))

Bible References:

- [Galatians 04:1-2](#)
- [Galatians 04:6-7](#)
- Genesis 15:1-3
- Genesis 21:10-11
- Luke 20:13-14
- Mark 12:6-7
- Matthew 21:38-39

Word Data:

- Strong’s: H1121, H3423, G2816, G2818, G2820, G4789

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](#), [temple](#))

Bible References:

- [Acts 05:26-28](#)
- [Acts 07:1-3](#)
- [Acts 09:1-2](#)
- Exodus 30:10
- [Hebrews 06:19-20](#)
- Leviticus 16:32-33
- Luke 03:1-2
- Mark 02:25-26
- Matthew 26:3-5
- Matthew 26:51-54

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.

Word Data:

- Strong's: H7218, H1419, H3548, G748, G749

Uses:

- [John 11:49-50](#)
- [John 11:51-53](#)
- [John 18:10-11](#)
- [John 18:12-14](#)
- [John 18:15-16](#)
- [John 18:19-21](#)
- [John 18:22-24](#)
- [John 18:25-27](#)

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 “the 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](#), [God](#))

Bible References:

- [1 John 02:20-21](#)
- [2 Kings 19:20-22](#)
- [Acts 02:27-28](#)
- [Acts 03:13-14](#)
- [Isaiah 05:15-17](#)
- [Isaiah 41:14-15](#)
- [Luke 04:33-34](#)

Word Data:

- Strong's: H2623, H376, H6918, G40, G3741

Uses:

- [John 6:66-69](#)

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

Facts:

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

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

Translation Suggestions:

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

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

Bible References:

- 1 Samuel 10:9-10
- **1 Thessalonians 04:7-8**
- **Acts 08:14-17**
- **Galatians 05:25-26**
- Genesis 01:1-2
- Isaiah 63:10
- Job 33:4-5
- Matthew 12:31-32
- Matthew 28:18-19
- Psalms 051:10-11

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.

Word Data:

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

Uses:

- [John 1:32-34](#)
- [John 3:5-6](#)
- [John 3:7-8](#)
- [John 3:34-36](#)
- [John 4:23-24](#)
- [John 6:62-63](#)
- [John 7:39](#)
- [John 14 General Notes](#)
- [John 14:15-17](#)
- [John 14:25-27](#)
- [John 15:26-27](#)
- [John 16 General Notes](#)
- [John 16:12-14](#)
- [John 16:15-16](#)
- [John 20:21-23](#)

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was oftentimes used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”

- In some contexts, “unholy” could be translated as “unclean.”

(See also: **Holy Spirit**, consecrate, sanctify, **set apart**)

Bible References:

- Genesis 28:20-22
- 2 Kings 03:1-3
- Lamentations 04:1-2
- Ezekiel 20:18-20
- Matthew 07:6
- Mark 08:38
- **Acts 07:33-34**
- **Acts 11:7-10**
- **Romans 01:1-3**
- **2 Corinthians 12:3-5**
- **Colossians 01:21-23**
- **1 Thessalonians 03:11-13**
- **1 Thessalonians 04:7-8**
- **2 Timothy 03:14-15**

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.”
- **13:01** “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.

Word Data:

- Strong’s: H430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G37, G38, G39, G40, G41, G42, G462, G1859, G2150, G2412, G2413, G2839, G3741, G3742

Uses:

- **John 17:9-11**

honor, honors

Definition:

The terms “honor” and to “honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: [dishonor](#), [glory](#), [glory](#), [praise](#))

Bible References:

- 1 Samuel 02:8
- [Acts 19:15-17](#)
- [John 04:43-45](#)
- [John 12:25-26](#)
- Mark 06:4-6
- Matthew 15:4-6

Word Data:

- Strong's: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G820, G1391, G1392, G1784, G2151, G2570, G3170, G4411, G4586, G5091, G5092, G5093, G5399

Uses:

- [John 4:43-45](#)

- [John 8:48-49](#)
- [John 12:25-26](#)

hope, hoped, hopes

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term “hope” also has the meaning of “trust,” as in “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULB translates the term in the original language as “confidence.” This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have “no hope” means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to “hope” could also be translated as to “wish” or to “desire” or to “expect.”
- The expression “nothing to hope for” could be translated as “nothing to trust in” or “no expectation of anything good”
- To “have no hope” could be translated as “have no expectation of anything good” or “have no security” or “be sure that nothing good will happen.”
- The expression “have set your hopes on” could also be translated as “have put your confidence in” or “have been trusting in.”
- The phrase “I find hope in your Word” could also be translated as “I am confident that your Word is true” or “Your Word helps me trust in you” or “When I obey your Word, I am certain to be blessed.”
- Phrases such as “hope in” God could also be translated as “trust in God” or “know for sure that God will do what he has promised” or “be certain that God is faithful.”

(See also: [bless](#), confidence, [good](#), [obey](#), trust, [word of God](#))

Bible References:

- 1 Chronicles 29:14-15
- [1 Thessalonians 02:17-20](#)
- [Acts 24:14-16](#)
- [Acts 26:6-8](#)
- [Acts 27:19-20](#)
- [Colossians 01:4-6](#)
- Job 11:20

Word Data:

- Strong's: H982, H983, H986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G91, G560, G1679, G1680, G2070

Uses:

- [John 5:45-47](#)

hour, hours

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 means that it was the appointed time for this to happen—the time that God had selected long ago.
- 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 also: [hour](#))

Bible References:

- [1 Corinthians 15:29-30](#)
- [Acts 10:30-33](#)
- [Mark 14:35-36](#)

Word Data:

- Strong's: H8160, G5610

Uses:

- [John 4:23-24](#)
- [John 4:53-54](#)
- [John 7:30-32](#)
- [John 8:19-20](#)

- [John 12:23-24](#)
- [John 12:27-29](#)
- [John 13:1-2](#)
- [John 16:1-2](#)
- [John 16:3-4](#)
- [John 16:25](#)
- [John 16:32-33](#)
- [John 19:25-27](#)

hour, hours

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:

- [Acts 02:14-15](#)
- [John 04:51-52](#)
- Luke 23:44-45
- Matthew 20:3-4

Word Data:

- Strong’s: H8160, G5610

Uses:

- [John 4:51-52](#)

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 worshiping God” or “a place for worshiping God.”
- If it is referring to the temple or tabernacle, this could be translated as “the temple (or tabernacle) where God is worshiped (or ”where God is present” or “where God meets with his people.”)
- The word “house” may be important to use in the translation in order to communicate that God “dwells” there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: people of God, tabernacle, [temple](#))

Bible References:

- [1 Timothy 03:14-15](#)
- 2 Chronicles 23:8-9
- Ezra 05:12-13
- Genesis 28:16-17
- Judges 18:30-31
- Mark 02:25-26
- Matthew 12:3-4

Word Data:

- Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

Uses:

- [John 2:17-19](#)

house, houses, housetop, housetops, storehouse, storehouses, housekeepers

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](#), [house of God](#), [household](#), kingdom of Israel, tabernacle, [temple](#), Yahweh)

Bible References:

- [Acts 07:41-42](#)
- [Acts 07:47-50](#)
- Genesis 39:3-4
- Genesis 41:39-41
- Luke 08:38-39
- Matthew 10:5-7
- Matthew 15:24-26

Word Data:

- Strong's: H1004, H1005, G3609, G3613, G3614, G3624

Uses:

- [John 8:34-36](#)

household, households

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involve directing the servants and also taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

- [Acts 07:9-10](#)
- [Galatians 06:9-10](#)
- Genesis 07:1-3
- Genesis 34:18-19
- [John 04:53-54](#)
- Matthew 10:24-25
- Matthew 10:34-36
- [Philippians 04:21-23](#)

Word Data:

- Strong's: H1004, H5657, G2322, G3609, G3614, G3615, G3616, G3623, G3624

Uses:

- [John 4:53-54](#)

inherit, inheritance, heritage, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent or other person because of a special relationship with that person. The “inheritance” is what is received.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
- The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
- To “inherit the promises” means to receive the good things that God has promised to give his people.
- This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- When God’s people are referred to as his inheritance this could be translated as “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as “blessings from God” or “inherited blessings.”

(See also: **heir**, Canaan, Promised Land)

Bible References:

- 1 Corinthians 06:9-11
- 1 Peter 01:3-5
- 2 Samuel 21:2-3
- Acts 07:4-5
- Deuteronomy 20:16-18
- Galatians 05:19-21
- Genesis 15:6-8
- Hebrews 09:13-15
- Jeremiah 02:7-8
- Luke 15:11-12
- Matthew 19:29-30
- Psalm 079:1-3

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**."
- **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?"
- **35:03** "There was a man who had two sons. The younger son told his father, 'Father, I want my **inheritance** now!' So the father divided his property between the two sons."

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819, G2820

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, [Christ](#), Hezekiah, Jotham, Judah, [prophet](#), Uzziah)

Bible References:

- 2 Kings 20:1-3
- [Acts 28:25-26](#)
- Isaiah 01:1
- Luke 03:4
- Mark 01:1-3
- Mark 07:6-7
- Matthew 03:1-3
- Matthew 04:14-16

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.

Word Data:

- Strong's: H3470, G2268

Uses:

- John 1:22-23
- John 12:37-38
- John 12:41-43

Israel, Israelite, Israelites, Jacob

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

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

(Translation suggestions: [How to Translate Names](#))

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

Bible References:

- [Acts 07:11-13](#)
- [Acts 07:44-46](#)
- Genesis 25:24-26
- Genesis 29:1-3
- Genesis 32:1-2
- [John 04:4-5](#)
- Matthew 08:11-13
- Matthew 22:31-33

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.

Word Data:

- Strong's: H3290, G2384

Uses:

- [John 4:4-5](#)
- [John 4:6-8](#)
- [John 4:11-12](#)

Israel, Israelites

Facts:

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

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

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

Bible References:

- 1 Chronicles 10:1-3
- 1 Kings 08:1-2
- **Acts 02:34-36**
- **Acts 07:22-25**
- **Acts 13:23-25**
- **John 01:49-51**
- Luke 24:21
- Mark 12:28-31
- Matthew 02:4-6
- Matthew 27:9-10
- **Philippians 03:4-5**

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.”

Word Data:

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

Uses:

- [John 1:29-31](#)
- [John 1:46-48](#)
- [John 1:49-51](#)
- [John 3:9-11](#)
- [John 12:12-13](#)

Jerusalem

Facts:

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

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

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

Bible References:

- **Galatians 04:26-27**
- **John 02:13-14**
- Luke 04:9-11
- Luke 13:4-5
- Mark 03:7-8
- Mark 03:20-22
- Matthew 03:4-6
- Matthew 04:23-25
- Matthew 20:17-19

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."

Word Data:

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

Uses:

- John 1:19-21
- John 2:13-14
- John 4:19-20
- John 4:21-22
- John 4:43-45
- John 5:1-3
- John 7:25-27
- John 10:22-24
- John 11:17-20
- John 11:54-55
- John 12:12-13

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 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 mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: [How to Translate Names](#))

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

Bible References:

- [1 Corinthians 06:9-11](#)
- [1 John 02:1-3](#)
- [1 John 04:15-16](#)
- [1 Timothy 01:1-2](#)
- [2 Peter 01:1-2](#)
- [2 Thessalonians 02:13-15](#)
- [2 Timothy 01:8-11](#)
- [Acts 02:22-24](#)
- [Acts 05:29-32](#)
- [Acts 10:36-38](#)
- [Hebrews 09:13-15](#)
- [Hebrews 10:19-22](#)
- [Luke 24:19-20](#)

- Matthew 01:20-21
- Matthew 04:1-4
- **Philippians 02:5-8**
- **Philippians 02:9-11**
- **Philippians 04:21-23**
- **Revelation 01:4-6**

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.

Word Data:

- Strong's: G2424, G5547

Uses:

- **John 1:16-18**
- **John 1:29-31**
- **John 1:35-36**
- **John 1:43-45**

- John 2:1-2
- John 2:3-5
- John 4:1-3
- John 4:6-8
- John 4:13-14
- John 4:17-18
- John 4:21-22
- John 4:34-36
- John 4:43-45
- John 4:46-47
- John 4:48-50
- John 4:53-54
- John 5:1-3
- John 5:5-6
- John 5:7-8
- John 5:12-13
- John 5:14-15
- John 5:16-18
- John 6:1-3
- John 6:10-12
- John 6:24-25
- John 6:64-65
- John 7:1-2
- John 7:28-29
- John 9:13-15
- John 10:5-6
- John 10:7-8
- John 11:5-7
- John 11:21-23
- John 11:30-32
- John 11:38-40
- John 11:51-53
- John 12:1-3
- John 12:7-8
- John 12:9-11
- John 12:12-13
- John 12:30-31
- John 12:41-43
- John 13:1-2
- John 13:21-22
- John 16:19-21
- John 16:29-31
- John 17:1-2

- John 18:15-16
- John 18:19-21
- John 19:1-3
- John 19:14-16
- John 19:40-42
- John 20:1-2
- John 20:14-15
- John 20:21-23
- John 20:24-25
- John 20:26-27
- John 20:28-29
- John 21:1-3
- John 21:4-6
- John 21:12-14

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](#), [Jacob](#), [Israel](#), [Babylon](#), [Jewish leaders](#))

Bible References:

- [Acts 02:5-7](#)
- [Acts 10:27-29](#)
- [Acts 14:5-7](#)
- [Colossians 03:9-11](#)
- [John 02:13-14](#)
- [Matthew 28:14-15](#)

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!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G2450, G2451, G2452, G2453, G2454

Uses:

- John 1:19-21
- John 2:6-8
- John 2:13-14
- John 3:25-26
- John 4:9-10
- John 4:21-22
- John 5:1-3
- John 6:4-6
- John 6:41-42
- John 6:52-53
- John 7:1-2
- John 7:10-11
- John 7:35-36
- John 8:21-22
- John 8:48-49
- John 8:57-59
- John 9:16-18
- John 10:19-21
- John 10:29-31
- John 11:8-9
- John 11:17-20
- John 11:30-32
- John 11:45-46
- John 11:54-55
- John 12:9-11
- John 13:31-33
- John 18:12-14
- John 18:19-21
- John 18:31-32
- John 18:33-35
- John 18:36-37
- John 19:7-9
- John 19:12-13
- John 19:14-16
- John 19:31-33
- John 19:38-39
- John 20:19-20

Jewish authorities, Jewish leader

Facts:

The term “Jewish leader” or “Jewish authority” 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 Sadducees.
- 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” referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were 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](#), [chief priests](#), [council](#), [high priest](#), [Pharisee](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- Exodus 16:22-23
- [John 02:17-19](#)
- [John 05:10-11](#)
- [John 05:16-18](#)
- Luke 19:47-48

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**.

Word Data:

- Strong's: G2453

Uses:

- [John 2:17-19](#)
- [John 5:10-11](#)
- [John 5:14-15](#)
- [John 5:16-18](#)

John (the apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were 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 of Jesus.
- The apostle John wrote five New Testament books: 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, [reveal](#), James (son of Zebedee), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

- [Galatians 02:9-10](#)
- [John 01:19-21](#)
- Mark 03:17-19
- Matthew 04:21-22
- [Revelation 01:1-3](#)

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.

Word Data:

- Strong's: G2491

Uses:

- [John 1:6-8](#)
- [John 1:35-36](#)

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.

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), Zechariah (NT))

Bible References:

- [John 03:22-24](#)
- Luke 01:11-13
- Luke 01:62-63
- Luke 03:7
- Luke 03:15-16
- Luke 07:27-28
- Matthew 03:13-15
- Matthew 11:13-15

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.”

Word Data:

- Strong’s: G910 G2491

Uses:

- [John 1:14-15](#)
- [John 1:19-21](#)
- [John 1:26-28](#)
- [John 3:22-24](#)
- [John 3:27-28](#)
- [John 4:1-3](#)
- [John 5:33-35](#)
- [John 10:40-42](#)

Jordan River, Jordan

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 its west from Jordan on its 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. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, [Sea of Galilee](#))

Bible References:

- Genesis 32:9-10
- [John 01:26-28](#)
- [John 03:25-26](#)
- Luke 03:3
- Matthew 03:4-6
- Matthew 03:13-15
- Matthew 04:14-16
- Matthew 19:1-2

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**.

Word Data:

- Strong's: H3383, G2446

Uses:

- [John 1:26-28](#)
- [John 3:25-26](#)
- [John 10:40-42](#)

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 became engaged to a Jewish girl named Mary, while they were engaged God chose her to become 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 later 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](#), [Galilee](#), [Jesus](#), [Nazareth](#), [Son of God](#), virgin)

Bible References:

- [John 01:43-45](#)
- Luke 01:26-29
- Luke 02:4-5
- Luke 02:15-16
- Matthew 01:18-19
- Matthew 01:24-25
- Matthew 02:19-21
- Matthew 13:54-56

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.

Word Data:

- Strong's: G2501

Uses:

- [John 1:43-45](#)
- [John 6:41-42](#)

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, [Jacob](#))

Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- [John 04:4-5](#)

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.

Word Data:

- Strong's: H3084, H3130, G2500, G2501

Uses:

- [John 4:4-5](#)

joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: [metonymy](#))

Bible References:

- Nehemiah 08:9-10
- Psalm 048:1-3
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 02:9-10
- Luke 15:6-7
- Luke 19:37-38
- [John 03:29-30](#)
- [Acts 16:32-34](#)

- Romans 05:1-2
- Romans 15:30-32
- Galatians 05:22-24
- Philippians 04:10-13
- 1 Thessalonians 01:6-7
- 1 Thessalonians 05:15-18
- Philemon 01:4-7
- James 01:1-3
- 3 John 01:1-4

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.

Word Data:

- Strong's: H1523, H1524, H1525, H1750, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5938, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G20, G21, G2165, G2167, G2620, G2744, G2745, G3685, G4640, G4796, G4913, G5463, G5479

Uses:

- John 3:29-30
- John 4:34-36
- John 5:33-35
- John 8:54-56
- John 15:10-11
- John 16:19-21
- John 16:22-24
- John 17:12-14

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. Jesus' brother was also known as "Jude."

(Translation suggestions: [Translate Names](#))

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

Bible References:

- Luke 06:14-16
- Luke 22:47-48
- Mark 03:17-19
- Mark 14:10-11
- Matthew 26:23-25

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.

Word Data:

- Strong's: G2455, G2469

Uses:

- John 6:70-71
- John 12:4-6
- John 13:1-2
- John 13:26-27
- John 18:1-3
- John 18:4-5

Judea

Facts:

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

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

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), Edom, Judah, Judah, [Samaria](#))

Bible References:

- [1 Thessalonians 02:14-16](#)
- [Acts 02:8-11](#)
- [Acts 09:31-32](#)
- [Acts 12:18-19](#)
- [John 03:22-24](#)
- Luke 01:5-7
- Luke 04:42-44
- Luke 05:17
- Mark 10:1-4
- Matthew 02:1-3
- Matthew 02:4-6
- Matthew 02:22-23
- Matthew 03:1-3
- Matthew 19:1-2

Word Data:

- Strong's: H3061, G2453

Uses:

- [John 3:22-24](#)

- John 4:1-3
- John 4:46-47
- John 4:53-54
- John 7:1-2
- John 11:5-7

judge, judges, judgment, judgments

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, [law](#), [law](#))

Bible References:

- [1 John 04:17-18](#)
- 1 Kings 03:7-9
- [Acts 10:42-43](#)
- Isaiah 03:13-15
- [James 02:1-4](#)
- Luke 06:37
- Micah 03:9-11
- Psalm 054:1-3

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.

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G144, G350, G968, G1106, G1252, G1341, G1345, G1348, G1349, G2917, G2919, G2920, G2922, G2923, G4232

Uses:

- [John 3:19-21](#)
- [John 05 General Notes](#)
- [John 5:21-23](#)
- [John 5:26-27](#)
- [John 5:28-29](#)
- [John 5:30-32](#)
- [John 7:23-24](#)
- [John 7:50-52](#)
- [John 8:14-16](#)
- [John 8:25-27](#)
- [John 8:50-51](#)
- [John 9:39-41](#)
- [John 12:30-31](#)
- [John 12:46-47](#)
- [John 12:48-50](#)
- [John 16:8-11](#)
- [John 18:31-32](#)
- [John 19:12-13](#)

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 where 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, Hezekiah, high places, Josiah, Judah, [Mount of Olives](#))

Bible References:

- [John 18:1-3](#)

Word Data:

- Strong's: H5674, H6939, G2748, G5493

Uses:

- [John 18:1-3](#)

King of the Jews, king of the Jews

Definition:

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

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

Translation Suggestions:

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

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

Bible References:

- Luke 23:3-5
- Luke 23:36-38
- Matthew 02:1-3
- Matthew 27:11-14
- Matthew 27:35-37

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.

Word Data:

- Strong’s: G935, G2453

Uses:

- [John 18:33-35](#)
- [John 18:38-40](#)
- [John 19:1-3](#)
- [John 19:19-20](#)
- [John 19:21-22](#)

king, kings, kingdom, kingdoms, kingship, kingly

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king was usually chosen to rule because of his family relation to previous kings.
- When a king died, it was usually his oldest son who became the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” was used to refer to someone who was not a true king, such as “King Herod” in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The “kingdom of God” refers to God’s rule over his people.
- Jesus was called “king of the Jews,” “king of Israel,” and “king of kings.”
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as “supreme chief” or “absolute leader” or “sovereign ruler.”
- The phrase “king of kings” could be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: [authority](#), Herod Antipas, [kingdom](#), [kingdom of God](#))

Bible References:

- [1 Timothy 06:15-16](#)
- [2 Kings 05:17-19](#)
- [2 Samuel 05:3-5](#)
- [Acts 07:9-10](#)
- [Acts 13:21-22](#)
- [John 01:49-51](#)
- [Luke 01:5-7](#)
- [Luke 22:24-25](#)
- [Matthew 05:33-35](#)
- [Matthew 14:8-9](#)

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!

Word Data:

- Strong's: H4427, H4428, H4430, G935, G936

Uses:

- John 1:49-51
- John 6:13-15
- John 12:12-13
- John 18:36-37
- John 19:12-13
- John 19:14-16

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 New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- The term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: [God](#), [heaven](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

- [2 Thessalonians 01:3-5](#)
- [Acts 08:12-13](#)
- [Acts 28:23-24](#)
- [Colossians 04:10-11](#)
- [John 03:3-4](#)
- [Luke 07:27-28](#)
- [Luke 10:8-9](#)
- [Luke 12:31-32](#)
- [Matthew 03:1-3](#)
- [Matthew 04:17](#)
- [Matthew 05:9-10](#)

- Romans 14:16-17

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."
- 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."
- 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."

Word Data:

- Strong's: G932, G2316, G3772

Uses:

- John 3:3-4
- John 3:5-6

kingdom, kingdoms

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), kingdom of Israel, Judah, [priest](#))

Bible References:

- [1 Thessalonians 02:10-12](#)
- [2 Timothy 04:17-18](#)
- [Colossians 01:13-14](#)
- [John 18:36-37](#)
- Mark 03:23-25
- Matthew 04:7-9
- Matthew 13:18-19
- Matthew 16:27-28
- [Revelation 01:9-11](#)

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.

Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

Uses:

- **John 18:36-37**

know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, foreknowledge

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,” one for knowing facts and one for knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: [law](#), [reveal](#), [understand](#), wise)

Bible References:

- [1 Corinthians 02:12-13](#)
- [1 Samuel 17:46-47](#)
- [2 Corinthians 02:14-15](#)
- [2 Peter 01:3-4](#)

know, knows, knew, knowing, knowledge, known, make known, makes known, made known, unknown, foreknew, j

- Deuteronomy 04:39-40
- Genesis 19:4-5
- Luke 01:76-77

Word Data:

- Strong's: H1843, H1844, H1847, H1875, H3045, H3046, H4093, H4486, H5046, H5234, H5475, H5869, G50, G56, G1097, G1107, G1108, G1231, G1492, G1921, G1922, G1987, G2467, G2589, G3877, G4267, G4894

Uses:

- John 1:10-11
- John 2:23-25
- John 8:19-20
- John 8:54-56
- John 10:3-4
- John 10:14-16
- John 10:37-39
- John 14:4-7

labor, labors, labored, laborer, laborers

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word “labor” is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate “labor” could include “work” or “hard work” or “difficult work” or to “work hard.”

(See also: **hard**, labor pains)

Bible References:

- **1 Thessalonians 02:7-9**
- **1 Thessalonians 03:4-5**
- **Galatians 04:10-11**
- **James 05:4-6**
- **John 04:37-38**
- Luke 10:1-2
- Matthew 10:8-10

Word Data:

- Strong's: H213, H3018, H3021, H3022, H3023, H3205, H5447, H4522, H4639, H5445, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H6635, G75, G2038, G2040, G2041, G2872, G2873, G4704, G4866, G4904, G5389

Uses:

- **John 4:37-38**

lamb, Lamb of God

Definition:

The term “lamb” refers to a young 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 “a young 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](#), [shepherd](#))

Bible References:

- 2 Samuel 12:1-3
- Ezra 08:35-36
- Isaiah 66:3
- Jeremiah 11:18-20
- [John 01:29-31](#)
- [John 01:35-36](#)
- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:3-4
- [Revelation 15:3-4](#)

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.

Word Data:

- Strong's: H7716, G721, G2316

Uses:

- John 1:29-31
- John 1:35-36

lament, laments, 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:

- Amos 08:9-10
- Ezekiel 32:1-2
- Jeremiah 22:17-19
- Job 27:15-17
- Lamentations 02:5-6
- Lamentations 02:8-9
- Micah 02:3-5
- Psalm 102:1-2
- Zechariah 11:1-3

Word Data:

- Strong's: H56, H421, H578, H592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G2354, G2355, G2870, G2875

Uses:

- [John 16:19-21](#)

lamp, lamps

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.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: lampstand, [life](#), [light](#))

Bible References:

- 1 Kings 11:34-36
- Exodus 25:3-7
- Luke 08:16-18
- Matthew 05:15-16
- Matthew 06:22-24
- Matthew 25:1-4

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

Uses:

- [John 5:33-35](#)

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 have an unknown duration.
- 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, [judge](#), [turn](#), [world](#))

Bible References:

- [2 Peter 03:3-4](#)
- Daniel 10:14-15
- [Hebrews 01:1-3](#)
- Isaiah 02:1-2
- [James 05:1-3](#)
- Jeremiah 23:19-20
- [John 11:24-26](#)
- Micah 04:1

Word Data:

- Strong's: H319, H3117, G2078, G2250

Uses:

- [John 6:38-40](#)
- [John 6:43-45](#)
- [John 6:54-56](#)
- [John 11:24-26](#)

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, [Moses](#), Ten Commandments, [lawful](#), Yahweh)

Bible References:

- [Acts 15:5-6](#)
- Daniel 09:12-14
- Exodus 28:42-43
- Ezra 07:25-26
- [Galatians 02:15-16](#)
- Luke 24:44
- Matthew 05:17-18
- Nehemiah 10:28-29

- [Romans 03:19-20](#)

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**."\\

Word Data:

- Strong's: H430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G2316, G3551, G3565

Uses:

- [John 1:16-18](#)
- [John 1:43-45](#)
- [John 7:19-20](#)
- [John 7:47-49](#)
- [John 8:4-6](#)
- [John 8:17-18](#)
- [John 09 General Notes](#)
- [John 10 General Notes](#)
- [John 10:34-36](#)
- [John 12:34-36](#)
- [John 15:23-25](#)

law, laws, lawgiver, lawbreaker, lawbreakers, lawsuit, lawyer, principle, principled, principles

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](#), [law](#))

Bible References:

- Deuteronomy 04:1-2
- Esther 03:8-9
- Exodus 12:12-14
- Genesis 26:4-5
- [John 18:31-32](#)
- [Romans 07:1](#)

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G1785, G3548, G3551, G4747

Uses:

- [John 18:31-32](#)
- [John 19:7-9](#)

lawful, lawfully, unlawful, not lawful, lawless, lawlessness

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”
- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”

- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: [law](#), [law](#), [Moses](#), [Sabbath](#))

Bible References:

- Matthew 07:21-23
- Matthew 12:1-2
- Matthew 12:3-4
- Matthew 12:9-10
- Mark 03:3-4
- Luke 06:1-2
- [Acts 02:22-24](#)
- [Acts 10:27-29](#)
- [Acts 22:25-26](#)
- [2 Thessalonians 02:3-4](#)
- [Titus 02:14](#)
- [1 John 03:4-6](#)

Word Data:

- Strong’s: H4941, H6530, H6662, H7386, H7990, G111, G113, G266, G458, G459, G1832, G3545

Uses:

- [John 18:31-32](#)

Lazarus

Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. Jesus 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 at Jesus and jealous that he 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](#), [Jewish leaders](#), [Martha](#), [Mary](#), [raise](#))

Bible References:

- [John 11:10-11](#)
- [John 12:1-3](#)
- [Luke 16:19-21](#)

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**.

Word Data:

- Strong's: G2976

Uses:

- [John 11:1-2](#)
- [John 11:5-7](#)
- [John 11:10-11](#)
- [John 11:12-14](#)
- [John 11:17-20](#)
- [John 11:36-37](#)
- [John 11:38-40](#)
- [John 12:1-3](#)
- [John 12:9-11](#)
- [John 12:17-19](#)

Levi, Levite, Levites, Levitical

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, [priest](#), sacrifice, [temple](#), twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 08:3-5
- [Acts 04:36-37](#)
- Genesis 29:33-34
- [John 01:19-21](#)
- Luke 10:31-32

Word Data:

- Strong’s: H3878, H3879, H3881, G3017, G3018, G3019, G3020

Uses:

- [John 1:19-21](#)

life, live, lived, lives, 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 with 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](#), [everlasting](#))

Bible References:

- [2 Peter 01:3-4](#)
- [Acts 10:42-43](#)
- Genesis 02:7-8
- Genesis 07:21-22
- [Hebrews 10:19-22](#)
- Jeremiah 44:1-3
- [John 01:4-5](#)
- Judges 02:18-19
- Luke 12:22-23
- Matthew 07:13-14

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**?"
- **35:05** 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."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G198, G222, G227, G806, G590

Uses:

- [John 1:4-5](#)
- [John 4:13-14](#)
- [John 4:34-36](#)
- [John 4:51-52](#)
- [John 5:21-23](#)
- [John 5:24](#)
- [John 5:25](#)
- [John 5:26-27](#)

- John 5:39-40
- John 6:32-34
- John 6:35-37
- John 6:50-51
- John 6:62-63
- John 8:12-13
- John 10:9-10
- John 10:11-13
- John 10:14-16
- John 10:27-28
- John 11:24-26
- John 12:25-26
- John 12:48-50
- John 14:4-7
- John 14:10-11
- John 14:18-20
- John 15:12-13
- John 20:30-31

light, lights, lighting, lightning, daylight, sunlight, twilight, enlighten, enlightened

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 in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was “the light of the world” and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [righteous](#), [true](#))

Bible References:

- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [2 Corinthians 04:5-6](#)
- [Acts 26:15-18](#)
- [Isaiah 02:5-6](#)
- [John 01:4-5](#)
- [Matthew 05:15-16](#)
- [Matthew 06:22-24](#)
- [Nehemiah 09:12-13](#)
- [Revelation 18:23-24](#)

translation Words *light, lights, lighting, lightning, daylight, sunlight, twilight, enlighten, enlightened*

Word Data:

- Strong's: H216, H217, H3313, H3974, H4237, H5051, H5094, H5105, H5216, H6348, H7052, H7837, G681, G796, G1645, G2985, G3088, G5338, G5457, G5458, G5460, G5462

Uses:

- [John 01 General Notes](#)
- [John 03 General Notes](#)
- [John 08 General Notes](#)
- [John 09 General Notes](#)
- [John 11 General Notes](#)
- [John 11:8-9](#)
- [John 11:10-11](#)
- [John 12 General Notes](#)

lord, lords, Lord, master, masters, sir, sirs**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.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs 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.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- 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:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such 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 considered a title, written as “Lord” (capitalized) in English.

(See also: **God**, **Jesus**, **ruler**, Yahweh)

Bible References:

- Genesis 39:1-2
- Joshua 03:9-11
- Psalms 086:15-17
- Jeremiah 27:1-4
- Lamentations 02:1-2
- Ezekiel 18:29-30
- Daniel 09:9-11
- Daniel 09:17-19
- Malachi 03:1-3
- Matthew 07:21-23
- Luke 01:30-33
- Luke 16:13
- **Romans 06:22-23**
- **Ephesians 06:9**
- **Philippians 02:9-11**
- **Colossians 03:22-25**
- **Hebrews 12:14-17**
- **James 02:1-4**
- **1 Peter 01:3-5**
- **Jude 01:5-6**
- **Revelation 15:3-4**

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."

Word Data:

- Strong's: H113, H136, H1167, H1376, H4756, H7980, H8323, G203, G634, G962, G1203, G2962

Uses:

- John 1:22-23
- John 4:15-16
- John 4:19-20
- John 5:7-8
- John 6:22-23
- John 6:32-34
- John 6:66-69
- John 8:9-11
- John 9:35-38
- John 11:1-2
- John 11:12-14
- John 11:21-23
- John 11:27-29
- John 11:30-32
- John 11:33-35
- John 12:12-13
- John 12:37-38
- John 13:6-9
- John 13:12-15
- John 13:16-18
- John 13:23-25
- John 13:36-38
- John 14:8-9
- John 15:14-15
- John 15:20-22
- John 20:1-2
- John 20:11-13
- John 20:16-18
- John 20:28-29
- John 21:7-9
- John 21:15-16

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](#), Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 01:6-7
- Luke 01:8-10
- Luke 23:33-34
- Mark 15:22-24
- Matthew 27:35-37
- Psalms 022:18-19

Word Data:

- Strong’s: H1486, H2256, H5307, G2624, G2819, G2975, G3091

Uses:

- [John 19:23-24](#)

love, loves, loving, loved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on 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.
2. Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
3. When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
4. In the ULB, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
5. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
6. This term refers to natural human love between friends or relatives.
7. The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
8. The word “love” can also refer to romantic love between a man and a woman.
9. In the figurative expression “Jacob I have loved, but Esau I have hated,” the term “loved” refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as “chosen.” Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term “hated” is used figuratively here to mean “rejected” or “not chosen.”

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.

- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, **death**, sacrifice, **save**, **sin**)

Bible References:

- **1 Corinthians 13:4-7**
- **1 John 03:1-3**
- **1 Thessalonians 04:9-12**
- **Galatians 05:22-24**
- Genesis 29:15-18
- Isaiah 56:6-7
- Jeremiah 02:1-3
- **John 03:16-18**
- Matthew 10:37-39
- Nehemiah 09:32-34
- **Philippians 01:9-11**
- Song of Solomon 01:1-4

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.

Word Data:

- Strong's: H157, H158, H159, H160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5381, G5382, G5383, G5388

Uses:

- John 3:16-18
- John 5:19-20
- John 5:41-42
- John 8:42-44
- John 10:17-18
- John 11:3-4
- John 11:5-7
- John 11:36-37
- John 13:1-2
- John 13:23-25
- John 13:34-35
- John 14:21-22
- John 14:23-24
- John 14:28-29
- John 15:8-9
- John 15:12-13
- John 15:18-19
- John 16:26-28
- John 17:22-23
- John 17:25-26
- John 20:1-2
- John 21:7-9
- John 21:15-16
- John 21:17-18
- John 21:20-21

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](#), grain, [heaven](#), [Sabbath](#))

Bible References:

- Deuteronomy 08:3
- Exodus 16:26-27
- [Hebrews 09:3-5](#)
- [John 06:30-31](#)
- Joshua 05:12

Word Data:

- Strong's: H4478, G3131

Uses:

- [John 6:30-31](#)
- [John 6:48-49](#)

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:

- [John 11:1-2](#)
- [John 12:1-3](#)
- Luke 10:38-39

Word Data:

- Strong's: G3136

Uses:

- [John 11:1-2](#)
- [John 11:5-7](#)
- [John 11:17-20](#)
- [John 11:21-23](#)
- [John 11:30-32](#)
- [John 11:38-40](#)
- [John 12:1-3](#)

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:

- [John 11:1-2](#)
- [John 12:1-3](#)
- Luke 10:38-39

Word Data:

- Strong's: G3137

Uses:

- [John 11:1-2](#)
- [John 11:17-20](#)
- [John 11:27-29](#)
- [John 11:30-32](#)
- [John 11:45-46](#)
- [John 12:1-3](#)

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](#), [demon-possessed](#))

Bible References:

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

Word Data:

- Strong's: G3094, G3137

Uses:

- [John 19:25-27](#)
- [John 20:1-2](#)
- [John 20:11-13](#)
- [John 20:16-18](#)

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, Herod the Great, [Jesus](#), [Joseph \(NT\)](#), [Son of God](#), virgin)

Bible References:

- [John 02:3-5](#)
- [John 02:12](#)
- Luke 01:26-29
- Luke 01:34-35
- Mark 06:1-3
- Matthew 01:15-17
- Matthew 01:18-19

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.

Word Data:

- Strong's: G3137

Uses:

- [John 2:1-2](#)
- [John 2:3-5](#)
- [John 2:12](#)
- [John 19:25-27](#)

messenger, messengers

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](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 06:21
- 2 Kings 01:1-2
- Luke 07:27-28
- Matthew 11:9-10

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G32, G652

Uses:

- [John 13:16-18](#)

miracle, miracles, wonder, wonders, sign, signs

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [prophet](#), [apostle](#), [sign](#))

Bible References:

- [2 Thessalonians 02:8-10](#)
- [Acts 04:15-18](#)
- [Acts 04:21-22](#)
- Daniel 04:1-3
- Deuteronomy 13:1-3

- Exodus 03:19-22
- **John 02:11**
- Matthew 13:57-58

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.

Word Data:

- Strong's: H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540,, G880, G1213, G1229, G1411, G1569, G1718, G1770, G1839, G2285, G2296, G2297, G3167, G3902, G4591, G4592, G5059

Uses:

- **John 2:11**
- **John 2:17-19**
- **John 2:23-25**
- **John 4:48-50**
- **John 4:53-54**
- **John 6:1-3**
- **John 6:13-15**
- **John 6:30-31**
- **John 9:16-18**
- **John 10:40-42**
- **John 11:47-48**
- **John 20:30-31**

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: Miriam, Promised Land, Ten Commandments)

Bible References:

- [Acts 07:20-21](#)
- [Acts 07:29-30](#)
- Exodus 02:9-10
- Exodus 09:1-4
- Matthew 17:3-4
- [Romans 05:14-15](#)

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**.

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Word Data:

- Strong's: H4872, H4873, G3475

Uses:

- [John 1:16-18](#)
- [John 1:43-45](#)
- [John 3:14-15](#)
- [John 5:45-47](#)
- [John 6:32-34](#)
- [John 7:19-20](#)
- [John 8:4-6](#)
- [John 9:28-29](#)

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 also: [Translate Names](#))

(See also: Gethsemane, olive)

Bible References:

- Luke 19:29-31
- Luke 19:37-38
- Mark 13:3-4
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30-32

Word Data:

- Strong's: H2022, H2132, G3735, G1636

Uses:

- [John 8:1-3](#)

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- [John 11:1-2](#)
- Mark 15:22-24
- Matthew 02:11-12

Word Data:

- Strong's: H3910, H4753, G3464, G4666, G4669

Uses:

- [John 11:1-2](#)
- [John 19:38-39](#)

name, names, named

Definition:

In the Bible, the word “name” was used in several figurative ways.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” meant speaking with his power and authority, or as his representative.
- The “name” of someone could refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (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 also: [call](#))

Bible References:

- [1 John 02:12-14](#)
- [2 Timothy 02:19-21](#)
- [Acts 04:5-7](#)
- [Acts 04:11-12](#)
- [Acts 09:26-27](#)
- Genesis 12:1-3
- Genesis 35:9-10
- Matthew 18:4-6

Word Data:

- Strong's: H5344, H7121, H7761, H8034, H8036, G2564, G3686, G3687, G5122

Uses:

- John 10:3-4
- John 12:12-13
- John 12:27-29
- John 14:12-14
- John 17:12-14

nation, nations

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: Assyria, Babylon, Canaan, Gentile, [Greek](#), [people group](#), Philistines, [Rome](#))

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6-7
- 2 Kings 17:11-12
- [Acts 02:5-7](#)
- [Acts 13:19-20](#)
- [Acts 17:26-27](#)
- [Acts 26:4-5](#)
- Daniel 03:3-5
- Genesis 10:2-5
- Genesis 27:29

- Genesis 35:11-13
- Genesis 49:10
- Luke 07:2-5
- Mark 13:7-8
- Matthew 21:43-44
- Romans 04:16-17

Word Data:

- Strong's: H249, H523, H524, H776, H1471, H3816, H4940, H5971, G246, G1074, G1085, G1484

Uses:

- John 11:47-48
- John 11:49-50
- John 11:51-53

Nazareth, Nazarene

Facts:

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

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as “the Nazarene.”
- Many of the Jews living in Nazareth did not respect Jesus’ teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in Nazareth’s synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: [Christ](#), [Galilee](#), [Joseph \(NT\)](#), [Mary](#))

Bible References:

- [Acts 26:9-11](#)
- [John 01:43-45](#)
- Luke 01:26-29
- Mark 16:5-7
- Matthew 02:22-23
- Matthew 21:9-11
- Matthew 26:71-72

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.

Word Data:

- Strong’s: G3478, G3479, G3480

Uses:

- [John 1:43-45](#)

- [John 18:4-5](#)
- [John 18:6-7](#)
- [John 19:19-20](#)

neighbor, neighbors, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, [parable](#), [people group](#), [Samaria](#))

Bible References:

- [Acts 07:26-28](#)
- [Ephesians 04:25-27](#)
- [Galatians 05:13-15](#)
- [James 02:8-9](#)
- [John 09:8-9](#)
- Luke 01:56-58
- Matthew 05:43-45
- Matthew 19:18-19
- Matthew 22:39-40

Word Data:

- Strong's: H5997, H7138, H7453, H7468, H7934, G1069, G2087, G4040, G4139

Uses:

- [John 9:8-9](#)

obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedient

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes someone who obeys. “Obedience” is the characteristic that an obedient person has. 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 obey could include a word or phrase that means “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: citizen, **command**, disobey, **kingdom**, **law**)

Bible References:

- **Acts 05:29-32**
- **Acts 06:7**
- Genesis 28:6-7
- **James 01:22-25**
- **James 02:10-11**
- Luke 06:46-48
- Matthew 07:26-27
- Matthew 19:20-22
- Matthew 28:20

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”
- **05:10** 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.

obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedie

Word Data:

- Strong's: H1697, H2388, H3349, H4928, H6213, H7181, H8085, H8086, H8104, G191, G544, G3980, G3982, G4198, G5083, G5084, G5218, G5219, G5255, G5292, G5293, G5442

Uses:

- [John 3:19-21](#)

overtake, overtakes, overtaken, 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 happens to the person
- If blessings “overtake” people, it means that those people 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 in 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 the ancestors to receive punishment because they failed to obey those teachings.

(See also: [bless](#), [curse](#), prey, punish)

Bible References:

- 2 Kings 25:4-5
- [John 12:34-36](#)

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Word Data:

- Strong’s: H579, H935, H1692, H4672, H5066, H5381, G2638, G2983

Uses:

- [John 12:34-36](#)

palace, palaces

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [high priest](#), [king](#))

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 05:5-6
- Matthew 26:3-5
- Psalms 045:8-9

Word Data:

- Strong's: H643, H759, H1001, H1002, H1004, H1055, H1406, H1964, H1965, H2038, H2918, H8651, G833, G933, G4232

Uses:

- [John 18:28-30](#)
- [John 18:33-35](#)

palm, palms

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](#), [Jerusalem](#), [peace](#))

Bible References:

- 1 Kings 06:29-30
- Ezekiel 40:14-16
- [John 12:12-13](#)
- Numbers 33:8-10

Word Data:

- Strong's: H3712, H8558, H8560, H8561, G5404

Uses:

- [John 12:12-13](#)

parable, parables

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: [Samaria](#))

Bible References:

- Luke 05:36
- Luke 06:39-40
- Luke 08:4-6
- Luke 08:9-10
- Mark 04:1-2
- Matthew 13:3-6
- Matthew 13:10-12
- Matthew 13:13-14

Word Data:

- Strong’s: H1819, H4912, G3850, G3942

Uses:

- [John 10:5-6](#)

Passover

Facts:

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

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

Translation Suggestions:

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

Bible References:

- **1 Corinthians 05:6-8**
- 2 Chronicles 30:13-15
- 2 Kings 23:21-23
- Deuteronomy 16:1-2
- Exodus 12:26-28
- Ezra 06:21-22
- **John 13:1-2**
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:1-3

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.

Word Data:

- Strong's: H6453, G3957

Uses:

- [John 2:13-14](#)
- [John 2:23-25](#)
- [John 06 General Notes](#)
- [John 6:4-6](#)
- [John 11 General Notes](#)
- [John 11:54-55](#)
- [John 12:1-3](#)
- [John 13 General Notes](#)
- [John 13:1-2](#)
- [John 18:28-30](#)
- [John 18:38-40](#)
- [John 19:14-16](#)

peace, peaceful, peacefully, peaceable, peacemakers

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:

- 1 Thessalonians 05:1-3
- Acts 07:26-28
- Colossians 01:18-20
- Colossians 03:15-17
- Galatians 05:22-24
- Luke 07:48-50
- Luke 12:51-53
- Mark 04:38-39
- Matthew 05:9-10
- Matthew 10:11-13

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.

Word Data:

- Strong's: H5117, H7521, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G269, G425, G31514, G1515, G1516, G1517, G1518, G2272

Uses:

- [John 14:25-27](#)
- [John 16:32-33](#)
- [John 20:19-20](#)
- [John 20:21-23](#)
- [John 20:26-27](#)

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](#), [nation](#), tribe, [world](#))

Bible References:

- 1 Kings 08:51-53
- 1 Samuel 08:6-7
- Deuteronomy 28:9-10

- Genesis 49:16-18
- Ruth 01:16-18

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!"

Word Data:

- Strong's: H249, H523, H524, H776, H1121, H1471, H3816, H5712, H5971, H5972, H6153, G246, G1074, G1085, G1218, G1484, G2560, G2992, G3793

Uses:

- **John 11:49-50**
- **John 18:33-35**

perish, perished, 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](#), [everlasting](#))

Bible References:

- [1 Peter 01:22-23](#)
- [2 Corinthians 02:16-17](#)
- [2 Thessalonians 02:8-10](#)
- Jeremiah 18:18-20
- Psalms 049:18-20
- Zechariah 09:5-7
- Zechariah 13:8-9

Word Data:

- Strong's: H6, H7, H8, H1478, H1820, H5486, H5595, H6544, H8045, G599, G622, G684, G853, G1311, G2704, G4881, G5356

Uses:

- [John 6:26-27](#)
- [John 11:49-50](#)

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

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, oppress, [Rome](#))

Bible References:

- [Acts 07:51-53](#)
- [Acts 13:50-52](#)
- [Galatians 01:13-14](#)
- [John 05:16-18](#)
- Mark 10:29-31
- Matthew 05:9-10
- Matthew 05:43-45
- Matthew 10:21-23
- Matthew 13:20-21
- [Philippians 03:6-7](#)

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!”

translation Words *persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors*

- **46:04** But Ananias said, "Master, I have heard how this man has **persecuted** the believers."

Word Data:

- Strong's: H1814, H4783, H6233, H7291, H7852, G1375, G1376, G1377, G1559, G2347

Uses:

- [John 5:16-18](#)
- [John 15:20-22](#)

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)

Bible References:

- [Acts 08:25](#)
- [Galatians 02:6-8](#)
- [Galatians 02:11-12](#)
- Luke 22:56-58
- Mark 03:13-16
- Matthew 04:18-20
- Matthew 08:14-15
- Matthew 14:28-30
- Matthew 26:33-35

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."

Word Data:

- Strong's: G2786, G4074, G4613

Uses:

- John 1:40-42
- John 6:7-9
- John 6:66-69
- John 13:6-9
- John 13:23-25
- John 13:36-38
- John 18:10-11
- John 18:15-16
- John 18:25-27
- John 20:1-2
- John 20:3-5
- John 20:6-7
- John 21:1-3
- John 21:7-9
- John 21:15-16
- John 21:19

Pharisee, Pharisees

Facts:

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

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

(See also: [council](#), [Jewish leaders](#), [law](#), Sadducee)

Bible References:

- [Acts 26:4-5](#)
- [John 03:1-2](#)
- Luke 11:43-44
- Matthew 03:7-9
- Matthew 05:19-20
- Matthew 09:10-11
- Matthew 12:1-2
- Matthew 12:38-40
- [Philippians 03:4-5](#)

Word Data:

- Strong's: G5330

Uses:

- [John 1:24-25](#)
- [John 3:1-2](#)
- [John 4:1-3](#)
- [John 7:30-32](#)
- [John 7:45-46](#)
- [John 8:1-3](#)
- [John 8:12-13](#)
- [John 9:13-15](#)

- [John 9:39-41](#)
- [John 11:45-46](#)
- [John 11:47-48](#)
- [John 11:56-57](#)
- [John 12:17-19](#)
- [John 12:41-43](#)
- [John 18:1-3](#)

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)

Bible References:

- [Acts 01:12-14](#)
- [John 01:43-45](#)
- [John 06:4-6](#)
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: Philip

Uses:

- [John 1:43-45](#)
- [John 6:4-6](#)
- [John 12:20-22](#)
- [John 14:8-9](#)

pierce, pierces, pierced, piercing**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](#), [servant](#), Simeon)

Bible References:

- Job 16:13-14
- Job 20:23-25
- [John 19:36-37](#)
- Psalms 022:16-17

Word Data:

- Strong’s: H935, H1856, H2342, H2490, H2491, H2944, H3738, H4272, H5181, H5344, H5365, H6398, H7376, G1330, G1338, G1574, G2660, G3572, G4044, G4138

Uses:

- [John 19:36-37](#)

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](#), [guilt](#), [Judea](#), [Rome](#))

Bible References:

- [Acts 04:27-28](#)
- [Acts 13:28-29](#)
- Luke 23:1-2
- Mark 15:1-3
- Matthew 27:11-14
- Matthew 27:57-58

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.”

Word Data:

- Strong’s: G4091, G4194

Uses:

- [John 18:28-30](#)

- John 18:33-35
- John 19:1-3
- John 19:4-6
- John 19:10-11
- John 19:12-13
- John 19:14-16
- John 19:21-22
- John 19:31-33
- John 19:38-39

plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing

Definition:

A “plant” is generally something that grows and is attached to the ground. 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, a if a person does good, he will receive a positive result.

Translations Suggestions

- The term to “sow” could also be translated as to “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](#), [good](#), reap)

Bible References:

- [Galatians 06:6-8](#)
- Luke 08:4-6
- Matthew 06:25-26
- Matthew 13:3-6
- Matthew 13:18-19
- Matthew 25:24-25

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G4687, G4703, G5300, G5452 , G6037

translation Words *plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sow*

Uses:

- [John 4:34-36](#)

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](#), [Jesus](#), [miracle](#))

Bible References:

- [1 Thessalonians 01:4-5](#)
- [Colossians 01:11-12](#)
- Genesis 31:29-30
- Jeremiah 18:21-23
- [Jude 01:24-25](#)
- Judges 02:18-19
- Luke 01:16-17
- Luke 04:14-15
- Matthew 26:62-64
- [Philippians 03:20-21](#)
- Psalm 080:1-3

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."

Word Data:

- Strong's: H410, H1369, H2220, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G1411, G1415, G1756, G1849, G1850, G2478, G2479, G2904, G3168

Uses:

- **John 14:30-31**
- **John 19:10-11**

praise, praises, praised, praising, praiseworthy

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:

- [2 Corinthians 01:3-4](#)
- [Acts 02:46-47](#)
- [Acts 13:48-49](#)
- Daniel 03:28
- [Ephesians 01:3-4](#)
- Genesis 49:8
- [James 03:9-10](#)
- [John 05:41-42](#)
- Luke 01:46-47
- Luke 01:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

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.

Word Data:

- Strong's: H1319, H6953, H7121, H7150, G1229, G1256, G2097, G2605, G2782, G2783, G2784, G2980, G3853, G3955, G4283, G4296

Uses:

- [John 5:41-42](#)
- [John 5:43-44](#)
- [John 12:41-43](#)

pray, prayer, prayers, prayed

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, [forgive](#), [praise](#))

Bible References:

- [1 Thessalonians 03:8-10](#)
- [Acts 08:24](#)
- [Acts 14:23-26](#)
- [Colossians 04:2-4](#)
- [John 17:9-11](#)
- Luke 11:1
- Matthew 05:43-45
- Matthew 14:22-24

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.

Word Data:

- Strong's: H559, H577, H1156, H2470, H3863, H3908, H4994, H6279, H5315, H5375, H6293, H6419, H6739, H6963, H7121, H7592, H7878, H7879, H7881, H8034, H8605, G154, G1162, G1189, G1783, G2065, G2171, G2172, G3870, G4335, G4336

Uses:

- [John 16:26-28](#)
- [John 17:9-11](#)

priest, priests, 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)

Bible References:

- 2 Chronicles 06:40-42
- Genesis 14:17-18
- Genesis 47:20-22

- [John 01:19-21](#)
- Luke 10:31-32
- Mark 01:43-44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:3-4
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- [Revelation 01:4-6](#)

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.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Uses:

- [John 1:19-21](#)

prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments

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)

Bible References:

- [Acts 25:4-5](#)
- [Ephesians 04:1-3](#)
- Luke 12:57-59
- Luke 22:33-34
- Mark 06:16-17
- Matthew 05:25-26
- Matthew 14:3-5
- Matthew 25:34-36

Word Data:

- Strong's: H612, H613, H615, H616, H631, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H4929, H5470, H6115, H6495, H7617, H7622, H7628, G1198, G1199, G1200, G1201, G1202, G1210, G2252, G3612, G4788, G4869, G5083, G5084, G5438, G5439

translationWordsprison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprison

Uses:

- [John 3:22-24](#)

profit, profits, profitable, unprofitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

The term “unprofitable” means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as “useless” or “worthless” or “not useful” or “unworthy” or “not beneficial” or “giving no benefit.”

(See also: [worthy](#))

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

- Job 15:1-3
- Proverbs 10:16-17
- Jeremiah 02:7-8
- Ezekiel 18:12-13
- [John 06:62-63](#)
- Mark 08:35-37
- Matthew 16:24-26
- [2 Peter 02:1-3](#)

Word Data:

- Strong's: H1215, H3148, H3276, H3504, H4195, H4768, H5532, H7737, H7939, G147, G255, G512, G888, G889, G890, G1281, G2585, G2770, G2771, G3408, G4297, G4298, G4851, G5539, G5622, G5623, G5624

Uses:

- [John 6:62-63](#)

prophet, prophets, 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, false god, false prophet, [fulfill](#), [law](#), vision)

Bible References:

- [1 Thessalonians 02:14-16](#)
- [Acts 03:24-26](#)
- [John 01:43-45](#)
- Malachi 04:4-6
- Matthew 01:22-23

- Matthew 02:17-18
- Matthew 05:17-18
- Psalm 051:1-2

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. *

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Uses:

- John 1:19-21
- John 1:43-45
- John 04 General Notes
- John 4:19-20
- John 4:43-45
- John 05 General Notes
- John 6:13-15
- John 6:43-45
- John 07 General Notes
- John 7:40-42
- John 8:52-53
- John 9:16-18

- [John 10 General Notes](#)
- [John 11 General Notes](#)
- [John 11:51-53](#)
- [John 12 General Notes](#)
- [John 12:37-38](#)
- [John 16 General Notes](#)

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 also: atonement, [clean](#), [spirit](#))

Bible References:

- [1 Timothy 01:5-8](#)
- Exodus 31:6-9
- [Hebrews 09:13-15](#)
- [James 04:8-10](#)
- Luke 02:22-24
- [Revelation 14:3-5](#)

Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G48, G49, G53, G54, G1506, G2511, G2512, G2513, G2514

Uses:

- [John 11:54-55](#)

Rabbi

Definition:

The term “Rabbi” literally means “my master” or “my teacher.”

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

Translation Suggestions:

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

See: [How to Translate Unknowns](#))

(See also: [teacher](#))

Bible References:

- [John 01:49-51](#)
- [John 06:24-25](#)
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong’s: G4461

Uses:

- [John 1:37-39](#)
- [John 1:49-51](#)
- [John 3:1-2](#)
- [John 3:25-26](#)
- [John 4:31-33](#)
- [John 6:24-25](#)

- John 9:1-2
- John 11:8-9
- John 20:16-18

raise, raises, raised, 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” express past action.

- When a person gets up to go somewhere, this is sometimes expressed as “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen!”

Translation Suggestions:

- The term “raise” or “raise up” could be translated as “lift up” or “make higher.”
- To “raise up” could also be translated as to “cause to appear” or to “appoint” or to “bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as “provide” or to “appoint” or to “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: [resurrection](#), [appoint](#), exalt)

Bible References:

- 2 Chronicles 06:40-42

- 2 Samuel 07:12-14
- Acts 10:39-41
- Colossians 03:1-4
- Deuteronomy 13:1-3
- Jeremiah 06:1-3
- Judges 02:18-19
- Luke 07:21-23
- Matthew 20:17-19

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.

Word Data:

- Strong's: H2210, H2224, H5549, H5782, H5927, H5975, H6209, H6965, H6966, H6974, H7613, H7721, G305, G386, G393, G450, G1096, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891

Uses:

- John 11:21-23
- John 11:24-26
- John 20:8-10
- John 21:12-14

receive, receives, received, receiving, receiver**Definition:**

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: [Holy Spirit](#), [Jesus](#), [lord](#), [save](#))

Bible References:

- [1 John 05:9-10](#)
- [1 Thessalonians 01:6-7](#)
- [1 Thessalonians 04:1-2](#)
- [Acts 08:14-17](#)
- Jeremiah 32:33-35
- Luke 09:5-6
- Malachi 03:10-12
- Psalms 049:14-15

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.

Word Data:

- Strong's: H1878, H2505, H3557, H3947, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1209, G1523, G1653, G1926, G2210, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G3970, G4327, G4355, G4356, G4687, G4732, G5264, G5274, G5562

Uses:

- John 1:10-11
- John 1:12-13
- John 3:31-33
- John 5:33-35
- John 5:41-42
- John 5:43-44
- John 6:19-21
- John 7:23-24
- John 7:39
- John 10:17-18
- John 12:48-50
- John 13:19-20
- John 20:21-23

reject, rejects, rejected, rejecting, rejection

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 people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), disobey, [obey](#), stiff-necked)

Bible References:

- [Galatians 04:12-14](#)
- Hosea 04:6-7
- Isaiah 41:8-9
- [John 12:48-50](#)
- Mark 07:8-10

Word Data:

- Strong’s: H947, H959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G96, G114, G483, G550, G579, G580, G593, G683, G720, G1609, G3868

Uses:

- [John 12:48-50](#)

report, reports, reported

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as, “Don’t talk about this with anyone” or “Don’t tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- [Acts 05:22-23](#)
- [John 12:37-38](#)
- Luke 05:15-16
- Luke 08:34-35
- Matthew 28:14-15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, G189, G191, G312, G518, G987, G1225, G1310, G1426, G1834, G2036, G2162, G2163, G3004, G3056, G3140, G3141, G3377

Uses:

- [John 4:39-40](#)
- [John 11:56-57](#)
- [John 12:37-38](#)

rest, rests, rested, resting, restless

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. A “rest” is to stop working.

- 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 animals rest, 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.”
- God said, “they will not enter my rest,” and this statement could be translated as “they will not experience my blessings of rest” or “they will not experience the 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:

- 2 Chronicles 06:40-42
- Genesis 02:1-3
- Jeremiah 06:16-19
- Matthew 11:28-30
- [Revelation 14:11-12](#)

Word Data:

- Strong's: H14, H1824, H1826, H2308, H3498, H3499, H4494, H4496, H4771, H5117, H5118, H5183, H5564, H6314, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7673, H7677,

H7901, H7931, H7954, H8058, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G1981, G2270, G2663, G2664, G2681, G2838, G3062, G4520

Uses:

- [John 11:12-14](#)

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: [life](#), [death](#), [raise](#))

Bible References:

- [1 Corinthians 15:12-14](#)
- [1 Peter 03:21-22](#)
- [Hebrews 11:35-38](#)
- [John 05:28-29](#)
- Luke 20:27-28
- Luke 20:34-36
- Matthew 22:23-24
- Matthew 22:29-30
- [Philippians 03:8-11](#)

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.

Word Data:

- Strong’s: G386, G1454, G1815

Uses:

- [John 5:28-29](#)
- [John 11:24-26](#)

reveal, reveals, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: good news, good news, dream, vision)

Bible References:

- Daniel 11:1-2
- [Ephesians 03:3-5](#)
- [Galatians 01:11-12](#)
- Lamentations 02:13-14
- Matthew 10:26-27
- [Philippians 03:15-16](#)
- [Revelation 01:1-3](#)

Word Data:

- Strong's: H241, H1540, H1541, G601, G602, G5537

Uses:

- [John 01 General Notes](#)
- [John 1:29-31](#)
- [John 2:11](#)
- [John 04 General Notes](#)
- [John 9:3-5](#)
- [John 12:37-38](#)
- [John 13 General Notes](#)
- [John 15 General Notes](#)
- [John 17:6-8](#)

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” 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.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: [parallelism](#))

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good
- Sometimes “the righteous” was used figuratively and referred to “people who think they are good” or “people who seem to be righteous.”
- The term “unrighteous” could simply be translated as “not righteous.”

- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: **evil**, faithful, **good**, **holy**, integrity, just, **law**, **law**, **obey**, **pure**, **righteous**, **sin**, **unlawful**)

Bible References:

- Deuteronomy 19:15-16
- Job 01:6-8
- Psalms 037:28-30
- Psalms 049:14-15
- Psalms 107:41-43
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:12-13
- Malachi 02:5-7
- Matthew 06:1-2
- **Acts 03:13-14**
- **Romans 01:29-31**
- **1 Corinthians 06:9-11**
- **Galatians 03:6-9**
- **Colossians 03:22-25**
- **2 Thessalonians 02:8-10**
- **2 Timothy 03:16-17**
- **1 Peter 03:18-20**
- **1 John 01:8-10**
- **1 John 05:16-17**

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.”

Word Data:

- Strong's: H205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G93, G94, G458, G1341, G1342, G1343, G1344, G1345, G1346, G2118, G3716, G3717

Uses:

- [John 01 General Notes](#)
- [John 03 General Notes](#)
- [John 5:30-32](#)
- [John 7:17-18](#)
- [John 7:23-24](#)
- [John 08 General Notes](#)
- [John 09 General Notes](#)
- [John 11 General Notes](#)
- [John 12 General Notes](#)
- [John 13 General Notes](#)
- [John 16:8-11](#)
- [John 17:25-26](#)

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” referred 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, the sea, [Pilate](#), Paul)

Bible References:

- [2 Timothy 01:15-18](#)
- [Acts 22:25-26](#)
- [Acts 28:13-15](#)
- [John 11:47-48](#)

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!”

Word Data:

- Strong’s: G4514, G4516

Uses:

- [John 11:47-48](#)

rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: [authority](#), [governor](#), [king](#), [synagogue](#))

Bible References:

- [Acts 03:17-18](#)
- [Acts 07:35-37](#)
- Luke 12:11-12
- Luke 23:35
- Mark 10:41-42
- Matthew 09:32-34
- Matthew 20:25-28
- [Titus 03:1-2](#)

Word Data:

- Strong's: H995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G746, G752, G755, G757, G758, G932, G936, G1018, G1203, G1299, G1778, G1785, G1849, G2232, G2233, G2525, G2583, G2888, G2961, G3545, G3841, G4165, G4173, G4291

Uses:

- [John 7:47-49](#)

- [John 12:30-31](#)
- [John 12:41-43](#)
- [John 14:30-31](#)
- [John 16:8-11](#)

Sabbath

Definition:

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

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

Translation Suggestions:

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

(See also: [How to Translate Unknowns](#))

(See also: [rest](#))

Bible References:

- 2 Chronicles 31:2-3
- [Acts 13:26-27](#)
- Exodus 31:12-15
- Isaiah 56:6-7
- Lamentations 02:5-6
- Leviticus 19:1-4
- Luke 13:12-14
- Mark 02:27-28
- Matthew 12:1-2
- Nehemiah 10:32-33

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.

Word Data:

- Strong's: H4868, H7676, H7677, G4315, G4521

Uses:

- [John 5:9](#)
- [John 5:10-11](#)
- [John 5:16-18](#)
- [John 7:21-22](#)
- [John 09 General Notes](#)
- [John 9:13-15](#)
- [John 9:16-18](#)
- [John 19:31-33](#)

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 its west and the Jordan River on its 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, moving 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 its north and the region of Judea on its south.

(See also: Assyria, [Galilee](#), [Judea](#), Sharon, kingdom of Israel)

Bible References:

- [Acts 08:1-3](#)
- [Acts 08:4-5](#)
- [John 04:4-5](#)
- Luke 09:51-53
- Luke 10:33-35

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.

Word Data:

- Strong's: H8111, H8115, H8118, G4540, G4541, G4542

Uses:

- John 4:4-5
- John 4:6-8
- John 4:9-10
- John 4:39-40
- John 8:48-49

sandal, sandals**Definition:**

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

- [Acts 07:33-34](#)
- Deuteronomy 25:9-10
- [John 01:26-28](#)
- Joshua 05:14-15
- Mark 06:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G4547, G5266

Uses:

- [John 1:26-28](#)

Satan, devil, evil one

Facts:

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

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

Translation Suggestions:

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

(See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

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

Bible References:

- [1 John 03:7-8](#)
- [1 Thessalonians 02:17-20](#)
- [1 Timothy 05:14-16](#)
- [Acts 13:9-10](#)
- Job 01:6-8
- Mark 08:33-34
- Zechariah 03:1-3

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.

Word Data:

- Strong's: H7700, H7854, H8163, G1139, G1140, G1141, G1142, G1228, G4190, G4566, G4567

Uses:

- [John 6:70-71](#)
- [John 8:42-44](#)
- [John 13:1-2](#)
- [John 13:26-27](#)
- [John 17:15-17](#)

save, saves, saved, safe, salvation**Definition:**

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: [cross](#), [deliver](#), punish, [sin](#), [Savior](#))

Bible References:

- Genesis 49:16-18
- Genesis 47:25-26
- Psalms 080:1-3
- Jeremiah 16:19-21
- Micah 06:3-5
- Luke 02:30-32

- Luke 08:36-37
- Acts 04:11-12
- Acts 28:28
- Acts 02:20-21
- Romans 01:16-17
- Romans 10:8-10
- Ephesians 06:17-18
- Philippians 01:28-30
- 1 Timothy 01:15-17
- Revelation 19:1-2

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.

Word Data:

- Strong's: H983, H2421, H3444, H3467, H3468, H4190, H4422, H4931, H6403, H7682, H7951, H7965, H8104, H8668, G803, G804, G806, G1295, G1508, G4982, G4991, G4992, G5198

Uses:

- John 4:21-22
- John 5:33-35
- John 10:9-10
- John 12:27-29
- John 12:46-47

Savior, 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](#), [save](#), [save](#))

Bible References:

- [1 Timothy 04:9-10](#)
- [2 Peter 02:20-22](#)
- [Acts 05:29-32](#)
- Isaiah 60:15-16
- Luke 01:46-47
- Psalms 106:19-21

Word Data:

- Strong’s: H3467, G4990

Uses:

- [John 4:41-42](#)

scribe, scribes

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: [law](#), [Pharisee](#))

Bible References:

- [Acts 04:5-7](#)
- Luke 07:29-30
- Luke 20:45-47
- Mark 01:21-22
- Mark 02:15-16
- Matthew 05:19-20
- Matthew 07:28-29
- Matthew 12:38-40
- Matthew 13:51-53

Word Data:

- Strong's: H5608, H5613, H7083, G1122

Uses:

- [John 8:1-3](#)

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

Facts:

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Kinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- 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](#), [Jordan River](#), Salt Sea)

Bible References:

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

Word Data:

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

Uses:

- [John 6:1-3](#)
- [John 6:16-18](#)
- [John 6:19-21](#)
- [John 21:1-3](#)

seal, seals, sealed, sealing, unsealed**Definition:**

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal.
- 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](#), [tomb](#))

Bible References:

- Exodus 02:3-4
- Isaiah 29:11-12
- [John 06:26-27](#)
- Matthew 27:65-66
- [Revelation 05:1-2](#)

Word Data:

- Strong's: H2368, H2560, H2856, H2857, H2858, H5640, G2696, G4972, G4973

Uses:

- [John 6:26-27](#)

seek, seeks, seeking, 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 to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “try to get favor” or to “do things to cause someone to help you.”

(See also: just, [true](#))

Bible References:

- 1 Chronicles 10:13-14
- [Acts 17:26-27](#)
- [Hebrews 11:5-6](#)
- Luke 11:9-10
- Psalms 027:7-8

Word Data:

- Strong's: H579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H2713, H3289, H7125, H7592, H7836, H8446, G327, G1567, G1934, G2052, G2212

Uses:

- [John 4:23-24](#)
- [John 8:50-51](#)

seize, seizes, seized, seizure

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: [euphemism](#))

Bible References:

- [Acts 16:19-21](#)
- Exodus 15:14-15
- [John 10:37-39](#)
- Luke 08:28-29
- Matthew 26:47-48

Word Data:

- Strong's: H270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G724, G1949, G2638, G2902, G2983, G4815, G4884

Uses:

- [John 10:37-39](#)
- [John 11:56-57](#)
- [John 18:12-14](#)

send, sends, sent, sending, send out, sends out, sent out, sending out

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 to “send word” or to “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 used the phrase “the one who sent me” to refer to God the Father, who “sent” him to earth to redeem and save people. This could also be translated as “the one who commis

(See also: [appoint](#), redeem)

Bible References:

- [Acts 07:33-34](#)
- [Acts 08:14-17](#)
- [John 20:21-23](#)
- Matthew 09:37-38
- Matthew 10:5-7
- Matthew 10:40-41
- Matthew 21:1-3

Word Data:

- Strong's: H935, H1540, H1980, H2199, H2904, H3318, H3474, H3947, H4916, H4917, H5042, H5130, H5375, H5414, H5674, H6963, H7368, H7725, H7964, H7971, H7972, H7993, H8421, H8446, G782, G375, G630, G649, G652, G657, G1026, G1032, G1544, G1599, G1821, G3333, G3343, G3936, G3992, G4311, G4341, G4369, G4842, G4882

Uses:

- [John 6:28-29](#)
- [John 7:28-29](#)
- [John 8:14-16](#)
- [John 8:25-27](#)

- John 11:3-4
- John 12:44-45
- John 13:16-18
- John 13:19-20
- John 15:26-27
- John 17:18-19
- John 20:21-23

serpent, serpents, snake, snakes, viper, vipers

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake 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 someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: [How to Translate Names](#))

(See also: [curse](#), [deceive](#), disobey, Eden, [evil](#), offspring, prey, [Satan](#), [sin](#), tempt)

Bible References:

- Genesis 03:1-3
- Genesis 03:4-6
- Genesis 03:12-13
- Mark 16:17-18
- Matthew 03:7-9
- Matthew 23:32-33

Word Data:

- Strong's: H660, H2119, H5175, H6620, H6848, H8314, H8577, G2191, G2062, G3789

Uses:

- [John 3:14-15](#)

serve, serves, served, serving, service, services, eyeservice**Definition:**

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.”
- When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- 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, or more generally, to “distribute food.”
- 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 their actions 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](#), [servant](#))

Bible References:

- [2 Timothy 02:3-5](#)
- [Acts 06:2-4](#)
- Genesis 25:23
- Luke 04:8
- Luke 12:37-38
- Luke 22:26-27
- Mark 08:7-10
- Matthew 04:10-11
- Matthew 06:22-24

Word Data:

- Strong’s: H327, H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G1247, G1248, G1398, G1402,

G1438, G1983, G2064, G2212, G2323, G2999, G3000, G3009, G4337, G4342, G4754, G5087, G5256### Uses:

- [John 12:25-26](#)

set apart

Definition:

The term “set apart” means separated from something to fulfill a certain purpose. Also, to “set apart” some person or thing means to make it “set apart.”

- 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.
- To “sanctify” someone means to set apart that 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](#), sanctify, [appoint](#))

Bible References:

- [Ephesians 03:17-19](#)
- Exodus 31:12-15
- Judges 17:12-13
- Numbers 03:11-13
- [Philippians 01:1-2](#)
- [Romans 01:1-3](#)

Word Data:

- Strong’s: H2764, H4390, H5674, H6918, H6942, H6944, G37, G38, G40, G873

Uses:

- [John 10:34-36](#)
- [John 17:15-17](#)
- [John 17:18-19](#)

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: [adultery](#), false god, prostitute, faithful)

Bible References:

- [Acts 15:19-21](#)
- [Acts 21:25-26](#)
- [Colossians 03:5-8](#)
- [Ephesians 05:3-4](#)
- Genesis 38:24-26
- Hosea 04:13-14
- Matthew 05:31-32
- Matthew 19:7-9

Word Data:

- Strong’s: H2181, H8457, G1608, G4202, G4203

Uses:

- [John 8:39-41](#)

shepherd, shepherds, shepherded, shepherding

Definition:

A shepherd is a person who takes care of sheep. The verb to “shepherd” means to protect the sheep and provide them with food and water. Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.

- This term is often used metaphorically in the Bible to refer to taking care of people’s spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.
- In the Old Testament, God was called the “shepherd” of his people because he took care of all their needs and protected them. He also led and guided them. (See: [Metaphor](#))
- 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 called himself the “good shepherd.” The apostle Paul also referred to him as the “great shepherd” over the Church.
- Also, in the New Testament, the term “shepherd” was used to refer to a person who was a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- The person “shepherd” could be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When used as a metaphor, different ways to translate this term could include “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- In some contexts, “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- The spiritual expression to “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”
- In figurative uses, it is best to use or include the literal word for “shepherd” in the translation of this term.

(See also: [believe](#), Canaan, church, [Moses](#), pastor, [sheep](#), [spirit](#))

Bible References:

- Genesis 49:24

- Luke 02:8-9
- Mark 06:33-34
- Mark 14:26-27
- Matthew 02:4-6
- Matthew 09:35-36
- Matthew 25:31-33
- Matthew 26:30-32

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**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

Uses:

- John 10:1-2
- John 10:11-13
- John 10:14-16

sign, signs, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- “Reminders” are signs that “remind” people by helping them remember something, often something that was promised:
 - The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.
 - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
 - An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The miracles performed by the prophets and apostles were signs that proved they were speaking God’s message.
 - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: [miracle](#), [apostle](#), [Christ](#), [covenant](#), [circumcise](#))

Bible References:

- [Acts 02:18-19](#)
- Exodus 04:8-9
- Exodus 31:12-15
- Genesis 01:14-15
- Genesis 09:11-13
- [John 02:17-19](#)

- Luke 02:10-12
- Mark 08:11-13
- Psalms 089:5-6

Word Data:

- Strong's: H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G364, G880, G1213, G1229, G1718, G1730, G1732, G1770, G3902, G4102, G4591, G4592, G4953, G4973, G5280

Uses:

- Introduction to the Gospel of John
- John 2:17-19
- John 6:26-27
- John 7:30-32
- John 12:17-19
- John 12:37-38

sin, sins, sinned, 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,” a nature that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, *evil*, *flesh*, tax collector)

Bible References:

- 1 Chronicles 09:1-3

- 1 John 01:8-10
- 1 John 02:1-3
- 2 Samuel 07:12-14
- Acts 03:19-20
- Daniel 09:24-25
- Genesis 04:6-7
- Hebrews 12:1-3
- Isaiah 53:10-11
- Jeremiah 18:21-23
- Leviticus 04:13-15
- Luke 15:17-19
- Matthew 12:31-32
- Romans 06:22-23
- Romans 08:3-5

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**.

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G264, G265, G266, G268, G361, G3781, G3900, G4258

Uses:

- [Introduction to the Gospel of John](#)
- [John 01 General Notes](#)
- [John 1:29-31](#)
- [John 03 General Notes](#)
- [John 04 General Notes](#)
- [John 5:14-15](#)
- [John 06 General Notes](#)
- [John 08 General Notes](#)
- [John 8:7-8](#)
- [John 8:21-22](#)
- [John 8:23-24](#)
- [John 8:34-36](#)
- [John 8:45-47](#)
- [John 09 General Notes](#)
- [John 09 General Notes](#)
- [John 9:1-2](#)
- [John 9:16-18](#)
- [John 9:24-25](#)
- [John 9:30-31](#)
- [John 9:39-41](#)
- [John 10 General Notes](#)
- [John 11 General Notes](#)
- [John 12 General Notes](#)
- [John 15:20-22](#)
- [John 15:23-25](#)
- [John 16:8-11](#)
- [John 19:10-11](#)
- [John 20:21-23](#)

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:

- 2 Kings 09:35-37
- Jeremiah 02:14-17
- [John 19:17-18](#)
- Matthew 27:32-34

Word Data:

- Strong's: H1538, H2026, H2076, H2490, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6936, H6991, H6992, H7523, H7819, G337, G615, G1315, G2380, G2695, G4968, G4969, G5407

Uses:

- [John 19:17-18](#)

Solomon

Facts:

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

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

(Translation suggestions: [How to Translate Names](#))

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

Bible References:

- [Acts 07:47-50](#)
- Luke 12:27-28
- Matthew 01:7-8
- Matthew 06:27-29
- Matthew 12:42

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.

Word Data:

- Strong's: H8010, G4672

Uses:

- [John 10:22-24](#)

Son of God, 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 a capital letter to begin “Son” may help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God,” especially when it occurs in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

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

Bible References:

- [1 John 04:9-10](#)
- [Acts 09:20-22](#)
- [Colossians 01:15-17](#)
- [Galatians 02:20-21](#)
- [Hebrews 04:14-16](#)
- [John 03:16-18](#)
- [Luke 10:22](#)
- [Matthew 11:25-27](#)
- [Revelation 02:18-19](#)
- [Romans 08:28-30](#)

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.

Word Data:

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

Uses:

- John 1:32-34
- John 1:49-51
- John 3:16-18
- John 3:34-36
- John 05 General Notes
- John 5:19-20
- John 5:21-23
- John 5:25
- John 6:38-40
- John 8:34-36
- John 10:34-36
- John 11:3-4
- John 11:27-29
- John 14:12-14
- John 17:1-2
- John 19:7-9
- John 20:30-31

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

Translation Suggestions:

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

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

Bible References:

- [Acts 07:54-56](#)
- Daniel 07:13-14
- Ezekiel 43:6-8
- [John 03:12-13](#)
- Luke 06:3-5
- Mark 02:10-12
- Matthew 13:36-39
- Psalms 080:17-18
- [Revelation 14:14-16](#) `{{tag>publish ktlink}}`

Word Data:

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

Uses:

- [John 01 General Notes](#)
- [John 1:49-51](#)
- [John 03 General Notes](#)
- [John 3:12-13](#)
- [John 3:14-15](#)
- [John 05 General Notes](#)
- [John 5:26-27](#)
- [John 6:26-27](#)
- [John 6:52-53](#)
- [John 6:62-63](#)
- [John 8:28-30](#)
- [John 09 General Notes](#)
- [John 9:35-38](#)
- [John 12:23-24](#)
- [John 12:34-36](#)
- [John 13:31-33](#)

son, sons

Definition:

The male offspring of a man and a woman is called their “son” for his entire life. He is also called a son of that man and a son of that woman. An “adopted son” is a male who has been legally placed into the position of being a son.

- “Son” was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger than the speaker.
- Sometimes “sons of God” was used in the New Testament to refer to believers in Christ.
- God called Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning “person having the characteristics of.” Examples of this include “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah son of Zadok” and “Azariah son of Nathan” in 1 Kings 4, and “Azariah son of Amaziah” in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” by the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” referred to a male descendant who was not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: Azariah, [descendant](#), [ancestor](#), firstborn, [Son of God](#), sons of God)

Bible References:

- 1 Chronicles 18:14-17
- 1 Kings 13:1-3
- 1 Thessalonians 05:4-7
- Galatians 04:6-7
- Hosea 11:1-2
- Isaiah 09:6-7
- Matthew 03:16-17
- Matthew 05:9-10
- Matthew 08:11-13
- Nehemiah 10:28-29

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.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G3816, G5043, G5207

Uses:

- John 4:48-50
- John 4:51-52
- John 12:34-36

soul, souls

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 the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: [spirit](#))

Bible References:

- [2 Peter 02:7-9](#)
- [Acts 02:27-28](#)
- [Acts 02:40-42](#)
- Genesis 49:5-6
- Isaiah 53:10-11
- [James 01:19-21](#)
- Jeremiah 06:16-19
- Jonah 02:7-8
- Luke 01:46-47
- Matthew 22:37-38
- Psalms 019:7-8
- [Revelation 20:4](#)

Word Data:

- Strong's: H5082, H5315, H5397, G5590

Uses:

- [John 12:27-29](#)

spirit, spirits, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings, which give nourishment to a person’s spirit, and “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings, who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” and “spirit of jealousy.”

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The figurative expression “spiritual milk” could also be translated as “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives

(See also: [angel](#), [demon](#), [Holy Spirit](#), [soul](#))

Bible References:

- 1 Corinthians 05:3-5
- 1 John 04:1-3
- 1 Thessalonians 05:23-24
- Acts 05:9-11
- Colossians 01:9-10
- Ephesians 04:23-24
- Genesis 07:21-22
- Isaiah 04:3-4
- Mark 01:23-26
- Matthew 26:39-41
- Philippians 01:25-27

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.

Word Data:

- Strong's: H178, H1172, H5397, H7307, H7308, G4151, G4152, G4153, G5326, G5427

Uses:

- John 3:5-6
- John 4:23-24
- John 6:62-63
- John 11:33-35
- John 13:21-22
- John 19:28-30

stone, stones, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [commit](#), [crime](#), [death](#), [Lystra](#), [testimony](#))

Bible References:

- [Acts 07:57-58](#)
- [Acts 07:59-60](#)
- [Acts 14:5-7](#)
- [Acts 14:19-20](#)
- [John 08:4-6](#)
- Luke 13:34-35
- Luke 20:5-6
- Matthew 23:37-39

Word Data:

- Strong's: H68, H69, H810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G2642, G2991, G3034, G3035, G3036, G3037, G4074, G4348, G5586

Uses:

- [John 8:4-6](#)
- [John 10:29-31](#)
- [John 10:32-33](#)
- [John 11:8-9](#)

stumble, stumbles, stumbled, stumbling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

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 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](#), [persecute](#), [sin](#), [stumbling block](#))

Bible References:

- [1 Peter 02:7-8](#)
- Hosea 04:4-5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:7-8

Word Data:

- Strong's: H1762, H3782, H4383, H4384, H5062, H5063, H5307, H6328, H6761, H8058, G679, G4348, G4350, G4417, G4624, G4625

Uses:

- [John 11:10-11](#)

sword, swords, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (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 occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [How to Translate Unknowns](#))

(See also: James (brother of Jesus), [John \(the Baptist\)](#), tongue, [word of God](#))

Bible References:

- [Acts 12:1-2](#)
- Genesis 27:39-40
- Genesis 34:24-26
- Luke 02:33-35
- Luke 21:23-24
- Matthew 10:34-36
- Matthew 26:55-56
- [Revelation 01:14-16](#)

Word Data:

- Strong's: H19, H1300, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Uses:

- [John 18:10-11](#)

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [Jerusalem](#), [Jew](#), [pray](#), [temple](#), [word of God](#), [worship](#))

Bible References:

- [Acts 06:8-9](#)
- [Acts 14:1-2](#)
- [Acts 15:19-21](#)
- [Acts 24:10-13](#)
- [John 06:57-59](#)
- Luke 04:14-15
- Matthew 06:1-2
- Matthew 09:35-36
- Matthew 13:54-56

Word Data:

- Strong's: H4150, G656, G752, G4864### Uses:
- [John 6:57-59](#)
- [John 9:22-23](#)
- [John 12:41-43](#)
- [John 16:1-2](#)
- [John 18:19-21](#)

teach, teaches, taught, teaching, teachings, untaught

Definition:

To “teach” someone is to tell him something he doesn’t already know. It can also mean to “provide information” in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s “teaching” is or his “teachings” are what he has taught.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The 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, [teacher](#), [word of God](#))

Bible References:

- [1 Timothy 01:3-4](#)
- [Acts 02:40-42](#)
- [John 07:14-16](#)
- Luke 04:31-32
- Matthew 04:23-25
- Psalms 032:7-8

Word Data:

- Strong’s: H502, H2094, H2449, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, G1317, G1321, G1322, G2085, G2605, G2727, G3100, G2312, G2567, G3811, G4994

Uses:

- [John 7:14-16](#)
- [John 8:28-30](#)

teacher, teachers, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: [disciple](#), preach)

Bible References:

- Ecclesiastes 01:12-15
- [Ephesians 04:11-13](#)
- [Galatians 06:6-8](#)
- Habakkuk 02:18-20
- [James 03:1-2](#)
- [John 01:37-39](#)
- Luke 06:39-40
- Matthew 12:38-40

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.

Word Data:

- Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

Uses:

- John 1:37-39
- John 3:9-11
- John 8:4-6
- John 9:1-2
- John 11:27-29
- John 13:12-15
- John 20:16-18

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” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term “temple of the Holy Spirit” is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: sacrifice, [Solomon](#), Babylon, [Holy Spirit](#), tabernacle, [courtyard](#), Zion, [house](#))

Bible References:

- [Acts 03:1-3](#)
- [Acts 03:7-8](#)
- Ezekiel 45:18-20
- Luke 19:45-46
- Nehemiah 10:28-29
- Psalm 079:1-3

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.

Word Data:

- Strong's: H1004, H1964, H1965, H7541, G1493, G2411, G3485

Uses:

- John 2:15-16
- John 5:14-15
- John 7:14-16
- John 7:28-29
- John 8:1-3
- John 8:19-20
- John 8:57-59
- John 10:22-24
- John 11:56-57
- John 18:19-21

testimony, testify, witness, witnesses, eyewitness, eyewitnesses**Definition:**

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- 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.”
- 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: ark of the covenant, **guilt**, **judge**, **prophet**, **testimony**, **true**)

Bible References:

- Deuteronomy 31:27-29
- Micah 06:3-5
- Matthew 26:59-61
- Mark 01:43-44
- **John 01:6-8**
- **John 03:31-33**
- **Acts 04:32-33**
- **Acts 07:44-46**
- **Acts 13:30-31**
- **Romans 01:8-10**
- **1 Thessalonians 02:10-12**
- **1 Timothy 05:19-20**
- **2 Timothy 01:8-11**
- **2 Peter 01:16-18**
- **1 John 05:6-8**
- **3 John 01:11-12**
- **Revelation 12:11-12**

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.”

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H8584, G267, G1263, G1957, G2649, G3140, G3141, G3142, G3143, G3144, G4303, G4828, G4901, G5575, G5576, G5577, G6020

Uses:

- John 1:6-8
- John 1:6-8
- John 1:14-15
- John 1:19-21
- John 1:32-34
- John 3:9-11
- John 3:27-28
- John 3:31-33
- John 4:39-40
- John 5:30-32
- John 5:33-35
- John 5:36-38
- John 5:39-40
- John 7:5-7
- John 8:12-13
- John 8:14-16
- John 8:17-18
- John 8:17-18
- John 10:25-26
- John 12:17-19
- John 13:21-22
- John 15:26-27
- John 18:36-37
- John 19:34-35
- John 21:24-25

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 were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: apostle, [disciple](#))

Bible References:

- [1 Corinthians 15:5-7](#)
- [Acts 06:2-4](#)
- Luke 09:1-2
- Luke 18:31-33
- Mark 10:32-34
- Matthew 10:5-7

Word Data:

- Strong’s: G1427, G1733

Uses:

- [John 6:66-69](#)
- [John 6:70-71](#)
- [John 20:24-25](#)

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, [disciple](#), [God the Father](#), [the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [John 11:15-16](#)
- Luke 06:14-16
- Mark 03:17-19
- Matthew 10:2-4

Word Data:

- Strong’s: G2381

Uses:

- [John 11:15-16](#)
- [John 14:4-7](#)
- [John 20:24-25](#)
- [John 20:26-27](#)
- [John 20:28-29](#)
- [John 21:1-3](#)

trouble, troubles, troubled, troubling, troublemaker, troublesome

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. 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.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, [persecute](#))

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:18-19
- Luke 24:38-40
- Matthew 24:6-8
- Matthew 26:36-38

Word Data:

- Strong’s: H205, H598, H926, H927, H928, H1204, H1205, H1607, H1644, H1804, H1993, H2000, H2113, H2189, H2560, H2960, H4103, H5590, H5753, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7481, H7489, H7515, H7561, H8513,

G387, G1298, G1613, G1776, G2346, G2347, G2350, G2360, G2553, G2873, G3636, G3926, G3930, G3986, G4423, G4660, G5015, G5016, G5182

Uses:

- [John 11:33-35](#)

true, truth, truths

Definition:

The term “truth” refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be “true.”

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy “came true” or “will come true” mean that it actually happened as predicted or that it will happen that way.
- 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](#), faithful, [fulfill](#), [obey](#), [prophet](#), [understand](#))

Bible References:

- [1 Corinthians 05:6-8](#)
- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [3 John 01:5-8](#)
- [Acts 26:24-26](#)
- [Colossians 01:4-6](#)
- [Genesis 47:29-31](#)
- [James 01:17-18](#)
- [James 03:13-14](#)
- [James 05:19-20](#)

- Jeremiah 04:1-3
- John 01:9
- John 01:16-18
- John 01:49-51
- John 03:31-33
- Joshua 07:19-21
- Lamentations 05:19-22
- Matthew 08:8-10
- Matthew 12:15-17
- Psalm 026:1-3
- Revelation 01:19-20
- Revelation 15:3-4

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**?"

Word Data:

- Strong's: H199, H389, H403, H529, H530, H543, H544, H551, H571, H935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G225, G226, G227, G228, G230, G1103, G3303, G3483, G3689, G4103, G4137

Uses:

- John 1:9
- John 1:14-15
- John 1:16-18
- John 3:31-33
- John 4:23-24
- John 4:37-38
- John 5:30-32
- John 5:33-35
- John 7:28-29
- John 8:12-13
- John 8:14-16
- John 8:17-18

- John 8:25-27
- John 8:31-33
- John 8:39-41
- John 8:42-44
- John 8:45-47
- John 10:40-42
- John 14:4-7
- John 14:15-17
- John 15:1-2
- John 15:26-27
- John 16:5-7
- John 16:12-14
- John 17:3-5
- John 17:15-17
- John 17:18-19
- John 18:36-37
- John 18:38-40
- John 19:34-35
- John 21:24-25

turn, turns, turn away, turns away, turn back, turns back, turned, turned away, turned back, turning, turning away, turning back, returns, returned, returning, return 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: false god, leprosy, [worship](#))

Bible References:

- 1 Kings 11:1-2
- Acts 07:41-42
- Acts 11:19-21
- Jeremiah 36:1-3
- Luke 01:16-17
- Malachi 04:4-6
- Revelation 11:6-7

Word Data:

- Strong's: H541, H1750, H2015, H2017, H2186, H2559, H3399, H3943, H4142, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H5844, H6437, H6801, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G344, G387, G402, G576, G654, G665, G868, G1294, G1578, G1612, G1624, G1994, G2827, G3179, G3313, G3329, G3344, G3346, G4762, G5077, G5157, G5290, G6060

Uses:

- John 20:14-15

understand, understands, understood, 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](#), [know](#), wise)

Bible References:

- Job 34:16-17
- Luke 02:45-47
- Luke 08:9-10
- Matthew 13:10-12
- Matthew 13:13-14
- Proverbs 03:5-6

Word Data:

- Strong's: H995, H998, H999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7306, H7919, H7922, H7924, H8085, H8394, G50, G145, G191, G801, G1097, G1107, G1108, G1271, G1921, G1922, G1987, G1990, G2657, G3129, G3539, G3563, G3877, G4441, G4907, G4908, G4920, G5424, G5428, G5429, G6063

Uses:

- [John 10:37-39](#)
- [John 12:39-40](#)
- [John 13:6-9](#)

vine, vines**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:

- Genesis 40:9-11
- Genesis 49:11-12
- [John 15:1-2](#)
- Luke 22:17-18
- Mark 12:1-3
- Matthew 21:35-37

Word Data:

- Strong's: H5139, H1612, H8321, G288, G290, G1009, G1092

Uses:

- [John 15:1-2](#)
- [John 15:3-4](#)

voice, voices

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](#), proclaim, splendor)

Bible References:

- [John 05:36-38](#)
- Luke 01:42-45
- Luke 09:34-36
- Matthew 03:16-17
- Matthew 12:19-21

Word Data:

- Strong’s: H6963, H7032, H7445, H8193, G2906, G5456, G5586

Uses:

- [John 3:29-30](#)
- [John 5:36-38](#)
- [John 10:3-4](#)
- [John 10:5-6](#)
- [John 10:14-16](#)
- [John 10:27-28](#)
- [John 11:43-44](#)
- [John 12:27-29](#)
- [John 12:30-31](#)
- [John 18:36-37](#)

walk, walks, walked, walking

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [honor](#))

Bible References:

- [1 John 01:5-7](#)
- [1 Kings 02:1-4](#)
- [Colossians 02:6-7](#)
- [Galatians 05:25-26](#)
- [Genesis 17:1-2](#)
- [Isaiah 02:5-6](#)
- [Jeremiah 13:8-11](#)
- [Micah 04:2-3](#)

Word Data:

- Strong's: H1869, H1979, H1980, H1981, H3212, H4108, H4109, G1330, G1704, G3716, G4043, G4198, G4748

Uses:

- [John 11:8-9](#)
- [John 11:10-11](#)
- [John 11:54-55](#)

water, waters, watered, watering

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 like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [spirit](#), [Holy Spirit](#), [power](#))

Bible References:

- [Acts 08:36-38](#)
- Exodus 14:21-22
- [John 04:9-10](#)
- [John 04:13-14](#)
- [John 04:15-16](#)
- Matthew 14:28-30

Word Data:

- Strong's: H2222, H4325, H4529, H4857, H7301, H7783, H8248, G504, G4215, G4222, G5202, G5204

Uses:

- [John 4:9-10](#)
- [John 4:11-12](#)
- [John 4:13-14](#)
- [John 4:15-16](#)

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- [Acts 27:36-38](#)
- Exodus 34:21-22
- [John 12:23-24](#)
- Luke 03:17
- Matthew 03:10-12
- Matthew 13:24-26

Word Data:

- Strong's: H1250, H2406, G4621

Uses:

- [John 12:23-24](#)

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:

- [1 John 02:15-17](#)
- [1 Thessalonians 04:3-6](#)
- [Colossians 04:12-14](#)
- [Ephesians 01:1-2](#)
- [John 05:30-32](#)
- Mark 03:33-35
- Matthew 06:8-10
- Psalms 103:20-22

Word Data:

- Strong’s: H6310, H6634, H7522, G1012, G1013, G2307, G2308, G2309, G2596

Uses:

- [John 5:30-32](#)
- [John 6:38-40](#)

wine, winepress, winepresses, wines, wineskin, wineskins, 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 referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- 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:

- [1 Timothy 05:23-25](#)
- Genesis 09:20-21
- Genesis 49:11-12
- [John 02:3-5](#)
- [John 02:9-10](#)
- Matthew 09:17
- Matthew 11:18-19

smashed

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G1098, G3631, G3820, G3943

Uses:

- [John 2:3-5](#)
- [John 2:9-10](#)
- [John 4:46-47](#)
- [John 19:28-30](#)

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: [evil](#), false prophet, [sheep](#), [teach](#))

Bible References:

- [Acts 20:28-30](#)
- Isaiah 11:6-7
- [John 10:11-13](#)
- Luke 10:3-4
- Matthew 07:15-17
- Zephaniah 03:3-4

Word Data:

- Strong's: H2061, H3611, G3074

Uses:

- [John 10:11-13](#)

word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: [prophet](#), [true](#), [word](#), Yahweh)

Bible References:

- Genesis 15:1-3
- 1 Kings 13:1-3
- Jeremiah 36:1-3
- Luke 08:11-13
- John 05:39-40
- Acts 06:2-4
- Acts 12:24-25
- Romans 01:1-3
- 2 Corinthians 06:4-7
- Ephesians 01:13-14
- 2 Timothy 03:16-17
- James 01:17-18
- James 02:8-9

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.

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Uses:

- John 01 General Notes

word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures

Definition:

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- 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.

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- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

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- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: [prophet](#), [true](#), [word](#), Yahweh)

Bible References:

- Genesis 15:1-3
- 1 Kings 13:1-3
- Jeremiah 36:1-3
- Luke 08:11-13
- John 05:39-40
- Acts 06:2-4
- Acts 12:24-25
- Romans 01:1-3
- 2 Corinthians 06:4-7
- Ephesians 01:13-14
- 2 Timothy 03:16-17
- James 01:17-18
- James 02:8-9

Examples from the Bible stories:

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- **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.

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Uses:

- John 2:20-22
- John 5:39-40
- John 7:37-38
- John 13:16-18
- John 15:23-25
- John 17:12-14
- John 19:23-24

word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scripture translation Word

- [John 19:28-30](#)
- [John 19:36-37](#)
- [John 20:8-10](#)

word, words

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.
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- A very special use of this term is when Jesus is called “the Word.” For these last two meanings, see [word of God](#)

Translation Suggestions:

- Different ways of translating “word” or “words” include “teaching” or “message” or “news” or “a saying” or “what was said.”

(See also: [word of God](#))

Bible References:

- [2 Timothy 04:1-2](#)
- [Acts 08:4-5](#)
- [Colossians 04:2-4](#)
- [James 01:17-18](#)
- [Jeremiah 27:1-4](#)
- [John 01:1-3](#)
- [John 01:14-15](#)
- [Luke 08:14-15](#)
- [Matthew 02:7-8](#)
- [Matthew 07:26-27](#)

Word Data:

- Strong's: H561, H562, H565, H1697, H1703, H3983, H4405, H4406, H6310, H6600, G518, G1024, G3050, G3054, G3055, G3056, G4086, G4487, G4935, G5023, G5542

Uses:

- [John 6:62-63](#)
- [John 8:45-47](#)
- [John 8:54-56](#)

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 also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

- [1 John 03:11-12](#)
- [Acts 02:8-11](#)
- Daniel 04:36-37
- Exodus 34:10-11

- Galatians 02:15-16
- James 02:14-17
- Matthew 16:27-28
- Micah 02:6-8
- Romans 03:27-28
- Titus 03:4-5

Word Data:

- Strong's: H4566, H4567, H4611, H4659, H5949, G2041

Uses:

- John 4:34-36
- John 5:16-18
- John 5:19-20
- John 6:28-29
- John 7:5-7
- John 9:3-5
- John 10:25-26
- John 10:32-33
- John 10:37-39
- John 14:10-11
- John 15:23-25

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, [heaven](#), [Rome](#), godly)

Bible References:

- [1 John 02:15-17](#)
- [1 John 04:4-6](#)
- [1 John 05:4-5](#)
- [John 01:29-31](#)
- [Matthew 13:36-39](#)

Word Data:

- Strong's: H776, H2309, H2465, H5769, H8398, G1093, G2886, G2889, G3625

Uses:

- John 1:9
- John 1:10-11
- John 1:29-31
- John 3:16-18
- John 4:41-42
- John 6:32-34
- John 6:50-51
- John 8:23-24
- John 8:25-27
- John 9:3-5
- John 10:34-36
- John 11:27-29
- John 12:25-26
- John 12:30-31
- John 12:46-47
- John 13:1-2
- John 14:15-17
- John 14:18-20
- John 14:21-22
- John 14:25-27
- John 14:30-31
- John 15:18-19
- John 16:8-11
- John 16:19-21
- John 16:26-28
- John 16:32-33
- John 17:9-11
- John 17:12-14
- John 17:15-17
- John 17:18-19
- John 17:20-21
- John 17:25-26
- John 18:19-21

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 worshiped false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: sacrifice, [praise](#), [honor](#))

Bible References:

- [Colossians 02:18-19](#)
- Deuteronomy 29:17-19
- Exodus 03:11-12
- Luke 04:5-7
- Matthew 02:1-3
- Matthew 02:7-8

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.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G1391, G1479, G2151, G2318, G2323, G2356, G3000, G3511, G4352, G4353, G4573, G4574, G4576

Uses:

- John 4:19-20
- John 4:21-22
- John 4:23-24
- John 9:35-38
- John 12:20-22

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 also: [honor](#))

Bible References:

- 2 Samuel 22:3-4
- [2 Thessalonians 01:11-12](#)
- [Acts 13:23-25](#)
- [Acts 25:25-27](#)
- [Acts 26:30-32](#)
- [Colossians 01:9-10](#)
- Jeremiah 08:18-19
- Mark 01:7-8
- Matthew 03:10-12
- [Philippians 01:25-27](#)

Word Data:

- Strong's: H117, H639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7939, G514, G515, G516, G2425, G2661, G2735

Uses:

- [John 1:26-28](#)

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 also: [judge](#), [sin](#))

Bible References:

- [1 Thessalonians 01:8-10](#)
- [1 Timothy 02:8-10](#)
- Luke 03:7
- Luke 21:23-24
- Matthew 03:7-9
- [Revelation 14:9-10](#)
- [Romans 01:18-19](#)
- [Romans 05:8-9](#)

Word Data:

- Strong's: H639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G2372, G3709, G3949, G3950

Uses:

- [John 3:34-36](#)

written

Definition:

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [law](#), [prophet](#), [word of God](#))

Bible References:

- [1 John 05:13-15](#)
- [Acts 13:28-29](#)
- Exodus 32:15-16
- [John 21:24-25](#)
- Luke 03:4
- Mark 09:11-13
- Matthew 04:5-6
- [Revelation 01:1-3](#)

Word Data:

- Strong’s: H3789, H7559, G1125

Uses:

- [John 2:17-19](#)
- [John 6:30-31](#)
- [John 6:43-45](#)
- [John 10:34-36](#)
- [John 12:14-15](#)
- [John 15:23-25](#)
- [John 21:24-25](#)

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:

- [1 Corinthians 12:30-31](#)
- [1 Kings 19:9-10](#)
- [Acts 22:3-5](#)
- [Galatians 04:17-18](#)
- [Isaiah 63:15-16](#)
- [John 02:17-19](#)
- [Philippians 03:6-7](#)
- [Romans 10:1-3](#)

Word Data:

- Strong’s: H7065, H7068, G2205, G2206, G2207, G6041

Uses:

- [John 2:17-19](#)

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, James (son of Zebedee), [John \(the apostle\)](#))

Bible References:

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

Word Data:

- Strong's: G2199

Uses:

- [John 21:1-3](#)

translationAcademy

Abstract Nouns

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

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 the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even 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.

Using abstract nouns allows people to express thoughts about ideas in fewer words than if they did not have those nouns. It is a way of giving names to actions or qualities so that people can talk about them as though they were things. It is like a short-cut in language. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But if the language did not have the two abstract nouns "forgiveness" and "sin," then they would have to make a longer sentence to express the same meaning. They would have to say, for example, "I believe that God is willing to forgive people after they have sinned," using verb phrases instead of nouns for those ideas.

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 use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of 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. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun..

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea 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.

Uses:

- John 3:34-36
- John 8:7-8

Active or Passive

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

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 receives the action. 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 to use the active form.

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.)

Reasons this is a translation issue

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same purposes 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 enemy's 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. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

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. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

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)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

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. If you do this, try to keep the focus on the person receiving the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
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. If you do this, try to keep the focus on the person receiving 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.

Uses:

- John 1:1-3
- John 1:1-3
- John 2:1-2
- John 2:17-19
- John 3:19-21
- John 3:19-21
- John 3:22-24
- John 3:25-26
- John 3:27-28
- John 3:27-28
- John 3:29-30
- John 5:7-8
- John 5:33-35
- John 6:43-45
- John 8:1-3
- John 8:17-18
- John 9:32-34
- John 11:15-16
- John 11:17-20
- John 11:43-44
- John 12:1-3
- John 12:14-15
- John 12:16
- John 12:30-31

- John 12:32-33
- John 12:37-38
- John 12:41-43
- John 13:16-18
- John 13:16-18
- John 13:31-33
- John 14:12-14
- John 14:21-22
- John 15:5-7
- John 15:5-7
- John 15:5-7
- John 15:8-9
- John 15:10-11
- John 15:23-25
- John 16:1-2
- John 16:19-21
- John 16:22-24
- John 16:32-33
- John 17:12-14
- John 17:12-14
- John 17:18-19
- John 17:22-23
- John 18:8-9
- John 18:15-16
- John 18:15-16
- John 18:31-32
- John 18:36-37
- John 19:10-11
- John 19:12-13
- John 19:14-16
- John 19:17-18
- John 19:19-20
- John 19:19-20
- John 19:19-20
- John 19:28-30
- John 19:28-30
- John 19:31-33
- John 19:31-33
- John 19:36-37
- John 19:36-37
- John 19:40-42
- John 19:40-42
- John 20:1-2

- John 20:6-7
- John 20:6-7
- John 20:19-20
- John 20:21-23
- John 20:21-23
- John 20:26-27
- John 20:30-31
- John 20:30-31
- John 21:1-3
- John 21:10-11
- John 21:24-25
- John 21:24-25

Assumed Knowledge and Implicit Information

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

- **Assumed knowledge** is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker gives the audience information in two ways:
- **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 or do or think about. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know 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**.

Often, the audience understands this **implicit information** by combining what they already know (**assumed knowledge**) with the **explicit information** that the speaker tells them directly.

Reasons this is a translation issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different than the biblical languages and made for an audience that lives in a very different time and place than the people in the Bible, many times the **assumed knowledge** or the **implicit information** is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, you can include this information in the text or in a footnote.

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. Also, 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. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

- **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) - Assumed knowledge was that the foxes slept in their holes and birds slept in their nests.
 - Jesus said to him, "Foxes have holes to live in, and the birds of the sky have nests to live in, but the Son of Man has nowhere to lay his head and sleep."
- **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
 - ... it will be more tolerable for those cities Tyre and Sidon, whose people were very wicked, at the day of judgment than for you
 - ◇ Or:
 - ... it will be more tolerable for those wicked cities Tyre and Sidon at the day of judgment than for you
- **Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat.** (Matthew 15:2 ULB) - Assumed knowledge was that 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, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.
 - Why do your disciples violate the traditions of the elders? For they do not go through the ceremonial handwashing ritual of righteousness when they eat.

2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

- **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 8:19, 20 ULB) - Implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, he would have to live like Jesus without a house.
 - Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live."
- **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Implicit information is that God would not only judge the people; he would punish them. This can be made explicit.
 - At the day of judgment, God will punish Tyre and Sidon, cities whose people were very wicked, less severely than he will punish you

- At the day of judgment, God will punish you more severely than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.### Uses:

- [John 1:26-28](#)
- [John 02 General Notes](#)
- [John 03 General Notes](#)
- [John 3:25-26](#)
- [John 04 General Notes](#)
- [John 4:25-26](#)
- [John 05 General Notes](#)
- [John 06 General Notes](#)
- [John 6:1-3](#)
- [John 6:19-21](#)
- [John 7:5-7](#)
- [John 7:8-9](#)
- [John 7:19-20](#)
- [John 7:21-22](#)
- [John 7:23-24](#)
- [John 7:25-27](#)
- [John 7:28-29](#)
- [John 7:39](#)
- [John 7:40-42](#)
- [John 7:45-46](#)
- [John 7:50-52](#)
- [John 08 General Notes](#)
- [John 8:4-6](#)
- [John 8:12-13](#)
- [John 8:14-16](#)
- [John 8:17-18](#)
- [John 8:17-18](#)
- [John 8:39-41](#)
- [John 8:39-41](#)
- [John 8:57-59](#)
- [John 9:1-2](#)
- [John 9:6-7](#)
- [John 9:28-29](#)
- [John 9:30-31](#)
- [John 10:7-8](#)
- [John 10:9-10](#)

- John 10:22-24
- John 10:40-42
- John 10:40-42
- John 11 General Notes
- John 11:3-4
- John 11:3-4
- John 11:17-20
- John 11:21-23
- John 11:21-23
- John 11:27-29
- John 11:30-32
- John 11:38-40
- John 11:47-48
- John 11:47-48
- John 11:49-50
- John 11:54-55
- John 12 General Notes
- John 12:7-8
- John 12:7-8
- John 12:7-8
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- John 12:14-15
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- John 12:17-19
- John 12:20-22
- John 12:23-24
- John 12:25-26
- John 12:25-26
- John 12:25-26
- John 12:44-45
- John 12:46-47
- John 13 General Notes
- John 13:6-9
- John 13:10-11
- John 13:12-15
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- John 16:1-2
- John 16:12-14
- John 16:12-14
- John 16:12-14
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- John 16:32-33
- John 17:3-5
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- John 21:4-6
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- John 21:10-11
- John 21:19
- John 21:19
- John 21:20-21
- John 21:24-25
- John 21:24-25

Background Information

This page answers the question: *What is background information, and how can I show that some information is background information?*

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called **background information**. 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.

Example - 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 heard a wild pig. The pig ran, but they managed to shoot the pig and kill 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.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have 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."

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."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

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

- Languages have different ways of marking background information and storyline information.
- Translators need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- Translators will need to translate the story in a way that marks the background information in a way that their own readers will understand the order of events, which information is background information, and which is storyline information.

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 how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kind of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

1. Use your language's way of showing that certain information is background information.
2. Reorder the information so 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 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.”

Uses:

- John 1:24-25
- John 1:26-28
- John 1:43-45
- John 2:1-2
- John 2:9-10
- John 4:1-3
- John 4:43-45
- John 5:1-3
- John 5:9
- John 5:16-18
- John 6:1-3

- John 6:4-6
- John 6:4-6
- John 6:10-12
- John 6:16-18
- John 6:22-23
- John 6:22-23
- John 6:57-59
- John 6:64-65
- John 6:70-71
- John 7:1-2
- John 7:5-7
- John 7:21-22
- John 7:39
- John 7:50-52
- John 8:12-13
- John 8:19-20
- John 9:6-7
- John 9:13-15
- John 9:16-18
- John 9:22-23
- John 10:22-24
- John 11:1-2
- John 11:1-2
- John 11:5-7
- John 11:12-14
- John 11:17-20
- John 11:30-32
- John 11:38-40
- John 11:45-46
- John 11:51-53
- John 11:56-57
- John 12:4-6
- John 12:9-11
- John 12:14-15
- John 12:16
- John 12:17-19
- John 12:32-33
- John 12:32-33
- John 13:1-2
- John 13:3-5
- John 13:26-27
- John 13:28-30
- John 18:1-3

- John 18:8-9
- John 18:12-14
- John 18:17-18
- John 18:25-27
- John 18:28-30
- John 18:31-32
- John 18:38-40
- John 19:14-16
- John 19:23-24
- John 19:34-35
- John 19:36-37
- John 19:40-42
- John 21:1-3
- John 21:7-9
- John 21:7-9
- John 21:19

Biblical Distance

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

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.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
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.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was sixty stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

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)
- 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."
- 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 two thirds of a meter; and its height will be two thirds of a meter."
- 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."
- 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 (two thirds of a meter); and its height will be one cubit and a half (two thirds of a meter)."

- 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 meter¹; its width will be two thirds of a meter ²; and its height will be two thirds of a meter." The footnotes would look like:
 - ◇ ^[1] two and a half cubits
 - ◇ ^[2] one cubit and a half

Uses:

- [John 6:19-21](#)
- [John 11:17-20](#)
- [John 21:7-9](#)

Biblical Money

This page 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 and would give a certain weight of that metal in order to buy things. Later people started to make coins that each contained a standard amount of a certain metal. 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)
- 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)
- 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)
- 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."
- Use the Bible term and give the equivalent amount in the text or a footnote.
 - "The one owed five hundred denarii¹, 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
- Use the Bible term and explain it in a footnote.
 - "The one owed five hundred denarii¹, 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.

Uses:

- John 6:7-9
- John 12:4-6

Biblical Volume

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

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). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters	———	———	———	Dry	omer	2 liters	Dry	ephah	22 liters	Dry	homer	220 liters	Dry	cor	220 liters	Dry	seah	7.7 liters	Dry	letheh	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
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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.
- If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

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)
- 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 hektares of vineyard will yield only one bat, and one homer of seed will yield only an efa."
- 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."
- 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."
- 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)."
- 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 liters³." The footnotes would look like:
 - ◇ ^[1]one bath

- ◇ ^[2]one homer
- ◇ ^[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)
- 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.
- 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.
- 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.
- 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.

Uses:

- [John 2:6-8](#)

Biblical Weight

This page 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 metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

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 grams	-	mina 50 shekels	550 grams	1/2 kilogram
	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.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much the thing should weigh.

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)
- 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 sekeles."
- 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."
- 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."
- 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)."
- 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.### Uses:
- John 12:1-3
- John 19:38-39

Double Negatives

This page answers the question: *What are double negatives?*

A double negative occurs when a clause has two words that each express the meaning of “not.” 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

Negative words are words that have in them the meaning “not.” Examples are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not” such as the underlined parts of these words: “unhappy,” “impossible,” and “useless.”

A double negative occurs when a sentence has two words that each 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.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a second negative cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, “He is not unintelligent” can mean “He is intelligent” or “He is very intelligent.”

To translate sentences with double negatives accurately and clearly in your language, you need to know both 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 purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, 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 purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
 - **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 purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”
 - **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.”

Uses:

- John 1:1-3
- John 3:16-18
- John 3:16-18
- John 4:48-50
- John 5:24
- John 9:32-34
- John 10:9-10
- John 13:6-9
- John 15:23-25
- John 16:5-7
- John 18:28-30
- John 18:28-30
- John 19:10-11
- John 20:24-25

Doublet

This page answers the question: *What are doublets and how can I translate them?*

Description

We are using the word “doublet” to refer to two words or very short phrases that mean the same thing or very close to the same thing and that are used together. 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 only in certain situations, so a doublet might not make sense in their language in some verses. In either case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples from the Bible

King David was old and advanced in years. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean 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 one of your language’s ways 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 ..."

Uses:

- John 7:10-11
- John 10:1-2
- John 11:33-35

Ellipsis

This page answers the question: *What is ellipsis?*

Description

Ellipsis is what happens when 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. 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 by filling in the action from the previous clause.

Reason this is a translation issue

Readers who see incomplete sentences or phrases may not know what the missing information is if they do not use ellipsis in their language.

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 and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus 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 sinners in the assembly of the righteous.** (Psalm 1:5)
 - ... the wicked will not stand in the judgment, and sinners 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.

Uses:

- John 6:66-69
- John 7:50-52
- John 8:34-36
- John 11:51-53
- John 11:56-57
- John 12:20-22
- John 12:34-36
- John 13:26-27
- John 18:38-40
- John 19:17-18

End of Story

This page answers the question: *What kinds of information are given at the end of a story?*

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 these things:

- 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)

1. 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)

1. To tell the reader what happens to a specific character after the main part of the story ends

Mary said, "My soul praises the Lord, and my spirit has rejoiced in God my savior..." Mary stayed with Elizabeth about three months and then returned to her house. (Luke 1:46-47, 56 ULB)

1. 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)

1. To tell what happens after the story as a result of the events that happened in the story itself

"Woe to you teachers of Jewish laws, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering." 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 11:52-54 ULB)### Uses:

- [John 2:20-22](#)
- [John 20:30-31](#)
- [John 21:24-25](#)

Euphemism

This page answers the question: *What is a Euphemism?*

Description

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.

Definition

... 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 a 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

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they 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 did not say specifically** what Saul did or what he left in the cave.

Mary said to the angel, “How will this happen, since I have not slept with any man?”
(Luke 1:34 ULB)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

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 dig a hole"
 - "...where there was a cave. Saul went into the cave to have some time alone"
- **Mary said to the angel, "How will this happen, since I have not slept with any man?"** (Luke 1:34 ULB)
 - Mary said to the angel, "How will this happen, since I do not know a man?" - (This is the euphemism used in the original Greek)

2) State the information plainly without a euphemism if it would not be offensive.

- **they found Saul and his sons fallen on Mount Gilboa.** (1 Chronicles 10:8 ULB)
 - "they found Saul and his sons dead on Mount Gilboa."

Uses:

- John 10:11-13
- John 10:14-16
- John 10:17-18
- John 11:33-35
- John 12:27-29

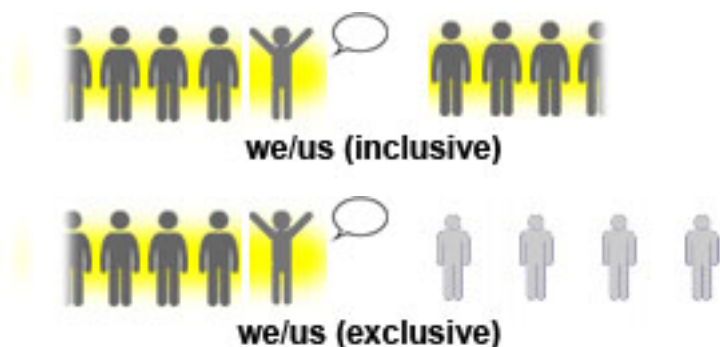
Exclusive and Inclusive “We”

This page answers the question: *What is exclusive and inclusive “we”?*

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. 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. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

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 that they can decide which form of “we” to use.

Examples from the Bible

They said, “We have no more than five loaves of bread and two fish, unless we went and bought food for all this crowd of people.” (Luke 9:13 ULB)

In the first clause, the disciples are telling Jesus how much food they have among them, so this “we” could be the inclusive form or the exclusive form. In the second clause, the disciples are talking about some of them going to buy food, so that “we” would be the exclusive form, since Jesus would not go to buy food.

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.

... 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, so this would be the inclusive form.

Uses:

- [John 1:22-23](#)
- [John 3:9-11](#)
- [John 9:28-29](#)

First, Second, or Third Person

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you.”

Description

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason this is a Translation Issue

Sometimes in the Bible a speaker used the third person to refer to himself or to the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples from the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “Your servant used to keep his father’s sheep.” (1 Samuel 17:34 ULB)

David referred to himself in the third person as “your servant” and “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,
“... Do you have an arm like God’s? Can you thunder with a voice like him? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look what I have done, taking it upon myself to speak to my Lord, even though I am only dust and ashes! (Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart. (Matthew 18:35 ULB)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

1. Use the third person phrase along with the pronoun “I” or “you.”
 - **But David said to Saul, “Your servant used to keep his father’s sheep.”** (1 Samuel 17:34)
 - But David said to Saul, “I, your servant, used to keep my father’s sheep.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.
 - **Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like God’s? Can you thunder with a voice like him?”** (Job 40:6, 9 ULB)
 - Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like mine? Can you thunder with a voice like me?”
 - **So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if each of you does not forgive your brother from your heart.

Uses:

- John 3:19-21
- John 8:34-36

Forms of You

This page answers the question: *What are the different forms of you?*

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.

You may also want to watch the video at http://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

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.

You may also want to watch the video at http://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of “You” - Formal or Informal

Uses:

- [John 3:12-13](#)
- [John 3:27-28](#)
- [John 14:1-3](#)
- [John 15:3-4](#)

How to Translate Names

This page answers the question: *How can I translate names that are new to my culture?*

Description

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.

Meaning of names

Most 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 7:1 ULB)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

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, because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

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. For strategies to address this problem, see Borrow Words.
- 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 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 instead of copying the name.
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 tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
5. Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

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 instead of copying 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 Living 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 tells about the person or place having more than one name or when it says something about why the person or place was given 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 Paul¹ 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)
 - 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 gives the other name. 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 The footnote would look like:

◇ ^[1]This is the same man who is called Paul beginning in Acts 13.

- **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - 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** (Acts 14:1 ULB)
 - It came about in Iconium that Paul¹ and Barnabas entered together into the synagogue The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Uses:

- Introduction to the Gospel of John
- John 2:11
- John 3:22-24
- John 3:22-24
- John 5:1-3
- John 11:15-16
- John 14:21-22
- John 18:1-3
- John 18:10-11
- John 19:38-39
- John 20:24-25
- John 21:1-3

Hyperbole and Generalization

This page answers the question: *What are hyperboles? What are generalizations?*

Description

A speaker or writer can use exactly the same words to say something he means as completely true, as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement.

- It rains here every night.
- The speaker means this as literally true if he means that it really does rain here every night.
- The speaker means this as a generalization if he means that it rains here most nights.
- The speaker means this as a hyperbole if he wants to say it rains more than it actually does, usually in order to express a strong attitude toward the amount of rain, such as being annoyed or being happy.

Hyperbole: This is a figure of speech that uses **exaggeration**. A speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

They will not leave one stone upon another (Luke 19:44 ULB)

- This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Generalization: This is a statement that is true most of the time or in most situations that it could apply to.

The one who ignores instruction will have poverty and shame, but honor will come to him who learns from correction. (Proverbs 13:18)

- These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction.

And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words. (Matthew 6:7)

- This generalization tells about what Gentiles were known for doing. Many Gentiles may have done this.

Even though a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any” or “rarely.”

Moses was educated in all the learning of the Egyptians (Acts 7:22 ULB)

- This generalization means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

1. Readers need to be able to understand whether or not a statement is completely true.
2. If readers realize that a statement is not completely true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

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.

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, not about everything that is possible to know.

Caution

Do not assume that something is an exaggeration 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.

Do not assume that the word “all” is always a generalization that means “most.”

Yahweh is righteous in all his ways and gracious in all he does. (Psalms 145:17 ULB)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the exaggeration or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

1. Express the meaning without the exaggeration.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
4. For a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

1. Express the meaning without the exaggeration.
 - **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.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
 - **The one who ignores instruction will have poverty and shame ...** (Proverbs 13:18 ULB)
 - In general, the one who ignores instruction will have poverty and shame
 - **And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)
 - “And when you pray, do not make useless repetitions as the Gentiles generally do, for they think that they will be heard because of their many words.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
 - **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)

- Almost all the country of Judea and almost all the people of Jerusalem went out to him.”
 - Most of the country of Judea and most of the people of Jerusalem went out to him.”
4. For a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.
- **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)
 - The country of Judea and the people of Jerusalem went out to him.

Uses:

- John 3:31-33
- John 4:28-30
- John 4:39-40
- John 7:45-46
- John 11:49-50
- John 12:17-19
- John 13:34-35
- John 18:19-21
- John 18:19-21
- John 21:24-25

Idiom

This page answers the question: *What are idioms and how can I translate them?*

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. 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 who use it. Its meaning is different than 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 phrase “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. After a while, it becomes a normal way of talking in that language.

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 produced 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.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

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 children of Israel went out with a high hand. (Exodus 14:8 ASV)

This means, "The Israelites went out defiantly."

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 6:7 ULB)
 - I am crying my eyes out

Uses:

- John 2:17-19
- John 2:20-22

- John 3:34-36
- John 6:38-40
- John 6:43-45
- John 6:54-56
- John 6:66-69
- John 7:43-44
- John 8:12-13
- John 8:31-33
- John 8:31-33
- John 8:34-36
- John 8:50-51
- John 8:52-53
- John 9:24-25
- John 10:22-24
- John 10:34-36
- John 10:37-39
- John 11:10-11
- John 11:10-11
- John 11:36-37
- John 11:41-42
- John 11:54-55
- John 12:1-3
- John 12:39-40
- John 13:1-2
- John 13:16-18
- John 13:26-27
- John 14:1-3
- John 14:10-11
- John 14:25-27
- John 16:5-7
- John 16:19-21
- John 16:22-24
- John 17:1-2
- John 17:6-8
- John 18:36-37
- John 21:7-9
- John 21:17-18

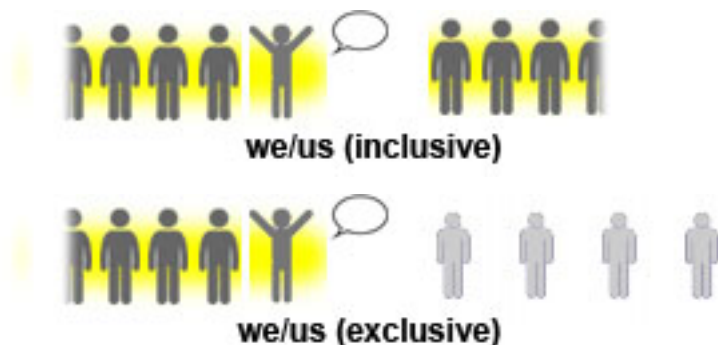
Inclusive “We”

This page answers the question: *What is inclusive “we”?*

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 to 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.

Uses:

- [John 9:3-5](#)

Introduction of a New Event

This page answers the question: *How do we introduce a new event in a story?*

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. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they 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? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples from the Bible

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 phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “One day” in Luke 1:8 helps to introduce the first event in this story:

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)

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 3:1-22 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.

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 it. 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 chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 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 verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. 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 to fill in that information, such as: “another time” or “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 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.
- **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.
 - This part tells about what happened when the flood came upon the earth. It happened when Noah was six hundred years old.
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 7:6-7 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.

Uses:

- John 2:11
- John 8:12-13
- John 9:1-2
- John 12:1-3
- John 12:12-13
- John 18:1-3

Introduction of New and Old Participants

This page answers the question: *Why cannot the readers of my translation understand who the author was writing 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 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. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples from the Bible

New Participants

Often the most important 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 the 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)

A new participant who is not the most important one is often introduced in relation to the more important 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 first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

When King David was very old, they covered him with blankets, but he could not keep warm. (1 Kings 1:1 ULB)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. 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)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and 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)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant’s name again. In the example below, Manoah is referred to with his name, which the author has not used since verse 2.

Then Manoah prayed to Yahweh... (Judges 13:8 ULB)

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 information for the listener to understand who the subject is. (see Verbs)

Translation Strategies

1. If the participant is new, use one of your language’s ways of introducing new participants.
2. If it is not clear to whom a pronoun refers, 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 the participant is new, 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 has not been introduced yet might be confusing in some languages.

- There was a man from Cyprus who was a Levite. His name was Joseph, 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 unnatural or confusing 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.

Uses:

- John 3:1-2
- John 5:5-6
- John 11:1-2
- John 11:49-50
- John 12:20-22

Irony

This page answers the question: *What is irony and how can I translate it?*

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or 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, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated 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 understand the passage to mean the opposite of what it was intended to mean.

Examples from the Bible

How well you reject the commandment of God so you may keep your tradition! (Mark 7:9 ULB)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

"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 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 do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked 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 phrases above are irony. They emphasize the opposite of what they say, because they are so obviously false. They 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.

Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! (1 Corinthians 4:8 ULB)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

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.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)
 - You think that you are doing well when you reject God's commandment so you may keep your tradition!
 - You act like it is good to reject God's commandment so you may keep your tradition!
- **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.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)

- You are doing a terrible thing when you reject the commandment of God so you may keep your tradition!
- **“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 come forward to declare to us what will happen so we may know these things well. 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, but you are not!

Uses:

- [John 7:28-29](#)
- [John 9:26-27](#)
- [John 10:32-33](#)
- [John 11 General Notes](#)
- [John 12 General Notes](#)
- [John 18 General Notes](#)
- [John 18:38-40](#)
- [John 19 General Notes](#)
- [John 19:1-3](#)

Litotes

This page answers the question: *What is litotes?*

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

Reason this is a translation issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

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 useful.

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 agitated.)

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 with the negative would not be clear, give the positive meaning in a strong way.

Examples of Translation Strategies Applied

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.

- **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."

Uses:

- John 1:46-48
- John 6:35-37
- John 6:38-40

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the “image”) stands for another concept (the “topic”). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is “the girl I love,” and the image is “a red rose.” The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form “tells” is a metaphor for the past tense form “told,” because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: “live” metaphors, “dead” metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. 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 in order to shine its rays on the people whom he loves. He also 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.

Here is another example: Jesus said, 'Go and tell that fox...,' where "that fox" refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are "table leg," "family tree," "leaf" meaning a page in a book, and "crane" meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably "heal" meaning "repair," and "sick" meaning "spiritually powerless because of sin."

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going *up*," "A *highly* intelligent man," and also the opposite kind of idea: "The heat is going *down*," and "The stock market *took a tumble*."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat *up*." MORE is spoken of as UP.
- "Let us *go ahead* with our debate." DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- "You *defend* your theory well." ARGUMENT is spoken of as WAR.
- "A *flow* of words" WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery - Common Patterns and the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his “love”) is the **topic**, and “red rose” is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose’s beauty is not identical to a woman’s beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker’s message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

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.” (John 6:35 ULB)

In this metaphor, 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. The point of comparison between bread and Jesus is that people needed bread every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes 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 do 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 about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

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 you think it was to the original audience.

Examples from the Bible

Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is “you”) with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has in mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

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 related metaphors. The topics are “we” and “you,” and the images are “clay” and “potter.” The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter’s clay and “us” is that both the clay and the people of Israel are made into something different from what they were before.

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 here, 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, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) 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 probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See [Simile](#).
4. If the target audience would not know the image, see [Translate Unknowns](#) for ideas on how to translate that image.
5. 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.
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 will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.
 - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
 - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
 - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
 - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “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.
2. 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.
3. 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.”
4. 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.
5. If the target audience will not know the intended points of comparison between the image and the topic, then state them 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 he is the rock under which I can hide 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.
6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **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.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- John 01 General Notes
- John 1:4-5
- John 1:4-5
- John 1:6-8
- John 1:9
- John 1:12-13
- John 1:22-23
- John 1:26-28
- John 1:29-31
- John 1:35-36
- John 2:17-19
- John 2:17-19
- John 3:3-4
- John 3:5-6
- John 3:5-6
- John 3:19-21
- John 3:19-21
- John 3:29-30
- John 04 General Notes
- John 4:9-10
- John 4:13-14
- John 4:34-36
- John 4:34-36
- John 4:34-36
- John 4:37-38
- John 5:33-35
- John 06 General Notes
- John 6:26-27
- John 6:32-34
- John 6:35-37
- John 6:41-42
- John 6:48-49
- John 6:50-51
- John 6:52-53

- [John 6:54-56](#)
- [John 6:54-56](#)
- [John 6:57-59](#)
- [John 6:57-59](#)
- [John 07 General Notes](#)
- [John 7:12-13](#)
- [John 7:37-38](#)
- [John 7:37-38](#)
- [John 7:37-38](#)
- [John 7:37-38](#)
- [John 8:12-13](#)
- [John 8:12-13](#)
- [John 8:12-13](#)
- [John 8:34-36](#)
- [John 8:42-44](#)
- [John 09 General Notes](#)
- [John 9:3-5](#)
- [John 9:3-5](#)
- [John 9:22-23](#)
- [John 9:39-41](#)
- [John 9:39-41](#)
- [John 9:39-41](#)
- [John 10 General Notes](#)
- [John 10:5-6](#)
- [John 10:7-8](#)
- [John 10:7-8](#)
- [John 10:9-10](#)
- [John 10:9-10](#)
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- [John 10:25-26](#)
- [John 10:27-28](#)
- [John 11:8-9](#)
- [John 11:10-11](#)
- [John 12:23-24](#)
- [John 12:34-36](#)
- [John 12:34-36](#)
- [John 12:46-47](#)
- [John 12:46-47](#)

- [John 13:10-11](#)
- [John 14:4-7](#)
- [John 14:4-7](#)
- [John 14:4-7](#)
- [John 15 General Notes](#)
- [John 15:1-2](#)
- [John 15:1-2](#)
- [John 15:1-2](#)
- [John 15:3-4](#)
- [John 15:5-7](#)
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- [John 15:5-7](#)
- [John 15:8-9](#)
- [John 15:16-17](#)
- [John 16 General Notes](#)
- [John 18:10-11](#)
- [John 19:25-27](#)
- [John 19:25-27](#)
- [John 21 General Notes](#)
- [John 21:15-16](#)
- [John 21:15-16](#)
- [John 21:17-18](#)

Metonymy

This page answers the question: *What is a metonymy?*

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

- to a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason this is a translation issue

The Bible uses metonymy very often. Speakers of some languages are not used to metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever 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 that would 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 are some options.

1. Use the metonym along with the name of the thing it represents.
2. Use only 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, see Biblical Imagery - Common Metonymies.

Uses:

- John 1:4-5
- John 1:10-11
- John 1:12-13
- John 1:14-15
- John 1:22-23
- John 1:29-31
- John 2:3-5
- John 2:23-25
- John 3:16-18
- John 3:19-21
- John 3:27-28
- John 3:31-33
- John 4:41-42
- John 4:41-42
- John 4:48-50
- John 5:24

- John 5:33-35
- John 5:36-38
- John 5:43-44
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- John 6:32-34
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- John 6:62-63
- John 7:3-4
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- John 8:12-13
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- John 8:34-36
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- John 9:3-5
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- John 17:20-21
- John 17:22-23
- John 17:25-26
- John 17:25-26
- John 18:19-21

- [John 18:36-37](#)
- [John 19:10-11](#)
- [John 20:30-31](#)

Numbers

This page answers the question: *How do I translate numbers?*

Description

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.

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

We will use the following verse in our examples:

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, 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 *Unlocked Literal Bible* (ULB) and the *Unlocked Dynamic Bible* (UDB) 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)### Uses:

- John 2:20-22
- John 5:5-6
- John 12:4-6
- John 19:38-39
- John 21:10-11

Order of Events

This page answers the question: *Why are the events not listed in the order they happened, and how do I translate them?*

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, but John baptized Jesus before 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 could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

This sounds like a person must first open the scroll and then break its seals, but 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 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 video at http://ufw.io/figs_events.## Uses:

- John 11:56-57

Ordinal Numbers

This page answers the question: *What are ordinal numbers and how can I translate them?*

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 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.

Uses:

- John 21:12-14
- John 21:17-18

Parables

This page answers the question: *What is a parable?*

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 ULB) - 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)
 - **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)
 - Then Jesus presented another parable to them about how the Kingdom of God grows. 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."

Uses:

- John 10:1-2

Parallelism

This page answers the question: *What is parallelism?*

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. This is also called synonymous parallelism.
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, but adds to the same idea.

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.

Synonymous parallelism (the kind in which the two phrases mean the same thing) in the poetry of the original languages has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and above the ordinary way of speaking.

Reason this is a translation issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or they would think that the two phrases must have some difference in meaning. For them it is confusing, rather than beautiful.

Note: We use the term “synonymous parallelism” for long phrases or clauses that have the same meaning. We use the term **Doublet** for words or very short phrases that mean basically the same thing and are used together.

Examples from the Bible

The second clause or phrase means the same as the first.

Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentence are metaphors saying that God's word teaches people how to live.

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.

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.

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.

The second says something that contrasts with the first, but adds to the same idea.

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

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

1. Combine the ideas of both clauses into one.
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”

Examples of Translation Strategies Applied

1. Combine the ideas of both clauses into one.
 - **Until now you have deceived me and told me lies.** (Judges 16:13, ULB) - Delilah expressed this idea twice to emphasize that she was very upset.
 - “Until now you have deceived me with your lies.”

- **Yahweh sees everything a person does and watches all the paths he takes.**
(Proverbs 5:21 ULB) - The phrase “all the paths he takes” is a metaphor for “all he does.”
 - “Yahweh pays attention to everything a person does.”
 - **For Yahweh has a lawsuit with his people, and he will fight in court against Israel.**
(Micah 6:2 ULB) - This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:
 - “For Yahweh has a lawsuit with his people, Israel.”
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
- **Yahweh sees everything a person does and watches all the paths he takes.**
(Proverbs 5:21 ULB)
 - “Yahweh truly sees everything a person does.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”
- **you have deceived me and told me lies.** (Judges 16:13 ULB)
 - “All you have done is lie to me.”
 - **Yahweh sees everything a person does and watches all the paths he takes.**
(Proverbs 5:21 ULB)
 - “Yahweh sees absolutely everything that a person does.”

Uses:

- John 3:16-18

Personification

This page answers the question: *What is personification?*

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:

Does not Wisdom call out? (Proverbs 8:1 ULB)

Or sin:

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about people's relationships with non-human things, such as wealth, as if they were like relationships between people.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reasons 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. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

1. Add words or phrases to make it clear.
2. Use words such as "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 words such as “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 crouching at the door, just as a wild animal does waiting to attack 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 non-human things as if they had human characteristics.)### Uses:

- John 3:7-8
- John 5:36-38
- John 7:40-42
- John 7:50-52
- John 8:31-33
- John 10:25-26
- John 14:25-27
- John 16:22-24

Reflexive Pronouns

This page answers the question: *What are reflexive pronouns?*

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using **Reflexive pronouns**. These 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. Other languages may have other ways to show this.

Reason this is a translation issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also 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

Reflexive pronouns are used to show the same person or thing 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)

Reflexive pronouns are 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)

Reflexive pronouns are 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)

Reflexive pronouns are 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 it’s own place.”

Uses:

- John 3:27-28
- John 4:1-3
- John 4:43-45
- John 5:36-38
- John 6:4-6
- John 7:3-4
- John 10:17-18
- John 13:31-33

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. 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 surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used their question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to express attitudes or feelings, to rebuke people, to teach something by reminding people of something they know and encouraging them to apply it to something new, and to introduce something they want to talk about.

Reasons this is a translation issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are more limited or different than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

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. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. 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 had the power 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 young woman would never forget her jewelry or a bride forget her 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 deep emotion. This rhetorical question expresses 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. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

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 that 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

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, is the one who asked it bothered that he did not get an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that 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?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

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.
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

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, do you not?
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

- **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)
 - If your son asks you for a loaf of bread, would you give him a stone?
- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - What virgin would forget her jewelry, and what bride would forget her veils? Yet my poeple have forgotten me for days without number

Uses:

- John 1:46-48
- John 1:49-51
- John 2:3-5
- John 2:20-22
- John 3:3-4
- John 3:3-4
- John 3:9-11
- John 3:9-11
- John 3:12-13
- John 4:9-10
- John 4:11-12
- John 4:31-33
- John 5:43-44
- John 5:45-47
- John 6:7-9
- John 6:41-42
- John 6:41-42
- John 6:52-53
- John 6:60-61
- John 6:62-63
- John 6:66-69
- John 6:70-71
- John 7:14-16
- John 7:19-20
- John 7:19-20
- John 7:19-20
- John 7:23-24
- John 7:25-27
- John 7:25-27
- John 7:30-32
- John 7:40-42
- John 7:40-42

- John 7:47-49
- John 7:47-49
- John 7:50-52
- John 7:50-52
- John 8:31-33
- John 8:42-44
- John 8:45-47
- John 8:45-47
- John 8:48-49
- John 8:52-53
- John 8:52-53
- John 8:57-59
- John 9:8-9
- John 9:16-18
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- John 11:8-9
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- John 11:36-37
- John 11:38-40
- John 11:56-57
- John 12:4-6
- John 12:27-29
- John 12:37-38
- John 13:6-9
- John 13:12-15
- John 13:36-38
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- John 16:29-31
- John 18:10-11
- John 18:17-18
- John 18:19-21
- John 18:22-24
- John 18:22-24
- John 18:25-27

- John 18:25-27
- John 18:33-35
- John 18:38-40
- John 19:10-11
- John 19:10-11
- John 21:22-23

Simile

This page answers the question: *What is a simile?*

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)

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 lighting 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)
 - 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!

Uses:

- John 1:32-34
- John 3:14-15

Synecdoche

This page answers the question: *What does the word synecdoche mean?*

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,” which means the inner, emotional part of herself, 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 arms and the rest of the body and the mind were also involved in the person’s accomplishments.

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

Uses:

- John 1:1-3
- John 1:14-15
- John 1:19-21
- John 5:16-18
- John 6:10-12
- John 7:1-2
- John 7:10-11
- John 7:12-13
- John 7:35-36
- John 8:1-3
- John 8:21-22
- John 8:48-49
- John 8:52-53
- John 8:52-53
- John 8:57-59
- John 9:1-2
- John 9:16-18
- John 9:22-23
- John 10:22-24
- John 10:29-31
- John 10:32-33
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- John 11:49-50
- John 11:51-53
- John 11:54-55
- John 13:31-33
- John 18:12-14
- John 18:31-32
- John 18:36-37
- John 18:36-37
- John 18:36-37
- John 18:38-40
- John 19:1-3
- John 19:7-9
- John 19:12-13

- [John 19:12-13](#)
- [John 19:14-16](#)
- [John 19:14-16](#)
- [John 19:19-20](#)
- [John 19:31-33](#)
- [John 19:38-39](#)

Textual Variants

This page answers the question: *Why does the ULB have missing or added verses, and should I translate them?*

Description

Thousands of years ago, people wrote the books of the Bible. Other people then 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. 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.

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 7:53-8:11

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 7:14-16 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]The best ancient copies omit v. 16. *If any man has ears to hear, let him hear.*
- Translate the verses that the ULB does and include the footnote that the ULB provides.
 - 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]The best ancient copies omit verse 16. *If any man has ears to hear, let him hear.*
- Translate the verses as another version does, and change the footnote so that it fits this situation.
 - 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 copies do not have verse 16.

Uses:

- Introduction to the Gospel of John
- Introduction to the Gospel of John
- Introduction to the Gospel of John
- John 1:32-34
- John 7:53
- John 8:4-6

Translate Unknowns

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

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 136:7 ULB)

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 what the unknown item is, or what is important about the unknown item for the 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 what the unknown item is, or what is important about the unknown item for the 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.

“Ravenous wolves” is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

- **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

Uses:

- John 12:1-3

Translating Son and Father

This page answers the question: *Why are these concepts important in referring to God?*

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“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)

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 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, just as they are eternal.

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)

... 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)

The terms “Father” and “Son” also communicate that the Father and the Son are of the same essence; they are both eternal God.

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)

But in these last days, he [God the Father] has spoken to us through a Son, whom he appointed to be the heir of all things. It is through him that God also made the universe. He is the brightness of God's glory, the very character of his essence. He even holds everything together by the word of his power. (Hebrews 1:2-3 ULB)

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'? (John 14:9 ULB)

Human Relationships

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 to refer to a human "father" and "son." In this way you will communicate that God the Father and God the Son are essentially the same (they are both God), just as a human father and son are essentially the same, both human and sharing the same characteristics.

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."

(See *God the Father* and *Son of God* pages in [translationWords](#) for help translating "Father" and "Son.")### Uses:

- [John 1:14-15](#)
- [John 1:16-18](#)
- [John 1:32-34](#)
- [John 1:49-51](#)
- [John 2:15-16](#)
- [John 3:16-18](#)
- [John 3:34-36](#)
- [John 4:21-22](#)
- [John 4:23-24](#)
- [John 5:16-18](#)
- [John 5:19-20](#)
- [John 5:19-20](#)
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- John 6:32-34
- John 6:35-37
- John 6:35-37
- John 6:43-45
- John 6:46-47
- John 6:57-59
- John 6:64-65
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- John 8:34-36
- John 8:39-41
- John 8:54-56
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- John 10:29-31
- John 10:29-31
- John 10:32-33
- John 10:34-36
- John 10:37-39
- John 11:3-4
- John 11:27-29
- John 11:41-42
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- John 17:20-21
- John 17:24
- John 17:25-26
- John 18:10-11
- John 19:7-9
- John 20:16-18
- John 20:21-23
- John 20:30-31

When Masculine Words Include Women

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In some parts of the Bible, the words “men”, “brothers” and “sons” refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says ‘brothers’ when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his”, but it is not limited to males.

A wise child makes his father rejoice
but a foolish child brings grief to his mother. (Proverbs 10:1 ULB)

Reason this is a translation issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples from the Bible

We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULB)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24-26 ULB)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The underlined words below are specifically about men.

Moses said, 'If a man dies, having no children, his brother must marry his wife and have a child for his brother.' (Mark 22:24 ULB)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

1. Use a noun that can be used for both men and women.
2. Use a word that refers to men and a word that refers to women.
3. Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

1. Use nouns that can be used for both men and women.
 - **The wise man dies just like the fool dies.** (Ecclesiastes 2:16 ULB)
 - “The wise person dies just like the fool dies.”
 - “Wise people die just like fools die.”
2. Use a word that refers to men and a word that refers to women.
 - **For we do not want you to be ignorant, brothers, about the troubles we had in Asia.** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
 - “For we do not want you to be ignorant, brothers and sisters, about the troubles we had in Asia.” (2 Corinthians 1:8)
3. Use pronouns that can be used for both men and women.
 - **If anyone wants to follow me, he must deny himself, take up his cross, and follow me.** (Matthew 16:24 ULB) - English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.
 - “If people want to follow me, they must deny themselves, take up their cross, and follow me.”

Uses:

- **John 2:23-25**