



unfoldingWord® Translation Notes

John

Version 57

[en]

Copyrights and Licensing

unfoldingWord® Translation Notes

Date: 2021-12-22

Version: 57

Published by: unfoldingWord

unfoldingWord® Literal Text

Date: 2021-12-06

Version: 32

Published by: unfoldingWord

unfoldingWord® Hebrew Bible

Date: 2021-09-07

Version: 2.1.23

Published by: unfoldingWord

unfoldingWord® Greek New Testament

Date: 2021-09-14

Version: 0.22

Published by: unfoldingWord

unfoldingWord® Translation Academy

Date: 2021-12-09

Version: 24

Published by: unfoldingWord®

unfoldingWord® Translation Words

Date: 2021-11-25

Version: 27

Published by: unfoldingWord

unfoldingWord® Translation Notes

Copyright © 2021 by unfoldingWord

This work is made available under the Creative Commons Attribution-ShareAlike 4.0 International License. To view a copy of this license, visit <https://creativecommons.org/licenses/by-sa/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

unfoldingWord® is a registered trademark of unfoldingWord. Use of the unfoldingWord name or logo requires the written permission of unfoldingWord. Under the terms of the CC BY-SA license, you may copy and redistribute this unmodified work as long as you keep the unfoldingWord® trademark intact. If you modify a copy or translate this work, thereby creating a derivative work, you must remove the unfoldingWord® trademark.

On the derivative work, you must indicate what changes you have made and attribute the work as follows: "The original work by unfoldingWord is available from unfoldingword.org/utn". You must also make your derivative work available under the same license (CC BY-SA).

If you would like to notify unfoldingWord regarding your translation of this work, please contact us at unfoldingword.org/contact/.

Table of Contents

unfoldingWord® Translation Notes	11
John	11
Introduction to the Gospel of John	12
John 1	14
John 2	71
John 3	97
John 4	138
John 5	193
John 6	241
John 7	313
John 8	368
John 9	428
John 10	470
John 11	513
John 12	571
John 13	623
John 14	662
John 15	694
John 16	722
John 17	756
John 18	783
John 19	824
John 20	867
John 21	899
unfoldingWord® Translation Academy	925
Abstract Nouns	926
Active or Passive	928
Assumed Knowledge and Implicit Information	931
Background Information	935
Biblical Distance	938
Biblical Imagery — Extended Metaphors	941
Biblical Money	944
Biblical Volume	946
Biblical Weight	950
Connect — Contrary to Fact Conditions	952
Connect — Contrast Relationship	955
Connect — Factual Conditions	957
Connect — Goal (Purpose) Relationship	959
Connect — Reason-and-Result Relationship	962
Connect — Sequential Time Relationship	964
Double Negatives	966
Doublet	968
Ellipsis	970
End of Story	973
Euphemism	975
Exclusive and Inclusive 'We'	977
First, Second or Third Person	979
Forms of You	981

Forms of 'You' — Singular	982
Generic Noun Phrases	984
How to Translate Names	986
Hyperbole	990
Idiom	994
Imperatives — Other Uses	996
Information Structure	999
Introduction of a New Event	1001
Introduction of New and Old Participants	1004
Irony	1007
Litotes	1010
Metaphor	1012
Metonymy	1018
Order of Events	1020
Ordinal Numbers	1022
Parables	1025
Parallelism	1027
Personification	1030
Possession	1032
Pronouns — When to Use Them	1036
Quotations and Quote Margins	1039
Quote Markings	1041
Quotes within Quotes	1044
Reflexive Pronouns	1047
Rhetorical Question	1050
Simile	1053
Statements — Other Uses	1056
Symbolic Action	1058
Synecdoche	1060
Textual Variants	1062
Translate Unknowns	1064
Translating Son and Father	1067
When Masculine Words Include Women	1069
unfoldingWord® Translation Words	1071
Abraham, Abram	1072
accuse, accused, accuser, accusation	1073
adultery, adulterous, adulterer, adulteress	1074
advice, advise, advisor, counsel, counselor, counsels	1075
age, aged	1076
amazed, amazement, astonished, marvel, marveled, marvelous, wonder,	1077
amen, truly	1078
ancestor, father, fathered, forefather, grandfather	1079
Andrew	1081
angel, archangel	1082
Annas	1084
anoint, anointed, anointing	1085
appoint, appointed	1086
asleep, fall asleep, sleep, sleeper, sleepless	1087
assembly, assemble, congregation, meeting, gather, community	1088
astray, go astray, went astray, lead astray, stray	1089
authority	1090
baptize, baptized, baptism	1091

Barabbas	1093
barley	1094
basket, basketfuls	1095
bear, bearer, carry	1096
beg, beggar, needy	1097
believe, believer, belief, unbeliever, unbelief	1098
Bethany	1101
Bethlehem, Ephrathah	1102
betray, betrayer	1103
bind, bond, bound	1104
blasphemy, blaspheme, blasphemous	1105
bless, blessed, blessing	1106
blood	1108
body	1110
born again, born of God, new birth	1111
bow, bow down, kneel, bend, bend the knee	1112
bread	1113
bride, bridal	1114
bridegroom	1115
brother	1116
bury, buried, burial	1117
Caesar	1118
Caiaphas	1119
call, call out	1120
Cana	1122
Capernaum	1123
cast out, driving out, throw out	1124
children, child, offspring	1125
chosen, choose, chosen people, Chosen One, elect	1127
Christ, Messiah	1128
circumcise, circumcised, circumcision, uncircumcised, uncircumcision	1130
cistern, well	1132
clean, wash	1133
clothe, clothed, clothes, clothing, unclothed, garments	1135
comfort, comforts, comforter, uncomforted	1136
command, commandment	1137
commander	1138
condemn, condemned, condemnation	1139
confess, confession	1140
consume, devour	1141
council	1142
courage, courageous, encourage, encouragement, discourage,	1143
court, courtyard	1145
cow, bull, calf, cattle, heifer, ox	1146
create, created, creation, creator	1147
cross	1148
crown, crowned	1149
crucify, crucified	1150
cry, cry out, outcry	1151
cure, cured, heal, healed, healing, healer, health, healthy, unhealthy	1152
curse, cursed, cursing	1154
darkness	1156

daughter of Zion	1157
David	1158
day	1159
deceive, lie, deception, illusions	1160
declare, proclaim, announce	1161
defile, defiled, desecrate	1162
demon, evil spirit, unclean spirit	1163
demon-possessed	1164
desert, wilderness	1165
die, dead, deadly, death	1166
disciple	1168
disobey, disobeyed, disobedience, rebellious	1170
disperse, dispersion, scatter, distributed	1171
donkey, mule	1172
dove, pigeon	1173
drunk, drunkard	1174
earth, land	1175
Elijah	1176
Ephraim, Ephraimite	1177
eternity, everlasting, eternal, forever	1178
evil, wicked, unpleasant	1180
ewe, ram, sheep, sheepfold, sheepshearers, sheepskins	1182
exult, exultant	1183
face, facial	1184
faith	1186
fear, afraid, frighten	1187
festival	1188
fig	1189
fire, firebrands, firepans, fireplace, firepot	1190
flesh	1191
flock, herd	1192
forgive, forgiven, forgiveness, pardon, pardoned	1193
found, founder, foundation	1195
fountain, source, spring	1196
free, freed, freedom, freeman, freewill, liberty	1197
fruit, fruitful, unfruitful	1198
fulfill, fulfilled, carried out	1200
Galilee, Galilean	1201
gate, gate bars, gatekeeper, gateposts, gateway	1202
gift	1203
gird, girded, wrapped around, tied up, belt, tuck in belt, put belt	1204
glory, glorious, glorify	1205
God	1207
God the Father, heavenly Father, Father	1209
god, false god, goddess, idol, idolater, idolatrous, idolatry	1211
Golgotha	1213
good, right, pleasant, better, best	1214
grace, gracious	1216
grain, grainfields	1217
grave, gravediggers, tomb, burial place	1218
Greek, Grecian, Hellenist	1219
guilt, guilty	1220

hand	1221
hard, harden, hardness	1223
harvest, reap	1224
head	1225
heart	1226
heaven, sky, heavens, heavenly	1227
high priest, chief priests	1229
Holy Spirit, Spirit of God, Spirit of the Lord, Spirit	1231
holy, holiness, unholy, sacred	1233
honor	1235
hope, hoped	1236
hour	1237
hour, moment, immediately, for a while	1238
house, household	1239
household	1240
in Christ, in Jesus, in the Lord, in him	1241
Isaiah	1242
Israel, Israelites	1243
it is written	1245
Jacob, Israel	1246
Jerusalem	1247
Jesus, Jesus Christ, Christ Jesus	1249
Jew, Jewish	1251
John (the Baptist)	1252
Jordan River, Jordan	1253
Joseph (NT)	1254
Joseph (OT)	1255
joy, joyful, rejoice, glad	1256
Judas Iscariot	1258
Judas son of James	1259
Judea, Judah	1260
judge, judgment	1261
Kidron Valley	1263
kin, kinfolk, kindred, kinsman	1264
King of the Jews	1265
king, kingship	1266
kingdom of God, kingdom of heaven	1267
know, knowledge, unknown, distinguish	1269
labor, laborer, work, hard work	1271
lamb, Lamb of God	1272
lament, lamentation	1274
lamp	1275
last day, latter days	1276
law, law of Moses, law of Yahweh, law of God	1277
lawful, unlawful, not lawful, lawless, lawlessness	1279
Lazarus	1281
Levi, Levite	1282
life, live, living, alive	1283
light, luminary, shine, brighten, enlighten	1285
like, likeminded, likeness, likewise, alike, unlike, as if	1286
lord, Lord, master, sir	1287
lots, casting lots	1289

love, beloved	1290
lust, lustful, passions, desires	1292
manna	1293
Martha	1294
Mary (sister of Martha)	1295
Mary Magdalene	1296
messenger	1297
Moses	1298
myrrh	1299
name	1300
nation	1301
Nazareth, Nazarene	1303
neighbor, neighborhood, neighboring	1304
obey, keep	1305
overtake	1306
palace, house	1307
palm	1308
parable	1309
Passover	1310
peace, peaceful, peacemakers	1312
people, people group	1313
perfect, complete	1315
perish	1316
persecute	1317
Peter, Simon Peter, Cephas	1318
Pharisee	1319
Philip, the apostle	1320
pierce, pierced	1321
Pilate	1322
plant, planted, implanted, replanted, transplanted, sow	1323
pray, prayer	1324
precious, valuable, expensive, fine	1325
priest, priesthood	1326
prison, prisoner, imprison	1328
profit, profitable, unprofitable	1329
prophet, prophecy, prophesy, seer, prophetess	1330
prostrate, bow down, worship	1332
pure, purify, purification	1333
purple	1334
Rabbi	1335
raise, rise, lift, get up, stir up,	1336
receive, welcome, taken up, acceptance	1338
reject, rejected, rejection	1340
report, reported, tell, reputation	1341
resurrection	1342
reveal, revealed, revelation	1343
righteous, righteousness, unrighteous, unrighteousness, upright,	1344
robe, robed	1346
Rome, Roman	1347
royal, royalty, king's, queen's	1348
rule, reign, ruler, prefect, official, leader	1349
run, runner, rushed, quickly went, scattered, flows	1350

Sabbath	1351
Samaria, Samaritan	1353
sanctify, sanctification	1354
sandal	1355
Satan, devil, evil one	1356
save, saved, safe, salvation	1358
Savior, savior	1360
Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias	1361
seal, sealed, unsealed	1362
seek, search, look for	1363
seize, seizure, capture	1364
send, sent, send out	1365
serpent, snake, viper	1366
servant, serve, slave, young man, young women	1367
sexual immorality, immorality, immoral, fornication	1370
shepherd, herder, pastor	1371
sign, proof, reminder	1373
sin, sinful, sinner, sinning	1375
sister	1377
skull	1378
soldier, warrior	1379
Solomon	1380
son	1381
Son of God, the Son	1383
Son of Man, son of man	1385
soul, self, person	1386
spear, spearmen	1387
spirit, wind, breath	1388
stone, stoning	1390
strength, strengthen, strong	1391
stumble, reeling	1393
sword, swordsmen	1394
synagogue	1395
teach, teaching, untaught	1396
teacher, Teacher	1397
temple, house, house of God	1398
test, tested, testing, testing in the fire	1400
testimony, testify, witness, eyewitness, evidence	1401
the twelve, the eleven	1403
thief, rob, robber, robbery, bandits	1404
Thomas	1405
thorn, thorn bush, thistle	1406
time, untimely, date	1407
tribulation, distresses, trouble	1408
trouble, disturb, stir up, distress, hardship, calamity	1409
true, truth	1410
trust, trusted, trustworthy, trustworthiness	1412
tunic	1413
turn, turn away, turn back, return	1414
understand, understanding, thinking	1416
vine	1417
voice	1418

walk, walked	1419
watch, guard, keep, take heed, beware	1420
water, deep	1421
wheat	1423
will of God	1424
wine, wineskin, new wine	1425
wolf, wild dogs	1426
womb	1427
word of God, word of Yahweh, word of the Lord, word of truth,	1428
work, works, deeds	1430
world, worldly	1431
worthy, worth, unworthy, worthless	1432
wrath, fury	1433
Yahweh	1434
year	1436
zeal, zealous	1437
Zebedee	1438
Zion, Mount Zion	1439
Contributors	1440
unfoldingWord® Translation Notes Contributors	1440
unfoldingWord® Literal Text Contributors	1446
unfoldingWord® Translation Academy Contributors	1447
unfoldingWord® Translation Words Contributors	1448



unfoldingWord® Translation Notes

John

Introduction to the Gospel of John

Part 1: General Introduction

Outline of the Gospel of John

Introduction about who Jesus is (1:1–18)

Jesus is baptized, and he chooses twelve disciples (1:19–51)

Jesus preaches, teaches, and heals people (2–11)

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)

Jesus rises from the dead (20:1–29)

John says why he wrote his gospel (20:30–31)

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 and teachings of Jesus Christ. These books are called “Gospels,” which means “good news.” Their authors 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 repeatedly emphasizes that Jesus is God in human form.

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 miraculous signs Jesus did to prove that what Jesus said about himself was true. (See: [sign, proof, reminder](#))

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, “The Gospel of John” or “The Gospel According to John.” Or they may choose a title that may be clearer, 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. Further evidence that the Apostle John wrote this Gospel is the fact that his name does not occur once within it. Instead, this Gospel contains the phrase “the disciple whom Jesus loved” in places where the other Gospels indicate that John was involved. The Apostle John most likely referred to himself in this manner because he wanted to humbly testify to his close relationship with Jesus as part of Jesus’ inner circle of disciples who became the “pillars” of the early church (Galatians 2:9).

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](#), [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. John also 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 UST 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 UST 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?

The following verses found in older versions of the Bible but are not included in most modern versions. Translators are advised not to translate these verses. However, if in the translators' region, there are older versions of the Bible that include these verses, the translators can include them. If they are translated, they should be put inside square brackets ([]) to indicate that they were probably not original to John's Gospel.

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

The following 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.

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

(See: [Textual Variants](#))

John 1

John 1 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in [1:23](#), which are words from the Old Testament.

Special concepts in this chapter

“The Word”

John uses the phrase “the Word” to refer to Jesus ([1:1, 14](#)). John is saying that God’s most important message to all people is actually Jesus, a person with a physical body. (See: [word of God](#), [word of Yahweh](#), [word of the Lord](#), [word of truth](#), [scripture](#))

Light and Darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. In [1:4–9](#), John uses an extended metaphor in which light represents what is true and good and darkness represents what is false and evil. John applies that light metaphor to Jesus in order to show that Jesus is the embodiment of God’s truth and goodness. (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#))

“Children of God”

People are sometimes described as “children of God” because God created them. However, John uses this expression in a different sense in this chapter. He uses it to describe people who have entered into a father-child relationship with God by putting their faith and trust in Jesus. God indeed created all people, but people can only become children of God in this sense by believing in Jesus. “Children” in this usage does not refer to those who are young, but only to the relationship that people have at any age to their father. (See: [believe](#), [believer](#), [belief](#), [unbeliever](#), [unbelief](#))

Important figures of speech in this chapter

Metaphors

John uses the metaphors of light and darkness and of “the Word” to tell the reader that he will be writing more about good and evil and about what God wants to tell people through Jesus. (See: [Metaphor](#))

Other possible translation difficulties in this chapter

“In the beginning”

Some languages and cultures speak of the world as if it has always existed, as if it had no beginning. But “very long ago” is different from “in the beginning,” and you need to be sure that your translation communicates correctly.

“Son of Man”

Jesus refers to himself as the “Son of Man” in this chapter (1:51). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man](#), [son of man](#) and [First, Second or Third Person](#))

John 1:1

In the beginning was (ULT)

This phrase refers to the very earliest time before God created the heavens and the earth. It does not refer to time in the distant past. Alternate translation: “Before the beginning of the universe there was” or “Before the universe began there was”

ULT

¹ In the beginning was the [Word](#), and the [Word](#) was with [God](#), and the [Word](#) was [God](#).

the Word, and the Word...and the Word was God (ULT)

Here, **the Word** refers to Jesus. It does not refer to a spoken word. ULT indicates this by capitalizing **Word** to indicate that this is a title for Jesus. Use whatever convention your language uses to indicate that this is a name. If “word” is feminine in your language, it could be translated as “the one who is called the Word.” Alternate translation: “Jesus, who is the Word, and Jesus ... and Jesus was God” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Word](#)
- [Word](#) (2)
- [Word](#) (3)
- [God](#)
- [God](#)

John 1:2

He (ULT)

He here refers to Jesus, whom John has called “the Word” in the previous verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Jesus” or “the Word” (See: [Pronouns — When to Use Them](#))

ULT

² He was in the beginning with [God](#).

in the beginning (ULT)

Here, this phrase refers to the very earliest time before God created the heavens and the earth. See how you translated this phrase in verse 1. Alternate translation: “before the beginning of the universe” or “before the universe began”

Translation Words - ULT

- [God](#)

John 1:3

All things came into being through him (ULT)

If it would be clearer in your language, you can translate this with an active verb and say who did the action. Alternate translation: “God made all things through him” (See: [Active or Passive](#))

ULT

³ All things came into being through him, and without him came into being not one thing that has come into being.

him (ULT)

Here, **him** refers to Jesus, the one who is called “the Word.” If it would be clearer in your language, you could say this explicitly. Alternate translation: “Jesus” or “the Word” (See: [Pronouns — When to Use Them](#))

without him came into being not one thing that has come into being (ULT)

If your language does not permit double negatives, these words should communicate that the opposite of “all things were made through him” is false. Alternate translation: “with him came into being everything that came into being” (See: [Double Negatives](#))

without him came into being not one thing that has come into being (ULT)

If it would be clearer in your language, you can translate this with an active verb and say who did the action. Alternate translation: “God did not make one thing without him” or “God made with him everything that God has made” (See: [Active or Passive](#))

John 1:4

In him (ULT)

Here, **him** refers to Jesus, the one who is called “the Word.” If it would be clearer in your language, you could say this explicitly. Alternate translation: “Jesus” or “the Word” (See: [Pronouns — When to Use Them](#))

ULT

⁴ In him was **life**, and the **life** was the **light** of men.

life (ULT)

Here, it is best to use a general term for **life**. If you must use a more specific word, consider that **life** here could refer to: (1) eternal life, which is the meaning John uses for this term throughout this Gospel. Alternate translation: “the means of receiving eternal life” (2) physical life, which would mean that this verse continues the discussion about the creation of the universe in the previous verses. Alternate translation: “the life of all living things” (3) both physical life and eternal life. Alternate translation: “the life of all living things and the source of eternal life” (See: [life, live, living, alive](#))

and the life (ULT)

Here, **the life** refers to the same life stated in the previous phrase. If it would be clearer in your language, you could say this explicitly. Alternate translation: “and that life” (See: [Assumed Knowledge and Implicit Information](#))

the light of men (ULT)

Here, **light** is a metaphor for what is true and good. Alternate translation: “the true and good things” (See: [Metaphor](#))

the light of men (ULT)

Here, **of** indicates to whom the **light** is given. Alternate translation: “the light given to men” (See: [Possession](#))

of men (ULT)

Although the term **men** is masculine, John is using the word here in a generic sense that includes both men and women. Alternate translation: “of people” (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [life](#)
- [life \(2\)](#)
- [light](#)

John 1:5

the light...shines (ULT)

Here, **the light shines** is a metaphor. John speaks figuratively of God's truth and goodness being revealed as if it were a light shining. This truth and goodness was revealed to the world by Jesus. He is the embodiment of God's truth and goodness. If it would be clearer in your language, you could say this plainly or with a simile. Alternate translation: "God reveals his truth and goodness" or "God's truth and goodness is like a light that shines" (See: [Metaphor](#))

ULT

⁵ And the [light](#) shines in the [darkness](#), and the [darkness](#) did not overcome it.

in the darkness...and the darkness (ULT)

Here, **darkness** is a metaphor for what is false and evil. It is the spiritual **darkness** of the people in the world who do not love Jesus. If it would be clearer in your language, you could say this plainly or with a simile. Alternate translation: "in the false and evil world, and that evil world" or "in the evil world that is like a dark place, and that dark place" (See: [Metaphor](#))

did not overcome it (ULT)

Here, the word translated **overcome** could also be translated as "understand." It could mean: (1) the evil forces in the world did not conquer God's truth and goodness. Alternate translation: "did not conquer it" (2) the people in the world who don't know God do not understand his truth and goodness. Alternate translation: "did not comprehend it" (3) the evil forces of this world neither conquered nor understood God's truth and goodness. Alternate translation: "did not conquer or comprehend it"

did not overcome it (ULT)

Here, **it** refers to the light mentioned earlier in the verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: "did not overcome the light" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [light](#)
- [darkness](#)
- [darkness](#)

John 1:6

having been sent from God (ULT)

If it would be clearer in your language, you could use an active verbal form in place of the passive verbal form **having been sent**. Alternate translation, as in the UST: “whom God has sent” (See: [Active or Passive](#))

ULT

6 There was a man [having been sent](#) from [God](#), whose [name](#) was [John](#).

John (ULT)

Here, **John** refers to Jesus’ cousin, often referred to as “John the Baptist.” (See: [John \(the Baptist\)](#)) It does not refer to the Apostle John who wrote this Gospel. If it would be clearer to your readers, you could say this explicitly. Alternate translation: “John the Baptist” or “John the Immerser” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [having been sent](#)
- [God](#)
- [name](#)
- [John](#)

John 1:7

He (ULT)

He here refers to John the Baptist, who was introduced in the previous verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: “John the Baptist” or “John the Immerser” (See: [Pronouns — When to Use Them](#))

ULT

⁷ He came as a [witness](#) in order that [he](#) might testify about the [light](#), so that all might believe through him.

about the light (ULT)

Here, **light** is a metaphor for the revelation of God’s truth and goodness in Jesus. If it would be clearer in your language, you could say this plainly. Alternate translation: “about Jesus, who revealed the true and good things of God” (See: [Metaphor](#))

through him (ULT)

Here, **through** indicates the means by which everyone might believe in the light. If it would be clearer in your language, you could say this explicitly. Alternate translation: “by means of him”

through him (ULT)

Here, **him** refers to John the Baptist. It does not refer to Jesus or the light. If it would be clearer in your language, you could say this explicitly. Alternate translation: “through John the Baptist” or “through John the Immerser” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [a witness](#)
- [he might testify](#)
- [light](#)
- [might believe](#)

John 1:8

That one (ULT)

That one here refers to John the Baptist. If it would be clearer in your language, you could say this explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Pronouns — When to Use Them](#))

ULT

⁸ That one was not the [light](#), but came so that [he might testify](#) about the [light](#).

the light...the light (ULT)

Here, **light** is a metaphor for the revelation of God's truth and goodness in Jesus. See how you translated it in the previous verse. Alternate translation: "Jesus, who revealed the true and good things of God ... Jesus" (See: [Metaphor](#))

Translation Words - ULT

- [light](#)
- [light](#)
- [he might testify](#)

John 1:9

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. If it would be clearer in your language, you could say this plainly. Alternate translation: “Jesus, who truly embodied God’s truth, who” (See: [Metaphor](#))

ULT

⁹ The [true light](#), which gives light to all men, was coming into the [world](#).

which gives light to all men (ULT)

Here, **light** is a metaphor for God’s truth and goodness. Alternate translation: “which reveals the true and good things of God to all men” (See: [Metaphor](#))

men (ULT)

Although the term **men** is masculine, John is using the word here in a generic sense that includes both men and women. Alternate translation: “people” (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [true](#)
- [light](#)
- [world](#)

John 1:10

He was...through him...him (ULT)

He and **him** in this verse refer to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus was ... through Jesus ... Jesus" (See: [Pronouns — When to Use Them](#))

ULT

¹⁰ He was in the [world](#), and the [world](#) came into being through him, and the [world](#) did not [know](#) him.

in the world (ULT)

Here, **world** refers to the earth on which people live. It does not refer only to the people in the world or to the entire universe. Alternate translation: "on the earth" (See: [Metonymy](#))

the world (ULT)

Here, **world** refers to the universe God created. It does not refer only to the people in the world or only to the earth. Alternate translation: "the universe" (See: [Metonymy](#))

and the world did not know him (ULT)

Here, **and** introduces a contrast between what was expected, that the world would recognize its Creator, and what happened, that the world did not do that. Alternate translation: "but the world did not know him" or "yet the world did not know him" (See: [Connect — Contrast Relationship](#))

the world (ULT)

Here, **world** refers to the people who lived in it. Alternate translation: "the people in the world" (See: [Metonymy](#))

did not know (ULT)

Alternate translation: "did not acknowledge"

Translation Words - ULT

- [world](#)
- [world](#)
- [world \(2\)](#)
- [did...know](#)

John 1:11

He came to his own, and his own did not receive him

He, his, and **him** in this verse refer to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Jesus came to his own” (See: [Pronouns — When to Use Them](#))

Here, **his own** could refer to: (1) his own people, the nation of Israel. Alternate translation: “his fellow Jews ... his fellow Jews” (2) his own creation. Alternate translation: “the people he created ... the people he created” (See: [Assumed Knowledge and Implicit Information](#))

and (ULT)

Here, **and** introduces a contrast between what was expected, that his own people would know their Messiah, and what happened, that his own people did not do that. Alternate translation: “but” (See: [Connect — Contrast Relationship](#))

did not receive him (ULT)

Here, **receive** means to accept a person into one’s presence with friendliness. Alternate translation: “did not accept him” or “did not welcome him”

Translation Words - ULT

- [did...receive](#)

ULT

¹¹ He came to his own, and his own did not [receive](#) him.

John 1:12

But as many as received him, he gave to them the authority to become children of God, to those believing in his name (ULT)

If it would be natural in your language, you could change the order of these phrases. You will also need to adjust some words to fit the new order. Alternate translation: "But as many as received him and believed in his name, he gave to them the authority to become children of God" (See: [Information Structure](#))

ULT

¹² But as many as [received](#) him, he gave to them [the authority](#) to become [children of God](#), to those [believing](#) in his [name](#).

received him (ULT)

Here, **receive** means to accept a person into one's presence with friendliness. See how you translated this word in the previous verse. Alternate translation: "accepted him" or "welcomed him"

him (ULT)

Here, **him** and all singular third person pronouns in this verse refer to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus" (See: [Pronouns — When to Use Them](#))

he gave to them the authority (ULT)

Here, the word translated **authority** means either the right or ability to do something. Alternate translation: "he gave to them the right" or "he made it possible for them"

children of God (ULT)

The word **children** is a metaphor that represents our relationship to God, which is like children to a father. (See: [Metaphor](#))

believing in his name (ULT)

Here, **name** is a metonym that stands for Jesus' identity and everything about him. Alternate translation: "believed in him" (See: [Metonymy](#))

Translation Words - ULT

- [received](#)
- [the authority](#)
- [children](#)
- [of God](#)
- [believing](#)
- [name](#)

John 1:13

These (ULT)

These here refers to the children of God mentioned in the previous verse. If it would be clearer for your readers, you could say this explicitly. Alternate translation: “These children of God” (See: [Pronouns — When to Use Them](#))

ULT

¹³ These were not **born** from **bloods**, nor from the will **of the flesh**, nor from the will of a man, but from **God**.

were...born (ULT)

Here, **born** is used figuratively to describe God changing a person from being dead spiritually to being alive spiritually when they believe in Jesus. John recorded Jesus referring to this change as being “born again” in [3:3](#). (See: [born again](#), [born of God](#), [new birth](#)) If it would be clearer in your language, you could use an expression that indicates spiritual rebirth rather than physical birth. Alternate translation: “born spiritually” (See: [Metaphor](#))

not...from bloods...were...born (ULT)

Here, **bloods** refers to the bloodlines or genetic contributions of both parents of a child. Alternate translation: “were not born from human bloodlines” or “were not born from human decent” (See: [Metaphor](#))

from (ULT)

Here, **from** could refer to any of the following: (1) the means by which God’s children are born. Alternate translation, as in the UST: “by” (2) the source from which God’s children are born. Alternate translation: “of” (3) the cause of the birth of God’s children. Alternate translation: “as a result of”

nor from the will of the flesh (ULT)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: “nor were they born from the will of the flesh” (See: [Ellipsis](#))

from (ULT)

Here, **from** could refer to any of the following: (1) the means by which God’s children are born. Alternate translation, as in the UST: “by” (2) the source from which God’s children are born. Alternate translation: “of” (3) the cause of the birth of God’s children. Alternate translation: “as a result of”

from the will of the flesh (ULT)

Here, John is using the term **flesh** figuratively to refer to a human being, which is made of flesh. Alternate translation: “from the human will” (See: [Metonymy](#))

nor from the will of a man (ULT)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: “nor were they born from the will of man” (See: [Ellipsis](#))

from (ULT)

Here, **from** could refer to any of the following: (1) the means by which God's children are born. Alternate translation, as in the UST: "by" (2) the source from which God's children are born. Alternate translation: "of" (3) the cause of the birth of God's children. Alternate translation: "as a result of"

from the will...of a man (ULT)

The term **man** used here refers specifically to an adult male person and may also be translated "husband." In this verse it refers to a father's desire to have a child like himself. Alternate translation: "from the will of a husband"

but from God (ULT)

John is leaving out some of the words that this phrase would need in many languages in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: "but they were born from God" (See: [Ellipsis](#))

from (ULT)

Here, **from** could refer to any of the following: (1) the means by which God's children are born. Alternate translation, as in the UST: "by" (2) the source from which God's children are born. Alternate translation: "of" (3) the cause of the birth of God's children. Alternate translation: "as a result of"

Translation Words - ULT

- [were...born](#)
- [bloods](#)
- [of the flesh](#)
- [God](#)

John 1:14

the Word (ULT)

Here, **the Word** refers to Jesus. It does not refer to a spoken word. ULT indicates this by capitalizing **Word** to indicate that this is a title for Jesus. Use whatever convention your language uses to indicate that this is a name. If “word” is feminine in your language, it could be translated as “the one who is called the Word.” See how you translated this in [John 1:1](#). Alternate translation: “Jesus, the Word” (See: [Assumed Knowledge and Implicit Information](#))

ULT

14 And the **Word** became **flesh** and dwelled among us, and we beheld his **glory, glory as** of the One and Only from **the Father, full of grace and truth.**

became flesh (ULT)

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

us, and we beheld (ULT)

Here the pronouns **us** and **we** are exclusive, since John is speaking on behalf of himself and the other eyewitnesses to the earthly life of Jesus, but the people to whom he is writing did not see Jesus. So use exclusive forms here, if your language marks that distinction. (See: [Exclusive and Inclusive ‘We’](#))

his glory (ULT)

Here, **his** refers to Jesus, whom John has called “the Word” in the previous clause. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Jesus’ glory” or “the Word’s glory” (See: [Pronouns — When to Use Them](#))

his glory, glory (ULT)

If it would be clearer in your language, you could translate both occurrences of the abstract nouns **glory** with an equivalent expression. Alternate translation: “his glorious character, the glorious character” (See: [Abstract Nouns](#))

of the One and Only from the Father (ULT)

The phrase **the One and Only** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “of the One and Only from the Father, Jesus” (See: [Assumed Knowledge and Implicit Information](#))

of the One and Only (ULT)

Here and throughout John’s Gospel, the phrase **the One and Only** is a title for Jesus that could refer to: (1) Jesus being unique as the only member of his kind. Alternate translation: “the Unique One” (2) Jesus being the only child of his Father. Alternate translation: “the Only Begotten One”

from the Father (ULT)

The phrase **from the Father** means that Jesus came from the presence of God the Father to the world. Alternate translation, as in the UST: “who came from the Father”

the Father (ULT)

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

full of grace and truth (ULT)

Here, John uses **full of** figuratively to describe Jesus fully possessing a quality, as if grace and truth are objects that could fill a person. If it would be clearer in your language, you could say this plainly. Alternate translation: “fully possessing grace and truth” (See: [Metaphor](#))

full of grace and truth (ULT)

If it would be clearer in your language, you could translate the abstract nouns **grace** and **truth** with equivalent expressions. Alternate translation: “full of God’s gracious and faithful character” or “full of kind acts and true teachings” (See: [Abstract Nouns](#))

Translation Words - ULT

- [Word](#)
- [flesh](#)
- [glory](#)
- [glory \(2\)](#)
- [as](#)
- [the Father](#)
- [of grace](#)
- [truth](#)

John 1:15

John testifies about him (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "John testified about him"

him (ULT)

Here, **him** refers to Jesus, whom John has called "the Word" in the previous verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus" or "the Word" (See: [Pronouns — When to Use Them](#))

and has cried out, saying (ULT)

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and has cried out, and he said" (See: [Quotations and Quote Margins](#))

This was the one of whom I said, 'He who is coming after me has become greater than me, for he was before me (ULT)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "This was the one of whom I said that he is coming after me who has become greater than me, for he was before me" (See: [Quotes within Quotes](#))

He who is coming after me (ULT)

Here, John is speaking about Jesus. The phrase **is coming after me** means that John's ministry has already started and Jesus' ministry will start later. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "He who starts his ministry after I have done so"

me has become greater than (ULT)

Here, **greater** refers to being more important or having a superior position. Alternate translation: "is more important than I am" or "is superior to me"

was...me...for...before (ULT)

Here, **before me** means that Jesus existed earlier in time than John. This does not mean 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 existed. Alternate translation: "for he existed before I was born"

Translation Words - ULT

- [John](#)
- [testifies](#)
- [has cried out](#)

ULT

15 [John testifies](#) about him and [has cried out](#), saying, "This was the one of whom I said, 'He who is coming after me has become greater than me, for he was before me.'"

John 1:16

For (ULT)

Here, John is using the word **For** to introduce the reason why he said that Jesus is “full of grace and truth” in verse 14. Alternate translation: “We can say that Jesus is full of grace and truth because” (See: [Connect — Reason-and-Result Relationship](#))

ULT

16 For from his fullness we have all [received](#) even [grace](#) after [grace](#).

his (ULT)

Here, **his** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Jesus’” (See: [Pronouns — When to Use Them](#))

his fullness (ULT)

Here, **fullness** refers to the grace and truth which John said Jesus was full of in verse 14. If it would be clearer in your language, you could translate the abstract noun **fullness** with an equivalent expression that says this explicitly. Alternate translation: “what he is full of” or “his full amount of grace and truth” (See: [Abstract Nouns](#))

we...all (ULT)

Here, **we** refers to John and all believers. If it would be clearer in your language, you could say this explicitly. Alternate translation: “all of we believers” (See: [Exclusive and Inclusive ‘We’](#))

have...received even grace (ULT)

Here, **even** indicates that “grace after grace” explains what “his fullness” means. Alternate translation: “have received, that is, grace” or “have received, namely, grace”

grace after grace (ULT)

If it would be clearer in your language, you could translate both occurrences of the abstract noun **grace** here with equivalent expressions. Alternate translation: “kind act after kind act” (See: [Abstract Nouns](#))

grace after grace (ULT)

Here, **after** could mean: (1) the second “grace” replaces the first “grace,” which is the most common use for this word. This meaning could indicate that the first “grace” refers to “the law” and the second “grace” refers to “Grace and truth” in the next verse. Alternate translation: “grace in place of grace” or “grace instead of grace” (2) the second “grace” is in addition to the first “grace.” Alternate translation: “grace in addition to” or “grace upon grace”

Translation Words - ULT

- [have...received](#)
- [grace](#)
- [grace](#)

John 1:17

the law was given through Moses. Grace and truth came about through Jesus Christ (ULT)

John placed the two sentences in this verse next to each other without any connecting word in order to show a contrast between the law of Moses and the grace and truth of Jesus. This does not mean that the law of Moses did not have grace and truth. Rather, John is indicating that the grace and truth revealed by Jesus is more complete than that revealed in the law of Moses. Although God revealed himself and his will through the law of Moses, he did so much more clearly through Jesus, who is God in human form. Alternate translation: “the law was given through Moses. But grace and truth came about through Jesus Christ” (See: [Connect — Contrast Relationship](#))

ULT

¹⁷ For the [law](#) was given through [Moses](#). [Grace](#) and [truth](#) came about through [Jesus Christ](#).

the law was given through Moses (ULT)

If it would be clearer in your language, you could say this with an active form and indicate who did the action. Alternate translation: “God gave the law through Moses” (See: [Active or Passive](#))

Moses (ULT)

Moses is the name of a man, a prophet of God. (See: [How to Translate Names](#))

Grace and truth (ULT)

If it would be clearer in your language, you could translate the abstract nouns **grace** and **truth** with equivalent expressions. Alternate translation: “God’s gracious and faithful character” or “Kind acts and true teachings” (See: [Abstract Nouns](#))

Translation Words - ULT

- [law](#)
- [Moses](#)
- [Grace](#)
- [truth](#)
- [Jesus](#)
- [Christ](#)

John 1:18

The One and Only God (ULT)

Here and throughout John's Gospel, the phrase **the One and Only** is a title for Jesus that could refer to: (1) Jesus being unique as the only member of his kind. Alternate translation: "the Unique God" (2) Jesus being the only child of his Father. Alternate translation: "the Only Begotten God"

ULT

18 No one has seen **God** at any time. The One and Only **God**, who is in the bosom of the **Father**, that one has made him known.

The One and Only God (ULT)

Here, **God** indicates that Jesus, who is called **the One and Only**, is God. If it would be clearer to you readers, you could state this explicitly. Alternate translation: "the One and Only, who is God"

who is in the bosom of the Father (ULT)

Here, **in the bosom of** is an idiom that refers to having a close and intimate relationship with someone. Alternate translation: "who is close to the Father" (See: [Idiom](#))

of the Father (ULT)

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

that one (ULT)

Here, **that one** refers to Jesus in an emphatic way. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus himself" (See: [Pronouns — When to Use Them](#))

has made him known (ULT)

Here, **him** refers to God the Father. If it would be clearer in your language, you could say this explicitly. Alternate translation: "the Father" (See: [Pronouns — When to Use Them](#))

has made him known (ULT)

Here, the word translated **has made him known** refers to making people know something by explaining or revealing it clearly. Alternate translation: "has explained him" or "has fully revealed him"

Translation Words - ULT

- [God](#)
- [God](#)
- [of...Father](#)

John 1:19

of John (ULT)

Here, John refers to Jesus' cousin, often referred to as "John the Baptist." (See: [John \(the Baptist\)](#)) It does not refer to the Apostle John who wrote this Gospel. If it would be clearer to your readers, you could say this explicitly. Alternate translation: "of John the Baptist" or "of John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

ULT

19 And this is the [testimony of John](#) when the [Jews sent priests](#) and [Levites](#) from [Jerusalem](#) so that they might ask him, "Who are you?"

the Jews sent...from Jerusalem (ULT)

Here, **the Jews** refers to the "Jewish leaders." Alternate translation: "the Jewish leaders sent ... from Jerusalem" (See: [Synecdoche](#))

Translation Words - ULT

- [testimony](#)
- [of John](#)
- [Jews](#)
- [sent](#)
- [priests](#)
- [Levites](#)
- [Jerusalem](#)

John 1:20

He confessed—he did not deny, but confessed

The phrase “he confessed” says in positive terms the same thing that **he did not deny** says in negative terms. This emphasizes that John was telling the truth and was strongly stating that he was not the Christ. Your language may have a different way of doing this. Alternate translation: “he strongly confessed” or “he solemnly testified”

Translation Words - ULT

- [he confessed](#)
- [confessed \(2\)](#)
- [Christ](#)

ULT

²⁰ And [he confessed](#)—and he did not deny, but [confessed](#)—“I am not the [Christ](#).”

John 1:21

they asked (ULT)

Here, **they** refers to “the Jews” mentioned in the previous verse. If this would be clearer in your language, you could say it explicitly. Alternate translation: “the Jews asked” (See: [Pronouns — When to Use Them](#))

What then (ULT)

Alternate translation: “If you are not the Messiah, then who are you?”

Elijah (ULT)

Elijah is the name of a man. **Elijah** was a prophet whom the Jews expected to return to earth shortly become the arrival of the Messiah. (See: [How to Translate Names](#))

And...he says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “And he said”

the prophet (ULT)

Here, **the prophet** refers to a prophet the Jews were waiting for, based on God's promise to send a prophet like Moses which is recorded in Deuteronomy 18:15. If it would be clearer in your language, you could say this explicitly. Alternate translation: “the prophet whom God promised to send to us” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Elijah](#)
- [prophet](#)

ULT

21 And they asked him, “What then? Are you [Elijah](#)?” And he says, “I am not.”
“Are you the [prophet](#)?” And he answered, “No.”

John 1:22

they said...to him (ULT)

Here, the pronouns **they** and **him** refer to the priests and Levites and John the Baptist, respectively. If it would be clearer in your language, you could say this explicitly. Alternate translation: “the priests and Levites ... John the Baptist” (See: [Pronouns — When to Use Them](#))

ULT

²² Then they said to him, “Who are you, so that we might give an answer to those [who sent](#) us? What do you say about yourself?”

Who are you, so that we might give an answer to those who sent us? What (ULT)

John is leaving out some of the words that a sentence would need in many languages in order to be complete. These words can be supplied from the context and may require you to change the punctuation of the sentences. Alternate translation: “Who are you? Tell us so that we might give an answer to those who sent us. What” (See: [Ellipsis](#))

we might give...us (ULT)

Here, **we** and **us** refer to the priests and Levites, not to John. (See: [Exclusive and Inclusive ‘We’](#))

so that we might give an answer (ULT)

Alternate translation: “so that we might tell your answer”

to those who sent us (ULT)

This phrase refers to the Jewish leaders in Jerusalem. If it would be clearer in your language, you could say this explicitly. Alternate translation: “to those leaders in Jerusalem who sent us” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [who sent](#)

John 1:23

He said (ULT)

He here refers to John the Baptist. If this would be clearer in your language, you could say it explicitly. Alternate translation: “John said (See: [Pronouns — When to Use Them](#))

a voice, crying out in the wilderness: ‘Make the way of the Lord straight (ULT)

In these phrases, John quotes from the book of Isaiah. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings](#))

I am a voice, crying out in the wilderness (ULT)

Here, **voice** refers to the person who is crying out in the wilderness. Alternate translation: “I am the one calling out in the wilderness” (See: [Metonymy](#))

I am a voice, crying out in the wilderness: ‘Make the way of the Lord straight (ULT)

This clause is a quotation within a quotation. John is quoting from the book of Isaiah, and Isaiah is quoting the words of the person calling out in the wilderness. It would be best to indicate that by punctuating this material as a second-level quotation, since Luke is quoting from Scripture. However, if your language does not put one direct quotation within another, you could translate this material as an indirect quotation. Alternate translation: “I am a voice crying out in the wilderness to make the way of the Lord straight” (See: [Quotes within Quotes](#))

Make the way of the Lord straight (ULT)

This is a figurative way of telling people to get ready to listen to the Lord’s message when it comes. They are to do this by repenting of their sins. Alternate translation: “Repent of your sins so that you will be ready to listen to the Lord’s message when it comes” (See: [Metaphor](#))

Isaiah the prophet (ULT)

Isaiah is the name of a man. He wrote the Book of Isaiah in the Bible. (See: [How to Translate Names](#))

Translation Words - ULT

- a voice
- crying out
- wilderness
- of the Lord
- just as
- Isaiah
- prophet

ULT

²³ He said, “I am a voice, crying out in the wilderness: ‘Make the way of the Lord straight,’ just as Isaiah the prophet said.”

John 1:24

And the ones who had been sent were from the Pharisees (ULT)

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

ULT

²⁴ And [the ones who had been sent](#) were from the [Pharisees](#),

the ones who had been sent (ULT)

Here, **the ones** refers to the priests and Levites, as introduced in verse 19. If it would be clearer in your language, you could say this explicitly. Alternate translation: “the priests and Levites who had been sent” (See: [Assumed Knowledge and Implicit Information](#))

the ones who had been sent were (ULT)

If it would be clearer in your language, you could say this in an active form. Alternate translation: “the ones whom the Jewish leaders sent” (See: [Active or Passive](#))

were from the Pharisees (ULT)

This phrase could refer to: (1) the priests and Levites who had been sent. Alternate translation: “belonged to the Pharisees” (2) the leaders in Jerusalem who sent the priests and Levites. Alternate translation: “were sent from the Pharisees” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [the ones who had been sent](#)
- [Pharisees](#)

John 1:25

they asked (ULT)

Here, **they** refers to the priests and Levites who had been sent from Jerusalem, as introduced in verse 19. If it would be clearer in your language, you could say this explicitly. Alternate translation: “the priests and Levites from Jerusalem asked” (See: [Pronouns — When to Use Them](#))

ULT

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](#)?”

Elijah (ULT)

Elijah is the name of a man. **Elijah** was a prophet whom the Jews expected to return to earth shortly become the arrival of the Messiah. (See: [How to Translate Names](#))

the prophet (ULT)

Here, **the prophet** refers to a prophet the Jews were waiting for, based on God's promise to send a prophet like Moses which is recorded in Deuteronomy 18:15. If it would be clearer in your language, you could say this explicitly. Alternate translation: “the prophet whom God promised to send to us” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [do you baptize](#)
- [Christ](#)
- [Elijah](#)
- [prophet](#)

John 1:26

John (ULT)

Here, John refers to Jesus' cousin, often referred to as "John the Baptist." (See: [John \(the Baptist\)](#)) It does not refer to the Apostle John who wrote this Gospel. If it would be clearer to your readers, you could say this explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁶ John answered them, saying, "I baptize in water. In the midst of you stands one you do not know,

John answered them, saying (ULT)

Consider natural ways of introducing direct quotations in your language. Alternate translation: "John answered them, and he said" (See: [Quotations and Quote Margins](#))

Translation Words - ULT

- John
- baptize
- water
- do...know

John 1:27

the one coming after me (ULT)

Here, John is speaking about Jesus. The phrase **coming after me** means that John's ministry has already started and Jesus' ministry will start later. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "the one who starts his ministry after I have done so" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁷ the one coming after me, of whom I am not **worthy** that I might untie the strap of his **sandal**."

me...of whom I am not worthy that I might untie the strap of his sandal (ULT)

Untying sandals was the work of a slave or servant. These words are a metaphor for the most unpleasant work of a servant. If it would be clearer in your language, you could translate this plainly. Alternate translation: "me. I am not even worthy to untie the strap of his sandal" or "me, whom I am not worthy to serve in even the most unpleasant way" (See: [Metaphor](#))

Translation Words - ULT

- [worthy](#)
- [of...sandal](#)

John 1:28

General Information:

Verse 28 tells us background information about the setting of the story recorded in 1:19-27. (See: [Background Information](#))

These things (ULT)

Here, **these things** refers to the events that were described in 1:19–27. If it would be clearer to your readers, you could say this explicitly. Alternate translation: “This conversation between John and the priests and Levites from Jerusalem” (See: [Pronouns — When to Use Them](#))

Bethany (ULT)

Bethany is the name of a village. (See: [How to Translate Names](#))

the Jordan (ULT)

Jordan is the name of a river. (See: [How to Translate Names](#))

beyond the Jordan (ULT)

Here, **beyond the Jordan** refers to the region of Judea that is on the east side of the Jordan River, which is the side opposite from Jerusalem. Alternate translation: “on the side of the Jordan River opposite from Jerusalem” (See: [How to Translate Names](#))

John (ULT)

Here, John refers to Jesus’ cousin, often referred to as “John the Baptist.” (See: [John \(the Baptist\)](#)) It does not refer to the Apostle John who wrote this Gospel. If it would be clearer to your readers, you could say this explicitly. Alternate translation: “John the Baptist” or “John the Immerser” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Bethany](#)
- [Jordan](#)
- [John](#)
- [baptizing](#)

ULT

²⁸ These things came about in [Bethany](#) beyond the [Jordan](#), where [John](#) was baptizing.

John 1:29

The next day (ULT)

The next day here indicates that the events the story will now relate came after the event it has just described in [1:19–28](#). If it would be clearer in your language, you could show this relationship by using a fuller phrase. Alternate translation: “The day after John spoke with the priests and Levites from Jerusalem” (See: [Connect — Sequential Time Relationship](#))

ULT

²⁹ The next day he sees [Jesus](#) coming to him and says, “Behold, the [Lamb of God](#), who is taking away the [sin](#) of the world!”

he sees...says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “he saw ... said”

Behold (ULT)

John records John the Baptist using the term **Behold** to call his audience’s attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

Behold, the Lamb of God (ULT)

The phrase **lamb of God** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Behold, Jesus, the Lamb of God” (See: [Assumed Knowledge and Implicit Information](#))

Lamb of God (ULT)

Here, John uses a metaphor to refer to Jesus as God’s perfect sacrifice. (See: [lamb](#), [Lamb of God](#)) Since this is an important title for Jesus, we recommend that you translate the words directly and not provide a non-figurative explanation in the text of your translation. (See: [Metaphor](#))

who is taking away (ULT)

Here, John speaks figuratively of forgiving sin as if sin were an object that Jesus is **taking away**. If it would be more natural in your language, you could say this plainly. Alternate translation, as in the UST: “who is forgiving” (See: [Metaphor](#))

of the world (ULT)

The word **world** is a metonym and refers to all the people in the world. Alternate translation: “those who live in the world” (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [Lamb](#)
- [of God](#)
- [sin](#)

- of...world

John 1:30

**The one who comes after me is more than me,
for he was before me**

See how you translated this in verse [15](#).

ULT

³⁰ This is he concerning whom I said,
'After me comes a man who has
become greater than me, for he was
before me.'

John 1:31

And I did not know him (ULT)

Here, **him** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "And I did not know Jesus" (See: [Pronouns — When to Use Them](#))

ULT

³¹ And I did not [know](#) him, but so that [he might be revealed to Israel](#), because of this I came [baptizing in water](#)."

And I did not know him (ULT)

Here, John means that he did not know previously that Jesus was the Messiah. It does not mean that he didn't know who Jesus was, because Jesus was his cousin. If it would be helpful in your language, you could say this explicitly. Alternate translation: "And I did not know that he was the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

so that he might be revealed to Israel, because of this (ULT)

Here, John uses the redundant words **so that** and **because of this** to emphasize the reason why he was baptizing people. If it would be clearer in your language, you could combine these phrases and indicate the emphasis. Alternate translation: "for the exact purpose that he might be revealed to Israel" (See: [Doublet](#))

so that he might be revealed (ULT)

Here, **so that** indicates the purpose for which John was baptizing people. Alternate translation: "for the purpose of revealing him" (See: [Connect — Goal \(Purpose\) Relationship](#))

to Israel (ULT)

Here, John used the name of the nation, **Israel**, to represent the people who belong to that nation. Alternate translation: "to the Israelites" (See: [Metonymy](#))

because of this (ULT)

Here, **this** refers to the revealing of the Messiah to Israel that is mentioned in the previous clause. If it would be clearer in your language, you could say this explicitly. Alternate translation: "because he might be revealed" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [did...know](#)
- [he might be revealed](#)
- [to Israel](#)
- [baptizing](#)
- [water](#)

John 1:32

John testified, saying (ULT)

Consider natural ways of introducing direct quotations in your language. Alternate translation: "John testified, and he said" (See: [Quotations and Quote Margins](#))

ULT

³² And [John testified](#), saying, "I saw the [Spirit](#) descending [like a dove](#) from [heaven](#), and it remained upon him.

like a dove (ULT)

This phrase is a simile. As Luke 3:22 makes clear, the Holy Spirit came down with an appearance that resembled a **dove**. Alternate translation: "resembling a dove" (See: [Simile](#))

upon him (ULT)

Here, **him** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "upon Jesus" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [John](#)
- [testified](#)
- [Spirit](#)
- [like](#)
- [a dove](#)
- [heaven](#)

John 1:33

And I did not recognize him (ULT)

Here, John means that he did not know previously that Jesus was the Messiah. It does not mean that he didn't recognize who Jesus was when he saw him. If it would be helpful in your language, you could say this explicitly. Alternate translation: "And I did not recognize that he was the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³³ And I did not [recognize](#) him, but the one [who sent me to baptize in water](#), that one said to me, 'Upon whomever you might see the [Spirit](#) descending and remaining on him, he is the one [baptizing in the Holy Spirit](#).'

the one who sent me to baptize in water, that one (ULT)

Here, the phrases **the one who sent me** and **that one** both refer to God. If it would be clearer in your language, you could say this explicitly. Alternate translation: "God, who sent me to baptize in water, he" (See: [Assumed Knowledge and Implicit Information](#))

he is the one baptizing in the Holy Spirit (ULT)

John is using literal baptism, which puts a person under water, to speak figuratively of spiritual baptism, which puts people under the influence of the Holy Spirit, who purifies them. Alternate translation: "he is the one who will put you under the influence of the Holy Spirit, who will purify you" (See: [Metaphor](#))

Translation Words - ULT

- [did...recognize](#)
- [who sent](#)
- [to baptize](#)
- [baptizing](#)
- [water](#)
- [Spirit](#)
- [the Holy Spirit](#)

John 1:34

this (ULT)

Here, **this** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “this Jesus” (See: [Pronouns — When to Use Them](#))

ULT

³⁴ And I have seen and [have testified](#) that this is the [Son of God.](#)”

the Son of God (ULT)

Although most copies of this text say **Son of God**, some say “chosen one of God” or “chosen Son of God.” If a translation of the Bible exists in your region, you may wish to use the phrase it uses. If a translation of the Bible does not exist in your region, you may wish to follow the example of the ULT. (See: [Textual Variants](#))

Son of God (ULT)

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

Translation Words - ULT

- [have testified](#)
- [Son of God](#)

John 1:35

The next day...again (ULT)

The next day here indicates that the events the story will now relate came after the event it has just described in [1:29-34](#). John saw Jesus two days after his conversation with the priests and Levites that is described in verses [19-28](#). If it would be clearer in your language, you could show this relationship by using a fuller phrase. Alternate translation: “Two days after John spoke with the priests and Levites from Jerusalem” (See: [Connect — Sequential Time Relationship](#))

ULT

³⁵ The next day, [John](#) was standing again with two of his [disciples](#),

Translation Words - ULT

- [John](#)
- [disciples](#)

John 1:36

he says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "he said"

ULT

³⁶ and having seen [Jesus walking by](#), he says, "Behold, the [Lamb of God!](#)"

Behold, the Lamb of God (ULT)

The phrase lamb of God refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Behold, Jesus, the Lamb of God" (See: [Assumed Knowledge and Implicit Information](#))

Behold (ULT)

John records John the Baptist using the term **Behold** to call his audience's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

Lamb of God (ULT)

Here, John uses a metaphor to refer to Jesus as God's perfect sacrifice. (See: [lamb](#), [Lamb of God](#)) See how you translated this same phrase in [John 1:29](#). (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [walking by](#)
- [Lamb](#)
- [of God](#)

John 1:37

his two disciples heard him (ULT)

Here, **his** and **him** refer to John the Baptist. If it would be clearer in your language, you could say this explicitly. Alternate translation: "John's two disciples heard him" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [disciples](#)
- [Jesus](#)

ULT

³⁷ And his two [disciples](#) heard him speaking, and they followed [Jesus](#).

John 1:38

having seen them (ULT)

Here, **them** refers to the two disciples John the Baptist who were mentioned in the previous verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: “having seen John’s two disciples” (See: [Pronouns — When to Use Them](#))

having seen them following (ULT)

Here, John is leaving out a word that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply this word from the context. Alternate translation: “having seen them following him” (See: [Ellipsis](#))

says to them (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “said to them”

where are you staying (ULT)

Alternate translation: “where are you spending the night”

where are you staying (ULT)

This question is the answer to the question Jesus just asked in the previous sentence. It is a way for the two men to imply that they would like to have a private conversation with Jesus at the place where he was staying. If it would be clearer in your language, you could say this explicitly. Alternate translation: “where are you staying? We would like to speak with you privately.” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [having turned](#)
- [do you seek](#)
- [Rabbi](#)
- [Teacher](#)

ULT

38 But [Jesus](#), [having turned](#) and having seen them following, says to them, “What [do you seek](#)?” And they said to him, “[Rabbi](#) (which being translated means [Teacher](#)), where are you staying?”

John 1:39

He says to them...he is staying (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "He said to them ... he was staying"

ULT

³⁹ He says to them, "Come and you will see." So they came and saw where he is staying, and they stayed with him that [day](#). It was about the tenth [hour](#).

he is staying (ULT)

See how you translated this in the previous verse.

that day (ULT)

Here, **that day** refers to the day the two disciples left John the Baptist to follow Jesus, as indicated in verse [35](#). If it would be clearer in your language, you could say this explicitly. Alternate translation: "the same day that they left John" (See: [Assumed Knowledge and Implicit Information](#))

the...hour...tenth (ULT)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. Here, **the tenth hour** indicates a time in the late afternoon, before dark, at which it would be too late to start traveling to another town. If it would be clearer in your language, you could express this in the way the people of your culture reckon time. Alternate translation, as in the UST: "about 4:00 PM"

Translation Words - ULT

- [day](#)
- [the...hour](#)

John 1:40

General Information:

Verses [40–42] give background information about Andrew and how he brought his brother Peter to Jesus.

John (ULT)

Here, John refers to Jesus' cousin, often referred to as "John the Baptist." (See: [John \(the Baptist\)](#)) It does not refer to the Apostle John who wrote this Gospel. If it would be clearer to your readers, you could say this explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

Andrew...of Simon Peter (ULT)

These are names of two men. (See: [How to Translate Names](#))

of Simon Peter (ULT)

Simon was also called **Peter** by Jesus, as recorded in verse 42. Alternate translation: "Simon, who is also called Peter"

Translation Words - ULT

- [John](#)
- [Andrew](#)
- [brother](#)
- [of Simon Peter](#)

ULT

⁴⁰ One of the two having heard from [John](#) and having followed him was [Andrew](#), the [brother of Simon Peter](#).

John 1:41

This one (ULT)

This one here refers to Andrew, who was mentioned in the previous verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Andrew” (See: [Pronouns — When to Use Them](#))

ULT

41 This one first finds his own [brother Simon](#) and says to him, “We have found the [Messiah](#)” (which is translated [Christ](#)).

finds...says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “found ... said”

Simon (ULT)

These is the name of a man, Andrew’s brother. (See: [How to Translate Names](#))

which is translated Christ (ULT)

If it would be clearer in your language, you could express the meaning of the passive verbal form **is translated** with an active form. Alternate translation: “which means Christ” (See: [Active or Passive](#))

which is translated Christ (ULT)

John assumes that his readers will know that he is saying what the title Messiah means when translated from the Aramaic language into Greek. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “which is ‘Christ’ in Greek” or “which is the Aramaic word for Christ” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [brother](#)
- [Simon](#)
- [Messiah](#)
- [Christ](#)

John 1:42

He brought him (ULT)

He here refers to Andrew and **him** refers to Simon. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Andrew brought Simon” (See: [Pronouns — When to Use Them](#))

Jesus, having looked at him, said (ULT)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “Jesus looked at him, and he said” (See: [Quotations and Quote Margins](#))

son of John (ULT)

John is the name of a man. This is neither John the Baptist nor John the Apostle. **John** was a common name. (See: [How to Translate Names](#))

You will be called Cephas (ULT)

If it would be clearer in your language, you could say this with an active form and indicate who will do the action. Alternate translation: “People will call you Cephas” (See: [Active or Passive](#))

Cephas (ULT)

Cephas is a word in the Aramaic language that means “rock.” Here, Jesus uses the word as a name for Simon. If it would be helpful in your language, you could say this explicitly. Alternate translation: “Cephas, which means ‘rock’ in Aramaic” (See: [Assumed Knowledge and Implicit Information](#))

which is translated Peter (ULT)

If it would be clearer in your language, you could express the meaning of the passive verbal form **is translated** with an active form. Alternate translation: “which means Peter” (See: [Active or Passive](#))

which is translated Peter (ULT)

John assumes that his readers will know that he is saying what the name Cephas means when translated from the Aramaic language into Greek. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “which is ‘Peter’ in Greek” or “which is the Aramaic word for Peter” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Jesus](#)
- [Simon](#)
- [Cephas](#)
- [Peter](#)
- [son](#)

ULT

⁴² He brought him to [Jesus](#). [Jesus](#), having looked at him, said, “You are [Simon](#), the [son](#) of John. You [will be called Cephas](#)” (which is translated [Peter](#)).

- will be called

John 1:43

The next day (ULT)

The next day here indicates that the events the story will now relate came after the event it has just described in the previous. If it would be clearer in your language, you could show this relationship by using a fuller phrase. Alternate translation: “The day after Andrew brought Simon to Jesus” (See: [Connect — Sequential Time Relationship](#))

ULT

43 The next day **Jesus** wanted to go away to **Galilee**, and he finds **Philip** and says to him, “Follow me.”

Galilee (ULT)

Galilee is the name of a region. It occurs many times in this book. Alternate translation: “the region of Galilee” or “the region around Galilee” (See: [How to Translate Names](#))

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “and he found Philip and said”

Philip (ULT)

Philip is the name of a man, a disciple of Jesus. (See: [How to Translate Names](#))

Follow me (ULT)

In this context, to **follow** someone means to become that person’s disciple. Alternate translation: “Become my disciple” or “Come, follow me as your teacher” (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [Galilee](#)
- [Philip](#)

John 1:44

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

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

ULT

⁴⁴ Now [Philip](#) was from Bethsaida, from the city of [Andrew](#) and [Peter](#).

Translation Words - ULT

- [Philip](#)
- [of Andrew](#)
- [Peter](#)

John 1:45

Philip...Nathaniel...Moses...Jesus...of Joseph (ULT)

These are the names of five men. (See: [How to Translate Names](#))

Philip finds Nathaniel and says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “Philip found Nathaniel and said”

the prophets (ULT)

Here, John is leaving out a word that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply this word from the context. Alternate translation: “the prophets wrote about” (See: [Ellipsis](#))

Nazareth (ULT)

Nazareth is the name of a city. (See: [How to Translate Names](#))

Translation Words - ULT

- Philip
- Moses
- law
- prophets
- Jesus
- son
- of Joseph
- Nazareth

ULT

⁴⁵ Philip finds Nathaniel and says to him, “We have found the one whom Moses wrote about in the law, and the prophets—Jesus son of Joseph, from Nazareth.”

John 1:46

Nathaniel said to him (ULT)

Here, **him** refers to Philip. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Nathaniel said to Philip" (See: [Pronouns — When to Use Them](#))

ULT

46 And Nathaniel said to him, "Is any [good thing](#) able to be from [Nazareth](#)?" [Philip](#) says to him, "Come and see."

Is any good thing able to be from Nazareth (ULT)

Here, Nathaniel is using the question form for emphasis. If it would be clearer in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No good thing can come out of Nazareth!" (See: [Rhetorical Question](#))

to him...Philip says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "Philip said to him"

Translation Words - ULT

- [good thing](#)
- [Nazareth](#)
- [Philip](#)

John 1:47

and says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “and he said”

ULT

⁴⁷ Jesus saw Nathaniel coming to him and says about him, “Behold, a true Israelite, in whom is no deceit!”

Behold (ULT)

John records Jesus using the term **Behold** to call his audience’s attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

in whom is no deceit (ULT)

Here, Jesus uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: “a completely truthful man” (See: [Litotes](#))

Translation Words - ULT

- Jesus
- true
- a...Israelite
- deceit

John 1:48

Nathaniel says to him (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "Nathaniel said to him"

ULT

48 Nathaniel says to him, "How **do you know** me?" **Jesus** answered and said to him, "Before **Philip called** you, being under the **fig tree**, I saw you."

Before Philip called you, being under the fig tree, I saw you (ULT)

Nathaniel's reaction to this statement in the next verse indicates that this is a display of supernatural knowledge. It appears that Jesus knew something about Nathaniel that no one else could have known. If it would be helpful to your readers, you could indicate this in some way. Alternate translation: "Before Philip called you, being completely alone under the fig tree, I saw you." (See: [Assumed Knowledge and Implicit Information](#))

being under the fig tree (ULT)

The subject of this clause is Philip, not Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "while you were under the fig tree" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [do you know](#)
- [Jesus](#)
- [Philip](#)
- [called](#)
- [fig tree](#)

John 1:49

Son of God (ULT)

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

Translation Words - ULT

- [Rabbi](#)
- [Son of God](#)
- [the King](#)
- [of Israel](#)

ULT

⁴⁹ Nathaniel replied to him, “[Rabbi](#), you are the [Son of God](#)! You are [the King of Israel](#)!”

John 1:50

Because I said to you that I saw you underneath the fig tree, do you believe (ULT)

If it would be clearer in your language, you could reverse the order of these phrases, since the second phrase gives the result for the reason that the first phrase describes. Alternate translation: "Do you believe because I said to you that I saw you underneath the fig tree" (See: [Connect — Reason-and-Result Relationship](#))

ULT

⁵⁰ Jesus replied and said to him, "Because I said to you that I saw you underneath the [fig tree](#), [do you believe](#)? You will see greater things than these."

Because I said to you that I saw you underneath the fig tree, do you believe (ULT)

John records Jesus using the question form for emphasis. If it would be clearer in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You believe because I said, 'I saw you underneath the fig tree!'" (See: [Rhetorical Question](#))

do you believe (ULT)

Jesus is leaving out some of the words that this phrase would need in many languages in order to be complete. These words can be supplied from the context. Alternate translation: "do you believe that I am the Messiah" (See: [Ellipsis](#))

greater things than these (ULT)

Jesus uses the plural pronoun **these** to refer to a general category of something, in this case the miraculous display of supernatural knowledge that took place in verse [48](#). Alternate translation: "greater things than this category of thing" or "greater things that this kind of miracle" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jesus](#)
- [fig tree](#)
- [do you believe](#)

John 1:51

And he says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “And he said”

ULT

51 And he says to him, “**Truly, truly**, I say to you, you will see **heaven** opened, and the **angels of God** ascending and descending upon the **Son of Man.**”

Truly, truly

Jesus uses this phrase to emphasize the truth of the statement that follows. Alternate translation: “What I am about to tell you is very true”

I say to you (ULT)

Here, Jesus uses the plural form of **you** to indicate that he is speaking to all those who are with him at that moment. He is not only speaking to Nathaniel. If it would be clearer to your readers, you could say this explicitly. Alternate translation: “I say to all of you here” (See: [Forms of You](#))

you will see heaven opened, and the angels of God ascending and descending (ULT)

Here, Jesus refers to an event described in the Book of Genesis. While fleeing from his brother, Jacob had a dream in which he saw angels descending from and ascending to heaven. If it would be helpful to your readers who may not be familiar with the story, you could say this explicitly. Alternate translation: “just as Jacob saw in his vision, you will see heaven opened, and the angels of God ascending and descending” (See: [Assumed Knowledge and Implicit Information](#))

the Son of Man (ULT)

Jesus is referring to himself in the third person. If it would be clearer in your language, you could translate this in the first person. Alternate translation, as in the UST: “me, the Son of Man” (See: [First, Second or Third Person](#))

the Son of Man (ULT)

The title **Son of Man** is equivalent to “Messiah.” Jesus uses it to claim that role subtly and implicitly. You may want to translate this title directly into your language. On the other hand, if you think it would be helpful to your readers, you could state what it means. Alternate translation: “the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Truly](#)
- [truly](#) (2)
- [heaven](#)
- [angels](#)
- [of God](#)
- [Son of Man](#)

John 2

John 2 General Notes

Special concepts in this chapter

Wine

The Jews drank wine at many meals and especially when they were celebrating special events. They did not believe that it was a sin to drink wine.

Driving out the money changers

Jesus drove the money changers out of the temple to show that he had authority over the temple and over all of Israel. As the Son of God, it was his Father's temple that was being used inappropriately for making money. Therefore, he had the authority to drive out those who were misusing the temple.

“He knew what was in man”

Jesus knew what other people were thinking only because he was and is the Son of Man and the Son of God. As the Son of God, he had supernatural insight into what other people were thinking and could correctly judge their intentions.

Other possible translation difficulties in this chapter

“His disciples remembered”

John used this phrase to stop telling the main historical narrative and to tell about something that happened much later. It was right after he scolded the sellers in the temple in (John 2:16) that the Jewish authorities spoke to him. It was after Jesus became alive again that his disciples remembered what the prophet had written long before and that Jesus was talking about the temple of his body (John 2:17 and John 2:22).

John 2:1

General Information:

Jesus and his disciples were invited to a wedding. This verse gives background information about the setting of the story. (See: [Background Information](#))

ULT

¹ And on the third [day](#) there was a wedding in [Cana of Galilee](#), and the mother of [Jesus](#) was there.

on the third day (ULT)

This time reference introduces a new event. The **third day** could refer to: (1) the third day from when Jesus called Philip and Nathaniel to follow him in [1:43](#). According to the Jewish way of counting days, the first day would have been the day in [1:43](#), making **the third day** occur two days afterward. Alternate translation: “two days after Jesus called Philip and Nathaniel” (2) the day after Jesus called Philip and Nathaniel to follow him in [1:43](#). In this case, the first day would have occurred in [1:35](#) and the second day in [1:43](#). Alternate translation: “on the day after Jesus called Philip and Nathaniel” (See: [Introduction of a New Event](#))

Cana (ULT)

Cana is the name of a town in the region of Galilee. (See: [How to Translate Names](#))

Translation Words - ULT

- [on...day](#)
- [Cana](#)
- [of Galilee](#)
- [of Jesus](#)

John 2:2

was invited...Jesus also...and his disciples, to the wedding (ULT)

If it would be clearer in your language, you could state this in an active form. Alternate translation: “they also invited Jesus and his disciples to the wedding” (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [disciples](#)

ULT

² Now [Jesus](#) also was invited, and his [disciples](#), to the wedding.

John 2:3

says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “said”

ULT

³ And having run out of wine, the mother of Jesus says to him, “They do not have wine.”

They do not have wine (ULT)

John records Jesus’ mother using a declarative statement to give an indirect request. If this is confusing in your language, you can use a more natural form for a request. Alternate translation: “They ran out of wine. Could you do something to solve this problem?” (See: [Statements — Other Uses](#))

wine (ULT)

Regarding the drinking of **wine** in Jewish culture, see the discussion in the General Notes to this chapter.

Translation Words - ULT

- of wine
- wine
- of Jesus

John 2:4

Jesus says to her (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "Jesus said to her"

ULT

⁴ And **Jesus** says to her, "Woman, what to me and to you? My **hour** is not yet come."

Woman (ULT)

Woman here refers to Mary. If it is impolite for a son to call his mother "woman" in your language, you can use another word that is polite, or leave it out.

Woman, what to me and to you (ULT)

Jesus is using the question form for emphasis. If it would be clearer in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Woman, this has nothing to do with me or you" (See: [Rhetorical Question](#))

My hour is not yet come (ULT)

The word **hour** is a metonym that represents the right occasion for Jesus to show that he is the Messiah by working miracles. If it would be clearer in your language, you could say this plainly. Alternate translation: "It is not yet the right time for me to perform a mighty act" (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [hour](#)

John 2:5

His mother says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "His mother said"

Translation Words - ULT

- [to...servants](#)

ULT

⁵ His mother says to the [servants](#),
"Whatever he might say to you, do."

John 2:6

two or three metretes (ULT)

A **metretes** was equivalent to about 40 liters. If it would be helpful to your readers, you could express the quantity in modern measurements. Alternatively, to help your readers recognize that the biblical writings come from long ago when people used different measurements, you could express the amount using the ancient measurement, the metrete, and explain the equivalent in modern measurements in a footnote. Alternate translation: "80 to 120 liters" (See: [Biblical Volume](#))

ULT

⁶ Now there were six stone water pots standing there for the [ceremonial washing](#) of the [Jews](#), each containing two or three metretes.

Translation Words - ULT

- [ceremonial washing](#)
- [of...Jews](#)

John 2:7

Jesus says to them (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "Jesus said to them"

ULT

⁷ Jesus says to them, "Fill the water pots with water." And they filled them up to the brim.

to them (ULT)

Here, **them** refers to the servants at the wedding. If it would be clearer in your language, you could say this explicitly. Alternate translation: "to the servants" (See: [Pronouns — When to Use Them](#))

up to the brim (ULT)

The **brim** is the top edge of the water pot. Alternate translation: "to the very top"

Translation Words - ULT

- [Jesus](#)
- [with water](#)

John 2:8

he says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "he said"

ULT

⁸ And he says to them, "Draw now and take it to the head waiter." And they carried it.

to them...And they carried (ULT)

Here, **them** and **they** refer to the servants at the wedding. If it would be clearer in your language, you could say this explicitly. Alternate translation: "to the servants ... And the servants carried" (See: [Pronouns — When to Use Them](#))

to the head waiter (ULT)

The term **head waiter** refers to the person in charge of the servants who served the food and drink at meals and feasts.

John 2:9

the head waiter...the head waiter (ULT)

See how you translated this term in the previous verse.

and he did not know where it was from, but the servants—those who had drawn the water—knew (ULT)

John provides this background information about who knew where the wine came from in order to emphasize the veracity of this miracle. The head waiter did not know that the wine was originally water from the water pots. Use the natural form in your language for expressing background information. (See: [Background Information](#))

the head waiter...calls the bridegroom (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “the head waiter called the bridegroom”

ULT

⁹ But as the head waiter tasted the [water](#) that had become [wine](#) (and [he](#) [did](#) not [know](#) where it was from, but the [servants](#)—those who had drawn the [water](#)—[knew](#)), the head waiter [calls](#) the [bridegroom](#)

Translation Words - ULT

- [water](#)
- [water](#) (2)
- [wine](#)
- [he](#) [did](#)...[know](#)
- [knew](#)
- [servants](#)
- [calls](#)
- [bridegroom](#)

John 2:10

Every man (ULT)

Every man here is an exaggeration that refers to something being a common practice. If this is not clear in your language, you could use an equivalent expression. Alternate translation: “A man usually” (See: [Hyperbole](#))

Every man (ULT)

Here, **man** is used in a generic sense that includes all people. Alternate translation: “Every person” (See: [When Masculine Words Include Women](#))

and the cheaper wine when they have become drunk (ULT)

This means that guests were given the cheaper wine, which is of lower quality and inferior flavor, after their senses had been dulled by drinking too much alcohol and were thus unable to tell that it was inferior wine. If it would be clearer in your language, you could say this explicitly. Alternate translation: “and the cheaper wine when they have become drunk and unable to discern the quality of the wine” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [good](#)
- [good](#) (2)
- [wine](#)
- [wine](#) (2)
- [they have become drunk](#)

ULT

10 and says to him, “Every man serves the [good wine](#) first, and the cheaper wine when [they have become drunk](#). You have kept the [good wine](#) until now.”

John 2:11

This first sign Jesus did (ULT)

This verse is a comment about the events described in 2:1–10. John wrote much about the miraculous signs Jesus did to prove that what Jesus said about himself was true. This is the first of those miracles. (See: [sign](#), [proof](#), [reminder](#))

ULT

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

Cana (ULT)

Cana is the name of a town in the region of Galilee. See how you translated this in verse 1. (See: [How to Translate Names](#))

he revealed his glory (ULT)

Here, **glory** refers to the mighty power of Jesus that enabled him to do miracles. If it would be clearer in your language, you could translate this abstract noun with an equivalent expression. Alternate translation: “revealed his glorious power”

Translation Words - ULT

- [sign](#)
- [Jesus](#)
- [Cana](#)
- [of Galilee](#)
- [he revealed](#)
- [glory](#)
- [disciples](#)
- [believed](#)
- [in him](#)

John 2:12

After this (ULT)

After this introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time afterward" (See: [Introduction of a New Event](#))

ULT

¹² After this he and his mother and [brothers](#) and his [disciples](#) went down to [Capernaum](#), and they stayed there not many [days](#).

After this (ULT)

Here, **this** refers to the what took place in Cana that was described in [2:1-11](#). If it would be clearer in your language, you could say this explicitly. Alternate translation: "After Jesus' first sign in Cana" (See: [Pronouns — When to Use Them](#))

he and his mother (ULT)

Here, **he** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus and his mother" (See: [Pronouns — When to Use Them](#))

went down (ULT)

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

Capernaum (ULT)

Capernaum is the name of a town in the region of Galilee. (See: [How to Translate Names](#))

Translation Words - ULT

- [brothers](#)
- [disciples](#)
- [Capernaum](#)
- [days](#)

John 2:13

went up to Jerusalem (ULT)

This indicates that Jesus went from a lower place to a higher place. Jerusalem is built on a hill.

Translation Words - ULT

- [Passover](#)
- [of...Jews](#)
- [Jesus](#)
- [Jerusalem](#)

ULT

¹³ And the [Passover](#) of the [Jews](#) was near, and [Jesus](#) went up to [Jerusalem](#).

John 2:14

those selling oxen and sheep and pigeons (ULT)

These animals were used for sacrifices in the temple. People were buying animals in the temple courtyard in order to sacrifice them to God. If it would be helpful in your language, you could say this explicitly. Alternate translation: “those selling oxen and sheep and pigeons for people to sacrifice to God” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁴ And he found in the [temple](#) those selling [oxen](#) and [sheep](#) and [pigeons](#), and the money changers sitting there.

money changers (ULT)

Jewish authorities required people who wanted to buy animals for sacrifices in the temple to exchange their money for special money from the **money changers**. If it would be helpful in your language, you could say this explicitly. Alternate translation: “people who exchanged money for money approved for temple use” (See: [Assumed Knowledge and Implicit Information](#))

sitting there (ULT)

The next verse makes it clear that these people are in the temple courtyard. That area was intended for worship and not for commerce. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “sitting in the temple courtyard that was intended for worship” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [temple](#)
- [oxen](#)
- [sheep](#)
- [pigeons](#)

John 2:15

And (ULT)

Here John is telling his readers what Jesus did as a result of the commerce he saw going on in the temple. Alternate translation: "Consequently" (See: [Connect — Reason-and-Result Relationship](#))

them all (ULT)

Here, **them all** refers to the people selling the animals and the money changers. If it would be clearer in your language, you could say this explicitly. Alternate translation: "all the sellers and money changers" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [he drove...out](#)
- [temple](#)
- [sheep](#)
- [oxen](#)

ULT

15 And having made a whip from cords, [he drove](#) them all [out](#) from the [temple](#), both the [sheep](#) and the [oxen](#), and he scattered the coins of the money changers and overthrew their tables.

John 2:16

the house of my Father a house of commerce (ULT)

Jesus uses **the house of my Father** to refer to the temple. If it would be clearer in your language, you could say this explicitly. Alternate translation: “the house of my Father, which is the temple, a house of commerce” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁶ And to those selling [pigeons](#), he said, “Take these things away from here. Do not make the [house](#) of my [Father](#) a [house](#) of commerce.”

of my Father (ULT)

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

Translation Words - ULT

- [pigeons](#)
- [house](#)
- [a house \(2\)](#)
- [of...Father](#)

John 2:17

it is written (ULT)

If it would be clearer in your language, you could state this in an active form. Alternate translation: “someone had written” (See: [Active or Passive](#))

ULT

17 His [disciples](#) remembered that it is written, “[Zeal](#) for your [house](#) will consume me.”

it is written (ULT)

This phrase introduces a quotation from the Old Testament. If it would be clearer in your language, you could say this explicitly and designate which Old Testament author wrote this. Alternate translation: “it had been written in the scriptures” (See: [Assumed Knowledge and Implicit Information](#))

for your house (ULT)

Here, **your** refers to God and is singular. If it would be clearer in your language, you could say this explicitly. Alternate translation: “for God’s house” (See: [Forms of ‘You’ — Singular](#))

for your house (ULT)

Here, **house** refers to the temple, which is often called God’s **house** in the Bible. If it would be clearer in your language, you could say this explicitly. Alternate translation: “for your house, the temple” (See: [Assumed Knowledge and Implicit Information](#))

will consume (ULT)

Here, **consume** is used figuratively to refer to Jesus’ intense love for the temple, as if it was a fire that burned within him. If it would be clearer in your language, you could say this plainly or use a simile. Alternate translation: “will be intense within” or “will be like a fire that consumes” (See: [Metaphor](#))

Translation Words - ULT

- [disciples](#)
- [written](#)
- [Zeal](#)
- [for...house](#)
- [will consume](#)

John 2:18

these things (ULT)

Here, **these things** refers to Jesus' actions against the animal sellers and money changers in the temple. (See the discussion of this event in the General Notes to this chapter.) If it would be clearer in your language, you could say this explicitly. Alternate translation: "these disruptive activities in the temple" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jews](#)
- [sign](#)

ULT

18 Then the [Jews](#) responded and said to him, "What [sign](#) do you show us, since you are doing these things?"

John 2:19

Destroy this temple, and in three days I will raise it up (ULT)

This is an imperative, but it should be translated as introducing a hypothetical situation rather than as a command. Jesus is stating a hypothetical situation in which the event in the second clause would happen if the event in the first clause took place. In this case, Jesus would certainly **raise** the **temple** up if the Jewish authorities were to **destroy** it. Alternate translation: "If you destroy this temple, then in three days I will raise it up" (See: [Imperatives — Other Uses](#))

ULT

¹⁹ Jesus answered and said to them, "Destroy this **temple**, and in three **days** I will raise it up."

Destroy this temple, and in three days I will raise it up (ULT)

Here, John records Jesus using the words **Destroy** and **raise** figuratively to describe his killing and resurrection, as if tearing down and rebuilding a building. If it would be clearer in your language, you could state this plainly or use a synonym. Alternate translation: "Kill my body and in three days I will resurrect it" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [temple](#)
- [days](#)
- [I will raise...up](#)

John 2:20

you will raise it up in three days (ULT)

Here, the Jewish leaders are using the question form for emphasis. They think that Jesus wants to tear down the temple and rebuild it in three days. If it would be clearer in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you cannot possibly rebuild it in three days!" (See: [Rhetorical Question](#))

ULT

²⁰ Then the [Jews](#) said, "This [temple](#) was built in 46 [years](#), and you [will raise it up](#) in three [days](#)?"

Translation Words - ULT

- [Jews](#)
- [temple](#)
- [years](#)
- [will raise...up](#)
- [days](#)

John 2:21

General Information:

Verses 21 and 22 are a comment John made about the story that was described in [2:13–20](#). These verses tell about something that happened later. (See: [End of Story](#))

ULT

21 But he was speaking about the [temple](#) of his [body](#).

But he was speaking (ULT)

Here, **that one** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "But Jesus was speaking" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [temple](#)
- [of...body](#)

John 2:22

Therefore (ULT)

Therefore indicates that in this verse John is giving the result of Jesus making the statement in 2:19. Alternate translation: “Because Jesus said this about his body” (See: [Connect — Reason-and-Result Relationship](#))

he was raised from the dead (ULT)

If it would be clearer in your language, you could say this with an active form and say who did the action. Alternate translation: “God raised him from the dead” (See: [Active or Passive](#))

his disciples remembered (ULT)

Here, John is speaking about something that happened long after the event described in the previous verses. See the discussion of this in the General Notes to this chapter.

this...the word that Jesus had spoken (ULT)

Here, **this** and **the word** refer back to Jesus’ statement in 2:19. If it would be clearer in your language, you could say this explicitly. Alternate translation: “this statement about his body ... the word about his body that Jesus had spoken” (See: [Assumed Knowledge and Implicit Information](#))

the Scripture (ULT)

Here, John is speaking of **the Scripture** in general, not of one particular book within the Bible. Alternate translation, as in the UST: “the scriptures” (See: [Generic Noun Phrases](#))

Translation Words - ULT

- [he was raised](#)
- [the dead](#)
- [disciples](#)
- [they believed](#)
- [Scripture](#)
- [word](#)
- [Jesus](#)

ULT

²² Therefore, when [he was raised](#) from [the dead](#), his [disciples](#) remembered that he said this, and [they believed](#) the [Scripture](#) and the [word](#) that [Jesus](#) had spoken.

John 2:23

Now when he was in Jerusalem (ULT)

Now here introduces a new event that happened some time after the events the story has just related. The story does not say how long after the previous events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: “Some time later” (See: [Introduction of a New Event](#))

ULT

²³ Now when he was in [Jerusalem](#) at the [Passover](#) at the [festival](#), many [believed](#) in his [name](#), seeing his [signs](#) that he was doing.

Now when he was (ULT)

Here, **he** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Jesus and his mother” (See: [Pronouns — When to Use Them](#))

These two phrases could refer to: (1) two different parts of the festival, **the Passover** referring to the first day of **the festival**, and **the festival** referring to the Festival of Unleavened Bread that begins at Passover and was one week long. Alternate translation: “at the Passover, during the Festival of Unleavened Bread” (2) the same event. Alternate translation: “at the Passover Festival”

believed in his name (ULT)

Here, **name** is a metonym that represents the person of Jesus. Alternate translation: “believed in him” or “trusted in him” (See: [Metonymy](#))

seeing his signs (ULT)

Here, **seeing** indicates the reason why the people were believing in Jesus. These people had a superficial faith, only believing in Jesus because of the miracles he performed. If it would be clearer in your language, you could say this explicitly. Alternate translation: “because they saw his signs” (See: [Connect — Reason-and-Result Relationship](#))

signs that he was doing (ULT)

John wrote much about the miraculous **signs** Jesus did to prove that what Jesus said about himself was true. (See: [sign, proof, reminder](#))

Translation Words - ULT

- [Jerusalem](#)
- [Passover](#)
- [festival](#)
- [believed](#)
- [name](#)
- [signs](#)

John 2:24

did not trust himself to them (ULT)

Although many people were believing in him, Jesus knew that their belief was superficial and only lasted as long as he performed miracles for them. Therefore, he did not trust them the way he trusted his true disciples. Alternate translation: “did not trust them as true disciples” or “did not believe their belief in him”

ULT

²⁴ But [Jesus](#) himself did not [trust](#) himself to them because he [knew](#) all men,

he knew all men (ULT)

Here, the word **men** represents people in general. Alternate translation: “he knew all people” (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [Jesus](#)
- [did...trust](#)
- [knew](#)

John 2:25

about man...what was in man (ULT)

Here, both instances of the word **man** represent people in general. Alternate translation: “about mankind ... what was in mankind” or “about people ... what was in people” (See: [When Masculine Words Include Women](#))

ULT

²⁵ and because he did not have need that anyone [would testify](#) about man, for [he](#) himself [knew](#) what was in man.

what was in man (ULT)

This refers to the inner thoughts and desires of people, which some cultures refer to as “the heart.” (See the discussion of this in the General Notes to this chapter.) If it would be clearer in your language, you could say this explicitly. Alternate translation: “what people think” or “the thoughts and desires people have” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [would testify](#)
- [he...knew](#)

John 3

John 3 General Notes

Special concepts in this chapter

Light and Darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong, and to begin to obey God. (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#))

Born again

A major idea in this chapter is the spiritual new birth that Jesus says is necessary in order for someone to enter the kingdom of God [3:3-8](#). Jesus also uses the following expressions to refer to being born again: “born from water and the Spirit” ([3:4](#)) and “born from the Spirit” ([3:6, 8](#)). (See: [born again](#), [born of God](#), [new birth](#))

Possible translation difficulties in this chapter

“Son of Man”

Jesus refers to himself as the “Son of Man” in this chapter ([John 3:13](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man](#), [son of man](#) and [First, Second or Third Person](#))

John 3:1

Now (ULT)

Now here introduces a new event that happened some time after the events the story has just related in the previous chapter. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later" (See: [Introduction of a New Event](#))

ULT

¹ Now there was a man from the [Pharisees](#), Nicodemus was his [name](#), a [ruler](#) of the [Jews](#).

there was...a man from the Pharisees, Nicodemus was his name (ULT)

Here, **there was a man** is used to introduce Nicodemus as a new character in the story. Use the natural form in your language for introducing a new character. The phrase **from the Pharisees** identifies him as member of a strict Jewish religious sect. Alternate translation: "there was a man named Nicodemus, who was a member of a strict Jewish religious group" (See: [Introduction of New and Old Participants](#))

a ruler of the Jews (ULT)

This phrase means that Nicodemus was a member of the Jewish religious leadership, specifically the Jewish council called the Sanhedrin which made decisions about Jewish law. (See: [council](#)) If it would be helpful in your language, you could say this explicitly. Alternate translation: "a member of the Jewish ruling council" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Pharisees](#)
- [name](#)
- [a ruler](#)
- [of...Jews](#)

John 3:2

This one (ULT)

This one here refers to Nicodemus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Nicodemus" (See: [Pronouns — When to Use Them](#))

to him (ULT)

Here, **him** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "to Jesus" (See: [Pronouns — When to Use Them](#))

we know (ULT)

Here, **we** is exclusive. Nicodemus is only referring to himself and the other members of the Jewish council. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

unless God is with him (ULT)

Here, **with him** is used figuratively to refer to God's help. If it would be clearer in your language, you could say this plainly. Alternate translation: "without God's help" (See: [Metaphor](#))

Translation Words - ULT

- [Rabbi](#)
- [we know](#)
- [God](#)
- [God](#)
- [as a teacher](#)
- [signs](#)

ULT

² This one came to him at night and said to him, "Rabbi, [we know](#) that you have come from [God as a teacher](#), for no one is able to do these [signs](#) that you do unless [God](#) is with him."

John 3:3

Truly, truly

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in 1:51.

would be born again (ULT)

The phrase **born again** is a metaphor that refers to spiritual rebirth. (See the discussion of this expression in the General Notes to this chapter.) Because this is an important biblical metaphor, you should retain this metaphor in your translation if possible. (See: [Metaphor](#))

would be born again (ULT)

Here, the word translated **again** could also be translated as “from above.” It could refer to: (1) spiritual rebirth as a second birth that takes place in addition to physical birth. Alternate translation, as in the ULT: “would be born again” (2) spiritual rebirth as a birth that is caused by God, in which case “above” is a euphemism for God. Alternate translation: “would be born from above” (3) spiritual rebirth as both a second birth and a birth caused by God. See the discussion of John’s use of double meaning in Part 3 of the Introduction to this book. Alternate translation: “would be born again by God”

to see the kingdom of God (ULT)

Here, **see** is used figuratively to refer to experiencing an event or state. If it would be clearer in your language, you could say this plainly. Alternate translation: “to experience the kingdom of God” or “to participate in the kingdom of God” (See: [Metaphor](#))

the kingdom of God (ULT)

This phrase is a metaphor for the rule of God. (See: [kingdom of God](#), [kingdom of heaven](#)) Alternate translation: “the place where God rules” (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)
- [would be born again](#)
- [kingdom of God](#)

ULT

³ [Jesus](#) replied and said to him, “[Truly](#), [truly](#) I say to you, unless someone [would be born again](#), he is not able to see the [kingdom of God](#).”

John 3:4

says to him (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "said to him"

How is a man able to be born, being old (ULT)

Nicodemus uses this question to emphasize that this cannot happen. Alternate translation: "A man certainly cannot be born again when he is old!" (See: [Rhetorical Question](#))

He is not able to enter a second time into the womb of his mother and to be born, is he (ULT)

Nicodemus also uses this question to emphasize his belief that a second birth is impossible. "He surely cannot enter a second time into his mother's womb!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [womb](#)

ULT

⁴ Nicodemus says to him, "How is a man able to be born, being old? He is not able to enter a second time into the [womb](#) of his mother and to be born, is he?"

John 3:5

Truly, truly

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [3:3](#).

would be born from water and the Spirit (ULT)

This could refer to: (1) spiritual birth that includes cleansing from sin and spiritual transformation by the Holy Spirit. In this case, Jesus' words would be understood as a reference to Ezekiel 36:25–27, which Nicodemus would have been familiar with. Alternate translation: "would be born again by cleansing and the Spirit." (2) physical birth and spiritual birth. Alternate translation: "would be born physically and spiritually" (See: [Metaphor](#))

to enter into the kingdom of God (ULT)

Here, **enter into** is used figuratively to refer to experiencing something. The meaning is similar to the meaning of "see" in [3:3](#). Alternate translation: "to experience the kingdom of God" or "to participate in the kingdom of God" (See: [Metaphor](#))

the kingdom of God (ULT)

This phrase is a metaphor for the rule of God. See how you translated this in [3:3](#). (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly \(2\)](#)
- [would be born](#)
- [water](#)
- [the Spirit](#)
- [kingdom of God](#)

ULT

⁵ [Jesus](#) answered, "Truly, truly, I say to you, unless someone [would be born](#) from [water](#) and [the Spirit](#), he is not able to enter into the [kingdom of God](#)."

John 3:6

What has been born from the flesh (ULT)

If it would be clearer in your language, you could say this in an active form. Alternate translation: “What flesh has given birth to” (See: [Active or Passive](#))

ULT

6 What has been born from the **flesh** is **flesh**, and that which **has been born** from the **Spirit** is **spirit**.

the flesh is flesh (ULT)

Here, Jesus is describing human beings figuratively by reference to something associated with them, the **flesh** they are made of. The word **flesh** here does not refer to sinful human nature as it does in other verses in the New Testament. Alternate translation: “a human being is a human being” (See: [Metonymy](#))

that which has been born from the Spirit (ULT)

Here, **the Spirit** refers to the Holy Spirit, who enables people to be born again. If it would be clearer in your language, you could say this explicitly. Alternate translation: “what has been born again by means of the Holy Spirit” (See: [Assumed Knowledge and Implicit Information](#))

spirit (ULT)

Here, **spirit** refers to the new spiritual nature that God gives a person when they are born again. (See: [born again, born of God, new birth](#)) If it would be clearer in your language, you could say this explicitly. Alternate translation, as in the UST: “a new spiritual nature” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [flesh](#)
- [flesh](#)
- [has been born](#) (2)
- [Spirit](#)
- [spirit](#)

John 3:7

to be born again (ULT)

See how you translated this in 3:3. (See: [Metaphor](#))

Translation Words - ULT

- [Do...be amazed](#)
- [to be born again](#)

ULT

⁷ Do not [be amazed](#) that I said to you,
'It is necessary for you [to be born again](#).'

John 3:8

The wind blows where it wishes (ULT)

The word translated **wind** can also mean spirit. Jesus here speaks figuratively of the Holy Spirit, as if he is **wind**. Just like people in Jesus' time could not understand how the **wind** blew but could observe the effects of the wind, people cannot understand how the Holy Spirit works but can witness the effects of his work. If it would be clearer in your language, you could say this as a simile. Alternate translation: "The Holy Spirit is like the wind that blows wherever it wants" (See: [Metaphor](#))

ULT

⁸ The wind blows where it wishes, and you hear its **sound**, but **you do not know** where it comes from or where it goes. So is everyone **who has been born** from the **Spirit**."

So is (ULT)

This phrase connects this sentence with the previous sentence. In the same way that people cannot understand the wind but recognize its effects, people who are not born from the Spirit cannot understand those who are born from the Spirit but can recognize the effects of the new birth. Alternative translation: "So it is with" or "So it happens with"

who has been born from the Spirit (ULT)

See how you translated this phrase in [3:6](#).

the Spirit (ULT)

Here, **the Spirit** refers to the Holy Spirit, who enables people to be born again. If it would be clearer in your language, you could say this explicitly. Alternate translation: "the Holy Spirit" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [sound](#)
- [you do...know](#)
- [who has been born](#)
- [Spirit](#)

John 3:9

How are these things able to happen (ULT)

This question could be: (1) a genuine question that shows that Nicodemus is confused. Alternate translation: "How are these things possible" (2) a rhetorical question Nicodemus uses to add emphasis to the statement. Alternate translation: "These things cannot be!" or "These things are impossible!" (See: [Rhetorical Question](#))

ULT

⁹ Nicodemus replied and said to him,
"How are these things able to happen?"

these things (ULT)

Here, **these things** refers to all that Jesus had spoken in [3:3-8](#). If it would be clearer in your language, you could say this explicitly. Alternate translation: "these things you have just told me" (See: [Pronouns — When to Use Them](#))

John 3:10

Are you a teacher of Israel and yet you do not understand these things (ULT)

Jesus is not asking Nicodemus a question in order to get information. He is using the question form for emphasis. If it would be clearer in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are a teacher of Israel, so I am surprised you do not understand these things!" or "You are a teacher of Israel, so you should understand these things!" (See: [Rhetorical Question](#))

ULT

¹⁰ Jesus answered and said to him, "Are you [a teacher of Israel](#) and yet [you do not understand](#) these things?"

Are you a teacher...you do not understand (ULT)

The word **you** is singular and refers to Nicodemus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Are you, Nicodemus, the teacher ... you do not understand" (See: [Forms of You](#))

a teacher of Israel (ULT)

Here, **the teacher** indicates that Nicodemus was recognized as a master teacher and religious authority in the land of Israel. If it would be clearer in your language, you could say this explicitly. Alternate translation: "the renowned religious teacher in Israel" (See: [Assumed Knowledge and Implicit Information](#))

these things (ULT)

Here, **these things** refers to all that Jesus had spoken in [3:3-8](#). If it would be clearer in your language, you could say this explicitly. See how you translated this phrase in the previous verse. Alternate translation: "these things you have just told me" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jesus](#)
- [a teacher](#)
- [of Israel](#)
- [you do...understand](#)

John 3:11

Truly, truly

Jesus uses this phrase to emphasize the truth of the statement that follows. See how you translated this in [3:3](#).

we speak what we know...our testimony (ULT)

When Jesus said **we** and **our** in this verse, he was not including Nicodemus. Jesus used these pronouns as a contrast to Nicodemus saying **we** in [3:2](#). While Nicodemus used **we** to refer to him and the other Jewish religious leaders, Jesus could have been referring to: (1) himself and his disciples. Alternate translation, as in the UST: "my disciples and I speak what we know ... our testimony" (2) himself and the other members of the Godhead. Alternate translation: "the Father, Spirit, and I speak what we know ... our testimony" (See: [Exclusive and Inclusive 'We'](#))

you do not receive (ULT)

The word **you** is plural and could refer to: (1) the Jewish people in general. Alternate translation: "you Jews" (2) Nicodemus and his fellow Jewish leaders. Alternate translation: "you Jewish leaders" (See: [Forms of You](#))

Translation Words - ULT

- Truly
- truly (2)
- we know
- we testify about
- testimony
- you do...receive

ULT

11 Truly, truly, I say to you that we speak what **we know**, and **we testify about** what we have seen, and **you do not receive** our **testimony**.

John 3:12

If I told you earthly things (ULT)

John records Jesus speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Jesus is saying is not certain, then you can translate his words as an affirmative statement.

Alternate translation: "Since I told you earthly things" (See: [Connect — Factual Conditions](#))

ULT

¹² If I told you [earthly things](#) and [you do not believe](#), how [will you believe](#) if I tell you [heavenly things](#)?

I told you...you do not believe, how...if I tell you...will you believe (ULT)

Throughout this verse, **you** is plural and could refer to: (1) the Jewish people in general. Alternate translation: "you Jews" (2) Nicodemus and his fellow Jewish leaders. Alternate translation: "you Jewish leaders" See how you translated this word in the previous verse. (See: [Forms of You](#))

earthly things (ULT)

Here, **earthly things** refers to what Jesus had spoken in [3:3-8](#). Those things are called **earthly** because they are about things that take place on earth. If it would be clearer in your language, you could say this explicitly. Alternate translation: "these truths about what takes place on earth" (See: [Assumed Knowledge and Implicit Information](#))

how will you believe if I tell you heavenly things (ULT)

Here, Jesus uses a question to emphasize the disbelief of Nicodemus and the Jews. If it would be clearer in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you certainly will not believe if I tell you about heavenly things!" (See: [Rhetorical Question](#))

heavenly things (ULT)

Here, **heavenly things** refers to things that take place in heaven or are related to heaven. If it would be clearer in your language, you could say this explicitly. Alternate translation: "truths about what takes place in heaven" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [earthly things](#)
- [you do...believe](#)
- [will you believe](#)
- [heavenly things](#)

John 3:13

the one who descended from heaven (ULT)

In this phrase Jesus is referring to himself. If it would clearer in your language, you could say this explicitly. Alternate translation: “me, the one who descended from heaven” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹³ And no one has ascended into [heaven](#) except the one who descended from [heaven](#)—the [Son of Man](#).

the Son of Man (ULT)

The title **Son of Man** is equivalent to “Messiah.” Jesus uses it to claim that role subtly and implicitly. You may want to translate this title directly into your language. On the other hand, if you think it would be helpful to your readers, you could state what it means. Alternate translation: “the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [heaven](#)
- [heaven](#)
- [Son of Man](#)

John 3:14

And just as Moses lifted up the serpent in the wilderness (ULT)

In this verse, John records Jesus comparing his crucifixion to Moses lifting up a bronze snake. John assumes that his readers will know that Jesus is referring to a story recorded in the Old Testament book of Numbers. In that story, the Israelites complained against God and God punished them by sending poisonous snakes to kill them. God then told Moses to make a bronze snake and raise it up on a pole so that whoever was bitten by one of the poisonous snakes and looked at the bronze snake would not die. You could indicate this explicitly if it would be helpful to your readers, particularly if they would not know the story. Alternate translation: "And just as Moses lifted up the bronze serpent on a pole when the Israelites were wandering in the wilderness" (See: [Simile](#))

ULT

¹⁴ And [just as Moses](#) lifted up the [serpent](#) in the [wilderness](#), thus it is necessary for the [Son of Man](#) to be lifted up,

it is necessary for the Son of Man to be lifted up (ULT)

If it would be clearer in your language, you could state this in an active form and you could indicate who will do the action. Alternate translation: "it is necessary for people to lift up the Son of Man" (See: [Active or Passive](#))

the Son of Man (ULT)

The title **Son of Man** is equivalent to "Messiah." Jesus uses it to claim that role subtly and implicitly. You may want to translate this title directly into your language. On the other hand, if you think it would be helpful to your readers, you could state what it means. Alternate translation: "the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [just as](#)
- [Moses](#)
- [serpent](#)
- [wilderness](#)
- [Son of Man](#)

John 3:15

so that (ULT)

Here, **so that** indicates that Jesus is stating the purpose for which he would be crucified. In your translation, follow the conventions of your language for purpose clauses. Alternate translation (without a comma preceding): “in order that” (See: [Connect — Goal \(Purpose\) Relationship](#))

ULT

¹⁵ so that all [who believe](#) in him may have [eternal life](#).

Translation Words - ULT

- [who believe](#)
- [eternal](#)
- [life](#)

John 3:16

For (ULT)

*For** here indicates that Jesus is giving a reason why the statement in the previous two verses is true. Alternate translation: “This is true because” (See: [Connect — Reason-and-Result Relationship](#))

so...God...loved the world (ULT)

Here, **so** could refer to: (1) the manner in which God loved the world. Alternate translation, as in the UST: “God loved the world in this way” (2) the degree to which God loved the world. Alternate translation: “God loved the world so much” (3) both the manner in which and the degree to which God loved the world. For this interpretation, see the discussion of John’s use of double meaning in Part 3 of the Introduction to this book. Alternate translation: “in this way God loved the world so much”

the world (ULT)

Here, **world** refers to the people who live in it. Alternate translation: “the people in the world” (See: [Metonymy](#))

that (ULT)

Here, **that** introduces the result of what the previous clause stated. Alternate translation: “as a result” (See: [Connect — Reason-and-Result Relationship](#))

his One and Only Son (ULT)

Here, **One and Only Son** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “his One and Only Son, Jesus” (See: [Assumed Knowledge and Implicit Information](#))

his One and Only Son (ULT)

Here and throughout John’s Gospel, the phrase **One and Only** is a title for Jesus that could refer to: (1) Jesus being unique as the only member of his kind. Alternate translation: “his Unique Son” (2) Jesus being the only child of his Father. Alternate translation: “his only begotten Son”

his One and Only Son (ULT)

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

in him (ULT)

Here, **him** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “in Jesus” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [God](#)
- [loved](#)

ULT

16 For [God](#) so [loved](#) the [world](#), that he gave his One and Only [Son](#), so that everyone [who believes in him](#) would not [perish](#) but would have [eternal life](#).

- world
- Son
- who believes
- in him
- would...perish
- eternal
- life

John 3:17

For (ULT)

*For** here indicates that Jesus is giving a reason why the statement in the previous verse is true. Alternate translation: “God gave his One and Only Son because” (See: [Connect — Reason-and-Result Relationship](#))

ULT

17 For God did not send the Son into the world so that he might condemn the world, but so that he might save the world through him.

For God did not send the Son into the world so that he might condemn the world, but so that he might save the world through him (ULT)

These two clauses mean nearly the same thing, said twice for emphasis, first in the negative and then in the positive. Use whatever form your language uses for emphasis. Alternate translation: “For God truly sent his Son into the world so that he might save it” (See: [Parallelism](#))

the Son (ULT)

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

the Son...through him (ULT)

Jesus is speaking about himself in the third person. If this is confusing in your language, you can use the first person. Alternate translation: “me ... through me” (See: [First, Second or Third Person](#))

the world (ULT)

Here, **world** refers to the universe God created. It does not refer only to the people in the world or only to the earth. If it would be clearer in your language, you could say this explicitly. Alternate translation: “the universe” (See: [Assumed Knowledge and Implicit Information](#))

so that he might condemn (ULT)

Here, **he** refers to God. It does not refer to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “so that God might condemn” (See: [Pronouns — When to Use Them](#))

the...world so that he might condemn (ULT)

The word translated **condemn** means to judge someone to be guilty and deserving of punishment. Alternate translation: “so that he might judge the world as guilty”

the world...the world (ULT)

Here, **world** refers to the people who live in it. Alternate translation: “the people in the world ... the people in the world” (See: [Metonymy](#))

so that he might save the world (ULT)

If it would be clearer in your language, you could say this with an active form and indicate who did the action.
Alternate translation: "so that God might save the world" (See: [Active or Passive](#))

through him (ULT)

This phrase indicates the means by which God would save the world. Alternate translation: "by means of him"

Translation Words - ULT

- [God](#)
- [did...send](#)
- [Son](#)
- [world](#)
- [world \(2\)](#)
- [world](#)
- [he might condemn](#)
- [he might save](#)

John 3:18

is not condemned...has already been condemned (ULT)

The word translated **condemn** means to judge someone to be guilty and deserving of punishment. See how you translated it in the previous verse. Alternate translation: "is not judged as guilty ... has already been judged as guilty"

ULT

¹⁸ The one **who believes in him** is not **condemned**, but the one **who does not believe** has already **been condemned** because **he has not believed** in the **name** of the One and Only **Son of God**.

in him (ULT)

Here, **him** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "in Jesus" (See: [Pronouns — When to Use Them](#))

The one who believes in him is not condemned (ULT)

If it would be clearer in your language, you could say this with an active form and indicate who did the action. Alternate translation: "God did not condemn the one who believes" (See: [Active or Passive](#))

The one who believes...but...not...has already been condemned (ULT)

If it would be clearer in your language, you could say this with an active form and indicate who did the action. Alternate translation: "but God has already condemned the one who does not believe" (See: [Active or Passive](#))

he has not believed in the name of the One and Only Son of God (ULT)

Here, **name** stands for Jesus' identity and everything about him. Alternate translation: "he has not believed in the One and Only Son of God" (See: [Metonymy](#))

Here and throughout John's Gospel, the phrase **One and Only** is a title for Jesus that could refer to: (1) Jesus being unique as the only member of his kind. Alternate translation: "of the Unique Son of God" (2) Jesus being the only child of his Father. Alternate translation: "of the Only Begotten Son of God"

of...Son of God (ULT)

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

Translation Words - ULT

- [who believes](#)
- [who does...believe \(2\)](#)
- [he has...believed](#)
- [in him](#)
- [is...condemned](#)
- [has...been condemned](#)
- [name](#)
- [of...Son of God](#)

John 3:19

the judgment (ULT)

Here, **judgment** could refer to: (1) a verdict a judge pronounces in a court trial. Alternate translation: “the verdict” (2) the reason for a condemning judgment. “the basis for condemnation”

the light has come into the world...than the light (ULT)

Here, **light** is a metaphor for the revelation of God’s truth and goodness in Jesus. If it would be clearer in your language, you could say this plainly. See how you translated it in those places where **the light** also refers to Jesus in the 1:7–9. Alternate translation: “Jesus, who revealed the true and good things of God, has come into the world ... than Jesus” (See: [Metaphor](#))

the light has come into the world...than the light (ULT)

If your language does not allow people to speak of themselves in the third person, you may need to specify who **the light** is. Alternate translation: “I, the light, have come into the world ... than me” (See: [First, Second or Third Person](#))

men (ULT)

Although the term **men** is masculine, John records Jesus using the word here in a generic sense that includes both men and women. Alternate translation: “people” (See: [When Masculine Words Include Women](#))

men loved...the darkness (ULT)

Here, **darkness** is a metaphor for what is false and evil. If it would be clearer in your language, you could say this plainly. See the discussion of light and darkness in the General Notes for chapter 1. Alternate translation: “men loved evil” (See: [Metaphor](#))

Translation Words - ULT

- [judgment](#)
- [light](#)
- [light \(2\)](#)
- [world](#)
- [loved](#)
- [darkness](#)
- [deeds](#)
- [evil](#)

ULT

19 Now this is the **judgment**: that the **light** has come into the **world**, and men **loved** the **darkness** rather than the **light**, for their **deeds** were **evil**.

John 3:20

For (ULT)

For here indicates another reason why men love the darkness, as stated in the previous verse. People who do evil things hate the light. If it would be clearer in your language, you could say this explicitly. Alternate translation: “This is because” (See: [Connect — Reason-and-Result Relationship](#))

ULT

²⁰ For everyone who is doing [evil](#) hates the [light](#) and does not come to the [light](#), so that his [deeds](#) might not be exposed.

everyone...who is doing evil (ULT)

This phrase refers to someone who habitually does evil things. If it would be clearer in your language, you could say this explicitly. Alternate translation: “everyone who habitually does evil”

the light and...to the light (ULT)

Here, **the light** is a metaphor for the revelation of God’s truth and goodness in Jesus. See how you translated this word in the previous verse. Alternate translation: “Jesus, who revealed the true and good things of God, and ... to Jesus” (See: [Metaphor](#))

the light and...to the light (ULT)

If your language does not allow people to speak of themselves in the third person, you may need to specify who **the light** is. Alternate translation: “me, the light, and ... to me” (See: [First, Second or Third Person](#))

so that his deeds might not be exposed (ULT)

If it would be clearer in your language, you could state this in an active form and say who would do the action. Alternate translation: “so that the light might not expose his deeds” (See: [Active or Passive](#))

Translation Words - ULT

- [evil](#)
- [light](#)
- [light](#) (2)
- [deeds](#)

John 3:21

the one...who does the truth (ULT)

This phrase refers to someone who habitually does true things. If it would be clearer in your language, you could say this explicitly.
Alternate translation: "everyone who habitually does the truth"

the one...who does the truth (ULT)

If it would be clearer in your language, you could translate the abstract noun **truth** with an equivalent expression.
Alternate translation: "the one who does true things" or "the one who does what is true" (See: [Abstract Nouns](#))

comes to the light (ULT)

Here, **the light** is a metaphor for the revelation of God's truth and goodness in Jesus. See how you translated this word in the previous two verses. Alternate translation: "comes to Jesus, who revealed the true and good things of God" (See: [Metaphor](#))

comes to the light (ULT)

If your language does not allow people to speak of themselves in the third person, you may need to specify who **the light** is. See how you translated this expression in the previous two verses. Alternate translation: "comes to me, the light" (See: [First, Second or Third Person](#))

his deeds might be evident (ULT)

If it would be clearer in your language, you could state this in an active form and say who would do the action.
Alternate translation: "the light might reveal his deeds" (See: [Active or Passive](#))

that they have been worked in God (ULT)

This clause indicates what the light will reveal about the deeds of those who come to the light. The phrase **in God** indicates that the works these people have done were done with God's help, and not by their own strength or effort. If it would be clearer in your language, you could say this explicitly. Alternate translation: "that they have been done with God's help"

Translation Words - ULT

- [truth](#)
- [light](#)
- [deeds](#)
- [might be evident](#)
- [they have been worked](#)
- [God](#)

ULT

21 But the one who does the [truth](#) comes to the [light](#), so that his [deeds](#) might be evident, that [they have been worked](#) in [God](#)."

John 3:22

After this (ULT)

This phrase indicates that what follows occurred after Jesus had spoken with Nicodemus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "After this conversation with Nicodemus" (See: [Connect — Sequential Time Relationship](#))

Translation Words - ULT

- [Jesus](#)
- [disciples](#)
- [of Judea](#)
- [was baptizing](#)

ULT

²² After this, [Jesus](#) and his [disciples](#) went into the land [of Judea](#), and he tarried there with them and [was baptizing](#).

John 3:23

John (ULT)

Here, John refers to Jesus' cousin, often referred to as "John the Baptist." (See: [John \(the Baptist\)](#)) It does not refer to the Apostle John who wrote this Gospel. If it would be clearer to your readers, you could say this explicitly. Alternate translation: "John the Baptist" or "John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ Now [John](#) was also [baptizing](#) in Aenon near Salim, because much [water](#) was there, and they were coming and [were being baptized](#)—

Aenon (ULT)

This is the name of a town near the Jordan River close to Samaria. **Aenon** is the Aramaic word for springs of water, which explains John's comment in the next clause about there being much water there. (See: [How to Translate Names](#))

Salim (ULT)

This is the name of a town near the Jordan River close to Samaria. (See: [How to Translate Names](#))

were being baptized (ULT)

If it would be clearer in your language, you could translate this in an active form and say who was doing the action. Alternate translation: "John was baptizing them" or "he was baptizing them" (See: [Active or Passive](#))

Translation Words - ULT

- [John](#)
- [baptizing](#)
- [were being baptized](#)
- [water](#)

John 3:24

not yet...had...been thrown (ULT)

If it would be clearer in your language, you could translate this in an active form. You can also say who did the action, which is indicated to be Herod in Mark 6:17. Alternate translation: "Herod had not yet thrown"(See: [Active or Passive](#))

ULT

²⁴ for [John](#) had not yet been thrown into [prison](#).

Translation Words - ULT

- [John](#)
- [prison](#)

John 3:25

Then a dispute came about from the disciples of John (ULT)

If it would be clearer in your language, you could translate the abstract noun **dispute** with an equivalent expression. Alternate translation: "Then the disciples of John began arguing" (See: [Abstract Nouns](#))

ULT

²⁵ Then a dispute came about from the [disciples of John](#) with [a Jew](#) concerning [ceremonial washing](#).

Then a dispute came about from the disciples of John with a Jew (ULT)

If it would be clearer in your language, you could translate this in an active form. Alternate translation: "Then John's disciples and a Jew began to dispute" (See: [Active or Passive](#))

of John (ULT)

Here, John refers to Jesus' cousin, often referred to as "John the Baptist." (See: [John \(the Baptist\)](#)) It does not refer to the Apostle John who wrote this Gospel. If it would be clearer to your readers, you could say this explicitly. Alternate translation: "of John the Baptist" or "of John the Immerser" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [disciples](#)
- [of John](#)
- [a Jew](#)
- [ceremonial washing](#)

John 3:26

they went (ULT)

Here, **they** refers to John the Baptist's disciples who were disputing in the previous verse. If this would be clearer in your language, you could say it explicitly. Alternate translation: "John's disciples went" (See: [Pronouns — When to Use Them](#))

the one who was with you beyond the Jordan, about whom you had testified (ULT)

This phrase refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus, who was with you beyond the Jordan, about whom you had testified" (See: [Assumed Knowledge and Implicit Information](#))

behold, he is baptizing (ULT)

John the Baptist's disciples used the term **behold** to call John's attention to what Jesus was doing. Your language may have a similar expression that you can use here. Alternate translation: "look! He is baptizing" or "see how he is baptizing" (See: [Assumed Knowledge and Implicit Information](#))

they are all going to him (ULT)

Here John the Baptist's disciples use the word **all** as a generalization for emphasis. Alternate translation: "it seems like everyone is going to him" (See: [Hyperbole](#))

Translation Words - ULT

- [John](#)
- [Rabbi](#)
- [Jordan](#)
- [had testified](#)
- [is baptizing](#)

ULT

26 And they went to [John](#) and said to him, "[Rabbi](#), the one who was with you beyond the [Jordan](#), about whom you [had testified](#), behold, he [is baptizing](#), and they are all going to him."

John 3:27

A man cannot receive anything unless

John is speaking of people in general, not of one particular man. Alternate translation: "A person is not able" (See: [Generic Noun Phrases](#))

it has been given to him from heaven (ULT)

If it would be clearer in your language, you could translate this in an active form. Alternate translation: "heaven has given it to him" (See: [Active or Passive](#))

it has been given to him from heaven (ULT)

Here, **heaven** is used figuratively to refer to God. If it would be clearer in your language, you could say this explicitly. Alternate translation: "it has been given to him by God" (See: [Metonymy](#))

Translation Words - ULT

- [John](#)
- [to receive](#)
- [heaven](#)

ULT

²⁷ [John](#) replied and said, "A man is not able [to receive](#) anything unless it has been given to him from [heaven](#)."

John 3:28

You yourselves (ULT)

You here is plural and refers to all the people John is talking to.
Alternate translation: "You all" or "All of you" (See: [Forms of You](#))

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "that I said that I am not the Christ but that I have been sent before that one" (See: [Quotes within Quotes](#))

ULT

28 You yourselves [testify](#) to me that I said, 'I am not the [Christ](#),' but, 'I have [been sent](#) before that one.'

I have been sent before that one (ULT)

If it would be clearer in your language, you could translate this in an active form and say who did the action.
Alternate translation: "God sent me before that one" (See: [Active or Passive](#))

that one (ULT)

Here, **that** refers to Jesus, whom John has called "the Christ" in the previous clause. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus" or "the Christ" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [testify](#)
- [Christ](#)
- [I have been sent](#)

John 3:29

The one who has the bride is the bridegroom...of the bridegroom...of the voice of the bridegroom (ULT)

Here, the words **bride** and **bridegroom** are used figuratively to refer to people who believe in Jesus and Jesus, respectively. Since these are important terms for Christians and for Jesus, we recommend that you translate the words directly and not provide a non-figurative explanation in the text of your translation. If it would be clearer in your language, you could translate these words with similes. Alternate translation: "The one who is like one who has a bride is like a bridegroom ... of the one who is like a bridegroom ... of the voice of one who is like a bridegroom" (See: [Metaphor](#))

ULT

²⁹ The one who has the [bride](#) is [the bridegroom](#). But the friend of the [bridegroom](#), who stands and hears him, [rejoices with joy](#) because of the [voice](#) of the [bridegroom](#). Therefore, this my [joy](#) has been made complete.

But the friend of the bridegroom (ULT)

John the Baptist is referring to himself in the third person. If it would be clearer in your language, you could translate this in the first person. Alternate translation, as in the UST: "But me, the friend of the bridegroom" (See: [First, Second or Third Person](#))

rejoices with joy (ULT)

These words mean basically the same thing. The repetition is used to emphasize how much joy John had because Jesus had come. Alternate translation: "rejoices greatly" (See: [Doublet](#))

this...my joy has been made complete (ULT)

If it would be clearer in your language, you could state this in active form. Alternate translation: "I rejoice greatly" or "I rejoice with complete joy" (See: [Active or Passive](#))

this...my joy (ULT)

Here, **my** refers to John the Baptist, the one who is speaking. If it would be clearer in your language, you could say this explicitly. Alternate translation: "this joy that I, John, have" (See: [First, Second or Third Person](#))

Translation Words - ULT

- [bride](#)
- [the bridegroom](#)
- [of...bridegroom](#)
- [of...bridegroom \(2\)](#)
- [with joy](#)
- [rejoices](#)
- [joy](#)
- [of...voice](#)
- [has been made complete](#)

John 3:30

It is necessary for that one to increase (ULT)

Here, **that one** refers to Jesus, whom John the Baptist called “the bridegroom” in the previous verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: “It is necessary for Jesus to increase” or “It is necessary for the bridegroom to increase” (See: [Pronouns — When to Use Them](#))

ULT

³⁰ It is necessary for that one to increase, but for me to decrease.

to increase...to decrease (ULT)

Here, **increase** is used figuratively to refer to growing in importance and influence, while **decrease** refers to diminishing in importance and influence. If it would be clearer in your language, you could say this plainly. Alternate translation: “to be more influential ... to be less influential” (See: [Metaphor](#))

John 3:31

The one who comes from above is above all things...The one...who comes from heaven is above all things (ULT)

These two phrases mean basically the same thing. John repeats himself to emphasize that Jesus is greater than every person and every thing. If it would be clearer in your language, you could combine these phrases and include words that show emphasis.

Alternate translation: "The one who comes from heaven is certainly above all things" (See: [Doublet](#))

ULT

³¹ The one who comes from above is above all things. The one who is from the [earth](#) is from the [earth](#) and speaks from the [earth](#). The one who comes from [heaven](#) is above all things.

The one who comes from above is above all things...The one...who comes from heaven is above all things (ULT)

Both of these phrases refer to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus, the one who comes from above, is above all things ... Jesus, the one who comes from heaven, is above all things" (See: [Assumed Knowledge and Implicit Information](#))

from above (ULT)

Here, **above** is used figuratively to refer to heaven, the place where God dwells. If it would be helpful to your readers, you could say this plainly. Alternate translation: "from heaven" (See: [Metonymy](#))

is above all things...is above all things (ULT)

Here, **above** is used figuratively to refer to having superior status. If it would be clearer in your language, you could say this explicitly. Alternate translation: "is superior to all things ... is superior to all things" (See: [Metaphor](#))

The one who is from the earth is from the earth (ULT)

Here, John the Baptist is referring to himself in the third person, but the statement is also true for all humans other than Jesus. If it would be clearer in your language, you could translate this in the first person. Alternate translation, as in the UST: "I, the one who is from the earth, am from the earth" (See: [First, Second or Third Person](#))

is from the earth (ULT)

This phrase refers figuratively to having an earthly origin, which is the case for John the Baptist and every human being other than Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "originates from the earth" or "has an earthly origin" (See: [Metaphor](#))

and speaks from the earth (ULT)

This phrase refers figuratively to speaking based on earthly perspective, which is the case for John the Baptist and every human being other than Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "and speaks from an earthly perspective" or "and speaks as someone from the earth" (See: [Metaphor](#))

Translation Words - ULT

- earth
- earth (2)
- earth (3)
- heaven

John 3:32

He testifies about that which he has seen and heard...his...testimony (ULT)

He and **his** in this verse refer to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus testifies about that which he has seen and heard ... Jesus' testimony" (See: [Pronouns — When to Use Them](#))

ULT

³² **He testifies about** that which he has seen and heard, but no one **receives** his **testimony**.

which he has seen and heard (ULT)

This phrase refers to what Jesus saw and heard while he was in heaven. If it would be clearer in your language, you could say this explicitly. Alternate translation: "which he has seen and heard in heaven" (See: [Assumed Knowledge and Implicit Information](#))

no one receives his testimony (ULT)

Here, John the Baptist exaggerates to emphasize that only a few people believed Jesus. Alternate translation: "very few people receive his testimony" or "it seems like no one receives his testimony" (See: [Hyperbole](#))

Translation Words - ULT

- [He testifies about](#)
- [testimony](#)
- [receives](#)

John 3:33

The one who has received his testimony (ULT)

This phrase does not refer to a specific person, but to any person who does this thing. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Anyone who has received his testimony” (See: [Generic Noun Phrases](#))

ULT

³³ The one [who has received](#) his [testimony](#) [has set his seal](#) that [God](#) is [true](#).

his testimony (ULT)

Here, **his** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “Jesus’ testimony” (See: [Pronouns — When to Use Them](#))

has set his seal (ULT)

This expression refers to placing a seal on a document in order to certify that what is written in the document is true. (See: [seal](#), [sealed](#), [unsealed](#)) Here, this meaning is extended to refer to certifying that God is true. If your readers would not be familiar with this practice of sealing documents, you could use a general expression. Alternate translation: “has certified” or “has attested” (See: [Translate Unknowns](#))

Translation Words - ULT

- [who has received](#)
- [testimony](#)
- [has set his seal](#)
- [God](#)
- [true](#)

John 3:34

the one whom...God has sent (ULT)

This phrase refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus, whom God has sent" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁴ For the one whom [God has sent](#) speaks [the words of God](#). For he does not give the [Spirit](#) by measure.

For (ULT)

For here indicates that what follows is the reason why the previous sentence is true. We know that Jesus speaks the words of God because God has given him the Holy Spirit. If it would be clearer in your language, you could say this explicitly. Alternate translation: "We know this because" (See: [Connect — Reason-and-Result Relationship](#))

not...he does...give (ULT)

Here, **he** refers to God. If it would be clearer in your language, you could say this explicitly. Alternate translation: "God does not give" (See: [Pronouns — When to Use Them](#))

not...he does...give the Spirit by measure (ULT)

John is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context, especially this discussion of God giving to his Son in the next verse. Alternate translation: "he does not give the Spirit to him by measure" (See: [Ellipsis](#))

not...he does...give the Spirit by measure (ULT)

This clause is a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "he certainly gives the Spirit without measure" (See: [Litotes](#))

Translation Words - ULT

- [God...the words of God](#)
- [has sent](#)
- [of God](#)
- [Spirit](#)

John 3:35

Father...Son (ULT)

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

has given all things into his hand (ULT)

Here, giving **into his hand** means putting under his power or control. If it would be clearer in your language, you could say this plainly. Alternate translation: “has given him control over everything” (See: [Idiom](#))

Translation Words - ULT

- [Father](#)
- [loves](#)
- [Son](#)
- [hand](#)

ULT

³⁵ The [Father](#) [loves](#) the [Son](#) and has given all things into his [hand](#).

John 3:36

The one who believes (ULT)

This phrase does not refer to a specific person, but to any person who does this thing. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Anyone who believes" (See: [Generic Noun Phrases](#))

ULT

³⁶ The one [who believes in the Son](#) has [eternal life](#), but the one [who disobeys the Son](#) will not see [life](#), but the [wrath of God](#) remains on him."

in the Son...the Son (ULT)

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

the one...who disobeys (ULT)

This phrase does not refer to a specific person, but to any person who does this thing. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Anyone who disobeys" (See: [Generic Noun Phrases](#))

the one...who disobeys (ULT)

The word translated **disobeys** can also be translated "does not believe." Alternate translation: "the one who does not believe"

will not see life (ULT)

Here, **see** is used metaphorically to refer to experiencing or participating in something. If it would be clearer in your language, you could say this plainly. Alternate translation: "will not experience life" (See: [Metaphor](#))

will not see life (ULT)

Here, **life** refers to eternal life, as indicated by the previous clause. If it would be clearer in your language, you could say this explicitly. Alternate translation: "will not see eternal life" (See: [Assumed Knowledge and Implicit Information](#))

the wrath of God remains on him (ULT)

If it would be clearer in your language, you could translate the abstract noun **wrath** with an equivalent expression. Alternate translation: "God will continue to be angry against him" (See: [Abstract Nouns](#))

Translation Words - ULT

- [who believes](#)
- [in the Son](#)
- [Son](#)
- [Son](#)
- [eternal](#)
- [life](#)
- [life](#)
- [who disobeys](#)
- [wrath](#)

- of God

John 4

John 4 General Notes

Structure and formatting

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

Special concepts in this chapter

“It was necessary for him to pass through Samaria”

Jews avoided traveling through the region of Samaria because Jews and Samaritans were longtime enemies who hated each other. So Jesus did what most Jews did not want to do. (See: [Samaria](#), [Samaritan](#))

“The hour is coming”

Jesus used these words to begin prophecies about times that could be shorter or longer than sixty minutes. For example, “The hour” in which true worshipers will worship in spirit and truth is longer than sixty minutes.

The proper place of worship

Long before Jesus lived, the Samaritan people had broken the law of Moses by setting up their own temple in their land (John 4:20). Jesus explained to the woman that it was no longer important where people worshiped ([John 4:21-24](#)).

Harvest

Harvest is when people go out to get the food they have planted so they can bring it to their houses and eat it. Jesus used this as a metaphor to teach his followers that they need to go and tell other people about Jesus so those people can be part of God’s kingdom. (See: [faith](#))

“The Samaritan woman”

John probably told this story to show the difference between the Samaritan woman, who believed, and the Jews, who did not believe and later killed Jesus. (See: [believe](#), [believer](#), [belief](#), [unbeliever](#), [unbelief](#))

Other possible translation difficulties in this chapter

“In spirit and truth”

The people who truly know who God is and enjoy worshiping him and love him for who he is are the ones who truly please him. Where they worship is not important.

John 4:1

General Information:

John 4:1–6 gives the background to the next event, which is Jesus' conversation with a Samaritan woman. (See: [Background Information](#))

Connecting Statement:

John 4:1–3 is one long sentence. It may be necessary in your language to divide this long sentence into several shorter sentences.

ULT

¹ Then when Jesus [knew](#) that the [Pharisees](#) had heard that [Jesus](#) is making and [baptizing](#) more [disciples](#) than [John](#)

Then when Jesus knew that the Pharisees had heard that Jesus is making and baptizing more disciples than John (ULT)

If it would be natural in your language, you could change the order of these phrases. Alternate translation: "Now Jesus was making and baptizing more disciples than John. When he knew that the Pharisees had heard that he was doing this" (See: [Information Structure](#))

Then when Jesus knew (ULT)

Then here introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later, when Jesus knew" (See: [Introduction of a New Event](#))

Translation Words - ULT

- [knew](#)
- [Pharisees](#)
- [Jesus](#) (2)
- [baptizing](#)
- [disciples](#)
- [John](#)

John 4:2

Jesus himself was not baptizing (ULT)

Here, **himself** is used to emphasize that Jesus was not baptizing disciples, but his disciples were. (See: [Reflexive Pronouns](#))

but his disciples (ULT)

Here, John is leaving out some of the words that a clause would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the previous clause. Alternate translation: “but his disciples were baptizing people” (See: [Ellipsis](#))

Translation Words - ULT

- [Jesus](#)
- [was...baptizing](#)
- [disciples](#)

ULT

² (although [Jesus](#) himself was not [baptizing](#), but his [disciples](#)),

John 4:3

he left (ULT)

Here, **he** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: "Jesus left" (See: [Pronouns — When to Use Them](#))

ULT

³ he left [Judea](#) and went back again to [Galilee](#).

Judea...Galilee (ULT)

These are two main regions in the land of Israel. (See: [How to Translate Names](#))

Translation Words - ULT

- [Judea](#)
- [Galilee](#)

John 4:4

Samaria (ULT)

This is a region in the land of Israel. (See: [How to Translate Names](#))

Translation Words - ULT

- [Samaria](#)

ULT

⁴ Now it was necessary for him to go through [Samaria](#).

John 4:5

Then he comes (ULT)

Then here indicates that the events the story will now relate came after the event just described in verse 3. If it would be clearer in your language, you could show this relationship by using a fuller phrase. Alternate translation: “After leaving Judea, he comes” (See: [Connect — Sequential Time Relationship](#))

ULT

⁵ Then he comes to a town [of Samaria](#) [called](#) Sychar, near the piece of land that [Jacob](#) gave to his [son Joseph](#).

he comes (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “he came”

Sychar (ULT)

This is the name of a place. (See: [How to Translate Names](#))

Translation Words - ULT

- [of Samaria](#)
- [called](#)
- [Jacob](#)
- [son](#)
- [to...Joseph](#)

John 4:6

there (ULT)

Here, **there** refers to the town of Sychar mentioned in the previous verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: “there at Sychar” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶ Now [the well of Jacob](#) was there. Then [Jesus](#), having grown weary from the journey, was sitting right beside the [well](#). It was about the sixth [hour](#).

Then Jesus (ULT)

Then here indicates that the events the story will now relate came after the event just described in the previous verse. If it would be clearer in your language, you could show this relationship by using a fuller phrase. Alternate translation: “When Jesus came to Sychar” (See: [Connect — Sequential Time Relationship](#))

having grown weary (ULT)

This clause indicates the reason why Jesus sat by the well. If it would be clearer in your language, you could say this explicitly. Alternate translation: “because he had grown weary” (See: [Connect — Reason-and-Result Relationship](#))

from the journey (ULT)

This phrase indicates the reason why Jesus had grown weary. If it would be clearer in your language, you could say this explicitly. Alternate translation: “because of the journey” (See: [Connect — Reason-and-Result Relationship](#))

was...about the sixth hour (ULT)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. Here, the sixth hour indicates a time in the middle of the day, when it would be the hottest. If it would be clearer in your language, you could express this in the way the people of your culture reckon time. Alternate translation, as in the UST: “about noon”

Translation Words - ULT

- [the well](#)
- [well](#)
- [of Jacob](#)
- [Jesus](#)
- [the...hour](#)

John 4:7

comes...says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “came ... said”

ULT

⁷ A woman from [Samaria](#) comes to draw [water](#). [Jesus](#) says to her, “Give me to drink,”

Give me to drink (ULT)

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “Please give me to drink” (See: [Imperatives — Other Uses](#))

Give me to drink (ULT)

Here, John records Jesus leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: “Give me something to drink” (See: [Ellipsis](#))

Translation Words - ULT

- [Samaria](#)
- [water](#)
- [Jesus](#)

John 4:8

for his disciples had gone away (ULT)

This phrase indicates the reason why Jesus asked the woman for water. The disciples had gone away and brought the tools for drawing water with them, so that Jesus could not draw the water himself. If it would be clearer in your language, you could say this explicitly. Alternate translation: “because his disciples had gone away” (See: [Connect — Reason-and-Result Relationship](#))

ULT

⁸ for his [disciples](#) had gone away into the town so that they might buy food.

Translation Words - ULT

- [disciples](#)

John 4:9**says (ULT)**

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “said”

to him (ULT)

Here, **him** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “to Jesus” (See: [Pronouns — When to Use Them](#))

How do you, being a Jew, ask from me to drink, being a Samaritan woman (ULT)

John records the woman is using the question form for emphasis. If it would be clearer in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “I cannot believe that you, being a Jew, are asking a Samaritan woman for a drink!” (See: [Rhetorical Question](#))

not...do...have dealings with (ULT)

Alternate translation: “do not associate with” or “have nothing to do with”

Translation Words - ULT

- Samaritan
- Samaritan
- Samaritans
- a Jew
- Jews

ULT

⁹ Then the Samaritan woman says to him, “How do you, being a Jew, ask from me to drink, being a Samaritan woman?” (For Jews do not have dealings with Samaritans.)

John 4:10

If you had known the gift of God and who it is who is saying to you...you would have asked him (ULT)

Jesus is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. He knows that the woman does not know the gift of God or who he is. Alternate translation: "You surely do not know the gift of God and who it is who is saying to you ... Otherwise, you would have asked him" (See: [Connect — Contrary to Fact Conditions](#))

ULT

¹⁰ Jesus answered and said to her, "If you had known the gift of God and who it is who is saying to you, 'Give me to drink,' you would have asked him, and he would have given you living water."

the gift of God (ULT)

Here, **the gift of God** refers to the "living water" that Jesus mentions at the end of the verse. If it would be clearer in your language, you could say this explicitly. Alternate translation: "God's gift of living water"

the gift of God (ULT)

Jesus is using the possessive form to describe a **gift** that comes from God. If it would be clearer in your language, you could say this explicitly. Alternate translation: "the gift from God" (See: [Possession](#))

who it is who is saying to you...would have asked...him, and he would have given (ULT)

Jesus is referring to himself in the third person. If it would be clearer in your language, you could translate this in the first person. Alternate translation: "who I am who is saying to you ... would have asked me, and I would have given" (See: [First, Second or Third Person](#))

who is saying to you, 'Give me to drink (ULT)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "who is asking you to give him a drink" (See: [Quotes within Quotes](#))

living water (ULT)

Jesus uses the metaphor **living water** to refer to the Holy Spirit who works in a person to save and transform them. If it would be clearer in your language, you could say this plainly. Alternate translation: "the Holy Spirit" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [you had known](#)
- [gift](#)
- [of God](#)
- [living](#)
- [water](#)

John 4:11

says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "said"

The phrase **living water** usually refers to moving or flowing water, which is what the Samaritan woman means here. She did not understand Jesus' metaphorical use of **living water** in the previous verse. Alternate translation: "the flowing water"

Sir (ULT)

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: [lord](#), [Lord](#), [master](#), [sir](#))

Translation Words - ULT

- [Sir](#)
- [well](#)
- [living](#)
- [water](#)

ULT

11 The woman says to him, "Sir, you do not have a vessel and the well is deep. From where then do you have the living water?"

John 4:12

You are not greater, are you, than our father Jacob, who gave us the well and drank from it himself, and his sons and his cattle (ULT)

The woman is using the question form for emphasis. If it would be clearer in your language, you could translate her words as a statement or an exclamation and communicate the emphasis in

another way. Alternate translation: "You are certainly not greater than our father Jacob, who gave us the well and drank from it himself, and his sons and his cattle!" (See: [Rhetorical Question](#))

ULT

¹² You are not greater, are you, than our father Jacob, who gave us the well and drank from it himself, and his sons and his cattle?"

drank from it (ULT)

Here, John records the woman leaving out a word that a clause would need in many languages to be complete. If it would be clearer in your language, you could supply this word from the context. Alternate translation: "drank water from it" (See: [Ellipsis](#))

Translation Words - ULT

- father
- Jacob
- well
- sons
- cattle

John 4:13

will thirst again (ULT)

Alternate translation: "will need to drink water again"

Translation Words - ULT

- Jesus
- water

ULT

¹³ Jesus answered and said to her,
"Everyone who drinks from this water
will thirst again,

John 4:14

but whoever may drink from the water that I will give him will never thirst...the water that I will give him will become a fountain of water in him, springing up to eternal life (ULT)

Jesus speaks about receiving the Holy Spirit by continuing the metaphor of water. If it would be helpful to your readers, you could express this metaphor as a simile. Alternate translation: “but whoever is like one who drinks from the water that I will give him will be like one who never thirsts ... the water that I will give him will become like a fountain of water in him, resulting in eternal life” (See: [Biblical Imagery — Extended Metaphors](#))

ULT

¹⁴ but whoever may drink from the **water** that I will give him will never thirst to the age. Instead, the **water** that I will give him will become **a fountain of water** in him, springing up to **eternal life**.”

Translation Words - ULT

- [water](#)
- [water](#)
- [of water](#) (2)
- [a fountain](#)
- [eternal](#)
- [life](#)

John 4:15

says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "said"

ULT

15 The woman says to him, "Sir, give me this water so that I might not thirst and might not come here to draw water."

Sir (ULT)

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: [lord](#), [Lord](#), [master](#), [sir](#))

to draw water (ULT)

Here, **draw** refers to scooping water out of a well using some kind of container that can hold water. Alternate translation: "get water" or "pull water up from the well"

Translation Words - ULT

- [Sir](#)
- [water](#)

John 4:16

He says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "He said"

ULT

16 He says to her, "Go, **call** your husband, and come here."

Translation Words - ULT

- **call**

John 4:17

says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "said"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "You have rightly said that you do not have a husband" (See: [Quotes within Quotes](#))

ULT

17 The woman answered and said to him, "I do not have a husband." [Jesus](#) says to her, "You have rightly said, 'I do not have a husband,'"

Translation Words - ULT

- [Jesus](#)

John 4:18

This you have said is true (ULT)

This you have said refers to the Samaritan woman's statement in verse 17 that she did not have a husband. If it would be clearer in your language, you could say this explicitly. Alternate translation: "You have spoken the truth when you said you do not have a husband" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [is true](#)

ULT

18 for you have had five husbands, and the one whom you now have is not your husband. This you have said [is true](#)."

John 4:19

says (ULT)

To call attention to a development in the story, John uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: “said”

ULT

19 The woman says to him, “**Sir**, I see that you are **a prophet**.”

to him (ULT)

Here, **him** refers to Jesus. If it would be clearer in your language, you could say this explicitly. Alternate translation: “to Jesus” (See: [Pronouns — When to Use Them](#))

Sir (ULT)

The Samaritan woman calls Jesus **Sir** in order to show respect or politeness. (See: [lord](#), [Lord](#), [master](#), [sir](#))

I see that you are a prophet (ULT)

Here, **see** is used figuratively to refer to understanding something. If it would be clearer in your language, you could say this plainly. Alternate translation: “I perceive that you are a prophet” (See: [Metaphor](#))

Translation Words - ULT

- [Sir](#)
- [a prophet](#)

John 4:20

Our fathers (ULT)

“Our forefathers” or “Our ancestors”

Translation Words - ULT

- fathers
- worshiped
- to worship
- Jerusalem

ULT

²⁰ Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where it is necessary to worship.”

John 4:21

Believe me (ULT)

To believe someone is to acknowledge what the person has said is true.

you will worship...Father...mountain (ULT)

A time will come when everyone will worship only God the Father, who is Yahweh, the God of the Jews.

Father (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [Believe](#)
- [an hour](#)
- [you will worship](#)
- [Father](#)
- [Jerusalem](#)

ULT

²¹ [Jesus](#) says to her, “[Believe](#) me, woman, that [an hour](#) is coming when [you will worship](#) the [Father](#) neither on this mountain nor in [Jerusalem](#).”

John 4:22

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.

ULT

²² You **worship** what **you do** not **know**.
We **worship** what **we know**, for **salvation**
is from the **Jews**.

for salvation is from the Jews (ULT)

This means that God has chosen the **Jews** as his special people who will tell all other people about his **salvation**. It does not mean the Jewish people will save others from their sins. Alternate translation: "for all people will know about God's salvation because of the Jews"

salvation is from the Jews (ULT)

Eternal **salvation** from sin comes from God the Father, who is Yahweh, the God of the **Jews**.

Translation Words - ULT

- **worship**
- **worship**
- **you do...know**
- **we know**
- **salvation**
- **Jews**

John 4:23

Connecting Statement:

Jesus continues speaking to the Samaritan woman.

However, an hour is coming, and now is, when the true worshipers will worship (ULT)

“However, it is now the right time for true worshipers to worship”

the Father (ULT)

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

and...in spirit...truth (ULT)

Here, **spirit** could refer to: (1) the inner person, the mind and heart, what a person thinks and what he loves, different from where he goes to worship and what ceremonies he performs. (2) the Holy Spirit. Alternate translation: “in the Spirit and in truth” or “with the Spirit’s help and in truth”

in...truth (ULT)

thinking correctly of what is true about God

Translation Words - ULT

- [an hour](#)
- [true](#)
- [truth](#)
- [worshipers](#)
- [will worship](#)
- [who are worshiping](#)
- [Father](#)
- [Father](#)
- [spirit](#)
- [is seeking](#)

ULT

²³ However, [an hour](#) is coming, and now is, when the [true worshipers will worship](#) the [Father](#) in [spirit](#) and [truth](#), for the [Father](#) also [is seeking](#) such ones [who are worshiping](#) him.

John 4:24

(There are no notes for this verse.)

Translation Words - ULT

- God is
- Spirit
- worshiping
- to worship
- spirit
- truth

ULT

²⁴ God is Spirit, and those worshiping him, it is necessary to worship in spirit and truth.”

John 4:25

I know that the Messiah is coming (the one called Christ (ULT))

Both **Messiah** and **Christ** mean “God’s promised king.”

that one will declare everything to us (ULT)

The words **declare everything** imply all that the people need to know. Alternate translation: “he will tell us everything we need to know” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁵ The woman says to him, “I know that the Messiah is coming (the one called Christ). When he may come, that one will declare everything to us.”

Translation Words - ULT

- I know
- the Messiah
- Christ
- called
- will declare

John 4:26

(There are no notes for this verse.)

Translation Words - ULT

- [Jesus](#)

ULT

²⁶ [Jesus](#) says to her, "I am, the one speaking to you."

John 4:27

at this, his disciples came (ULT)

“just as Jesus was saying this, his disciples returned from town”

And...they were amazed that he was speaking with a woman (ULT)

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?”

This could mean: (1) the disciples asked both questions to Jesus. (2) no one asked the woman, “What do you want?” or asked Jesus, “Why are you speaking with her?”

Translation Words - ULT

- [disciples](#)
- [they were amazed](#)
- [are you seeking](#)

ULT

²⁷ And at this, his [disciples](#) came, and [they were amazed](#) that he was speaking with a woman. Nevertheless, no one said, “What [are you seeking?](#)” or “Why are you speaking with her?”

John 4:28

(There are no notes for this verse.)

ULT

²⁸ So the woman left her water pot and went back into the town and says to the men,

John 4:29

Come, see a man who told me all things, as much as I have done (ULT)

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

ULT

²⁹ "Come, see a man who told me all things, as much as I have done. This is not the [Christ](#), is it?"

This is not the Christ, is it (ULT)

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.

Translation Words - ULT

- [Christ](#)

John 4:30

(There are no notes for this verse.)

ULT

³⁰ They went out from the town and came to him.

John 4:31

In the meantime (ULT)

“While the woman was going into town”

the disciples were urging him (ULT)

“the disciples were telling Jesus” or “the disciples were encouraging Jesus”

Translation Words - ULT

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

ULT

³¹ In the meantime, the [disciples](#) were urging him, saying, “[Rabbi](#), eat.”

John 4:32

I have food to eat that you do not know (ULT)

Here Jesus is not talking about literal **food**, but is preparing his disciples for a spiritual lesson in [John 4:34](#).

Translation Words - ULT

- [do...know](#)

ULT

³² But he said to them, "I have food to eat that you do not [know](#)."

John 4:33

No one brought him to eat, did he (ULT)

The disciples think Jesus is literally talking about something **to eat**. They begin asking each other this question, expecting a “no” response. Alternate translation: “Surely no one brought him any food while we were in town!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [disciples](#)

ULT

³³ So the [disciples](#) said to each other, “No one brought him to eat, did he?”

John 4:34

My food is that I might do the will of the one who sent me and might complete his work (ULT)

Here, **food** is a metaphor that represents “obeying God’s **will**.”
Alternate translation: “Just as food satisfies a hungry person, obeying God’s will is what satisfies me” (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [will of the one who sent me](#)
- [who sent](#)
- [might complete](#)
- [work](#)

ULT

³⁴ [Jesus](#) says to them, “My food is that I might do the [will of the one who sent me](#) and [might complete](#) his [work](#).”

John 4:35

Do you not say (ULT)

“Is this not one of your popular sayings”

lift up your eyes and see the fields, for they are already white for harvest (ULT)

The words **fields** and **white for harvest** are metaphors. The **fields** represent people. The words **white for harvest** mean that people are ready to receive the message of Jesus, like fields that are ready to be harvested. Alternate translation: “look up and see the the people! They are ready to believe my message, like crops in the fields that are ready for people to harvest them” (See: [Metaphor](#))

Translation Words - ULT

- [harvest](#)
- [harvest](#)

ULT

³⁵ Do you not say, ‘There are still four months, and the [harvest](#) comes’? Behold, I say to you, lift up your eyes and see the fields, for they are already white for [harvest](#)!

John 4:36

and gathers fruit for eternal life (ULT)

Here, **fruit for eternal life** is a metaphor that represents people who believe Christ's message and receive eternal life. Alternate translation: "and the people who believe the message and receive eternal life are like the fruit that a harvester gathers" (See: [Metaphor](#))

Translation Words - ULT

- [who is harvesting](#)
- [who is harvesting](#) (2)
- [receives](#)
- [fruit](#)
- [eternal](#)
- [life](#)
- [who is sowing](#)
- [might rejoice](#)

ULT

³⁶ The one [who is harvesting](#) receives wages and gathers [fruit](#) for [eternal life](#), so that the one [who is sowing](#) and the one [who is harvesting](#) might rejoice together.

John 4:37

Connecting Statement:

Jesus continues speaking to his disciples.

One is the one sowing, and another, the one harvesting (ULT)

The words **sowing** and **harvesting** are metaphors. The one who sows shares the message of Jesus. The one who *harvests* helps the people to receive the message of Jesus. Alternate translation: "One person plants the seeds, and another person harvests the crops" (See: [Metaphor](#))

ULT

³⁷ For in this the saying is [true](#), 'One is the one [sowing](#), and another, the one [harvesting](#).'

Translation Words - ULT

- [true](#)
- [sowing](#)
- [harvesting](#)

John 4:38

you...have entered into their labor (ULT)

“you are now joining in their work”

Translation Words - ULT

- sent
- to harvest
- have...labored
- have labored
- labor

ULT

³⁸ I sent you to harvest that on which you have not labored. Others have labored, and you have entered into their labor.”

John 4:39

believed in him (ULT)

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 (ULT)

This is an exaggeration. The woman was impressed by how much Jesus knew about her. Alternate translation: “He told me many things about my life” (See: [Hyperbole](#))

Translation Words - ULT

- [of...Samaritans](#)
- [believed](#)
- [in him](#)
- [testifying](#)

ULT

³⁹ Now many of the [Samaritans](#) from that city [believed in him](#) because of the report of the woman, [testifying](#), “He told me everything that I have done.”

John 4:40

(There are no notes for this verse.)

Translation Words - ULT

- Samaritans
- days

ULT

⁴⁰ So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.

John 4:41

his word (ULT)

Here, **word** is a metonym that stands for the message that Jesus proclaimed. Alternate translation: "his message" (See: [Metonymy](#))

Translation Words - ULT

- [believed](#)

ULT

41 And many more [believed](#) because of his word.

John 4:42

of...world (ULT)

The **world** is a metonym for all the believers throughout the world. Alternate translation: "all the believers in the world" (See: [Metonymy](#))

Translation Words - ULT

- [We...believe](#)
- [we know](#)
- [truly](#)
- [Savior](#)
- [of...world](#)

ULT

42 And they said to the woman, "We no longer [believe](#) because of your speech, for we ourselves have heard, and [we know](#) that this one is [truly](#) the [Savior](#) of the [world](#)."

John 4:43

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 (ULT)

from Judea

Translation Words - ULT

- [days](#)
- [Galilee](#)

ULT

⁴³ Now after those two [days](#), he departed from there into [Galilee](#);

John 4:44

for Jesus himself testified (ULT)

The reflexive pronoun **himself** is added to emphasize that Jesus had **testified** or said this. You can translate this in your language in a way that will give emphasis to a person. (See: [Reflexive Pronouns](#))

ULT

⁴⁴ for [Jesus](#) himself [testified](#) that a [prophet](#) has no [honor](#) in his own country.

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”

Translation Words - ULT

- [Jesus](#)
- [testified](#)
- [a prophet](#)
- [honor](#)

John 4:45

in...the festival (ULT)

Here the **festival** is the Passover.

Translation Words - ULT

- Galilee
- Galileans
- welcomed
- Jerusalem
- festival
- festival

ULT

⁴⁵ When therefore he came into Galilee, the Galileans welcomed him, having seen all the things, as much as he had done in Jerusalem at the festival, for they had also gone to the festival.

John 4:46

Then (ULT)

Then 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.

a...royal official (ULT)

someone who is in the service of the king

Translation Words - ULT

- Cana
- in Galilee
- water
- wine
- a...royal official
- son
- Capernaum

ULT

46 Then he came again to [Cana in Galilee](#), where he had made the [water wine](#), and there was a certain [royal official](#) whose [son](#) in [Capernaum](#) was ill.

John 4:47

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- Judea
- Galilee
- heal
- son
- to die

ULT

⁴⁷ He, having heard that Jesus had come from Judea to Galilee, went to him and asked that he would come down and heal his son, for he was about to die.

John 4:48

Unless you would see signs and wonders, you would certainly not believe (ULT)

This statement is a double negative. In some languages it is more natural to translate this statement in a positive form. Alternate translation: "Only if you see a miracle will you believe" (See: [Double Negatives](#))

Translation Words - ULT

- [Jesus](#)
- [signs](#)
- [wonders](#)
- [you would...believe](#)

ULT

⁴⁸ Then [Jesus](#) said to him, "Unless you would see [signs](#) and [wonders](#), you [would](#) certainly not [believe](#)."

John 4:49

(There are no notes for this verse.)

Translation Words - ULT

- royal official
- Sir
- child
- dies

ULT

⁴⁹ The royal official says to him, "Sir, come down before my child dies."

John 4:50

believed...the word (ULT)

Here, **word** is a metonym that refers to the message that Jesus spoke. Alternate translation: "believed the message" (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [Jesus \(2\)](#)
- [son](#)
- [lives](#)
- [believed](#)

ULT

⁵⁰ [Jesus](#) says to him, "Go. Your [son](#) [lives](#)." The man [believed](#) the word that [Jesus](#) spoke to him, and he went away.

John 4:51

while (ULT)

The word **while** 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.

Translation Words - ULT

- servants
- reported to him
- son
- lives

ULT

51 Now while he was going down, his servants met him and reported to him, saying that his son lives.

John 4:52

(There are no notes for this verse.)

Translation Words - ULT

- hour
- at the...hour (2)

ULT

⁵² So he asked from them the hour in which he began to improve. Therefore, they replied to him, "Yesterday at the seventh hour the fever left him."

John 4:53

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.

Translation Words - ULT

- father
- realized
- hour
- Jesus
- son
- lives
- he...believed
- household

ULT

⁵³ Then the father realized that it was at that hour in which Jesus had said to him, "Your son lives." And he himself and his whole household believed.

John 4:54

sign (ULT)

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.

Translation Words - ULT

- [Jesus](#)
- [sign](#)
- [Judea](#)
- [Galilee](#)

ULT

⁵⁴ Now [Jesus](#) again did this second [sign](#), having come from [Judea](#) to [Galilee](#).

John 5

John 5 General Notes

Special concepts in this chapter

Healing water

Many of the Jews believed that God would heal people who got into some of the pools in Jerusalem when the waters were “stirred up.”

Testimony

Testimony is what one person says about another person. What a person says about himself is not as important as what other people say about that person. Jesus told the Jews that God had told them who Jesus was, so he did not need to tell them who he was. This was because God had told the writers of the Old Testament what his Messiah would do, and Jesus had done everything they had written that he would do.

The resurrection of life and the resurrection of judgment

God will make some people alive again and because he gives them his grace, they will live with him forever. But he will make some people alive again and because he will treat them justly, they will live apart from him forever.

Other possible translation difficulties in this chapter

The Son, the Son of God, and the Son of Man

Jesus refers to himself in this chapter as the “Son” (John 5:19), the “Son of God” (John 5:25), and the “Son of Man” (John 5:27). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man, son of man](#) and [First, Second or Third Person](#))

John 5:1

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](#))

ULT

¹ After this there was a [festival](#) of the [Jews](#), and [Jesus](#) went up to [Jerusalem](#).

After this (ULT)

After this refers to after Jesus healed the official's son. See how you translated this in [John 3:22](#).

there was a festival of the Jews (ULT)

"the Jews were celebrating a festival"

went up...to Jerusalem (ULT)

Jerusalem is located on the top of a hill. Roads to **Jerusalem** went **up**. If your language has a different word for going up a hill than for walking on level ground, you may use it here.

Translation Words - ULT

- [a festival](#)
- [of...Jews](#)
- [Jesus](#)
- [Jerusalem](#)

John 5:2

a pool (ULT)

This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework.

Bethesda (ULT)

a place name (See: [How to Translate Names](#))

roofed porches (ULT)

roofed structures with at least one wall missing and attached to buildings

Translation Words - ULT

- [Jerusalem](#)
- [Sheep Gate](#)
- [is called](#)

ULT

² Now in [Jerusalem](#) by the [Sheep Gate](#) there is a pool, which in Hebrew [is called](#) Bethesda, having five roofed porches.

John 5:3

a crowd of those who are sick (ULT)

“many people who were sick”

ULT

³ In these were lying a crowd of those who are sick, blind, lame, or paralyzed.

[1]

John 5:4

(There are no notes for this verse.)

ULT

^{4[2]} [For an angel of the Lord went down into the pool and stirred up the water at certain times, and whoever then first stepped in after the water was stirred was healed from whatever disease he suffered from.]

John 5:5

General Information:

Verse 5 introduces the man lying beside the pool to the story. (See: [Introduction of New and Old Participants](#))

was...there (ULT)

“was at the Bethesda pool” ([John 5:1](#))

Translation Words - ULT

- [years](#)

ULT

⁵ Now a certain man was there, having 38 [years](#) in his illness.

John 5:6

having known (ULT)

“after he understood” or “when he found out”

says to him (ULT)

“Jesus said to the paralyzed man”

Translation Words - ULT

- Jesus
- having known
- already...a long time

ULT

⁶ Jesus, having seen this one lying there and having known that he already is there a long time, says to him, “Do you want to be healthy?”

John 5:7

Sir (ULT)

Here the word **Sir** is a polite form of address.

when the water is stirred up (ULT)

You can translate this in an active form. Alternate translation: “when the angel moves the water” (See: [Active or Passive](#))

into the pool (ULT)

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 goes down before me (ULT)

“someone else always goes down the steps into the water before me”

Translation Words - ULT

- [Sir](#)
- [water](#)

ULT

⁷ The sick man replied to him, “[Sir](#), I do not have a man so that, when the [water](#) is stirred up, he might put me into the pool. But as I am going into it, another goes down before me.”

John 5:8

Get up (ULT)

“Stand up!”

take up your mat, and walk (ULT)

“pick up your sleeping mat, and walk!”

Translation Words - ULT

- Jesus
- Get up
- walk

ULT

⁸ Jesus says to him, “Get up, take up your mat, and walk.”

John 5:9

the man became healthy (ULT)

“the man became healthy again”

Now...that...day (ULT)

The writer uses the word **Now** to show that the words that follow are background information. (See: [Background Information](#))

Translation Words - ULT

- [began to walk](#)
- [day](#)
- [a Sabbath](#)

ULT

⁹ And immediately the man became healthy, and he took up his mat and [began to walk](#). Now that [day](#) was a [Sabbath](#).

John 5:10

So the Jews said to the one who was healed (ULT)

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 (ULT)

“It is God’s Day of Rest”

Translation Words - ULT

- Jews
- who was healed
- the Sabbath
- permitted

ULT

¹⁰ So the **Jews** said to the one **who was healed**, “It is **the Sabbath** and not **permitted** to you to carry your mat.”

John 5:11

he...who made me healthy (ULT)

“The man who made me well”

Translation Words - ULT

- [walk](#)

ULT

11 But he replied to them, “The one who made me healthy, that one said to me, ‘Pick up your mat and [walk](#).’”

John 5:12

They asked him (ULT)

“The Jewish leaders asked the man who was healed”

Translation Words - ULT

- walk

ULT

¹² They asked him, “Who is the man who said to you, ‘Pick it up and walk?’”

John 5:13

(There are no notes for this verse.)

Translation Words - ULT

- who was healed
- did...know
- Jesus

ULT

¹³ But the one who was healed did not know who it was, for Jesus had gone away secretly, a crowd being in the place.

John 5:14

Jesus finds him (ULT)

“Jesus found the man he had healed”

Behold (ULT)

Behold is used here to draw attention to the words that follow.

Translation Words - ULT

- Jesus
- temple
- sin

ULT

14 After this, [Jesus](#) finds him in the [temple](#) and said to him, “Behold, you have become healthy! No longer [sin](#), so that something worse might not happen to you.”

John 5:15

(There are no notes for this verse.)

Translation Words - ULT

- announced
- to...Jews
- Jesus

ULT

¹⁵ The man went away and announced to the Jews that it was Jesus who had made him healthy.

John 5:16

And (ULT)

The writer uses the word **And** to show that the words that follow are background information. (See: [Background Information](#))

the Jews (ULT)

Here, **the Jews** is a synecdoche which represent the “Jewish leaders.” Alternate translation: “the Jewish leaders” (See: [Synecdoche](#))

ULT

16 And because of this, the [Jews began to persecute Jesus](#), because he was doing these things on [the Sabbath](#).

Translation Words - ULT

- [Jews](#)
- [began to persecute](#)
- [Jesus](#)
- [the Sabbath](#)

John 5:17

is working (ULT)

This refers to doing labor, including anything that is done to serve other people.

My Father (ULT)

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

Translation Words - ULT

- [Father](#)
- [is working](#)
- [am working](#)

ULT

17 But he replied to them, “My [Father is working](#) even now, and I [am working](#).”

John 5:18

making himself equal to God (ULT)

“saying that he was like God” or “saying that he had as much authority as God”

Translation Words - ULT

- Jews
- sought
- Sabbath
- God
- to God
- Father

ULT

18 Because of this, therefore, the Jews sought even more to kill him, because he not only was breaking the Sabbath, but also was calling God his own Father, making himself equal to God.

John 5:19

Connecting Statement:

Jesus continues speaking to the Jewish leaders.

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](#).

for whatever that one would do, these things also the Son...does (ULT)

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 (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)
- [Son](#)
- [Son](#) (2)
- [Father](#)
- [in the same way](#)

ULT

¹⁹ Therefore, [Jesus](#) answered and said to them, "[Truly, truly](#), I say to you, the [Son](#) is able to do nothing of himself except only what he would see the [Father](#) doing, for whatever that one would do, these things also the [Son](#) does [in the same way](#)."

John 5:20

you might be amazed (ULT)

“you will be surprised” or “you will be shocked”

For the Father loves the Son (ULT)

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](#))

loves (ULT)

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.

Translation Words - ULT

- [Father](#)
- [loves](#)
- [Son](#)
- [works](#)
- [might be amazed](#)

ULT

²⁰ For the [Father loves](#) the [Son](#) and he shows him everything that he himself does, and he will show him greater [works](#) than these so that you [might be amazed](#).

John 5:21

Father...Son (ULT)

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

makes them alive (ULT)

This refers to “spiritual life.”

Translation Words - ULT

- [just as](#)
- [Father](#)
- [raises](#)
- [dead](#)
- [makes them alive](#)
- [makes alive \(2\)](#)
- [Son](#)

ULT

²¹ For [just as](#) the [Father](#) [raises](#) the [dead](#) and [makes them alive](#), so also the [Son](#) [makes alive](#) whom he desires.

John 5:22

For not even the Father judges anyone, but he has given all judgment to the Son (ULT)

The word **For** marks a comparison. The Son of God carries out judgment for God the Father. (See: [Translating Son and Father](#))

ULT

²² For not even the [Father judges](#) anyone, but he has given all [judgment](#) to the [Son](#)

Translation Words - ULT

- [Father](#)
- [judges](#)
- [judgment](#)
- [to...Son](#)

John 5:23

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](#))

Translation Words - ULT

- will honor
- they honor (2)
- honoring
- does...honor
- Son
- Son (2)
- just as
- Father
- Father (2)
- who has sent

ULT

²³ so that all will honor the Son just as they honor the Father. The one not honoring the Son does not honor the Father who has sent him.

John 5:24

Truly, truly

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

the one hearing my word (ULT)

Here, **word** is a metonym that represents the message of Jesus.
Alternate translation: “anyone who hears my message” (See: [Metonymy](#))

does not come into judgment (ULT)

You can state this positively. Alternate translation: “will be judged to be innocent” (See: [Double Negatives](#))

Translation Words - ULT

- Truly
- truly (2)
- word
- believing
- who has sent
- eternal
- life
- life
- judgment
- death

ULT

²⁴ Truly, truly, I say to you that the one hearing my word and believing the one who has sent me has eternal life and does not come into judgment, but he has passed from death to life.

John 5:25

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 have heard will live (ULT)

The voice of Jesus, the Son of God, will raise dead people from the grave. (See: [Translating Son and Father](#))

of...Son of God (ULT)

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

Translation Words - ULT

- Truly
- truly (2)
- an hour
- dead
- voice
- of...Son of God
- will live

ULT

²⁵ Truly, truly, I say to you that an hour is coming, and is now, when the dead will hear the voice of the Son of God, and those who have heard will live.

John 5:26

For just as the Father has life in himself, so also he gave to the Son to have life in himself (ULT)

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](#))

ULT

²⁶ For [just as](#) the [Father](#) has [life](#) in himself, so also he gave to the [Son](#) to have [life](#) in himself,

Father...to...Son (ULT)

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

life (ULT)

This refers to spiritual life.

Translation Words - ULT

- [just as](#)
- [Father](#)
- [life](#)
- [life \(2\)](#)
- [to...Son](#)

John 5:27

the Son of Man (ULT)

This is an important title that describe the relationship between Jesus and mankind. (See: [Translating Son and Father](#))

he gave him authority to do judgment (ULT)

The Son of God has the authority of God the Father to judge.

Translation Words - ULT

- [authority](#)
- [judgment](#)
- [the Son of Man](#)

ULT

²⁷ and he gave him [authority](#) to do [judgment](#), because he is [the Son of Man](#).

John 5:28

Do not be amazed at this (ULT)

The word **this** refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.

will hear his voice (ULT)

“will hear my voice”

Translation Words - ULT

- Do...be amazed
- an hour
- tombs
- voice

ULT

²⁸ Do not be amazed at this, for an hour is coming in which all who are in the tombs will hear his voice

John 5:29

(There are no notes for this verse.)

Translation Words - ULT

- good
- a resurrection
- a resurrection (2)
- of life
- evil
- of judgment

ULT

²⁹ and will come out—those who have done good, to a resurrection of life, but those who have practiced evil, to a resurrection of judgment.

John 5:30

will...of the one who has sent me (ULT)

Here, **the one who sent me** refers to God the Father.

Translation Words - ULT

- Just as
- I judge
- judgment
- righteous
- I do...seek
- will of the one who has sent me
- who has sent

ULT

³⁰ I am able to do nothing from myself. Just as I hear, I judge, and my judgment is righteous because I do not seek my own will but the will of the one who has sent me.

John 5:31

(There are no notes for this verse.)

Translation Words - ULT

- testify
- testimony
- true

ULT

³¹ If I testify about myself, my testimony is not true.

John 5:32

There is another who is testifying about me (ULT)

“There is someone else who tells people about me”

another (ULT)

This refers to God.

about me...the testimony that he testifies...is true (ULT)

“what he tells people about me is true”

Translation Words - ULT

- [who is testifying](#)
- [testimony](#)
- [he testifies](#)
- [I know](#)
- [true](#)

ULT

³² There is another [who is testifying](#) about me, and [I know](#) that the [testimony](#) that [he testifies](#) about me is [true](#).

John 5:33

(There are no notes for this verse.)

Translation Words - ULT

- have sent
- John
- he has testified
- to...truth

ULT

³³ You have sent to John, and he has testified to the truth.

John 5:34

I...do not receive the testimony from man (ULT)

"I do not need people's testimony"

so that you might be saved (ULT)

You can translate this in an active form. Alternate translation: "so God can save you" (See: [Active or Passive](#))

Translation Words - ULT

- [do...receive](#)
- [testimony](#)
- [might be saved](#)

ULT

³⁴ But I do not [receive](#) the [testimony](#) from man, but I say these things so that you [might be saved](#).

John 5:35

That one was the lamp that was burning and shining, but you desired to exult in his light for an hour (ULT)

Here, **lamp** and **light** are metaphors. John taught the people about God and this was like a **lamp** shining its **light** into the dark. Alternate translation: "John taught you about God and this was like a lamp shining its light. And for a while what John said made you happy" (See: [Metaphor](#))

ULT

³⁵ That one was the [lamp](#) that was burning and shining, but you desired [to exult](#) in his [light](#) for [an hour](#).

Translation Words - ULT

- [lamp](#)
- [to exult](#)
- [light](#)
- [an hour](#)

John 5:36

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.

Father (ULT)

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

the very works that I do—testify about me (ULT)

Here Jesus says that the miracles **testify** or “tell the people” about him. Alternate translation: “what I do shows the people that God has sent me” (See: [Personification](#))

Translation Words - ULT

- [testimony](#)
- [testify](#)
- [that of John](#)
- [works](#)
- [works \(2\)](#)
- [Father](#)
- [Father](#)
- [I would accomplish](#)
- [has sent](#)

ULT

³⁶ But I have the [testimony](#) that is greater than [that of John](#): for the [works](#) that the [Father](#) has given me so that I [would accomplish](#) them—the very [works](#) that I do—[testify](#) about me that the [Father has sent](#) me.

John 5:37

the Father who sent me has himself testified (ULT)

The reflexive pronoun **himself** emphasizes that it is the Father, not someone less important, who has testified. (See: [Reflexive Pronouns](#))

Translation Words - ULT

- [Father](#)
- [who sent](#)
- [has...testified](#)
- [voice](#)
- [at any time](#)

ULT

³⁷ And the [Father who sent](#) me has himself [testified](#) about me. You have neither heard his [voice](#) nor have seen his form [at any time](#).

John 5:38

**you do not have his word remaining in you,
for the one whom he has sent, this one you do
not believe (ULT)**

“you do not believe in the one he has sent. That is how I know that you do not have his word remaining in you”

ULT

³⁸ And you do not have his [word](#) remaining in you, for the one whom he [has sent](#), this one you do not [believe](#).

you do not have his word remaining in you (ULT)

Jesus speaks of people living according to God’s word as if they were houses and God’s word were a person that lived in houses. Alternate translation: “you do not live according to his word” or “you do not obey his word” (See: [Metaphor](#))

his word (ULT)

“the message he spoke to you”

Translation Words - ULT

- [word](#)
- [has sent](#)
- [do...believe](#)

John 5:39

in them you have eternal life (ULT)

“you will find eternal life if you read them” or “the scriptures will tell you how you can have eternal life”

Translation Words - ULT

- [Scriptures](#)
- [eternal](#)
- [life](#)
- [testifying](#)

ULT

39 You search the [Scriptures](#) because you think that in them you have [eternal life](#), and these are the ones [testifying](#) about me,

John 5:40

you are not willing to come to me (ULT)

“you refuse to believe my message”

Translation Words - ULT

- [life](#)

ULT

⁴⁰ and you are not willing to come to me so that you might have [life](#).

John 5:41

I do not receive (ULT)

"I do not accept"

Translation Words - ULT

- I do...receive
- glory

ULT

⁴¹ I do not receive glory from men,

John 5:42

you do not have the love of God in yourselves (ULT)

This could mean: (1) they really did not **love God**. (2) they had not really received God's love.

ULT

⁴² but I know you, that you do not have the love of God in yourselves.

Translation Words - ULT

- I know
- love
- of God

John 5:43

in the name of my Father (ULT)

Here the word **name** is a metonym that symbolizes God's power and authority. Alternate translation: "with my Father's authority" (See: [Metonymy](#))

of...Father (ULT)

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

you do not receive me (ULT)

you do not welcome me as a friend

If another should come in his own name

The word **name** is a metonym that represents authority. Alternate translation: "If another should come in his own authority" (See: [Metonymy](#))

Translation Words - ULT

- [name](#)
- [name \(2\)](#)
- [of...Father](#)
- [you do...receive](#)
- [you receive](#)

ULT

43 I have come in the [name](#) of my [Father](#), and [you do not receive](#) me. If another comes in his own [name](#), [you receive](#) that one.

John 5:44

How are you able to believe glory you are receiving from one another and are not seeking the glory that is from the only God (ULT)

This remark appears in the form of a question in order to add emphasis. Alternate translation: "There is no way you can believe because you accept praise from one another, and are not seeking the glory that is from the only God!" (See: [Rhetorical Question](#))

to believe (ULT)

This means to trust in Jesus.

Translation Words - ULT

- [to believe](#)
- [glory](#)
- [glory \(2\)](#)
- [you are receiving](#)
- [are...seeking](#)
- [God](#)

ULT

⁴⁴ How are you able [to believe glory you are receiving](#) from one another and are not [seeking](#) the [glory](#) that is from the only [God](#)?

John 5:45

The one accusing you is Moses, in whom you have hoped (ULT)

Moses here is a metonym here that stands for the law itself.
Alternate translation: "Moses accuses you in the Law, the very Law in which you have put your hopes" (See: [Metonymy](#))

ULT

⁴⁵ Do not think that I myself [will accuse](#) you before the [Father](#). The one [accusing](#) you is [Moses](#), in whom you [have hoped](#).

Translation Words - ULT

- [I...will accuse](#)
- [accusing](#)
- [Father](#)
- [Moses](#)
- [have hoped](#)

John 5:46

(There are no notes for this verse.)

Translation Words - ULT

- you believed
- you would believe (2)
- Moses

ULT

⁴⁶ For if you believed Moses, you would believe me, because that one wrote about me.

John 5:47

if...you do not believe the writings of that one, how will you believe my words (ULT)

This remark appears in the form of a question to provide emphasis.
Alternate translation: "you do not believe his writings, so you will never believe my words!" (See: [Rhetorical Question](#))

the...my...words (ULT)

"what I say"

Translation Words - ULT

- [you do...believe](#)
- [will you believe](#)

ULT

⁴⁷ But if [you do](#) not [believe](#) the writings of that one, how [will you believe](#) my words?"

5:3 ^[1]

5:4 ^[2]

John 6

John 6 General Notes

Special concepts in this chapter

King

The king of any nation was the richest and most powerful person in that nation. The people wanted Jesus to be their king because he gave them food and so they thought he would make the Jews into the richest and most powerful nation in the world. They did not understand that Jesus came to die so God could forgive his people's sins and that the world would persecute his people.

Important metaphors in this chapter

Bread

Bread was the most common and important food in Jesus' day, and so the word "bread" was their general word for "food." It is often difficult to translate the word "bread" into the languages of people who do not eat bread because the general word for food in some languages refers to food that did not exist in Jesus' culture. Jesus used the word "bread" to refer to himself. He wanted them to understand that they need him so they can have eternal life. (See: [Metaphor](#) and [Synecdoche](#))

Eating the flesh and drinking the blood

When Jesus said, "Unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves," he knew that before he died he would tell his followers to do this by eating bread and drinking wine. In the event this chapter describes, he expected that his hearers would understand that he was using a metaphor but would not understand what the metaphor referred to. (See: [flesh](#) and [blood](#))

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"

Jesus refers to himself as the "Son of Man" in this chapter ([John 6:26](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man](#), [son of man](#) and [First, Second or Third Person](#))

John 6:1

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](#))

ULT

¹ After these things, [Jesus](#) went away to the other side of the [Sea of Galilee \(of Tiberias\)](#).

After these things (ULT)

The phrase **these things** refers to the events in [John 5:1-46](#) and introduces the event that follows.

Jesus went away (ULT)

It is implied in the text that **Jesus** traveled by boat and took his disciples with him. Alternate translation: “Jesus departed by boat with his disciples” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [of...Sea of Galilee \(of Tiberias\)](#)
- [of Galilee](#)

John 6:2

a great crowd (ULT)

“a large number of people”

signs (ULT)

This refers to the miracles that are used as evidence that God is the all-powerful one who has complete authority over everything.

ULT

² Now a great crowd was following him, because they were seeing the [signs](#) that he was doing on those being sick.

Translation Words - ULT

- [signs](#)

John 6:3

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- disciples

ULT

³ Now Jesus went up on the mountain,
and there he sat down with his
disciples.

John 6:4

General Information:

The action in the story begins in verse 5.

Now the Passover, the festival of the Jews, was near (ULT)

John briefly stops telling about the events in the story in order to give background information about when the events happened. (See: [Background Information](#))

Translation Words - ULT

- [Passover](#)
- [the festival](#)
- [of..Jews](#)

ULT

⁴ (Now the [Passover](#), [the festival](#) of the [Jews](#), was near.)

John 6:5

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- Philip
- bread

ULT

⁵ Therefore Jesus, having lifted up his eyes and having seen that a great crowd is coming to him, says to Philip, "From where might we buy bread so that these might eat?"

John 6:6

But he said this, testing Philip, for he himself knew what he was going to do (ULT)

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](#))

ULT

⁶ (But he said this, [testing](#) Philip, for [he](#) himself [knew](#) what he was going to do.)

for he himself knew (ULT)

The reflexive pronoun **himself** makes it clear that the word **he** refers to Jesus. Jesus knew what he would do. (See: [Reflexive Pronouns](#))

Translation Words - ULT

- [testing](#)
- [he...knew](#)

John 6:7

Two hundred denarii worth of bread (ULT)

The word **denarii** is the plural of “denarius.” Alternate translation: “The amount of bread that cost two hundred days’ wages” (See: [Biblical Money](#))

Translation Words - ULT

- Philip
- worth of bread
- might receive

ULT

⁷ Philip answered him, “Two hundred denarii **worth of bread** is not sufficient for them, so that each one **might receive** a little.”

John 6:8

(There are no notes for this verse.)

Translation Words - ULT

- disciples
- Andrew
- brother
- of Simon Peter

ULT

⁸ One of his disciples, Andrew, the brother of Simon Peter, says to him,

John 6:9

five barley bread loaves (ULT)

“five loaves of barley bread.” Barley was a common grain.

bread loaves (ULT)

A loaf of **bread** is a lump of dough that is shaped and baked. These were probably small dense, round **loaves**.

what are these to so many (ULT)

This remark appears in the form of a question to emphasize that they do not have enough food to feed everyone. Alternate translation: “these few loaves and fishes are not enough to feed so many people!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [barley](#)
- [bread loaves](#)

ULT

⁹ “Here is a little boy who has five [barley bread loaves](#) and two small fish, but what are these to so many?”

John 6:10

sit down (ULT)

“lie down”

Now there was a lot of grass in the place (ULT)

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 5,000 in number (ULT)

While the crowd probably included women and children ([John 6:4-5](#)), here John is counting only the men.

Translation Words - ULT

- [Jesus](#)

ULT

¹⁰ [Jesus](#) said, “Make the men sit down.”
(Now there was a lot of grass in the place.) So the men sat down, about 5,000 in number.

John 6:11

having given thanks (ULT)

Jesus prayed to God the Father and thanked him for the fish and the loaves.

he gave it (ULT)

Here, **he** represents "Jesus and his disciples." Alternate translation: "Jesus and his disciples gave it" (See: [Synecdoche](#))

Translation Words - ULT

- [Jesus](#)
- [loaves](#)
- [likewise](#)

ULT

11 Then [Jesus](#) took the [loaves](#), and having given thanks, he gave it to those reclining to eat; [likewise](#) also with the fish, as much as they wanted.

John 6:12

(There are no notes for this verse.)

Translation Words - ULT

- to...disciples
- might be lost

ULT

¹² But as they were filled, he says to his disciples, "Gather up the remaining broken pieces, so that nothing might be lost."

John 6:13

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 them up (ULT)

“the disciples gathered up”

which were left over (ULT)

the food that no one had eaten

Translation Words - ULT

- baskets
- barley
- loaves

ULT

13 So they gathered them up and filled 12 baskets of broken pieces from the five barley loaves which were left over by those who had eaten.

John 6:14

the...sign (ULT)

The **sign** was Jesus feeding the 5,000 people with only five barley loaves and two fish.

the prophet (ULT)

the special **prophet** who Moses said would come into the world

Translation Words - ULT

- sign
- truly
- prophet
- world

ULT

14 Then the men, having seen the **sign** he did, said, "This **truly** is the **prophet** who is coming into the **world**."

John 6:15

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- having realized
- to seize
- king

ULT

¹⁵ Then Jesus, having realized that they were about to come and to seize him so that they might make him king, withdrew again onto the mountain by himself alone.

John 6:16

Connecting Statement:

This is the next event in the story. Jesus' disciples go out onto the lake in a boat.

Translation Words - ULT

- as
- disciples
- sea

ULT

16 Now as it became evening, his disciples went down to the sea,

John 6:17

darkness had already happened, but Jesus had not yet come to them (ULT)

Use your language's way of showing that this is background information. (See: [Background Information](#))

Translation Words - ULT

- [sea](#)
- [Capernaum](#)
- [darkness](#)
- [Jesus](#)

ULT

¹⁷ and having gotten into a boat, they were going over the [sea](#) to [Capernaum](#), and [darkness](#) had already happened, but [Jesus](#) had not yet come to them.

John 6:18

(There are no notes for this verse.)

Translation Words - ULT

- sea

ULT

¹⁸ A strong wind is blowing, and the sea was being stirred up.

John 6:19

having rowed (ULT)

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 25 or 30 stadia (ULT)

A "stadium" is 185 meters. Alternate translation: "about five or six kilometers" (See: [Biblical Distance](#))

Translation Words - ULT

- [Jesus](#)
- [walking](#)
- [sea](#)
- [they were frightened](#)

ULT

19 Then, having rowed about 25 or 30 stadia, they see [Jesus walking](#) on the [sea](#) and coming near the boat, and [they were frightened](#).

John 6:20

Do not be afraid (ULT)

“Stop being afraid!”

Translation Words - ULT

- Do...be afraid

ULT

²⁰ But he says to them, “It is I! Do not be afraid.”

John 6:21

they were willing...to receive him into the boat (ULT)

It is implied that Jesus gets **into the boat**. Alternate translation: "they gladly received him into the boat" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [to receive](#)

ULT

²¹ Then they were willing [to receive](#) him into the boat, and immediately the boat came to the land to which they were going.

John 6:22

of the sea (ULT)

“the Sea of Galilee”

Translation Words - ULT

- of...sea
- Jesus
- disciples
- disciples

ULT

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 one and that Jesus had not entered into the boat with his disciples, but that his disciples had departed alone.

John 6:23

Other boats came from Tiberias close to the place where they had eaten the bread loaves after the Lord had given thanks (ULT)

Use your language's way of showing that this is background information. (See: [Background Information](#))

ULT

²³ Other boats came from Tiberias close to the place where they had eaten the [bread loaves](#) after the [Lord](#) had given thanks.

boats came from Tiberias (ULT)

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](#))

Translation Words - ULT

- [bread loaves](#)
- [Lord](#)

John 6:24

General Information:

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

Translation Words - ULT

- Jesus
- Jesus
- disciples
- Capernaum
- seeking

ULT

²⁴ Therefore, when the crowd saw that neither **Jesus** nor his **disciples** are there, they themselves got into the boats and went to **Capernaum seeking Jesus**.

John 6:25

(There are no notes for this verse.)

Translation Words - ULT

- of...sea
- Rabbi

ULT

²⁵ And having found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"

John 6:26

Truly, truly

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

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)
- [you seek](#)
- [signs](#)
- [bread loaves](#)

ULT

²⁶ [Jesus](#) replied to them and said, “[Truly](#), [truly](#), I say to you, [you seek](#) me not because you saw [signs](#), but because you ate from the [bread loaves](#) and were filled.”

John 6:27

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...the Father...God (ULT)

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

him...has set his seal on (ULT)

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](#))

Translation Words - ULT

- [Do...work](#)
- [perishes](#)
- [eternal](#)
- [life](#)
- [Son of Man](#)
- [God](#)
- [Father](#)
- [has set his seal on](#)

ULT

²⁷ Do not [work](#) for the food that [perishes](#), but 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.](#)”

John 6:28

(There are no notes for this verse.)

Translation Words - ULT

- we might work
- works
- of God

ULT

²⁸ Then they said to him, "What should we do, so that we might work the works of God?"

John 6:29

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- work
- of God
- you would believe
- has sent

ULT

²⁹ Jesus replied and said to them, “This is the **work of God**: that **you would believe** in the one whom that one **has sent**.”

John 6:30

(There are no notes for this verse.)

Translation Words - ULT

- sign
- might believe
- will you work

ULT

³⁰ So they said to him, "What sign then do you do, so that we might see and might believe you? What will you work?"

John 6:31

Our fathers (ULT)

“Our forefathers” or “Our ancestors”

heaven (ULT)

This refers to the place where God lives.

Translation Words - ULT

- fathers
- manna
- wilderness
- just as
- written
- bread
- heaven

ULT

³¹ Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’”

John 6:32

Truly, truly

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

my Father gives you the true bread from heaven (ULT)

The **true bread** is a metaphor for Jesus. Alternate translation: “the Father gives to you the Son as the true bread from heaven” (See: [Metaphor](#))

my Father (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly](#) (2)
- [Moses](#)
- [bread](#)
- [bread](#) (2)
- [heaven](#)
- [heaven](#) (2)
- [Father](#)
- [true](#)

ULT

³² Then [Jesus](#) replied to them, “[Truly](#), [truly](#), I say to you, [Moses](#) has not given you the [bread](#) from [heaven](#), but my [Father](#) gives you the [true bread](#) from [heaven](#).”

John 6:33

giving life to the world (ULT)

“giving spiritual life to the world”

to the world (ULT)

Here the **world** is a metonym for all of the people in the world who trust in Jesus. (See: [Metonymy](#))

ULT

³³ For the [bread of God](#) is the one coming down from [heaven](#) and giving [life](#) to the [world](#).”

Translation Words - ULT

- [bread](#)
- [of God](#)
- [heaven](#)
- [life](#)
- [to...world](#)

John 6:34

(There are no notes for this verse.)

Translation Words - ULT

- Sir
- bread

ULT

³⁴ So they said to him, “Sir, give us this bread always.”

John 6:35

I am the bread of life (ULT)

Through metaphor, Jesus compares himself with **bread**. Just as bread is necessary for our physical life, Jesus is necessary for our spiritual life. Alternate translation: "Just as food keeps you alive physically, I can give you spiritual life" (See: [Metaphor](#))

Jesus...believing in (ULT)

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.

Translation Words - ULT

- [Jesus](#)
- [bread](#)
- [of life](#)
- [believing](#)
- [in me](#)

ULT

³⁵ [Jesus](#) said to them, "I am the [bread of life](#). The one coming to me will certainly not hunger, and the one [believing in me](#) will certainly not ever thirst."

John 6:36

(There are no notes for this verse.)

Translation Words - ULT

- you do...believe

ULT

³⁶ But I told you that you have indeed seen me, and you do not believe.

John 6:37

Everyone whom the Father gives me will come to me (ULT)

God the Father and God the Son will save forever those who believe in Jesus. (See: [Translating Son and Father](#))

ULT

³⁷ Everyone whom the [Father](#) gives me will come to me, and the one coming to me [I will](#) certainly not [throw](#) out.

Father (ULT)

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

the one coming to me I will certainly not throw out (ULT)

This sentence states the opposite of what it means for emphasis. Alternate translation: "I will keep everyone who comes to me" (See: [Litotes](#))

Translation Words - ULT

- [Father](#)
- [I will...throw](#)

John 6:38

Connecting Statement:

Jesus continues speaking to the crowd.

heaven...who sent me (ULT)

“my Father, who sent me”

Translation Words - ULT

- heaven
- will of the one who sent me
- who sent

ULT

³⁸ For I have come down from heaven, not in order that I might do my own will, but the will of the one who sent me.

John 6:39

anyone whom he has given...I would not lose from them (ULT)

Here litotes is used to emphasize that Jesus will keep everyone that God gives to him. Alternate translation: "I should keep all of them" (See: [Litotes](#))

will raise him up (ULT)

Here to **raise** up is an idiom for causing someone who has died to become alive again. Alternate translation: "will cause them to live again" (See: [Idiom](#))

Translation Words - ULT

- [will of the one who sent me](#)
- [who sent](#)
- [will raise...up](#)
- [on...last day](#)
- [on...day](#)

ULT

³⁹ But this is the [will of the one who sent me](#), that I would not lose from them anyone whom he has given me, but [will raise him up](#) on the [last day](#).

John 6:40

(There are no notes for this verse.)

Translation Words - ULT

- will of my Father
- of...Father
- on...day
- Son
- believes
- in him
- eternal
- life
- will raise...up
- on...last day

ULT

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.”

John 6:41

Connecting Statement:

The Jewish leaders interrupt Jesus as he is speaking to the crowd.

began to grumble (ULT)

talked unhappily

I am the bread (ULT)

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](#). Alternate translation: "I am the one who is like true bread" (See: [Metaphor](#))

Translation Words - ULT

- [Jews](#)
- [bread](#)
- [heaven](#)

ULT

⁴¹ Then the [Jews](#) began to grumble about him because he said, "I am the [bread](#) that has come down from [heaven](#)."

John 6:42

Is not this Jesus, the son of Joseph, whose father and mother we know (ULT)

This remark appears in the form of a question to emphasize that the Jewish leaders believe that Jesus is no one special. Alternate translation: "This is just Jesus, the son of Joseph, whose father and mother we know!" (See: [Rhetorical Question](#))

ULT

⁴² And they said, "Is not this [Jesus](#), the [son of Joseph](#), whose [father](#) and mother we [know](#)? How then does he now say, 'I have come down from [heaven](#)'?"

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. Alternate translation: "He is lying when he says that he came from heaven!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [son](#)
- [of Joseph](#)
- [father](#)
- [know](#)
- [heaven](#)

John 6:43

Connecting Statement:

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

Translation Words - ULT

- [Jesus](#)

ULT

⁴³ [Jesus](#) replied and said to them, "Do not grumble among yourselves."

John 6:44

will raise him up (ULT)

This is an idiom. Alternate translation: “cause him to live again”
(See: [Idiom](#))

would draw (ULT)

“pulls” or “attracts”

Father (ULT)

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

Translation Words - ULT

- [Father](#)
- [who sent](#)
- [will raise...up](#)
- [last day](#)
- [day](#)

ULT

44 No one is able to come to me unless the [Father who sent](#) me would draw him, and I [will raise him up](#) in the [last day](#).

John 6:45

It is written in the prophets (ULT)

This is a passive statement that can be translated in an active form.
Alternate translation: "The prophets wrote" (See: [Active or Passive](#))

Translation Words - ULT

- [written](#)
- [prophets](#)
- [by God](#)
- [Father](#)

ULT

⁴⁵ It is [written](#) in the [prophets](#), 'And all will be taught [by God](#).' Everyone who has heard and has learned from the [Father](#) comes to me.

John 6:46

Connecting Statement:

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

Father (ULT)

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

Translation Words - ULT

- [Father](#)
- [Father](#) (2)
- [God](#)

ULT

46 Not that anyone has seen the [Father](#), except the one who is from [God](#)—he has seen the [Father](#).

John 6:47

Truly, truly

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

the one believing has eternal life (ULT)

God gives **eternal life** to those who trust in Jesus, the Son of God.

Translation Words - ULT

- Truly
- truly (2)
- believing
- eternal
- life

ULT

⁴⁷ Truly, truly, I say to you, the one believing has eternal life.

John 6:48

I am the bread of life (ULT)

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](#). Alternate translation: "Just like food that keeps you alive physically, I can give you spiritual life that lasts forever" (See: [Metaphor](#))

Translation Words - ULT

- [bread](#)
- [of life](#)

ULT

48 I am the [bread of life](#).

John 6:49

Your fathers (ULT)

“Your forefathers” or “Your ancestors”

they died (ULT)

This refers to physical death.

Translation Words - ULT

- fathers
- manna
- wilderness
- they died

ULT

⁴⁹ Your fathers ate the manna in the wilderness, and they died.

John 6:50

This is the bread (ULT)

Here, **bread** is a metaphor that points to Jesus who is the one who gives spiritual life just as bread sustains physical life. Alternate translation: "I am like the true bread" (See: [Metaphor](#))

might not die (ULT)

"live forever." Here the word **die** refers to spiritual death.

Translation Words - ULT

- [bread](#)
- [heaven](#)
- [might...die](#)

ULT

⁵⁰ This is the [bread](#) which comes down from [heaven](#), so that a person might eat from it and might not [die](#).

John 6:51

the...living...bread (ULT)

This means “the bread that causes people to live” ([John 6:35](#)).

for the life of the world (ULT)

Here, **the world** is a metonym that represents the lives of all the people in the world. Alternate translation: “that will give life to all the people in the world” (See: [Metonymy](#))

Translation Words - ULT

- [living](#)
- [he will live](#)
- [life](#)
- [bread](#)
- [bread](#)
- [bread \(2\)](#)
- [heaven](#)
- [flesh](#)
- [of...world](#)

ULT

⁵¹ I am the [living bread](#) that has come down from [heaven](#). If anyone eats from this [bread](#), [he will live](#) into eternity. Now my [flesh](#) is also the [bread](#) that I will give for the [life](#) of the [world](#).”

John 6:52

Connecting Statement:

Some Jews who are present begin to argue among themselves and Jesus responds to their question.

How is this one able to give us his flesh to eat (ULT)

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**. Alternate translation: "There is no way that this man can give us his flesh to eat!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jews](#)
- [flesh](#)

ULT

⁵² Then the [Jews](#) began to argue among themselves, saying, "How is this one able to give us his [flesh](#) to eat?"

John 6:53

Truly, truly

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

you would eat the flesh of the Son of Man and would drink his blood (ULT)

Here the phrases **eat the flesh** and **drink his blood** are a metaphor that shows how trusting in Jesus, the Son of Man, is like receiving spiritual food and drink. However, the Jews did not understand this. Do not make the meaning of this metaphor more clear than Jesus did. (See: [Metaphor](#))

you do not have life in yourselves (ULT)

“you will not receive eternal life”

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly \(2\)](#)
- [flesh](#)
- [of...Son of Man](#)
- [blood](#)
- [life](#)

ULT

⁵³ Then [Jesus](#) said to them, “[Truly, truly](#), I say to you, unless you would eat the [flesh](#) of the [Son of Man](#) and would drink his [blood](#), you do not have [life](#) in yourselves.”

John 6:54

Connecting Statement:

Jesus continues speaking to all those listening to him.

The one eating my flesh and drinking my blood has eternal life (ULT)

The phrases “eating my flesh” and “drinking my blood” are a metaphor for trusting Jesus. Just as people need food and drink in order to live, people need to trust Jesus in order to have eternal life. However, the Jews did not understand this. Do not make the meaning of this metaphor more clear than Jesus did. (See: [Metaphor](#))

will raise him up (ULT)

Here to **raise him up** is an idiom for causing someone who has died to become alive again. Alternate translation: “will cause him to live again” (See: [Idiom](#))

in the last day (ULT)

“on the day when God judges everyone”

Translation Words - ULT

- [flesh](#)
- [blood](#)
- [eternal](#)
- [life](#)
- [will raise...up](#)
- [in...last day](#)
- [in...day](#)

ULT

⁵⁴ The one eating my [flesh](#) and drinking my [blood](#) has [eternal life](#), and I [will raise](#) him [up](#) in the [last day](#).

John 6:55

flesh...my...flesh...is true food, and my blood is true drink (ULT)

The phrases **true food** and **true drink** are metaphors that means Jesus gives life to those who trust in him. However, the Jews did not understand this. Do not make the meaning of these metaphors more clear than Jesus did. (See: [Metaphor](#))

ULT

⁵⁵ For my [flesh](#) is [true](#) food, and my [blood](#) is [true](#) drink.

Translation Words - ULT

- [flesh](#)
- [true](#)
- [true](#) (2)
- [blood](#)

John 6:56

remains in me, and I in him

“has a close relationship with me”

Translation Words - ULT

- flesh
- blood

ULT

⁵⁶ The one eating my flesh and drinking my blood remains in me, and I in him.

John 6:57

the...me...so...eating (ULT)

The phrase **eating me** is a metaphor for trusting Jesus. However, the Jews did not understand this. Do not make the meaning of this metaphor more clear than Jesus did. (See: [Metaphor](#))

living Father (ULT)

This could refer to: (1) the **Father** who gives life. (2) the Father who is alive.

Father (ULT)

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

Translation Words - ULT

- [Just as](#)
- [living](#)
- [live](#)
- [will...live](#)
- [Father](#)
- [Father](#)
- [sent](#)

ULT

57 [Just as](#) the [living Father sent](#) me, and I [live](#) because of the [Father](#), so the one eating me, he will also [live](#) because of me.

John 6:58

This is the bread that has come down from heaven (ULT)

Jesus was speaking about himself. Alternate translation: "I am the bread that has come down from heaven" (See: [First](#), [Second](#) or [Third Person](#))

ULT

⁵⁸ This is the [bread](#) that has come down from [heaven](#), not [just as](#) the [fathers](#) ate and [died](#). The one eating this [bread](#) will [live](#) into eternity."

This is the bread that has come down from heaven (ULT)

Here, **bread** is a metaphor for what gives life. However, the Jews did not understand this. Do not make the meaning of this metaphor more clear than Jesus did. (See: [Metaphor](#))

the...eating this bread (ULT)

Jesus spoke about himself as **this bread**. Alternate translation: "He who eats me, the bread" (See: [First](#), [Second](#) or [Third Person](#))

the...eating this bread (ULT)

Here, **eating this bread** is a metaphor for trusting Jesus. However, the Jews did not understand this. Do not make the meaning of this metaphor more clear than Jesus did. (See: [Metaphor](#))

the fathers (ULT)

"the forefathers" or "the ancestors"

Translation Words - ULT

- [bread](#)
- [bread](#)
- [heaven](#)
- [just as](#)
- [fathers](#)
- [died](#)
- [will live](#)

John 6:59

He said these things in a synagogue, teaching in Capernaum (ULT)

Here John gives background information about when this event happened. (See: [Background Information](#))

ULT

⁵⁹ He said these things in a [synagogue](#), [teaching](#) in [Capernaum](#).

Translation Words - ULT

- [a synagogue](#)
- [teaching](#)
- [Capernaum](#)

John 6:60

Connecting Statement:

Some of the disciples ask a question and Jesus responds, as he continues speaking to the crowd.

who is able to listen to it (ULT)

This remark appears in the form of a question to emphasize that the disciples have difficulty understanding what Jesus has said. Alternate translation: “no one can accept it!” or “it is too hard to understand!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [disciples](#)

ULT

⁶⁰ Then many of his [disciples](#), hearing this, said, “This teaching is hard; who is able to listen to it?”

John 6:61

Does this offend you (ULT)

“Does this shock you?” or “Does this upset you?”

Translation Words - ULT

- Jesus
- knowing
- disciples

ULT

⁶¹ But Jesus, knowing in himself that his disciples were grumbling about this, said to them, “Does this offend you?”

John 6:62

Then what if you would see the Son of Man going up to where he was before (ULT)

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.

Alternate translation: "Then you will not know what to think when you see me, the Son of Man, going up into heaven!" (See: [Rhetorical Question](#))

ULT

⁶² Then what if you would see the [Son of Man](#) going up to where he was before?

Translation Words - ULT

- [Son of Man](#)

John 6:63

profits (ULT)

The word **profit** means to cause good things to happen.

words (ULT)

This could refer to: (1) Jesus' **words** in [John 6:32-58](#). (2) everything Jesus teaches. (See: [Metonymy](#))

The words that I have spoken to you (ULT)

“What I have told you”

are spirit, and they are life

This could mean: (1) these things are about the Spirit and eternal life. (2) these things are from the Spirit and give eternal life. (3) these things are about spiritual things and life.

Translation Words - ULT

- [Spirit](#)
- [making alive](#)
- [life](#)
- [flesh](#)
- [profits](#)
- [spirit](#)

ULT

63 The [Spirit](#) is the one [making alive](#); the [flesh profits](#) nothing. The words that I have spoken to you are [spirit](#), and they are [life](#).

John 6:64

Connecting Statement:

Jesus finishes speaking to the crowd.

For Jesus knew from the beginning who were the ones not believing and who was the one who would betray him (ULT)

Here John gives background information about what Jesus knew would happen. (See: [Background Information](#))

ULT

⁶⁴ But there are some of you who do not believe." For Jesus knew from the beginning who were the ones not believing and who was the one who would betray him.

Translation Words - ULT

- do...believe
- believing
- Jesus
- knew
- who would betray

John 6:65

no one is able to come to me unless it would have been granted to him by the Father (ULT)

Whoever wants to believe must come to God through the Son. Only God the Father allows people to come to Jesus.

Father (ULT)

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

to come to me (ULT)

“to follow me and receive eternal life”

Translation Words - ULT

- [Father](#)

ULT

⁶⁵ And he said, “Because of this, I have said to you that no one is able to come to me unless it would have been granted to him by the [Father](#).”

John 6:66

no longer were walking with him (ULT)

Jesus went from one place to another by **walking**, so it is literally true that they did not walk where and when he walked, but the reader should also be able to understand that this metaphor indicates that they no longer wanted to hear what he had to say. (See: [Metaphor](#))

ULT

⁶⁶ From this time, many of his [disciples](#) stayed behind and no longer [were walking](#) with him.

his disciples (ULT)

Here, **his disciples** refers to the general group of people who followed Jesus.

Translation Words - ULT

- [disciples](#)
- [were walking](#)

John 6:67

to the Twelve (ULT)

This is an ellipsis for “the twelve disciples,” a specific group of twelve men who followed Jesus for his entire ministry. Alternate translation: “the twelve disciples” (See: [Ellipsis](#))

Translation Words - ULT

- [Jesus](#)
- [to...Twelve](#)

ULT

67 Therefore, [Jesus](#) said to the [Twelve](#), “You do not want to go away also, do you?”

John 6:68

Lord, to whom will we go (ULT)

Simon Peter gives this remark in the form of a question to emphasize that he desires to follow only Jesus. Alternate translation: "Lord, we could never follow anyone but you!" (See: [Rhetorical Question](#))

ULT

⁶⁸ [Simon Peter](#) answered him, "Lord, to whom will we go? You have words of [eternal life](#),

Translation Words - ULT

- [Simon Peter](#)
- Lord
- of eternal
- life

John 6:69

(There are no notes for this verse.)

Translation Words - ULT

- have believed
- have come to know
- Holy One
- of God

ULT

⁶⁹ and we have believed and have come to know that you are the Holy One of God." [1]

John 6:70

Did not I choose you, the Twelve, and one of you is a devil (ULT)

Jesus gives this remark in the form of a question to draw attention to the fact that one of the disciples will betray him. Alternate translation: "I chose you all myself, yet one of you is a servant of Satan!" (See: [Rhetorical Question](#))

ULT

⁷⁰ Jesus replied to them, "Did not I choose you, the Twelve, and one of you is a devil?"

Translation Words - ULT

- [Jesus](#)
- [Did...choose](#)
- [Twelve](#)
- [a devil](#)

John 6:71

General Information:

Verse 71 is not part of the main story line as John comments on what Jesus said. (See: [Background Information](#))

Translation Words - ULT

- [of Judas...son of Simon Iscariot](#)
- [Twelve](#)
- [to betray](#)

ULT

71 (Now he was speaking [of Judas, son of Simon Iscariot](#), for he, one of the [Twelve](#), was going [to betray](#) him.)
6:69 ^[1] is in the best ancient copies. Some later copies add an additional description, and they read:

John 7

John 7 General Notes

Structure and formatting

This whole chapter concerns 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, 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, believer, belief, unbeliever, 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).”

John 7:1

General Information:

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

after these things (ULT)

The words **after these things** tell the reader that the writer will begin talking about a new event. "After he finished speaking with the disciples" ([John 6:66-71](#)) or "Some time later"

traveled about (ULT)

The reader should understand that Jesus probably walked rather than riding an animal or in a vehicle.

the Jews were seeking to kill him (ULT)

Here, **the Jews** is a synecdoche for "the Jewish leaders." Alternate translation: "the Jewish leaders were making plans to kill him" (See: [Synecdoche](#))

Translation Words - ULT

- [Jesus](#)
- [traveled about](#)
- [to walk](#)
- [Galilee](#)
- [Judea](#)
- [Jews](#)
- [were seeking](#)

ULT

¹ And after these things, [Jesus traveled about](#) in [Galilee](#), for he did not want to [walk](#) in [Judea](#), because the [Jews were seeking](#) to kill him.

John 7:2

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”

Translation Words - ULT

- festival
- of...Jews

ULT

² Now the festival of the Jews, the Shelter Festival, was near.

John 7:3

his brothers (ULT)

This refers to the actual younger brothers of Jesus, the sons of Mary and Joseph.

your works that you do (ULT)

The word **works** refers to the miracles that Jesus had performed.

Translation Words - ULT

- brothers
- Judea
- disciples
- works

ULT

³ Therefore, his **brothers** said to him, "Leave this place and go to **Judea**, so that your **disciples** also will see your **works** that you do.

John 7:4

seeks himself (ULT)

The word **himself** is a reflexive pronoun that emphasizes that he wants to promote himself. (See: [Reflexive Pronouns](#))

to the world (ULT)

Here, **the world** is a metonym for all of the people in the world. Alternate translation: “all people” or “everyone” (See: [Metonymy](#))

Translation Words - ULT

- [seeks](#)
- [show](#)
- [to...world](#)

ULT

⁴ For no one does anything in secret and [seeks](#) himself to be in openness. If you do these things, [show](#) yourself to the [world](#).”

John 7:5

For not even his brothers were believing in him (ULT)

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 (ULT)

“his younger brothers”

Translation Words - ULT

- [brothers](#)
- [were believing](#)
- [in him](#)

ULT

⁵ For not even his [brothers were believing in him](#).

John 7:6

My time is not yet come (ULT)

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. Alternate translation: "It is not the right time for me to end my work" (See: [Metonymy](#))

your time is always ready

"any time is good for you"

Translation Words - ULT

- [Jesus](#)
- [time](#)
- [time](#) (2)

ULT

⁶ [Jesus](#) therefore says to them, "My [time](#) is not yet come, but your [time](#) is always ready."

John 7:7

The world is not able to hate you (ULT)

Here the **world** is a metonym for the people who live in the world.
Alternate translation: "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"

Translation Words - ULT

- [world](#)
- [testify](#)
- [works](#)
- [evil](#)

ULT

⁷ The [world](#) is not able to hate you, but it hates me because I [testify](#) about it that the [works](#) of it are [evil](#).

John 7:8

Connecting Statement:

Jesus continues speaking to his brothers.

my time has not yet been fulfilled (ULT)

Here Jesus is implying that if he goes to Jerusalem, he will bring his work to an end. Alternate translation: "It is not the right time for me to go to Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ You go up to the festival; I am not yet going to this festival, because my time has not yet been fulfilled."

Translation Words - ULT

- festival
- festival
- time
- has...been fulfilled

John 7:9

(There are no notes for this verse.)

Translation Words - ULT

- [Galilee](#)

ULT

⁹ Now having said these things to them, he remained in [Galilee](#).

John 7:10

General Information:

The setting of the story has changed, Jesus and his brothers are now at the festival.

his brothers (ULT)

These **brothers** were the younger brothers of Jesus.

he also went up (ULT)

Jerusalem is at a higher elevation than Galilee where Jesus and his brothers were previously.

not publicly, but as in secret (ULT)

These two phrases mean the same thing. The idea is repeated for emphasis. Alternate translation: “very secretly” (See: [Doublet](#))

Translation Words - ULT

- [brothers](#)
- [festival](#)
- [as](#) (2)

ULT

10 But when his [brothers](#) had gone up to the [festival](#), then he also went up, not publicly, but [as](#) in secret.

John 7:11

the...Jews were looking for him (ULT)

Here the word **Jews** is a synecdoche for “the Jewish leaders.” The word **him** refers to Jesus. Alternate translation: “The Jewish leaders were looking for Jesus” (See: [Synecdoche](#))

Translation Words - ULT

- [Jews](#)
- [were looking](#)
- [festival](#)

ULT

11 Therefore, the [Jews were looking](#) for him at the [festival](#) and saying, “Where is that one?”

John 7:12

he leads the crowds astray (ULT)

Here, **leads ... astray** is a metaphor for persuading someone to believe something that is not true. Alternate translation: "he deceives the people" (See: [Metaphor](#))

Translation Words - ULT

- [good](#)
- [he leads...astray](#)

ULT

12 And there was much grumbling among the crowds about him. Some were saying, "He is [good](#)." But others were saying, "No, but [he leads](#) the crowds [astray](#)."

John 7:13

of the Jews (ULT)

The word **Jews** is a synecdoche for the leaders of the Jews who opposed Jesus. Alternate translation: “the Jewish leaders” (See: [Synecdoche](#))

Translation Words - ULT

- [fear](#)
- [of...Jews](#)

ULT

¹³ However, no one was speaking openly about him, because of the [fear](#) of the [Jews](#).

John 7:14

General Information:

Jesus is now teaching the Jews in the temple.

Translation Words - ULT

- festival
- Jesus
- temple
- began to teach

ULT

14 Now the festival already being half over, Jesus went up into the temple and began to teach.

John 7:15

How does this one know the scriptures, not being educated (ULT)

The remark appears in the form of a question to emphasize the Jewish leaders' surprise that Jesus has so much knowledge. Alternate translation: "He cannot possibly know so much about the scriptures!" (See: [Rhetorical Question](#))

ULT

¹⁵ Therefore, the [Jews marveled](#), saying, "How does this one [know the scriptures](#), not being educated?"

Translation Words - ULT

- [Jews](#)
- [marveled](#)
- [does...know](#)
- [the scriptures](#)

John 7:16

but of the one who sent me (ULT)

“but comes from God, the one who sent me”

Translation Words - ULT

- Jesus
- teaching
- who sent

ULT

16 Then Jesus answered them and said, “My teaching is not mine, but of the one who sent me.”

John 7:17

Connecting Statement:

Jesus continues speaking to the Jews.

Translation Words - ULT

- his...will
- he will know
- teaching
- God

ULT

¹⁷ If anyone desires to do his will, he will know about this teaching, whether it is from God, or I speak from myself.

John 7:18

The one...glory, but...seeking...of the one who sent him, this one is true, and there is no unrighteousness in him (ULT)

“but when a person only seeks to honor the one who sent him, that person is speaking the truth. He does not lie”

Translation Words - ULT

- seeks
- seeking
- glory
- glory (2)
- who sent
- true
- unrighteousness

ULT

¹⁸ The one speaking from himself **seeks** his own **glory**, but the one **seeking** the **glory** of the one **who sent** him, this one is **true**, and there is no **unrighteousness** in him.

John 7:19

Connecting Statement:

Jesus continues speaking to the Jews.

Did not Moses give you the law? Yet none of you does the law (ULT)

This remark appears in the form of a question to add emphasis. Alternate translation: "It was Moses who gave you the law, but none of you obeys the law!" (See: [Rhetorical Question](#))

the law...does (ULT)

"obeys the law"

Why do you seek to kill me (ULT)

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. Alternate translation: "You break the Law yourselves and yet you want to kill me!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Moses](#)
- [law](#)
- [law \(2\)](#)
- [do you seek](#)

ULT

¹⁹ Did not [Moses](#) give you the [law](#)? Yet none of you does the [law](#). Why [do you seek](#) to kill me?"

John 7:20

Who seeks to kill you (ULT)

This remark appears in the form of a question to add emphasis.
Alternate translation: "No one is trying to kill you!" (See: [Rhetorical Question](#))

ULT

²⁰ The crowd answered, "You have a demon. Who seeks to kill you?"

You have a demon (ULT)

"This shows that you are crazy, or maybe a demon is controlling you!"

Translation Words - ULT

- a demon
- seeks

John 7:21

one work (ULT)

“one miracle” or “one sign”

you all are amazed (ULT)

“you all are shocked”

Translation Words - ULT

- Jesus
- work
- you...are amazed

ULT

²¹ Jesus answered and said to them, “I did one work, and you all are amazed.

John 7:22**not that it is from Moses, but from the fathers (ULT)**

Here John provides additional information about circumcision. (See: [Background Information](#))

on the Sabbath you circumcise a man (ULT)

Jesus implies that the act of circumcision also involves work. Alternate translation: “you circumcise a male baby on the Sabbath. That is working too” (See: [Assumed Knowledge and Implicit Information](#))

on the Sabbath (ULT)

“on the Jewish Day of Rest”

Translation Words - ULT

- [Moses](#)
- [Moses](#)
- [circumcision](#)
- [you circumcise](#)
- [fathers](#)
- [the Sabbath](#)

ULT

²² For this reason, [Moses](#) has given you [circumcision](#) (not that it is from [Moses](#), but from the [fathers](#)), and on [the Sabbath you circumcise](#) a man.

John 7:23

If a man receives circumcision on the Sabbath so that the law of Moses might not be broken (ULT)

“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 (ULT)

This remark appears in the form of a question to add emphasis. Alternate translation: “you should not be angry with me because I made a man completely well on the Sabbath!” (See: [Rhetorical Question](#))

on the Sabbath (ULT)

“on the Jewish Day of Rest”

Translation Words - ULT

- [receives](#)
- [circumcision](#)
- [the Sabbath](#)
- [the Sabbath \(2\)](#)
- [law of Moses](#)
- [I made...healthy](#)

ULT

²³ If a man [receives circumcision](#) on [the Sabbath](#) so that the [law of Moses](#) might not be broken, why are you angry with me because [I made](#) a man completely [healthy](#) on [the Sabbath](#)?

John 7:24

Do not judge according to appearance, but judge righteous judgment (ULT)

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. Alternate translation: "Stop judging people according to what you see! Be more concerned with what is right according to God" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁴ Do not [judge](#) according to appearance, but [judge righteous judgment](#)."

Translation Words - ULT

- [Do...judge](#)
- [judgment](#)
- [judge \(2\)](#)
- [righteous](#)

John 7:25

Is not this the one they seek to kill (ULT)

This remark appears in the form of a question to add emphasis.
Alternate translation: "This is Jesus whom they are seeking to kill!"
(See: [Rhetorical Question](#))

Translation Words - ULT

- [from Jerusalem](#)
- [they seek](#)

ULT

²⁵ Then some of those [from Jerusalem](#) said, "Is not this the one [they seek](#) to kill?"

John 7:26

they say nothing to him (ULT)

This implies that the Jewish leaders are not opposing Jesus. Alternate translation: "they say nothing to oppose him" (See: [Assumed Knowledge and Implicit Information](#))

The rulers do not truly know that this is the Christ, do they (ULT)

This remark appears in the form of a question to add emphasis. Alternate translation: "Maybe they have decided that he is truly the Messiah!" (See: [Rhetorical Question](#))

Translation Words - ULT

- rulers
- truly
- do...know
- Christ

ULT

²⁶ And see, he speaks openly, and they say nothing to him. The rulers do not truly know that this is the Christ, do they?

John 7:27

(There are no notes for this verse.)

Translation Words - ULT

- we know
- knows
- Christ

ULT

²⁷ But we know where this one is from.
But when the Christ would come, no
one knows where he is from.”

John 7:28**cried out (ULT)**

“spoke in a loud voice”

in the temple (ULT)

Jesus and the people were actually in the courtyard of the **temple**.
Alternate translation: “in the temple courtyard” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁸ Then Jesus **cried out** in the **temple**, **teaching** and saying, “You both **know** me and **know** where I am from. And I have not come from myself, but the one **who sent** me is **true**, whom you do not **know**.”

You both know me and know where I am from (ULT)

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. Alternate translation: “You all know me and you think you know where I come from” (See: [Irony](#))

from myself (ULT)

“on my own authority.” See how you translated “from himself” in [John 5:19](#).

the one who sent me is true (ULT)

“God is the one who sent me and he is true”

Translation Words - ULT

- [Jesus](#)
- [cried out](#)
- [temple](#)
- [teaching](#)
- [You...know](#)
- [know \(2\)](#)
- [do...know \(3\)](#)
- [who sent](#)
- [true](#)

John 7:29

(There are no notes for this verse.)

Translation Words - ULT

- know
- sent

ULT

²⁹ I know him because I am from him,
and he sent me.”

John 7:30

his hour had not yet come (ULT)

The word **hour** is a metonym that represents the right time for Jesus to be arrested, according to God's plan. Alternate translation: "it was not the right time to arrest him" (See: [Metonymy](#))

Translation Words - ULT

- [they were seeking](#)
- [to arrest](#)
- [laid a hand on him](#)
- [a hand](#)
- [hour](#)

ULT

³⁰ Therefore, [they were seeking to arrest](#) him, but no one [laid a hand](#) on him, because his [hour](#) had not yet come.

John 7:31

When the Christ may come, he will not do more signs than what this one has done, will he (ULT)

This remark appears in the form of a question to add emphasis. Alternate translation: "When the Christ comes, surely he will not be able to do more signs than this man has done!" (See: [Rhetorical Question](#))

signs (ULT)

This refers to the miracles that prove that Jesus is the Christ.

Translation Words - ULT

- [believed](#)
- [in him](#)
- [Christ](#)
- [signs](#)

ULT

³¹ But many from among the crowd [believed in him](#), and they were saying, "When the [Christ](#) may come, he will not do more [signs](#) than what this one has done, will he?"

John 7:32

(There are no notes for this verse.)

Translation Words - ULT

- Pharisees
- Pharisees (2)
- chief priests
- sent
- they might arrest

ULT

³² The Pharisees heard the crowds murmuring these things about him, and the chief priests and the Pharisees sent officers so that they might arrest him.

John 7:33

I am still with you for a short time (ULT)

“I will remain with you for only a short period of time”

and then I go to the one who sent me (ULT)

Here, **the one who sent me** refers to God the Father, who sent Jesus.

Translation Words - ULT

- Jesus
- a...time
- who sent

ULT

³³ Jesus then said, “I am still with you for a short **time**, and then I go to the one **who sent** me.”

John 7:34

where I am, you will not be able to come (ULT)

“you will not be able to come to the place where I will go”

Translation Words - ULT

- [You will seek](#)

ULT

³⁴ [You will seek](#) me, but you will not find me, and where I am, you will not be able to come.”

John 7:35

The Jews therefore said among themselves (ULT)

Here, **Jews** is a synecdoche that represents the leaders of the Jews who opposed Jesus. Alternate translation: "The Jewish leaders said among themselves" (See: [Synecdoche](#))

the dispersion (ULT)

This refers to the Jews that were spread all across the Greek world, outside of Palestine.

Translation Words - ULT

- [Jews](#)
- [dispersion](#)
- [of...Greeks](#)
- [Greeks](#)
- [to teach](#)

ULT

³⁵ The [Jews](#) therefore said among themselves, "Where is this one about to go that we will not find him? He is not about to go to the [dispersion](#) of the [Greeks](#) and to teach the [Greeks](#), is he?"

John 7:36

What is this word that he said (ULT)

Here, **word** is a metonym which stands for the meaning of the message that Jesus had shared, which the Jewish leaders had failed to understand. Alternate translation: "What is he talking about when he said" (See: [Metonymy](#))

Translation Words - ULT

- [You will seek](#)

ULT

³⁶ What is this word that he said, 'You will seek me, but will not find me, and where I am, you will not be able to come?'"

John 7:37

General Information:

Some time has passed. It is now the last day of the festival and Jesus speaks to the crowd.

day...great (ULT)

It is **great** because it is the last, or most important, day of the festival.

If anyone may thirst (ULT)

Here the word **thirst** is a metaphor that means one's great desire for the things of God, just as one "thirsts" for water. Alternate translation: "Those who desire the things of God like a thirsty man desires water" (See: [Metaphor](#))

let him come to me and drink (ULT)

The word **drink** is a metaphor that means to receive the spiritual life that Jesus provides. Alternate translation: "let him come to me and quench his spiritual thirst" (See: [Metaphor](#))

Translation Words - ULT

- [day](#)
- [of...festival](#)
- [Jesus](#)
- [cried out](#)

ULT

37 But on the last, great [day](#) of the [festival](#), [Jesus](#) stood and [cried out](#), saying, "If anyone may thirst, let him come to me and drink."

John 7:38

The one believing in me, just as the scripture says (ULT)

“As the scripture says about anyone who believes in me”

rivers...of living water will flow (ULT)

Here, **rivers of living water** is a metaphor that represents the life that Jesus provides for those who are spiritually “thirsty.” Alternate translation: “spiritual life will flow like rivers of water” (See: [Metaphor](#))

of living water (ULT)

This could refer to: (1) **water** that gives life. (2) **water** that causes people to live. (See: [Metaphor](#))

from his stomach (ULT)

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

Translation Words - ULT

- [believing](#)
- [in me](#)
- [just as](#)
- [scripture](#)
- [living](#)
- [of...water](#)

ULT

³⁸ The one [believing in me, just as](#) the [scripture](#) says, rivers of [living water](#) will flow from his stomach.”

John 7:39

General Information:

In this verse the author gives information to clarify what Jesus is talking about. (See: [Background Information](#))

Now he said (ULT)

Here, **he** refers to Jesus.

not yet...the Spirit was (ULT)

John implies that **the Spirit** would later come to live in those who trusted Jesus. Alternate translation: “the Spirit had not yet come to live in the believers” (See: [Assumed Knowledge and Implicit Information](#))

because Jesus had not yet been glorified (ULT)

Here the word **glorified** refers to the time when God would honor the Son after his death and resurrection.

Translation Words - ULT

- Spirit
- the Spirit
- who had believed
- in him
- to receive
- Jesus
- had...been glorified

ULT

39 Now he said this about the Spirit, whom those who had believed in him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 7:40

This is truly the prophet (ULT)

By saying this, the people are indicating that they believe Jesus is **the prophet** like Moses that God had promised to send. Alternate translation: "This is indeed the prophet who is like Moses that we have been waiting for" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴⁰ Therefore, some from the crowd, having heard these words, said, "This is truly the prophet."

Translation Words - ULT

- truly
- prophet

John 7:41

Indeed, the Christ does not come from Galilee, does he (ULT)

This remark appears in the form of a question to add emphasis.
Alternate translation: "The Christ cannot come from Galilee!" (See: [Rhetorical Question](#))

ULT

⁴¹ Others said, "This is the [Christ](#)." But some said, "Indeed, the [Christ](#) does not come from [Galilee](#), does he?"

Translation Words - ULT

- [Christ](#)
- [Christ](#)
- [Galilee](#)

John 7:42

Has the Scripture not said that the Christ will come from the seed of David and from Bethlehem, the village where David was (ULT)

This remark appears in the form of a question to add emphasis. Alternate translation: "The scriptures teach that Christ will come from the line of David and from Bethlehem, the village where David was!" (See: [Rhetorical Question](#))

ULT

⁴² Has the [Scripture](#) not said that the [Christ](#) will come from the seed of [David](#) and from [Bethlehem](#), the village where [David](#) was?"

Has the Scripture not said (ULT)

The **scriptures** are referred to as if they were actually speaking as a person speaks. Alternate translation: "The prophets wrote in the scriptures" (See: [Personification](#))

of David...where...was (ULT)

"where David lived"

Translation Words - ULT

- [Scripture](#)
- [Christ](#)
- [of David](#)
- [David \(2\)](#)
- [Bethlehem](#)

John 7:43

So a division happened in the crowds because of him (ULT)

The crowds could not agree about who or what Jesus was.

ULT

⁴³ So a division happened in the crowds because of him.

John 7:44

but no one laid hands on him (ULT)

To lay hands on someone is an idiom which means to grab him or to hold onto him. Alternate translation: "but no one grabbed him to arrest him" (See: [Idiom](#))

ULT

⁴⁴ Now some of them wanted [to arrest](#) him, but no one [laid hands](#) on him.

Translation Words - ULT

- [to arrest](#)
- [laid hands on him](#)
- [hands](#)

John 7:45

the officers (ULT)

“the temple guards”

Translation Words - ULT

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

ULT

⁴⁵ Then the officers came back to the [chief priests](#) and [Pharisees](#), and they said to them, “Why did you not bring him?”

John 7:46

Never has a man spoken like this (ULT)

The officers exaggerate to show how impressed they are by what Jesus said. (See: [Hyperbole](#))

Never has a man spoken like this (ULT)

You may need to make explicit that the officers 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](#))

ULT

⁴⁶ The officers answered, "Never has a man spoken like this."

John 7:47

So...the Pharisees (ULT)

“Because they said that, the Pharisees”

replied...to them (ULT)

“answered the officers”

You have not also been deceived, have you (ULT)

The remark appears in the form of a question to add emphasis. The Pharisees are shocked at the response of the officers. Alternate translation: “You have been deceived too!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [Pharisees](#)
- [have...been deceived](#)

ULT

⁴⁷ So the [Pharisees](#) replied to them,
“You have not also [been deceived](#), have you?”

John 7:48

None...from the rulers have believed in him, or from the Pharisees...have they (ULT)

This remark appears in the form of a question to add emphasis.
Alternate translation: "None of the rulers or Pharisees have believed in him!" (See: [Rhetorical Question](#))

ULT

⁴⁸ None from the [rulers have believed in him](#), or from the [Pharisees](#), have they?

Translation Words - ULT

- [rulers](#)
- [have believed](#)
- [in him](#)
- [Pharisees](#)

John 7:49

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!”

ULT

⁴⁹ But this crowd that does not know the law, they are cursed.”

Translation Words - ULT

- does...know
- law
- cursed

John 7:50

the one who came to him earlier, being one from the Pharisees (ULT)

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](#))

ULT

⁵⁰ Nicodemus (the one who came to him earlier, being one from the Pharisees) says to them,

John 7:51

Our law does not judge a man unless it might first hear from him and might know what he does, does it (ULT)

This remark appears in the form of a question to add emphasis. You can translate this as a statement. Alternate translation: "Our Jewish law does not allow us to judge a man unless it first hears from him and knows what he does!" (See: [Rhetorical Question](#))

ULT

⁵¹ "Our [law](#) does not [judge](#) a man unless it might first hear from him and [might know](#) what he does, does it?"

Our law does not judge a man...does it (ULT)

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. Alternate translation: "Do we judge a man" or "We do not judge a man" (See: [Personification](#))

Translation Words - ULT

- [law](#)
- [does...judge](#)
- [might know](#)

John 7:52

You are not also from Galilee, are you (ULT)

The Jewish leaders know that Nicodemus is not **from Galilee**. They ask this question as a way of scoffing at him. Alternate translation: "You must also be one of those inferior persons from Galilee!" (See: [Rhetorical Question](#))

ULT

⁵² They answered and said to him, "You are not also from [Galilee](#), are you? Search, and see that no [prophet rises up](#) from [Galilee](#)."

Search, and see (ULT)

This is an ellipsis. You may wish to include the information that does not appear. Alternate translation: "Search carefully and read what is written in the Scriptures" (See: [Ellipsis](#))

from Galilee...no prophet rises up (ULT)

This probably refers to the belief that Jesus was born in Galilee.

Translation Words - ULT

- [Galilee](#)
- [Galilee \(2\)](#)
- [prophet](#)
- [rises up](#)

John 7:53

General Information:

The best early texts do not have 7:53–8:11. The ULT 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](#))

ULT

^{53[1]} [Then each went to his own house.]

John 8

John 8 General Notes

Structure and formatting

Translators may wish to include a note at verse 1 to explain to the reader why they have chosen to translate or to not translate verses 8:1-11.

Special concepts in this chapter

A light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. Here it is all Gentiles (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#))

I AM

John records Jesus as saying these words four times in this book, three times in this chapter. They stand alone as a complete sentence, and they literally translate the Hebrew word for “I AM,” by which Yahweh identified himself to Moses. For these reasons, many people believe that when Jesus said these words he was claiming to be Yahweh. (See: [Yahweh](#)).

The Scribes and Pharisees’ trap

The Scribes and Pharisees wanted to trick Jesus. They wanted him to say either that they should keep the law of Moses by killing a woman whom they had found committing adultery or that they should disobey the law of Moses and forgive her sin. Jesus knew that they were trying to trick him and that they did not really want to keep the law of Moses. He knew this because the law said that both the woman and the man should die, but they did not bring the man to Jesus. (See: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#))

Other possible translation difficulties in this chapter

“Son of Man”

Jesus refers to himself as the “Son of Man” in this chapter (John 8:28). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man](#), [son of man](#) and [First, Second or Third Person](#))

John 8:1

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

ULT

^{1[1]} Now Jesus went to the Mount of Olives.

John 8:2

(There are no notes for this verse.)

ULT

² Now early in the morning he came to the temple again, and all the people came to him.

John 8:3

(There are no notes for this verse.)

ULT

³ Now the scribes and the Pharisees brought a woman caught in sin, and they placed her in the middle.

John 8:4

(There are no notes for this verse.)

ULT

⁴ The priests say to him, testing him in order to have an accusation against him, "Teacher, this woman has been caught in the act of adultery.

John 8:5

(There are no notes for this verse.)

ULT

⁵ Now in the law, Moses commanded us to stone such people, but what do you say now?"

John 8:6

(There are no notes for this verse.)

ULT

⁶ But Jesus, having bent down, began to write on the ground with his finger.

John 8:7

(There are no notes for this verse.)

ULT

⁷ But when they continued asking him questions, he stood up and said to them, "The one among you who has no sin, let him throw a stone at her first."

John 8:8

(There are no notes for this verse.)

ULT

⁸ And again, having stooped down, he wrote on the ground with his finger.

John 8:9

(There are no notes for this verse.)

ULT

⁹ But each of the Jews went out, beginning with the oldest, so that they all went out, and he was left alone, with the woman being in the midst.

John 8:10

(There are no notes for this verse.)

ULT

10 And Jesus, having stood up, said to the woman, "Where are they? Did no one condemn you?"

John 8:11

(There are no notes for this verse.)

ULT

11 And she said to him, “No one, Lord.”
And he said, “Neither do I condemn
you. Go from here now, and sin no
more.”]

John 8:12

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 does not mark the beginning of this new event. (See: [Introduction of a New Event](#))

I am the light of the world (ULT)

Here the **light** is a metaphor for the revelation that comes from God. Alternate translation: "I am the one who gives light to the world" (See: [Metaphor](#))

of the world (ULT)

Here, **world** is a metonym for the people. Alternate translation: "the people of the world" (See: [Metonymy](#))

the one following me (ULT)

This is an idiom that means "everyone who does what I teach" or "everyone who obeys me" (See: [Idiom](#))

may certainly not walk in the darkness (ULT)

To **walk in the darkness** is a metaphor for living a sinful life. Alternate translation: "will not live as if he were in the darkness of sin" (See: [Metaphor](#))

light of life (ULT)

Here, **light of life** is a metaphor for the truth from God that gives spiritual life. Alternate translation: "truth that brings eternal life" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [light](#)
- [light \(2\)](#)
- [of...world](#)
- [may...walk](#)
- [darkness](#)
- [of life](#)

ULT

¹² Then [Jesus](#) again spoke to them, saying, "I am the [light](#) of the [world](#); the one following me may certainly not [walk](#) in the [darkness](#) but will have the [light of life](#)."

John 8:13

You bear witness about yourself (ULT)

“You are just saying these things about yourself”

your witness is not true (ULT)

The Pharisees are implying that the **witness** of only one person **is not true** because it cannot be verified. Alternate translation: “you cannot be your own witness” or “what you say about yourself may not be true” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹³ Then the [Pharisees](#) said to him, “You [bear witness](#) about yourself; your [witness](#) is not [true](#).”

Translation Words - ULT

- [Pharisees](#)
- [bear witness](#)
- [witness](#)
- [true](#)

John 8:14

Even if I bear witness about myself (ULT)

“Even if I say these things about myself”

Translation Words - ULT

- Jesus
- bear witness
- witness
- true
- I know
- do...know

ULT

¹⁴ Jesus answered and said to them, “Even if I bear witness about myself, my witness is true. For 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.

John 8:15

the flesh (ULT)

“human standards and the laws of men”

I do not judge anyone (ULT)

This could mean: (1) Jesus is not judging anyone yet. (2) Jesus is not judging anyone at that time.

Translation Words - ULT

- judge
- do...judge
- flesh

ULT

¹⁵ You judge according to the flesh; I do not judge anyone.

John 8:16**if...judge...I (ULT)**

This could mean: (1) “if I judge people.” (2) “whenever I judge people.”

my judgment is true

“my judgment is right.”

I am not alone (ULT)

The implied information is that Jesus is not alone in his judgment. Alternate translation: “I am not alone in how I judge” or “I do not judge alone” (See: [Assumed Knowledge and Implicit Information](#))

even...I...the...Father (ULT)

The **Father** and the Son judge together. Alternate translation: “the Father also judges with me” or “the Father judges as I do”

the...Father (ULT)

Father 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](#))

Translation Words - ULT

- [judge](#)
- [judgment](#)
- [true](#)
- [Father](#)
- [who sent](#)

ULT

16 But even if I [judge](#), my [judgment](#) is [true](#), because I am not alone, but I and the [Father who sent](#) me.

John 8:17

Connecting Statement:

Jesus continues speaking to the Pharisees and other people about himself.

ULT

17 But even in your [law it is written](#) that the [testimony](#) of two men is [true](#).

it is written (ULT)

This is a passive phrase. You may translate it in an active form with a personal subject. Alternate translation: "Moses wrote" (See: [Active or Passive](#))

the testimony of two men is true (ULT)

The logic implied here is that one person can verify the words of another. Alternate translation: "if two men say the same thing, then people know it is true" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [law](#)
- [it is written](#)
- [testimony](#)
- [true](#)

John 8:18

I am the one bearing witness about myself (ULT)

Jesus bears witness about himself. Alternate translation: "I give evidence to you about myself"

ULT

¹⁸ I am the one [bearing witness](#) about myself, and the [Father who sent me](#) [bears witness](#) about me."

the Father who sent me bears witness about me (ULT)

The **Father** also **bears witness** about Jesus. You could make it explicit that this means Jesus' testimony is true. Alternate translation: "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 (ULT)

Father 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](#))

Translation Words - ULT

- [bearing witness](#)
- [bears witness](#)
- [Father](#)
- [who sent](#)

John 8:19

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](#))

my Father (ULT)

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

Translation Words - ULT

- [father](#)
- [Jesus](#)
- [You know](#)
- [you had known](#)
- [you would have known](#) (2)
- [Father](#)
- [Father](#) (2)

ULT

19 Therefore, 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."

John 8:20

his hour had not yet come (ULT)

The word **hour** is a metonym for the time for Jesus to die. Alternate translation: "it was not yet the right time for Jesus to die" (See: [Metonymy](#))

Translation Words - ULT

- [teaching](#)
- [temple](#)
- [arrested](#)
- [hour](#)

ULT

20 He said these words in the treasury, [teaching](#) in the [temple](#), and no one [arrested](#) him, because his [hour](#) had not yet come.

John 8:21

Connecting Statement:

Jesus continues speaking to the crowd.

you will die in your sin (ULT)

Here the word **die** refers to spiritual death. Alternate translation: "will die while you are still sinful" or "you will die while you are sinning"

Translation Words - ULT

- you will seek
- you will die
- sin

ULT

²¹ So again he said to them, "I go away, and **you will seek** me and **you will die** in your **sin**. Where I go, you are not able to come."

John 8:22

said...the Jews (ULT)

Here, **Jews** is a synecdoche for “the Jewish leaders.” Alternate translation: “the Jewish leaders said” or “the Jewish authorities said” (See: [Synecdoche](#))

Translation Words - ULT

- [Jews](#)

ULT

²² Then the [Jews](#) said, “He will not kill himself, will he? Is that why he says, ‘Where I go, you are not able to come?’”

John 8:23

You are from below (ULT)

“You were born in this world”

from below; I am...above (ULT)

“I came from heaven”

You are from...this world (ULT)

“You belong to this world”

from...I...this world...am not (ULT)

“I do not belong to this world”

Translation Words - ULT

- world
- world (2)

ULT

²³ And he said to them, “You are from below; I am from above. You are of this world; I am not of this world.”

John 8:24

you will die in your sins (ULT)

“you will die without God’s forgiving your sins”

that...I am (ULT)

This could mean: (1) Jesus is identifying himself as Yahweh, who identified himself to Moses as “I AM.” (2) Jesus expects the people to understand that he is referring to what he already has already said about himself: “I am from above.”

ULT

²⁴ Therefore, I said to you that **you will die** in your **sins**. For unless **you would believe** that I am, **you will die** in your **sins**.”

Translation Words - ULT

- **you will die**
- **you will die (2)**
- **sins**
- **sins (2)**
- **you would believe**

John 8:25

they said (ULT)

Here, **they** refers to the Jewish leaders ([John 8:22](#)).

Translation Words - ULT

- [Jesus](#)

ULT

²⁵ Therefore, they said to him, "Who are you?" [Jesus](#) said to them, "Even what I have been saying to you from the beginning."

John 8:26

these things I say to the world (ULT)

Here the **world** is a metonym for the people who live in the world. Alternate translation: “these things I say to all the people” (See: [Metonymy](#))

Translation Words - ULT

- [to judge](#)
- [who sent](#)
- [true](#)
- [world](#)

ULT

²⁶ I have many things to speak and [to judge](#) concerning you. But the one [who sent](#) me is [true](#); and the things that I heard from him, these things I say to the [world](#).”

John 8:27

about the Father (ULT)

Father is a special title for God. Some languages may require the use of a possessive before the noun. Alternate translation: "his Father"
(See: [Translating Son and Father](#))

ULT

²⁷ [They did](#) not [understand](#) that he was speaking to them [about](#) the [Father](#).

Translation Words - ULT

- [They did...understand](#)
- [about...Father](#)

John 8:28

When you have lifted up (ULT)

This refers to placing Jesus on the cross to kill him.

Son of Man (ULT)

Jesus used the title **Son of Man** to refer to himself.

I am (ULT)

This could mean: (1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM." (2) Jesus is saying, "I am the one I claim to be."

just as the Father taught me, I speak these things (ULT)

"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](#))

Translation Words - ULT

- [Jesus](#)
- [Son of Man](#)
- [will you know](#)
- [just as](#)
- [Father](#)
- [taught](#)

ULT

²⁸ Then [Jesus](#) said to them, "When you have lifted up the [Son of Man](#), then [will you know](#) that I am, and that I do nothing from myself. But [just as](#) the [Father taught](#) me, I speak these things.

John 8:29

the one who sent me (ULT)

Here, **the one who sent me** refers to God.

Translation Words - ULT

- [who sent](#)

ULT

²⁹ And the one [who sent](#) me is with me. He has not left me alone, because I always do what is pleasing to him.”

John 8:30

As he is speaking these things (ULT)

“As Jesus spoke these words”

many believed in him (ULT)

“many people trusted him”

Translation Words - ULT

- [believed](#)
- [in him](#)

ULT

³⁰ As he is speaking these things, many [believed in him](#).

John 8:31

remain in my word (ULT)

This is an idiom that means “to obey Jesus.” Alternate translation: “obey what I have said” (See: [Idiom](#))

my disciples (ULT)

“my followers”

Translation Words - ULT

- [Jesus](#)
- [Jews](#)
- [who had believed](#)
- [word](#)
- [truly](#)
- [disciples](#)

ULT

³¹ Then [Jesus](#) said to those [Jews who had believed](#) in him, “If you remain in my [word](#), you are [truly](#) my [disciples](#);

John 8:32

the truth will free you (ULT)

This is personification. Jesus speaks of **he truth** as if it were a person. Alternate translation: "if you obey the truth, God will set you free" (See: [Personification](#))

ULT

³² and [you will know](#) the [truth](#), and the [truth will free](#) you."

the truth (ULT)

This refers to what Jesus reveals about God. Alternate translation: "what is true about God"

Translation Words - ULT

- [you will know](#)
- [truth](#)
- [truth](#)
- [will free](#)

John 8:33

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. Alternate translation: "We do not need to be set free!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [the seed](#)
- [of Abraham](#)
- [have...been slaves](#)
- [free](#)

ULT

³³ They replied to him, "We are [the seed of Abraham](#) and have never [been slaves](#) to anyone; how can you say, 'You will be [free](#)'?"

John 8:34

Truly, truly

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

is a slave of sin (ULT)

Here the word **slave** is a metaphor. This implies that **sin** is like a master for the one who sins. Alternate translation: "is like a slave to sin" (See: [Metaphor](#))

ULT

³⁴ Jesus answered them, "Truly, truly, I say to you, that everyone who commits sin is a slave of sin."

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly \(2\)](#)
- [sin](#)
- [of sin](#)
- [a slave](#)

John 8:35

in the house (ULT)

Here, **house** is a metonym for "family." Alternate translation: "as a permanent member of a family" (See: [Metonymy](#))

the son remains to the age (ULT)

This is an ellipsis. You may translate it by including the implied words. Alternate translation: "the son is a member of the family forever" (See: [Ellipsis](#))

ULT

³⁵ Now the [slave](#) does not remain in the [house](#) into eternity; the [son](#) remains to the [age](#).

Translation Words - ULT

- [slave](#)
- [house](#)
- [son](#)
- [age](#) (2)

John 8:36

if...the Son frees you, you will be truly free (ULT)

It is implied that Jesus is talking about freedom from sin. Alternate translation: "if the Son sets you free from sin, you will truly be free" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁶ Therefore, if the [Son frees](#) you, you will be truly [free](#).

if...the Son frees you, you will be truly free (ULT)

Here, being **free** is a metaphor for being able not to sin. Alternate translation: "if the Son sets you free, you will truly be able to refrain from sin" (See: [Metaphor](#))

if...the Son frees you (ULT)

Jesus was speaking about himself. Alternate translation: "if I, the Son, set you free" (See: [First, Second or Third Person](#))

the Son (ULT)

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

Translation Words - ULT

- [Son](#)
- [frees](#)
- [free](#)

John 8:37

Connecting Statement:

Jesus continues speaking to the Jews.

my word has no place in you (ULT)

Here, **word** is a metonym for the “teachings” or “message” of Jesus, which the Jewish leaders do not accept. Alternate translation: “you do not accept my teachings” or “you do not allow my message to change your life” (See: [Metonymy](#))

ULT

³⁷ I know that you are the seed of Abraham, but you seek to kill me, because my word has no place in you.

Translation Words - ULT

- I know
- the seed
- of Abraham
- you seek

John 8:38

I say what I have seen with the Father (ULT)

“I am telling you about the things I saw when I was with my Father”

you also...what...with...do...you heard...father (ULT)

The Jewish leaders do not understand that by **your father** Jesus is referring to the devil. Alternate translation: “you also continue doing what your father has told you to do”

ULT

³⁸ I say what I have seen with the **Father**; therefore you also do what you heard from your **father**.”

Translation Words - ULT

- **Father**
- **father**

John 8:39

father (ULT)

forefather

Translation Words - ULT

- father
- Abraham
- of Abraham (2)
- of Abraham
- Jesus
- children
- works

ULT

³⁹ They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would do the works of Abraham."

John 8:40

Abraham did not do this (ULT)

“Abraham never tried to kill anyone who told him the true revelation from God”

Translation Words - ULT

- you seek
- truth
- God
- Abraham

ULT

40 But now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this.

John 8:41

You do the works of your father (ULT)

Jesus implies that their **father** is the devil. Alternate translation: “No! You are doing the things that your real father did” (See: [Assumed Knowledge and Implicit Information](#))

We have not been born from sexual immorality (ULT)

Here the Jewish leaders imply that Jesus does not know who his real father is. Alternate translation: “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 (ULT)

Here the Jewish leaders claim **God** as their spiritual **Father**. **Father** is an important title for God. (See: [Translating Son and Father](#))

Translation Words - ULT

- works
- of...father
- sexual immorality
- Father
- God

ULT

41 You do the works of your father.”
Then they said to him, “We have not been born from sexual immorality; we have one Father: God.”

John 8:42

you would have loved (ULT)

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.

Translation Words - ULT

- Jesus
- God
- God
- Father
- you would have loved
- sent

ULT

⁴² Jesus said to them, "If God were your Father, you would have loved me, for I came from God and am here; for neither have I come from myself, but that one sent me.

John 8:43

Because of what do you not understand my speech (ULT)

Jesus is using this question mainly to rebuke the Jewish leaders for not listening to him. Alternate translation: "I will tell you why you do not understand what I say!" (See: [Rhetorical Question](#))

ULT

⁴³ Because of what [do you](#) not [understand](#) my speech? It is because you are not able to hear my words.

It is because you are not able to hear my words (ULT)

Here, **words** is a metonym for the "teachings" of Jesus. Alternate translation: "It is because you will not accept my teachings." (See: [Metonymy](#))

Translation Words - ULT

- [do you...understand](#)

John 8:44

You are of your father, the devil

“You belong to your father, Satan”

the father of it (ULT)

It is understood that here, **it** refers to the act of lying that the devil did. You can state this clearly. Alternate translation: “the father of lying” (See: [Assumed Knowledge and Implicit Information](#))

the father of it (ULT)

Here, **father** is a metaphor for the one who originates the act of lying. Alternate translation: “he is the one who created lying in the beginning” (See: [Metaphor](#))

Translation Words - ULT

- father
- of...father (2)
- father
- devil
- desires
- truth
- truth

ULT

44 You are from your **father**, the **devil**, and you want to do the **desires** of your **father**. That one was a murderer from the beginning and does not stand in the **truth**, because there is no **truth** in him. When he would speak a lie, he speaks from his own nature, because he is a liar and the **father** of it.

John 8:45

Connecting Statement:

Jesus continues speaking to the Jews.

I...because...speak the truth (ULT)

“because I tell you true things about God”

Translation Words - ULT

- truth
- you do...believe

ULT

⁴⁵ But because I speak the truth, you do not believe me.

John 8:46

Which one of you convicts me concerning sin (ULT)

Jesus uses this question to emphasize that he has never sinned. Alternate translation: "None of you can show that I have ever sinned!" (See: [Rhetorical Question](#))

If I speak the truth (ULT)

"If I say things that are true"

why do you not believe me (ULT)

Jesus uses this question to scold the Jewish leaders for their unbelief. Alternate translation: "you have no reason for not believing in me!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [sin](#)
- [the truth](#)
- [do...believe](#)

ULT

⁴⁶ Which one of you convicts me concerning [sin](#)? If I speak [the truth](#), why do you not [believe](#) me?

John 8:47

the words of God (ULT)

Here, **words** is a metonym for the “message” of God. Alternate translation: “the message of God” or “the truth that comes from God” (See: [Metonymy](#))

Translation Words - ULT

- [God](#)
- [God \(3\)](#)
- [words of God](#)

ULT

⁴⁷ He who is from [God](#) hears the [words of God](#); because of this you do not hear them, because you are not from [God](#).”

John 8:48

The Jews (ULT)

Here, **the Jews** is a synecdoche that represents the “Jewish leaders” who opposed Jesus. Alternate translation: “The Jewish leaders” (See: [Synecdoche](#))

Do we not rightly say that you are a Samaritan and have a demon (ULT)

The Jewish leaders use this question to accuse Jesus and to dishonor him. Alternate translation: “We are certainly right in saying that you are a Samaritan and that a demon lives in you!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jews](#)
- [a Samaritan](#)
- [have a demon](#)
- [a demon](#)

ULT

48 The [Jews](#) answered and said to him, “Do we not rightly say that you are a [Samaritan](#) and [have a demon](#)?”

John 8:49

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- a demon
- I honor
- Father

ULT

⁴⁹ Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me."

John 8:50

Connecting Statement:

Jesus continues answering the Jews.

there is one seeking and judging (ULT)

This refers to God.

Translation Words - ULT

- do...seek
- seeking
- glory
- judging

ULT

⁵⁰ But I do not seek my glory; there is one seeking and judging.

John 8:51

Truly, truly

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

keeps my word (ULT)

Here, **word** is a metonym for the “teachings” of Jesus. Alternate translation: “obeys my teachings” or “does what I say” (See: [Metonymy](#))

he will certainly not see death into eternity (ULT)

Here, **see death** is an idiom that means to experience death. Here Jesus is referring to spiritual death. Alternate translation: “he will certainly not ever die spiritually” (See: [Idiom](#))

Translation Words - ULT

- [Truly](#)
- [truly](#) (2)
- [keeps](#)
- [death](#)

ULT

⁵¹ Truly, truly, I say to you, if anyone [keeps](#) my word, he will certainly not see [death](#) into eternity.”

John 8:52

Jews (ULT)

Here, **Jews** is a metonym for the “Jewish leaders” who opposed Jesus. Alternate translation: “Jewish leaders” (See: [Synecdoche](#))

If anyone keeps my word (ULT)

“If anyone obeys my teaching”

he will certainly not taste death into eternity (ULT)

Here, **taste death** is an idiom that means to experience death. The Jewish leaders mistakenly assume that Jesus is speaking only about physical death. Alternate translation: “he will certainly never die” (See: [Idiom](#))

Translation Words - ULT

- [Jews](#)
- [we know](#)
- [you have a demon](#)
- [a demon](#)
- [Abraham](#)
- [prophets](#)
- [died](#)
- [death](#)
- [keeps](#)

ULT

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 certainly not taste [death](#) into eternity.’”

John 8:53

You are not greater than our father Abraham who died, are you (ULT)

The Jewish leaders use this question to emphasize that Jesus is not greater than Abraham. Alternate translation: "You are certainly not greater than our father Abraham who indeed died!" (See: [Rhetorical Question](#))

father (ULT)

forefather

Who do you make yourself out to be (ULT)

The Jews use this question to rebuke Jesus for thinking that he is more important than Abraham. Alternate translation: "You should not think that you are so important!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [father](#)
- [Abraham](#)
- [died](#)
- [died](#)
- [prophets](#)

ULT

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?"

John 8:54

it is my Father who glorifies me—about whom you say that he is your God (ULT)

The word **Father** is an important title for God. No one knows God the Father like Jesus, the Son of God. Alternate translation: “it is my Father who honors me, and you say that he is your God” (See: [Translating Son and Father](#))

Translation Words - ULT

- [Jesus](#)
- [glorify](#)
- [glory](#)
- [who glorifies](#)
- [Father](#)
- [God](#)

ULT

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](#).”

John 8:55

keep his word (ULT)

Here, **word** is a metonym for what God says. Alternate translation: "I obey what he says to do" (See: [Metonymy](#))

Translation Words - ULT

- [you have...known](#)
- [know](#)
- [I do...know](#) (2)
- [I know](#) (3)
- [like](#)
- [keep](#)
- [word](#)

ULT

55 And [you have](#) not [known](#) him, but I [know](#) him. And if I would say that [I do](#) not [know](#) him, I would be [like](#) you, a liar. However, [I know](#) him and [keep](#) his [word](#).

John 8:56

my day (ULT)

Here, **my day** is a metonym for what Jesus would accomplish during his life. Alternate translation: “what I would do during my life” (See: [Metonymy](#))

and he saw it...was glad (ULT)

“he foresaw my coming through God’s revelation and he rejoiced”

Translation Words - ULT

- [father](#)
- [Abraham](#)
- [rejoiced](#)
- [day](#)
- [was glad](#)

ULT

56 Your [father Abraham](#) rejoiced that he might see my [day](#), and he saw it and [was glad](#).”

John 8:57

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](#).

said...the Jews...to him (ULT)

Here **the Jews** is a synecdoche for the “Jewish leaders” who opposed Jesus. Alternate translation: “the Jewish leaders said to him” (See: [Synecdoche](#))

You do not yet have 50 years, and you have seen Abraham (ULT)

The Jewish leaders use this question to express their shock that Jesus claims to have seen Abraham. Alternate translation: “You are less than fifty years old. You could not have seen Abraham!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jews](#)
- [years](#)
- [Abraham](#)

ULT

⁵⁷ Therefore the [Jews](#) said to him, “You do not yet have 50 [years](#), and you have seen [Abraham](#)?”

John 8:58

Truly, truly

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

I am (ULT)

This could mean: (1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM." (2) Jesus is saying, "before Abraham existed, I existed."

ULT

⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham came into existence, I am."

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly \(2\)](#)
- [Abraham](#)

John 8:59

Then they picked up stones in order to throw at him (ULT)

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. Alternate translation: "Then they picked up stones to kill him because he claimed to be equal with God" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [to throw at him](#)
- [Jesus](#)
- [temple](#)

ULT

⁵⁹ Then they picked up stones in order [to throw at him](#), but [Jesus](#) hid himself and went out from the [temple](#).
8:1 ^[1]

John 9

John 9 General Notes

Special concepts in this chapter

“Who sinned?”

Many of the Jews of Jesus' time believed that if a person was blind or deaf or crippled, it was because he or his parents or someone in his family had sinned. This was not the teaching of the law of Moses. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#))

“He does not keep the Sabbath”

The Pharisees thought that Jesus was working, and so breaking the Sabbath, by making mud. (See: [Sabbath](#))

Important metaphors in this chapter

Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#))

Seeing and being blind

Jesus calls the Pharisees blind because they see that Jesus is able to heal blind people but they still do not believe that God sent him ([John 9:39-40](#)). (See: [Metaphor](#))

Other possible translation difficulties in this chapter

“Son of Man”

Jesus refers to himself as the “Son of Man” in this chapter ([John 9:35](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man](#), [son of man](#) and [First](#), [Second](#) or [Third Person](#))

John 9:1

General Information:

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

ULT

¹ And passing by, he saw a man blind from birth.

And (ULT)

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

John 9:2

who sinned, this one or his parents, so that he might be born blind (ULT)

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. Alternate translation: "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](#))

ULT

² And his [disciples](#) asked him, saying, "Rabbi, who [sinned](#), this one or his parents, so that he might be born blind?"

Translation Words - ULT

- [disciples](#)
- [Rabbi](#)
- [sinned](#)

John 9:3

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- did...sin
- works
- of God
- might be revealed

ULT

³ Jesus answered, "Neither did this one sin, nor his parents, but so that the works of God might be revealed in him."

John 9:4

us (ULT)

Here, **us** includes both Jesus and the disciples he is talking to. (See: [Exclusive and Inclusive 'We'](#))

day...Night (ULT)

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](#))

ULT

⁴ It is necessary for us [to work](#) the [works](#) of the one [who sent](#) me while it is [day](#). Night is coming when no one is able [to work](#).

Translation Words - ULT

- [to work](#)
- [to work](#) (2)
- [works](#)
- [who sent](#)
- [day](#)

John 9:5

in the world (ULT)

Here the **world** is a metonym for the people who live in the world. Alternate translation: “living among the people of this world” (See: [Metonymy](#))

ULT

⁵ While I am in the [world](#), I am [the light](#) of the [world](#).”

the light...of the world (ULT)

Here, **light** is a metaphor for the true revelation of God. Alternate translation: “the one who shows what is true just as light allows people to see what is in the darkness” (See: [Metaphor](#))

Translation Words - ULT

- [world](#)
- [of...world](#)
- [the light](#)

John 9:6

made mud from the saliva (ULT)

Jesus used his fingers to mix the dirt and **saliva**. Alternate translation: "used his fingers to mix the dirt and saliva to make mud" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶ Having said these things, he spat on the ground and made mud from the saliva and smeared the mud on him, on his eyes.

John 9:7

wash...washed (ULT)

You may need to make explicit that Jesus wanted him to **wash** the mud off of his eyes in the pool and that that is what the man did. (See: [Assumed Knowledge and Implicit Information](#))

which is translated "Sent" (ULT)

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

Translation Words - ULT

- [Sent](#)

ULT

⁷ And he said to him, "Go, wash in the pool of Siloam," (which is translated "Sent"). So he went away and washed and came back seeing.

John 9:8

Is not this the one sitting and begging (ULT)

This remark appears in the form of a question to express the surprise of the people. Alternate translation: "This man is the one who used to sit and beg!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [neighbors](#)
- [a beggar](#)
- [begging](#)

ULT

⁸ Then the [neighbors](#) and those who had seen him previously, that he was [a beggar](#), began saying, "Is not this the one sitting and [begging](#)?"

John 9:9

(There are no notes for this verse.)

Translation Words - ULT

- like

ULT

⁹ Some said, "It is he." Others said, "Not at all, but that one is like him." He kept saying, "It is me."

John 9:10

Connecting Statement:

The neighbors of the man who had been blind continue to speak to him.

How were your eyes opened (ULT)

“Then what caused you to be able to see?” or “How is it that you can see now?”

ULT

10 Then they said to him, “How were your eyes opened?”

John 9:11

smear it on my eyes (ULT)

“used his fingers to cover my eyes with mud.” See how you translated a similar phrase in [John 9:6](#).

Translation Words - ULT

- [who is called](#)
- [Jesus](#)

ULT

11 That one answered, “The man [who is called Jesus](#) made mud and smear it on my eyes and said to me, ‘Go to Siloam and wash.’ So having gone and having washed, I received my sight.”

John 9:12

(There are no notes for this verse.)

Translation Words - ULT

- I do...know

ULT

¹² And they said to him, "Where is that one?" He replied, "I do not know."

John 9:13

They brought him who was formerly blind to the Pharisees (ULT)

The people insisted that the man go with them to the Pharisees. They did not physically force him to go.

Translation Words - ULT

- [Pharisees](#)

ULT

¹³ They brought him who was formerly blind to the [Pharisees](#).

John 9:14

General Information:

Verse 14 tells background information about when Jesus healed the man. (See: [Background Information](#))

a Sabbath on the day (ULT)

“Jewish Day of Rest”

Translation Words - ULT

- a Sabbath
- day
- Jesus

ULT

14 Now it was a Sabbath on the day Jesus made the mud and opened his eyes.

John 9:15

Then again the Pharisees also began asking him (ULT)

“So the Pharisees also asked him”

Translation Words - ULT

- [Pharisees](#)

ULT

¹⁵ Then again the [Pharisees](#) also began asking him how he had received his sight. But he said to them, “He put mud on my eyes, and I washed, and I see.”

John 9:16

he does not keep the Sabbath (ULT)

This means Jesus does not obey the law about doing no work on the Jewish Day of Rest.

How is a man, a sinner, able to do such signs (ULT)

This remark appears in the form of a question to emphasize that Jesus' signs prove he is not a sinner. Alternate translation: "A sinner can not do such signs!" (See: [Rhetorical Question](#))

signs (ULT)

Here, **signs** is another word for miracles. They give evidence that God is the all-powerful one who has complete authority over the universe.

Translation Words - ULT

- [Pharisees](#)
- [God](#)
- [he does...keep](#)
- [Sabbath](#)
- [a sinner](#)
- [signs](#)

ULT

16 Then some of the [Pharisees](#) said, "This man is not from [God](#) because [he does not keep](#) the [Sabbath](#)." Others said, "How is a man, [a sinner](#), able to do such [signs](#)?" And there was a division among them.

John 9:17

He is a prophet (ULT)

“I think he is a prophet”

Translation Words - ULT

- a prophet

ULT

17 So they ask the blind man again, “What do you say about him, since he opened your eyes?” But he said, “He is a prophet.”

John 9:18

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](#))

Then the Jews did not believe (ULT)

Here, **Jews** is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "Now the Jewish leaders still did not believe" (See: [Synecdoche](#))

Translation Words - ULT

- [Jews](#)
- [did...believe](#)
- [they called](#)

ULT

18 Then the [Jews](#) 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.

John 9:19

they asked them (ULT)

Here, **they** refers to the Jewish leaders.

Translation Words - ULT

- son

ULT

19 And they asked them, saying, "Is this your son, of whom you say that he was born blind? How then does he now see?"

John 9:20

(There are no notes for this verse.)

Translation Words - ULT

- We know
- son

ULT

²⁰ So his parents answered and said,
"We know that this is our son and that
he was born blind."

John 9:21

(There are no notes for this verse.)

Translation Words - ULT

- we do...know
- do...know (2)

ULT

²¹ But how he now sees, we do not know, or who opened his eyes, we do not know. Ask him; he has full maturity. He will speak for himself.”

John 9:22

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 (ULT)

Here, **Jews** is a synecdoche for the "Jewish leaders" who opposed Jesus. Alternate translation: "they were afraid of what the Jewish leaders might do to them" (See: [Synecdoche](#))

would confess him as the Christ (ULT)

"would say that Jesus is the Christ"

he would be put out of the synagogue (ULT)

Here, **put 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. Alternate translation: "he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue" (See: [Metaphor](#))

Translation Words - ULT

- [they were afraid](#)
- [of...Jews](#)
- [Jews](#)
- [would confess...as](#)
- [the Christ](#)

ULT

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 [as the Christ](#), he would be put out of the synagogue.

John 9:23

(There are no notes for this verse.)

ULT

²³ Because of this, his parents said, "He has full maturity; ask him."

John 9:24

they called...the man (ULT)

Here, **they** refers to the Jews. ([John 9:18](#))

Give glory to God (ULT)

This is an idiom that people used when taking an oath. Alternate translation: "In the presence of God, tell the truth" or "Speak the truth before God" (See: [Idiom](#))

this man (ULT)

The man is referring to Jesus.

Translation Words - ULT

- [they called](#)
- [glory](#)
- [to God](#)
- [know](#)
- [a sinner](#)

ULT

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](#)."

John 9:25

that one (ULT)

This refers to the man who had been blind.

Translation Words - ULT

- I do...know
- I know (2)
- a sinner

ULT

²⁵ Then that one replied, "I do not know whether he is a sinner. One thing I know: that being blind, now I see."

John 9:26

Connecting Statement:

The Jews continue to speak to the man who had been blind.

ULT

²⁶ Then they said to him, "What did he do to you? How did he open your eyes?"

John 9:27

Why do you want to hear it again (ULT)

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. Alternate translation: "I am surprised that you want to hear again what happened to me!" (See: [Rhetorical Question](#))

ULT

²⁷ He answered them, "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](#) also, do you?"

You do not want to become his disciples also, do you (ULT)

You can state this question as a statement. Alternate translation: "I know that you do not want to become his disciples." (See: [Rhetorical Question](#))

You do not want to become his disciples also, do you (ULT)

The man states this as a question to add irony to his statement. He knows that the Jewish leaders do not want to follow Jesus. Here he ridicules them. Alternate translation: "It sounds like you also want to become his disciples!" (See: [Irony](#))

Translation Words - ULT

- [disciples](#)

John 9:28

You are his disciple (ULT)

“You are following Jesus!”

but we are disciples of Moses (ULT)

The pronoun **we** is exclusive. The Jewish leaders are speaking only of themselves. Alternate translation: “but we are following Moses” (See: [Exclusive and Inclusive ‘We’](#))

ULT

²⁸ And they reviled him and said, “You are his [disciple](#), but we are [disciples of Moses](#).”

Translation Words - ULT

- [disciple](#)
- [disciples](#)
- [of Moses](#)

John 9:29

this one...we do not know where...is from (ULT)

Here the Jewish leaders refer to Jesus as **this one**, possibly in an effort not to speak his name. They imply that he has no authority to call disciples. Alternate translation: “we do not know where he comes from or where he gets his authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁹ We know that God has spoken to Moses, but we do not know where this one is from.”

Translation Words - ULT

- know
- we do...know (2)
- God
- to Moses

John 9:30

that you do not know where he is from (ULT)

The man is surprised that the Jewish leaders question Jesus' authority when they know he has the power to heal. Alternate translation: "that you do not know where he gets his authority" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- a remarkable thing
- do...know

ULT

³⁰ The man answered and said to them, "Now this is a remarkable thing, that you do not know where he is from, and yet he opened my eyes."

John 9:31

sinners...does not hear...does...hear...this one (ULT)

“does not answer the prayers of sinners ... God answers his prayers”

Translation Words - ULT

- We know
- God
- sinners
- his...will

ULT

³¹ We know that God does not hear sinners, but if someone is devout and does his will, he hears this one.

John 9:32

Connecting Statement:

The man who had been blind continues speaking to the Jews.

it has never been heard that anyone opened the eyes of one having been born blind (ULT)

This is a passive statement. You can translate it in an active form. Alternate translation: "no one has ever heard of anyone who healed a man who was blind from birth" (See: [Active or Passive](#))

ULT

³² From eternity it has never been heard that anyone opened the eyes of one having been born blind.

John 9:33

If this one were not from God, he would not be able to do anything (ULT)

This sentence uses a double negative pattern to emphasize the positive fact that Jesus must be from God. Alternate translation: "Only a man from God could do something like that!" (See: [Double Negatives](#))

ULT

³³ If this one were not from [God](#), he would not be able to do anything."

Translation Words - ULT

- [God](#)

John 9:34

You were completely born in sins, and you are teaching us (ULT)

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. Alternate translation: "You were born as a result of your parents' sins. You are not qualified to teach us!" (See: [Rhetorical Question](#))

they threw him out (ULT)

"they threw him out of the synagogue"

Translation Words - ULT

- [sins](#)
- [are teaching](#)
- [they threw](#)

ULT

³⁴ They answered and said to him, "You were completely born in [sins](#), and you [are teaching](#) us?" And [they threw](#) him out.

John 9:35

General Information:

Jesus finds the man whom he healed (John 9:1-7) and begins to speak to him and the crowd.

Do you believe in the Son of Man (ULT)

This means to believe in Jesus as the Son of Man.

the Son of Man (ULT)

Here the reader needs to understand that Jesus was speaking as if **the Son of Man** were another person. The man who had been born blind did not realize that Jesus was speaking of himself when he spoke of “the Son of Man.” You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

Translation Words - ULT

- Jesus
- they had thrown
- Do...believe
- Son of Man

ULT

³⁵ Jesus heard that they had thrown him out, and having found him, he said, “Do you believe in the Son of Man?”

John 9:36

(There are no notes for this verse.)

Translation Words - ULT

- Lord
- I might believe
- in him

ULT

³⁶ That one replied and said, "And who is he, Lord, so that I might believe in him?"

John 9:37

(There are no notes for this verse.)

Translation Words - ULT

- [Jesus](#)

ULT

³⁷ [Jesus](#) said to him, "You have both seen him, and that one is the one speaking with you."

John 9:38

(There are no notes for this verse.)

Translation Words - ULT

- Lord
- I believe
- he worshiped

ULT

³⁸ Now he said, “Lord, I believe” and he worshiped him.

John 9:39

came into this world (ULT)

Here, **the world** is a metonym for “the people who live in the world.”
Alternate translation: “came to live among the people of this world”
(See: [Metonymy](#))

so that those not seeing might see and those seeing might become blind (ULT)

Here, **seeing** and **becoming blind** are metaphors. Jesus distinguishes between people who are spiritually blind and physically blind. Alternate translation: “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](#))

Translation Words - ULT

- [Jesus](#)
- [judgment](#)
- [world](#)

ULT

³⁹ And [Jesus](#) said, “For [judgment](#) I came into this [world](#), so that those not seeing might see and those seeing might become blind.”

John 9:40

and...We are not...blind, are we (ULT)

“Do you think we are spiritually blind?”

Translation Words - ULT

- [Pharisees](#)

ULT

⁴⁰ Some of the [Pharisees](#) who were with him heard these things and asked him, “We are not also blind, are we?”

John 9:41

If you were blind, you would have no sin (ULT)

Here to be **blind** is a metaphor for not knowing God's truth.
Alternate translation: "If you did not know God's truth, you would not be guilty of sin" (See: [Metaphor](#))

ULT

⁴¹ [Jesus](#) said to them, "If you were blind, you would have no [sin](#), but since you say, 'We see,' your [sin](#) remains."

but now you say, 'We see,' so your sin remains

Here, to **see** is a metaphor for knowing God's truth. Alternate translation: "Since you falsely think that you already know God's truth, you will remain blind" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [sin](#)
- [sin](#)

John 10

John 10 General Notes

Special concepts in this chapter

Blasphemy

When a person claims that he is God or that God has told him to speak when God has not told him to speak, this is called blasphemy. The law of Moses commanded the Israelites to kill blasphemers by stoning them to death. When Jesus said, "I and the Father are one," the Jews thought he was blaspheming, so they took up stones to kill him. (See: [blasphemy](#), [blaspheme](#), [blasphemous](#) and [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#))

Important metaphors in this chapter

Sheep

Jesus spoke of people as sheep because sheep do not see well, they do not think well, they often walk away from those who care for them, and they cannot defend themselves when other animals attack them. God's people also rebel against him and do not know when they are doing wrong.

Sheep pen

A sheep pen was a space with a stone wall around it in which shepherds would keep their sheep. Once they were inside the sheep pen, the sheep could not run away, and animals and thieves could not easily get inside to kill or steal them.

Laying down and taking up life

Jesus speaks of his life as if it were a physical object that he could lay down on the ground, a metaphor for dying, or pick up again, a metaphor for becoming alive again.

John 10:1

General Information:

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

Connecting Statement:

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

Truly, truly

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

sheep pen (ULT)

This is a fenced area where a shepherd keeps his sheep.

a thief...and a robber (ULT)

This is the use of two terms with similar meanings to add emphasis. (See: [Doublet](#))

Translation Words - ULT

- Truly
- truly (2)
- gate
- sheep
- a thief
- a robber

ULT

¹ "Truly, truly, I say to you, the one not entering through the [gate](#) into the [sheep](#) pen but climbing up some other way, that one is [a thief](#) and [a robber](#).

John 10:2

(There are no notes for this verse.)

Translation Words - ULT

- gate
- the shepherd
- of...sheep

ULT

² But the one entering through the gate is the shepherd of the sheep.

John 10:3

The gatekeeper opens for this one (ULT)

“The gatekeeper opens the gate for the shepherd”

The gatekeeper (ULT)

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

the sheep hear his voice (ULT)

“the sheep recognize the shepherd’s voice”

Translation Words - ULT

- gatekeeper
- sheep
- sheep (2)
- voice
- he calls
- name

ULT

³ The **gatekeeper** opens for this one, and the **sheep** hear his **voice**, and **he calls** his own **sheep** by **name** and leads them out.

John 10:4

he goes ahead of them (ULT)

“he walks in front of them”

for they know his voice (ULT)

“because they recognize his voice”

Translation Words - ULT

- sheep
- they know
- voice

ULT

⁴ When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice.

John 10:5

(There are no notes for this verse.)

Translation Words - ULT

- they do...know
- voice

ULT

⁵ But they would certainly not follow a stranger, but they will flee from him, for they do not know the voice of strangers.”

John 10:6

they...did not understand (ULT)

This could mean: (1) “the disciples did not understand.” (2) “the crowd did not understand.”

this parable (ULT)

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](#))

Translation Words - ULT

- [Jesus](#)
- [parable](#)
- [did...understand](#)

ULT

⁶ [Jesus](#) spoke this [parable](#) to them, but they did not [understand](#) what it was that he was saying to them.

John 10:7

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 (ULT)

Here, **gate** is a metaphor that means Jesus provides access into the sheepfold where God's people dwell in his presence. Alternate translation: "I am like the gate that the sheep use to enter into the sheepfold" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [truly \(2\)](#)
- [gate](#)
- [of...sheep](#)

ULT

⁷ Then [Jesus](#) said to them again, "[Truly, truly](#), I say to you, I am the [gate](#) of the [sheep](#)."

John 10:8

Everyone who came before me (ULT)

This refers to other teachers who have taught the people, including the Pharisees and other Jewish leaders. Alternate translation: "All of the teachers who came without my authority" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ Everyone who came before me is a [thief](#) and a [robber](#), but the [sheep](#) did not listen to them.

a thief...and a robber (ULT)

These terms are metaphors. Jesus calls every one of 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](#))

Translation Words - ULT

- [a thief](#)
- [a robber](#)
- [sheep](#)

John 10:9

I am the gate (ULT)

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. Alternate translation: “I myself am like that gate” (See: [Metaphor](#))

pasture (ULT)

The word **pasture** means a grassy area where sheep eat.

Translation Words - ULT

- [gate](#)
- [he will be saved](#)

ULT

⁹ I am the [gate](#). If anyone enters through me, [he will be saved](#), and he will go in and go out and will find pasture.

John 10:10

does not come except in order that he might steal (ULT)

This is a double negative. In some languages it is more natural to use a positive statement. Alternate translation: "comes only to steal" (See: [Double Negatives](#))

ULT

¹⁰ The [thief](#) does not come except in order that he might steal and kill and destroy. I have come so that they might have [life](#) and might have it abundantly.

he might steal and kill and destroy (ULT)

Here the implied metaphor is "sheep," which represents God's people. Alternate translation: "he might steal and kill and destroy the sheep" (See: [Metaphor](#))

in order that...they might have life (ULT)

The word **they** refers to the sheep, and **life** refers to eternal life. Alternate translation: "so that they will really live, lacking nothing"

Translation Words - ULT

- [thief](#)
- [life](#)

John 10:11

Connecting Statement:

Jesus continues his parable about the good shepherd.

I am the good shepherd (ULT)

Here, **good shepherd** is a metaphor that represents Jesus. Alternate translation: "I am like a good shepherd" (See: [Metaphor](#))

lays down his life (ULT)

To "lay down" something means to give up control of it. It is a mild way to refer to dying. Alternate translation: "dies" (See: [Euphemism](#))

Translation Words - ULT

- [good](#)
- [good](#)
- [shepherd](#)
- [shepherd](#) (2)
- [life](#)
- [sheep](#)

ULT

11 I am the [good shepherd](#). The [good shepherd](#) lays down his [life](#) for the [sheep](#).

John 10:12

the hired servant (ULT)

The **hired servant** is a metaphor that represents the Jewish leaders and teachers. Alternate translation: “the one who is like a hired servant” (See: [Metaphor](#))

abandons the sheep (ULT)

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](#))

ULT

12 And the [hired servant](#), not being a [shepherd](#), of whom the [sheep](#) are not his own, sees the [wolf](#) coming and abandons the [sheep](#) and escapes, and the [wolf seizes](#) and scatters them,

Translation Words - ULT

- [hired servant](#)
- [a shepherd](#)
- [sheep](#)
- [sheep \(2\)](#)
- [wolf](#)
- [wolf](#)
- [seizes](#)

John 10:13

it is not a concern to him about the sheep (ULT)

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](#))

Translation Words - ULT

- [a hired servant](#)
- [sheep](#)

ULT

¹³ because he is [a hired servant](#), and it is not a concern to him about the [sheep](#).

John 10:14

I am the good shepherd (ULT)

Here the **good shepherd** is a metaphor for Jesus. Alternate translation: "I am like a good shepherd" (See: [Metaphor](#))

Translation Words - ULT

- [good](#)
- [shepherd](#)
- [I know](#)
- [know](#)

ULT

14 I am the [good shepherd](#), and I [know](#) those of mine, and those of mine [know](#) me,

John 10:15

the Father knows me, and I know the Father (ULT)

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](#))

ULT

¹⁵ just as the Father knows me, and I know the Father; and I lay down my life for the sheep.

I lay down my life for the sheep (ULT)

This is a mild way for Jesus to say that he will die to protect his sheep. Alternate translation: "I die for the sheep" (See: [Euphemism](#))

Translation Words - ULT

- [just as](#)
- [Father](#)
- [Father](#)
- [knows](#)
- [know](#)
- [life](#)
- [sheep](#)

John 10:16

I have other sheep (ULT)

Here, **other sheep** is a metaphor for followers of Jesus who are not Jews. (See: [Metaphor](#))

one flock, one shepherd (ULT)

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](#))

Translation Words - ULT

- [sheep](#)
- [voice](#)
- [flock](#)
- [shepherd](#)

ULT

16 And I have other [sheep](#) that are not from this sheep pen. It is necessary for me to bring them also, and they will hear my [voice](#) and there will be one [flock](#), one [shepherd](#).

John 10:17

Connecting Statement:

Jesus finishes speaking to the crowd.

Because of this the Father loves me, that I lay down my life (ULT)

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 (ULT)

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

loves (ULT)

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 might take it up again (ULT)

This is a mild way for Jesus to say he will die and then will become alive again. Alternate translation: "I allow myself to die in order that I may bring myself back to life" (See: [Euphemism](#))

Translation Words - ULT

- [Father](#)
- [loves](#)
- [life](#)

ULT

¹⁷ Because of this the [Father loves](#) me, that I lay down my [life](#) so that I might take it up again.

John 10:18

I lay it down from myself (ULT)

The reflexive pronoun **myself** is used here to emphasize that Jesus voluntarily lays down his own life. No one takes it from him.
Alternate translation: "I myself lay it down" (See: [Reflexive Pronouns](#))

I received this command from my Father (ULT)

"This is what my Father has commanded me to do." The word **Father** is an important title for God. (See: [Translating Son and Father](#))

Translation Words - ULT

- [authority](#)
- [authority \(2\)](#)
- [I received](#)
- [command](#)
- [Father](#)

ULT

18 No one takes it away from me, but I lay it down from myself. I have [authority](#) to lay it down, and I have [authority](#) to take it up again. [I received](#) this [command](#) from my [Father](#)."

John 10:19

Connecting Statement:

These verses tell how the Jews responded to what Jesus had said.

Translation Words - ULT

- [Jews](#)

ULT

¹⁹ A division again occurred among the [Jews](#) because of these words.

John 10:20

Why do you listen to him (ULT)

This remark appears in the form of a question to emphasize the point that the people should not listen to Jesus. Alternate translation: "Do not listen to him!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [He has a demon](#)
- [a demon](#)

ULT

²⁰ Now many of them were saying, "He [has a demon](#) and is insane. Why do you listen to him?"

John 10:21

A demon is not able to open the eyes of the blind, is he (ULT)

This remark appears in the form of a question to add emphasis.
Alternate translation: "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"
(See: [Rhetorical Question](#))

Translation Words - ULT

- [of a demon-possessed man](#)
- [A demon](#)

ULT

²¹ Others were saying, "These are not the words [of a demon-possessed man](#). [A demon](#) is not able to open the eyes of the blind, is he?"

John 10:22

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](#))

ULT

²² Then the [Festival of Dedication](#) in [Jerusalem](#) happened. It was winter, ^[1]

Festival of Dedication (ULT)

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.

Translation Words - ULT

- [Festival of Dedication](#)
- [Jerusalem](#)

John 10:23

Jesus was walking in the temple (ULT)

The area where **Jesus was walking** was actually a courtyard that was outside **the temple** building. Alternate translation: "Jesus was walking in the temple courtyard" (See: [Assumed Knowledge and Implicit Information](#))

ULT

^{23[2]} and [Jesus was walking](#) in the [temple](#) on the porch of [Solomon](#).

porch (ULT)

A **porch** is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

Translation Words - ULT

- [Jesus](#)
- [was walking](#)
- [temple](#)
- [of Solomon](#)

John 10:24

Then the Jews surrounded him (ULT)

Here, **Jews** is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders surrounded him" (See: [Synecdoche](#))

are you taking away our life (ULT)

This is an idiom. Alternate translation: "keep us wondering" or "keep us from knowing for sure?" (See: [Idiom](#))

Translation Words - ULT

- [Jews](#)
- [Christ](#)

ULT

²⁴ Then the [Jews](#) surrounded him and began saying to him, "How long are you taking away our life? If you are the [Christ](#), tell us openly."

John 10:25

Connecting Statement:

Jesus begins to respond to the Jews.

in the name of my Father (ULT)

Here, **name** is a metonym for the power of God. Jesus performed miracles through his Father's power and authority. Alternate translation: "through my Father's power" or "with my Father's power" (See: [Metonymy](#))

of my Father (ULT)

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

these testify concerning me (ULT)

His miracles offer proof about him like a person who testifies would offer proof in a court of law. Alternate translation: "offer proof concerning me" (See: [Personification](#))

Translation Words - ULT

- [Jesus](#)
- [you do...believe](#)
- [works](#)
- [name](#)
- [of...Father](#)
- [testify](#)

ULT

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.

John 10:26

not...from my sheep (ULT)

The word **sheep** is a metaphor for the followers of Jesus. Alternate translation: "not my followers" or "not my disciples" (See: [Metaphor](#))

Translation Words - ULT

- [do...believe](#)
- [sheep](#)

ULT

²⁶ But you do not [believe](#), because you are not from my [sheep](#).

John 10:27

My sheep hear my voice (ULT)

The word **sheep** is a metaphor for the followers of Jesus. The metaphor of Jesus as the “shepherd” is also implied. Alternate translation: “Just as sheep obey the voice of their true shepherd, my followers heed my voice” (See: [Metaphor](#))

Translation Words - ULT

- [sheep](#)
- [voice](#)
- [know](#)

ULT

²⁷ My [sheep](#) hear my [voice](#), and I [know](#) them, and they follow me.

John 10:28

no one will snatch any of them from my hand (ULT)

Here the word **hand** is a metonym that represents the protective care of Jesus. Alternate translation: “no one will steal any of them away from me” or “they all will remain secure forever in my care” (See: [Metonymy](#))

Translation Words - ULT

- [eternal](#)
- [life](#)
- [they will...perish](#)
- [will snatch](#)
- [hand](#)

ULT

²⁸ And I give them [eternal life](#), and [they will](#) certainly not [perish](#) into eternity, and no one [will snatch](#) any of them from my [hand](#).

John 10:29

My Father, who has given them to me (ULT)

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

from the hand of the Father (ULT)

Here, **hand** is a metonym that refers to God's possession and protective care. Alternate translation: "from my Father" (See: [Metonymy](#))

Translation Words - ULT

- [Father](#)
- [of...Father](#)
- [to snatch them](#)
- [hand](#)

ULT

²⁹ My [Father](#), who has given them to me, is greater than all, and no one is able [to snatch them](#) from the [hand](#) of the [Father](#).

John 10:30

I and the Father are one (ULT)

Jesus, God the Son, and God the Father are **one**. The word **Father** is an important title for God. (See: [Translating Son and Father](#))

ULT

³⁰ I and the [Father](#) are one.”

Translation Words - ULT

- [Father](#)

John 10:31

The Jews took up stones again (ULT)

The word **Jews** is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "Then the Jewish leaders started picking up stones again" (See: [Synecdoche](#))

ULT

³¹ The [Jews](#) took up [stones](#) again so that [they might stone](#) him.

Translation Words - ULT

- [Jews](#)
- [stones](#)
- [they might stone](#)

John 10:32

Jesus answered them, “I have shown you many good works from the Father (ULT)

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 (ULT)

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works. (See: [Irony](#))

Translation Words - ULT

- [Jesus](#)
- [good](#)
- [works](#)
- [of...works](#)
- [Father](#)
- [are you stoning](#)

ULT

³² [Jesus](#) answered them, “I have shown you many [good works](#) from the [Father](#). For which of those [works are you stoning](#) me?”

John 10:33

The Jews answered him (ULT)

The word **Jews** is a synecdoche that represents the Jewish leaders who opposed Jesus. Alternate translation: “The Jewish opponents replied” or “The Jewish leaders answered him” (See: [Synecdoche](#))

making yourself God (ULT)

“claiming to be God”

Translation Words - ULT

- [Jews](#)
- [We are...stoning](#)
- [good](#)
- [a...work](#)
- [blasphemy](#)
- [God](#)

ULT

³³ The [Jews](#) answered him, “[We are](#) not [stoning](#) you for a [good work](#), but for [blasphemy](#), and because you, a man, are making yourself [God](#).”

John 10:34

Is it not written ... gods"?"

This remark appears in the form of a question to add emphasis. Alternate translation: "You should already know that it is written in your law that I said, 'you are gods.'" (See: [Rhetorical Question](#))

ULT

³⁴ Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?"

You are gods (ULT)

Here Jesus quotes a scripture where God calls his followers **gods**, perhaps because he has chosen them to represent him on earth.

Translation Words - ULT

- [Jesus](#)
- [written](#)
- [law](#)
- [gods](#)

John 10:35

the word of God came (ULT)

Jesus speaks of God's message as though it were a person who moved toward those who heard it. Alternate translation: "God spoke his message" (See: [Metaphor](#))

ULT

³⁵ If he called them [gods](#), to whom the [word of God](#) came (and the [Scripture](#) is not able to be broken),

the Scripture is not able to be broken (ULT)

This could mean: (1) no one can change the scripture. (2) the scripture will always be true.

Translation Words - ULT

- [gods](#)
- [word of God](#)
- [Scripture](#)

John 10:36

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'?

Jesus used this question to rebuke his opponents for saying that he was blaspheming when he called himself "the Son of God." Alternate translation: "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](#))

ULT

³⁶ do you say to the one the [Father sanctified](#) and [sent](#) into the [world](#), 'You are blaspheming,' because I said, 'I am the Son of God'?

You are blaspheming (ULT)

"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...the Son of God (ULT)

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

Translation Words - ULT

- [Father](#)
- [sanctified](#)
- [sent](#)
- [world](#)
- [You are blaspheming](#)
- [the Son of God](#)

John 10:37

Connecting Statement:

Jesus finishes responding to the Jews.

of...Father (ULT)

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

do not believe me (ULT)

Here the word **believe** means to accept or trust what Jesus said is true.

Translation Words - ULT

- [works](#)
- [of...Father](#)
- [do...believe](#)

ULT

³⁷ If I am not doing the [works](#) of my [Father](#), do not [believe](#) me.

John 10:38

believe in the works (ULT)

Here, **believe in** is to acknowledge that the **works** Jesus does are from the Father.

the Father is in me, and I in the Father (ULT)

These are idioms that express the close personal relationship between God and Jesus. Alternate translation: "my Father and I are completely joined together as one" (See: [Idiom](#))

Translation Words - ULT

- [you do...believe](#)
- [believe](#)
- [in...works](#)
- [you might know](#)
- [might understand](#)
- [Father is](#)
- [Father](#)

ULT

38 But if I am doing them, even if [you do](#) not [believe](#) me, [believe](#) in the [works](#) so that [you might know](#) and [might understand](#) that the [Father is](#) in me, and I in the [Father.](#)"

John 10:39

he went away out of their hand (ULT)

The word **hand** is a metonym that represents the custody or possession of the Jewish leaders. Alternate translation: "he got away from them again" (See: [Metonymy](#))

Translation Words - ULT

- [they were seeking](#)
- [to seize](#)
- [hand](#)

ULT

³⁹ Therefore, [they were seeking to seize](#) him again, but he went away out of their [hand](#).

John 10:40

beyond the Jordan (ULT)

Jesus had been on the west side of the **Jordan** River. Alternate translation: "to the east side of the Jordan River" (See: [Assumed Knowledge and Implicit Information](#))

he stayed there (ULT)

Jesus remained on the east side of Jordan for a short period of time. Alternate translation: "Jesus stayed there for several days" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jordan](#)
- [John](#)
- [was baptizing](#)

ULT

40 And he went away again beyond the [Jordan](#) to the place where [John](#) first [was baptizing](#), and he stayed there.

John 10:41

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.”

Translation Words - ULT

- John
- John (2)
- sign
- true

ULT

⁴¹ And many came to him and were saying, “John indeed did no sign, but all that John said about this one was true.”

John 10:42

believed in (ULT)

Here, **believed in** means accepted or trusted what Jesus said was true.

Translation Words - ULT

- [believed](#)
- [in him](#)

ULT

42 And many [believed in him](#) there.

10:22 ^[1] at the beginning of verse 23.

10:23 ^[2] at the beginning of verse 23
instead of at the end of verse 22.

John 11

John 11 General Notes

Special concepts in this chapter

Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#))

Passover

After Jesus made Lazarus become alive again, the Jewish leaders were trying hard to kill him, so he started traveling from place to place in secret. Now the Pharisees knew that he would probably come to Jerusalem for the Passover because God had commanded all Jewish men to celebrate the Passover in Jerusalem, so they planned to catch him and kill him then. (See: [Passover](#))

Important figures of speech in this chapter

“One man dies for the people”

The law of Moses commanded the priests to kill animals so that God would forgive the people's sins. The high priest Caiaphas said, “It is better for you that one man dies for the people than that the whole nation perishes” (John 11:50). He said this because he loved his “place” and “nation” (John 11:48) more than he loved the God who had made Lazarus become alive again. He wanted Jesus to die so that the Romans would not destroy the temple and Jerusalem, but God wanted Jesus to die so that he could forgive all of his people's sins.

Hypothetical situation

When Martha said, “If you had been here, my brother would not have died,” she was speaking of a situation that could have happened but did not happen. Jesus had not come, and her brother had died.

John 11:1

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](#))

Translation Words - ULT

- Lazarus
- Bethany
- of Mary
- sister
- Martha

ULT

¹ Now a certain man was sick, Lazarus from Bethany, from the village of Mary and her sister Martha.

John 11:2

Now it was Mary who anointed the Lord with myrrh and wiped his feet with her hair (ULT)

As John introduces **Mary**, the sister of Martha, he also shares information concerning what would later happen in the story. (See: [Background Information](#))

Translation Words - ULT

- [Mary](#)
- [who anointed](#)
- [Lord](#)
- [brother](#)
- [Lazarus](#)

ULT

² Now it was [Mary who anointed](#) the [Lord](#) with myrrh and wiped his feet with her hair, whose [brother Lazarus](#) was sick.

John 11:3

sent...to him (ULT)

“asked Jesus to come”

you love (ULT)

Here, **love** refers to brotherly love, a natural, human love between friends or relatives.

ULT

³ The **sisters** then **sent** to him, saying, “**Lord**, behold, he whom **you love** is sick.”

Translation Words - ULT

- **sisters**
- **sent**
- **Lord**
- **you love**

John 11:4

This sickness is not to death (ULT)

Jesus implies that he knows what will happen related to Lazarus and his **sickness**. Alternate translation: "Death will not be the final result of this sickness" (See: [Assumed Knowledge and Implicit Information](#))

death (ULT)

This refers to physical **death**.

but for the glory of God, so that the Son of God may be glorified by it (ULT)

Jesus implies that he knows what the outcome will be. Alternate translation: "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 (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [death](#)
- [glory](#)
- [may be glorified](#)
- [of God](#)
- [Son of God](#)

ULT

⁴ But having heard it, [Jesus](#) said, "This sickness is not to [death](#), but for the [glory of God](#), so that the [Son of God](#) may be glorified by it."

John 11:5

Now Jesus loved Martha and her sister and Lazarus (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [loved](#)
- [Martha](#)
- [sister](#)
- [Lazarus](#)

ULT

⁵ Now [Jesus loved Martha](#) and her [sister](#) and [Lazarus](#).

John 11:6

(There are no notes for this verse.)

Translation Words - ULT

- [days](#)

ULT

⁶ So when he heard that he was sick, he then indeed stayed two [days](#) in the place where he was.

John 11:7

(There are no notes for this verse.)

Translation Words - ULT

- to...disciples
- Judea

ULT

⁷ Then after this, he says to the disciples, "Let us go to Judea again."

John 11:8

Rabbi, right now the Jews are seeking to stone you, and you are going back there again (ULT)

This remark appears in the form of a question to emphasize that the disciples do not want Jesus to go to Jerusalem. Alternate translation: "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](#))

ULT

⁸ The [disciples](#) say to him, "Rabbi, right now the [Jews are seeking to stone](#) you, and you are going back there again?"

the Jews (ULT)

Here, **the Jews** is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "the Jewish leaders" (See: [Synecdoche](#))

Translation Words - ULT

- [disciples](#)
- [Rabbi](#)
- [Jews](#)
- [are seeking](#)
- [to stone](#)

John 11:9

Are there not 12 hours in the day (ULT)

This remark appears in the form of a question to add emphasis. Alternate translation: "You know that the day has twelve hours of light!" (See: [Rhetorical Question](#))

If someone walks in the daytime, he does not stumble, because he sees by the light of this world (ULT)

People who walk in the light of the day can see well and do not stumble. Here, **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](#))

Translation Words - ULT

- [Jesus](#)
- [hours](#)
- [in...day](#)
- [daytime](#)
- [walks](#)
- [he does...stumble](#)
- [by...light](#)
- [of...world](#)

ULT

⁹ [Jesus](#) answered, "Are there not 12 [hours](#) in the [day](#)? If someone [walks](#) in the [daytime](#), [he does](#) not [stumble](#), because he sees by the [light](#) of this [world](#)."

John 11:10

Connecting Statement:

Jesus continues speaking to his disciples.

if...someone walks at night (ULT)

Here, **night** is a metaphor that refers to one's walking without God's light. (See: [Metaphor](#))

at...the light is not...him (ULT)

This could mean: (1) he cannot see. (2) he does not have God's light.

Translation Words - ULT

- [walks](#)
- [he stumbles](#)
- [light](#)

ULT

¹⁰ But if someone [walks](#) at night, [he stumbles](#), because the [light](#) is not in him."

John 11:11

Our friend Lazarus has fallen asleep (ULT)

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 (ULT)

The phrase **wake him out of sleep** is 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](#))

Translation Words - ULT

- [Lazarus](#)
- [has fallen asleep](#)

ULT

11 He said these things, and after these things, he says to them, "Our friend [Lazarus has fallen asleep](#), but I am going so that I may wake him out of sleep."

John 11:12

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](#))

ULT

¹² Therefore, the [disciples](#) said to him, "Lord, if [he has fallen asleep](#), he will recover."

if he has fallen asleep (ULT)

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

Translation Words - ULT

- [disciples](#)
- [Lord](#)
- [he has fallen asleep](#)

John 11:13

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- death
- of sleep

ULT

¹³ But Jesus had spoken about his death, but they thought that he is speaking about the rest of sleep.

John 11:14

then...Jesus...said to them plainly (ULT)

“Jesus told them in words that they could understand”

Translation Words - ULT

- Jesus
- Lazarus
- has died

ULT

¹⁴ Therefore, Jesus then said to them plainly, “Lazarus has died.”

John 11:15

Connecting Statement:

Jesus continues speaking to his disciples.

for your sakes (ULT)

“for your benefit”

that I was not there, so that you may believe (ULT)

“that I was not there. Because of this you will learn to trust me more.”

Translation Words - ULT

- I am glad
- you may believe

ULT

¹⁵ And I am glad for your sakes that I was not there, so that you may believe. But let us go to him.”

John 11:16

who is called Didymus (ULT)

You can translate this in an active form. Alternate translation: “whom they called Didymus” (See: [Active or Passive](#))

Didymus (ULT)

This is a male name that means “twin.” (See: [How to Translate Names](#))

Translation Words - ULT

- [Thomas, who is called Didymus](#)
- [who is called](#)
- [to...fellow disciples](#)
- [we may die](#)

ULT

16 Then [Thomas, who is called](#) Didymus, said to his [fellow disciples](#), “Let us also go, so that [we may die](#) with him.”

John 11:17

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](#))

found him having already been in the tomb for four days (ULT)

You can translate this in an active form. Alternate translation: "he learned that people had put Lazarus in a tomb four days before" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [tomb](#)
- [days](#)

ULT

17 Therefore, having come, [Jesus](#) found him having already been in the [tomb](#) for four [days](#).

John 11:18

15 stadia away (ULT)

“about three kilometers away.” A “stadium” is 185 meters. The plural form of “stadium” is **stadia**. (See: [Biblical Distance](#))

Translation Words - ULT

- [Bethany](#)
- [Jerusalem](#)

ULT

¹⁸ Now [Bethany](#) was near [Jerusalem](#), about 15 stadia away.

John 11:19

about their brother (ULT)

Lazarus was their **brother**. Alternate translation: "about their brother" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jews
- Martha
- Mary
- they might comfort
- brother

ULT

¹⁹ But many of the [Jews](#) had come to [Martha](#) and [Mary](#), so that [they might comfort](#) them about their [brother](#).

John 11:20

(There are no notes for this verse.)

Translation Words - ULT

- Martha
- Jesus
- Mary
- house

ULT

²⁰ Then Martha, when she heard that Jesus is coming, went to meet him, but Mary was sitting in the house.

John 11:21

my brother would not have died (ULT)

Lazarus was the brother. Alternate translation: “my brother would still be alive” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Martha
- Jesus
- Lord
- brother
- would...have died

ULT

²¹ Martha then said to Jesus, “Lord, if you had been here, my brother would not have died.”

John 11:22

(There are no notes for this verse.)

Translation Words - ULT

- I know
- from God
- God

ULT

²² But even now, I know that whatever you would ask from God, God will give to you.”

John 11:23

Your brother will rise again (ULT)

Lazarus was the brother. Alternate translation: "Your brother will become alive again" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [brother](#)
- [will rise again](#)

ULT

²³ [Jesus](#) says to her, "Your [brother](#) will rise again."

John 11:24

he will rise again (ULT)

“he will become alive again”

Translation Words - ULT

- Martha
- I know
- he will rise again
- resurrection
- last day
- day

ULT

²⁴ Martha says to him, “I know that he will rise again in the resurrection on the last day.”

John 11:25

even if he dies (ULT)

Here, **dies** refers to physical death.

will live (ULT)

Here, **will live** refers to spiritual life.

Translation Words - ULT

- Jesus
- resurrection
- life
- will live
- believing
- in me
- he dies

ULT

²⁵ Jesus said to her, "I am the resurrection and the life; the one believing in me, even if he dies, will live;

John 11:26

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”

in...may certainly not die...eternity (ULT)

Here, **die** refers to spiritual death.

Translation Words - ULT

- living
- believing
- Do you believe
- in me
- may...die

ULT

²⁶ and everyone living and believing in me may certainly not die into eternity. Do you believe this?”

John 11:27

She says to him (ULT)

“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 (ULT)

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

Translation Words - ULT

- [Lord](#)
- [believe](#)
- [Christ](#)
- [Son of God](#)
- [world](#)

ULT

²⁷ She says to him, “Yes, [Lord](#), I [believe](#) that you are the [Christ](#), the [Son of God](#), who is coming into the [world](#).”

John 11:28

she went away and called her sister Mary (ULT)

Mary is the younger sister of Martha. Alternate translation: “she went away and called her younger sister Mary” (See: [Assumed Knowledge and Implicit Information](#))

Teacher (ULT)

Teacher is a title referring to Jesus.

is calling you (ULT)

“is asking that you come”

Translation Words - ULT

- called
- is calling
- sister
- Mary
- Teacher

ULT

²⁸ And having said this, she went away and called her sister Mary privately, having said, “The Teacher is here and is calling you.”

John 11:29

(There are no notes for this verse.)

Translation Words - ULT

- she got up

ULT

²⁹ Now when she heard this, she got up quickly and went to him.

John 11:30

Now Jesus had not yet come into the village (ULT)

Here John provides a brief break in the story to give background information regarding the location of Jesus. (See: [Background Information](#))

Translation Words - ULT

- [Jesus](#)
- [Martha](#)

ULT

³⁰ Now [Jesus](#) had not yet come into the village but was still in the place where [Martha](#) had met him.

John 11:31

(There are no notes for this verse.)

Translation Words - ULT

- Jews
- house
- comforting
- Mary
- got up
- tomb

ULT

³¹ So the Jews who were with her in the house and comforting her, having seen that Mary got up quickly and went out, followed her, having thought that she was going to the tomb so that she might weep there.

John 11:32

she fell down at his feet (ULT)

Mary bowed down or knelt at the feet of Jesus to show respect.

my brother would not have died (ULT)

Lazarus was Mary's brother. See how you translated this in [John 11:21](#). Alternate translation: "my brother would still be alive" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Mary](#)
- [Jesus](#)
- [she fell down](#)
- [Lord](#)
- [brother](#)
- [would...have died](#)

ULT

³² Then as soon as [Mary](#) came to the place where [Jesus](#) was, having seen him, [she fell down](#) at his feet, saying to him, "[Lord](#), if you had been here, my [brother](#) would not [have died](#)."

John 11:33

he was deeply moved in his spirit and was troubled (ULT)

John combines these phrases that have similar meanings to express the intense emotional distress and possible anger that Jesus experienced. Alternate translation: "he was greatly upset" (See: [Doublet](#))

Translation Words - ULT

- [Jesus](#)
- [Jews](#)
- [in...spirit](#)
- [was troubled](#)

ULT

³³ When therefore [Jesus](#) saw her weeping, and the [Jews](#) having come with her weeping, he was deeply moved in his [spirit](#) and [was troubled](#).

John 11:34

Where have you laid him (ULT)

This is a milder way of asking, "Where have you buried him?" (See: [Euphemism](#))

Translation Words - ULT

- [Lord](#)

ULT

³⁴ And he said, "Where have you laid him?" They say to him, "[Lord](#), come and see."

John 11:35

Jesus wept (ULT)

“Jesus began to cry” or “Jesus started crying”

Translation Words - ULT

- [Jesus](#)

ULT

³⁵ [Jesus](#) wept.

John 11:36

he loved (ULT)

This refers to brotherly love or human love for a friend or family member.

Translation Words - ULT

- Jews
- he loved

ULT

³⁶ Then the Jews said, "Behold how much he loved him!"

John 11:37

Was this one, who opened the eyes of the blind, not able to act so that this one also would not die (ULT)

This remark appears in the form of a question to express the Jews' surprise that Jesus did not heal Lazarus. Alternate translation: "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](#))

ULT

³⁷ But some of them said, "Was this one, who opened the eyes of the blind, not able to act so that this one also would not **die**?"

who opened the eyes (ULT)

This is an idiom. Alternate translation: "who healed the eyes" (See: [Idiom](#))

Translation Words - ULT

- [would...die](#)

John 11:38

Now it was a cave, and a stone lay against it (ULT)

John pauses the story briefly to describe the tomb where the people had buried Lazarus. (See: [Background Information](#))

Translation Words - ULT

- [Jesus](#)
- [tomb](#)

ULT

³⁸ Then [Jesus](#) again, being deeply moved in himself, went to the [tomb](#).
Now it was a cave, and a stone lay against it.

John 11:39

Martha, the sister of the one who had died (ULT)

Martha and Mary were sisters of Lazarus. Alternate translation: “Martha, the sister of Lazarus” (See: [Assumed Knowledge and Implicit Information](#))

he will already stink (ULT)

“by this time there will be a bad smell” or “the body is already stinking”

Translation Words - ULT

- [Jesus](#)
- [Martha](#)
- [sister](#)
- [who had died](#)
- [Lord](#)

ULT

³⁹ [Jesus](#) says, “Take away the stone.”

[Martha](#), the [sister](#) of the one [who had died](#), says to him, “[Lord](#), he will already stink, for it is four days.”

John 11:40

Did I not say to you that, if you believe, you will see the glory of God (ULT)

This remark appears in the form of a question to add emphasis to the point that God is about to do something wonderful. Alternate translation: "I told you that if you trusted me, you would see what God can do!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [you believe](#)
- [glory](#)
- [of God](#)

ULT

⁴⁰ [Jesus](#) says to her, "Did I not say to you that, if [you believe](#), you will see the [glory of God](#)?"

John 11:41

Jesus...lifted up his eyes (ULT)

This is an idiom that means to look up. Alternate translation: "Jesus looked up toward heaven" (See: [Idiom](#))

Father, I thank you that you heard me (ULT)

Jesus prays directly to the **Father** so that others around him will hear his prayer. Alternate translation: "Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

Father (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [Father](#)

ULT

41 So they took away the stone. Then [Jesus](#) lifted up his eyes and said, "[Father](#), I thank you that you heard me."

John 11:42

(There are no notes for this verse.)

Translation Words - ULT

- have known
- they may believe
- sent

ULT

⁴² But I **have known** that you always hear, but because of the crowd that is standing around I said this, so that **they may believe** that you **sent** me.”

John 11:43

having said this (ULT)

“after Jesus had prayed”

he cried out with a loud voice (ULT)

“he shouted”

Translation Words - ULT

- with a...voice
- Lazarus

ULT

⁴³ And having said this, he cried out with a loud voice, “Lazarus, come out!”

John 11:44

feet and hands having been bound with cloths, and his face having been bound with a cloth (ULT)

A burial custom of this time was to wrap the dead body with long strips of linen **cloth**. You can state this in active form. Alternate translation: "someone having wrapped strips of cloth around his hands and feet. They had also tied a cloth around his face" (See: [Active or Passive](#))

The...Jesus...says to them (ULT)

The word **them** refers to the people who were there and saw the miracle.

Translation Words - ULT

- [dead man](#)
- [hands](#)
- [having been bound](#)
- [having been bound](#)
- [face](#)
- [Jesus](#)

ULT

⁴⁴ The [dead man](#) came out, his feet and [hands having been bound](#) with cloths, and his [face having been bound](#) with a cloth. [Jesus](#) says to them, "Untie him, and let him go."

John 11:45

General Information:

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

Translation Words - ULT

- [Jews](#)
- [Mary](#)
- [believed](#)
- [in him](#)

ULT

⁴⁵ Then many of the [Jews](#), who had come to [Mary](#) and had seen what he did [believed in him](#).

John 11:46

(There are no notes for this verse.)

Translation Words - ULT

- Pharisees
- Jesus

ULT

⁴⁶ But some of them went away to the Pharisees and told them the things that Jesus had done.

John 11:47

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 (ULT)

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

the chief priests (ULT)

“the leaders among the priests”

What will we do (ULT)

It is implied here that the council members are talking about Jesus. Alternate translation: “What are we going to do about Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [chief priests](#)
- [Pharisees](#)
- [gathered...together](#)
- [the Sanhedrin](#)
- [signs](#)

ULT

47 Then the [chief priests](#) and the [Pharisees gathered the Sanhedrin together](#) and said, “What will we do, for this man does many [signs](#)?”

John 11:48

all will believe in him (ULT)

The Jewish leaders were afraid that the people would try to make Jesus their king. Alternate translation: “everyone will trust in him and rebel against Rome” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴⁸ If we leave him alone like this, all [will believe in him](#), and the [Romans](#) will come and will take away from us both our place and our [nation](#).”

the Romans will come (ULT)

Here, **the Romans** is a synecdoche for the Roman army. Alternate translation: “the Roman army will come” (See: [Synecdoche](#))

take away both our place and our nation

“will destroy both our temple and our nation”

Translation Words - ULT

- [will believe](#)
- [in him](#)
- [Romans](#)
- [nation](#)

John 11:49

one...certain man among them (ULT)

This is a way to introduce Caiaphas as 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 do not know anything (ULT)

This is an exaggeration that Caiaphas uses to insult his hearers. Alternate translation: "You do not understand what is happening" or "You speak as though you know nothing" (See: [Hyperbole](#))

Translation Words - ULT

- [Caiaphas](#)
- [high priest](#)
- [year](#)
- [do...know](#)

ULT

49 But one certain man among them, [Caiaphas](#), who was [high priest](#) that [year](#), said to them, "You do not [know](#) anything."

John 11:50

and the whole nation would not perish (ULT)

The word **nation** here is a synecdoche that represents all of the Jewish people. Alternate translation: “than that all the people of our nation would perish” (See: [Synecdoche](#))

and the whole nation would not perish (ULT)

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. Alternate translation: “than that the Romans kill all the people of our nation” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [it is better](#)
- [would die](#)
- [people](#)
- [nation](#)
- [would...perish](#)

ULT

⁵⁰ You do not consider that [it is better](#) for you that one man [would die](#) for the [people](#), and the whole [nation](#) would not [perish](#).”

John 11:51

General Information:

In verses 51 and 52 John explains that Caiaphus was prophesying even though he did not realize it at the time. This is background information. (See: [Background Information](#))

to die for the nation (ULT)

The word **nation** is a synecdoche and refers to the people of the nation of Israel. (See: [Synecdoche](#))

Translation Words - ULT

- [high priest](#)
- [year](#)
- [he prophesied](#)
- [Jesus](#)
- [to die](#)
- [nation](#)

ULT

51 Now this he said not from himself, but being [high priest](#) that [year](#), [he prophesied](#) that [Jesus](#) was going to die for the [nation](#),

John 11:52

would be gathered together into one (ULT)

This is an ellipsis. The word **people** is implied by the context.
Alternate translation: "would be gathered into one people" (See: [Ellipsis](#))

the...children...of God (ULT)

This refers to people who belong to **God** through faith in Jesus and are spiritually God's **children**.

Translation Words - ULT

- [nation](#)
- [children](#)
- [of God](#)
- [would be gathered together](#)

ULT

⁵² and not only for the [nation](#), but so that also the [children of God](#) who had been scattered [would be gathered together](#) into one.

John 11:53

(There are no notes for this verse.)

Translation Words - ULT

- day
- they deliberated

ULT

⁵³ So from that day they deliberated so that they might put him to death.

John 11:54

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.

walked openly among the Jews (ULT)

Here, **the Jews** is a synecdoche for the Jewish leaders. Alternate translation: “walk openly among the Jewish leaders who opposed him” (See: [Synecdoche](#))

walked openly among the Jews (ULT)

Here, **walked openly** is a metaphor for “lived where everyone could see him.” Alternate translation: “lived where all the Jews could see him” (See: [Metaphor](#))

the country (ULT)

the rural area outside cities where fewer people live

There he stayed with the disciples (ULT)

Jesus and his disciples **stayed** in Ephraim for a while. Alternate translation: “He stayed with his disciples for a short period of time in Ephraim” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [walked](#)
- [Jews](#)
- [wilderness](#)
- [called](#)
- [Ephraim](#)
- [disciples](#)

ULT

⁵⁴ Therefore, [Jesus](#) no longer [walked](#) openly among the [Jews](#), but he departed from there into the country near the [wilderness](#), into a town [called](#) [Ephraim](#). There he stayed with the [disciples](#).

John 11:55

went up...to Jerusalem (ULT)

The phrase **went up** is used here because Jerusalem is higher in elevation than the surrounding areas.

Translation Words - ULT

- Passover
- Passover (2)
- of...Jews
- Jerusalem
- they might purify

ULT

55 Now the **Passover** of the **Jews** was near, and many went up to **Jerusalem** from the country before the **Passover** so that **they might purify** themselves.

John 11:56

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 (ULT)

The word **they** refers to the Jewish people who had traveled to Jerusalem.

What do you think? That he may certainly not come to the festival (ULT)

These are rhetorical questions that express a strong element of doubt that Jesus will come to the Passover Festival. The speakers here were wondering if Jesus would come to the festival since there was the danger of his being arrested. Alternate translation: "Jesus will probably not come to the festival. He might be afraid of getting arrested!" (See: [Rhetorical Question](#))

That he may certainly not come to the festival (ULT)

This question is an ellipsis that leaves out the words "do you think." Alternate translation: "Do you think that he will come to the festival?" (See: [Ellipsis](#))

Translation Words - ULT

- [they were looking for](#)
- [Jesus](#)
- [temple](#)
- [festival](#)

ULT

⁵⁶ So [they were looking for Jesus](#) and speaking one with another as they stood in the [temple](#), "What do you think? That he may certainly not come to the [festival](#)?"

John 11:57

Now the chief priests (ULT)

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](#))

Translation Words - ULT

- [chief priests](#)
- [Pharisees](#)
- [an order](#)
- [might know](#)
- [he should report it](#)
- [they might seize](#)

ULT

⁵⁷ Now the [chief priests](#) and the [Pharisees](#) had given [an order](#) so that if anyone [might know](#) where he was, [he should report it](#) so that [they might seize](#) him.

John 12

John 12 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 12:38 and 40, which are words from the Old Testament.

Verse 16 is a commentary on these events. It is possible to put this entire verse in parentheses in order to set it apart from the narrative of the story.

Special concepts in this chapter

Mary anointed Jesus' feet

The Jews would put oil on a person's head to make that person feel welcome and comfortable. They would also put oil on a person's body after the person had died but before they buried the body. But they would never think to put oil on a person's feet, because they thought that feet were dirty.

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULT without trying to make them all say exactly the same thing. (See: Matthew 21:1-7 and Mark 11:1-7 and Luke 19:29-36 and John 12:14-15)

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter John says that the glory of Jesus is his resurrection (John 12:16).

Important figures of speech in this chapter

The metaphors of light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: [Metaphor](#) and [righteous, righteousness, unrighteous, unrighteousness, upright, uprightness](#))

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. 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](#)).

John 12:1

General Information:

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

six days before the Passover (ULT)

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

had raised from the dead (ULT)

This is an idiom. Alternate translation: "had made alive again" (See: [Idiom](#))

Translation Words - ULT

- [days](#)
- [Passover](#)
- [Jesus](#)
- [Jesus \(2\)](#)
- [Bethany](#)
- [Lazarus](#)
- [had raised](#)
- [the dead](#)

ULT

¹ Therefore, six [days](#) before the [Passover](#), [Jesus](#) came to [Bethany](#), where [Lazarus](#) was, whom [Jesus had raised](#) from [the dead](#).

John 12:2

(There are no notes for this verse.)

Translation Words - ULT

- Martha
- was serving
- Lazarus

ULT

² So they made him a dinner there, and Martha was serving, but Lazarus was one of those reclining to eat with him.

John 12:3

a litra of perfumed oil (ULT)

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. Alternate translation: “a third of a kilogram of perfume” or “a bottle of perfume” (See: [Biblical Weight](#))

of perfumed oil (ULT)

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

of...nard (ULT)

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 perfumed oil (ULT)

You can translate this in an active form. Alternate translation: “the scent of her perfume filled the house” (See: [Active or Passive](#))

Translation Words - ULT

- [Mary](#)
- [very precious](#)
- [anointed](#)
- [of Jesus](#)
- [house](#)

ULT

³ Then [Mary](#), having taken a litra of perfumed oil of [very precious](#) pure nard, [anointed](#) the feet [of Jesus](#) and wiped his feet with her hair. Now the [house](#) was filled with the fragrance of the perfumed oil.

John 12:4

Iscairiot...who was going to betray him (ULT)

“the one who later enabled Jesus’ enemies to seize him”

Translation Words - ULT

- Judas Iscairiot
- of...disciples
- to betray

ULT

⁴ But Judas Iscairiot, one of his disciples, the one who was going to betray him, says,

John 12:5

For what reason was this perfumed oil not sold for 300 denarii and given to the poor (ULT)

This is a rhetorical question. You can translate it as a strong statement. Alternate translation: "This perfume could have been sold for three hundred denarii and the money could have been given to the poor!" (See: [Rhetorical Question](#))

for...denarii (ULT)

A denarius was the amount of silver that a common laborer could earn in one day of work. The plural of denarius is **denarii**. (See: [Biblical Money](#))

ULT

⁵ "For what reason was this perfumed oil not sold for 300 denarii and given to the poor?"

John 12:6

But he said this, not because it was a concern to him about the poor, but because he was a thief, and having the moneybag, he was stealing what was put in it (ULT)

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](#))

ULT

⁶ But he said this, not because it was a concern to him about the poor, but because he was [a thief](#), and having the moneybag, he was stealing what was put in it.

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”

Translation Words - ULT

- [a thief](#)

John 12:7

Leave her alone, because she has kept it for the day of my burial (ULT)

Jesus implies that the woman's actions can be understood as anticipating his death and **burial**. Alternate translation: "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](#))

ULT

⁷ Therefore [Jesus](#) said, "Leave her alone, because she has kept it for the [day](#) of my [burial](#)."

Translation Words - ULT

- [Jesus](#)
- [day](#)
- [of...burial](#)

John 12:8

the poor...you always have...with you (ULT)

Jesus implies that there will always be opportunities to help **the poor** people. Alternate translation: “there will always be poor people among you, and you can help them whenever you want” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ For you always have the poor with you, but you do not always have me.”

but you do not always have me (ULT)

In this way, Jesus implies that he will die. Alternate translation: “but I will not always be here with you” (See: [Assumed Knowledge and Implicit Information](#))

John 12:9

Then (ULT)

Then 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](#))

Translation Words - ULT

- [Jews](#)
- [learned](#)
- [Jesus](#)
- [Lazarus](#)
- [he had raised](#)
- [the dead](#)

ULT

⁹ Then a large crowd of the [Jews learned](#) that he is there, and they came, not only for [Jesus](#), but also so that they might see [Lazarus](#), whom [he had raised](#) from [the dead](#).

John 12:10

(There are no notes for this verse.)

Translation Words - ULT

- chief priests
- conspired together
- Lazarus

ULT

¹⁰ Now the chief priests conspired together so that they might also put Lazarus to death;

John 12:11

because of him (ULT)

The fact that Lazarus was alive again caused many Jews to believe in Jesus.

ULT

11 for because of him many of the [Jews](#) went away and [believed in Jesus](#).

believed in Jesus (ULT)

This implies that many of the Jewish people were trusting **in Jesus** as the Son of God. Alternate translation: “were putting their trust in Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [of...Jews](#)
- [believed](#)
- [in Jesus](#)
- [Jesus](#)

John 12:12

General Information:

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

On the next day (ULT)

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

a great crowd (ULT)

“a great crowd of people”

Translation Words - ULT

- [festival](#)
- [Jesus](#)
- [Jerusalem](#)

ULT

¹² On the next day a great crowd came to the [festival](#). Having heard that [Jesus](#) is coming to [Jerusalem](#),

John 12:13

Hosanna (ULT)

This means "May God save us now!"

Blessed is (ULT)

This expresses a desire for God to cause good things to happen to a person.

in the name of the Lord (ULT)

Here the word **name** is a metonym for the person's authority and power. Alternate translation: "as the representative of the Lord" or "in the power of the Lord" (See: [Metonymy](#))

Translation Words - ULT

- of...palm trees
- Blessed is
- the name
- of the Lord
- King
- of Israel

ULT

¹³ they took the branches of the [palm trees](#) and went out to meet him and cried out, "Hosanna! [Blessed is](#) the one coming in [the name of the Lord](#), even the [King of Israel](#)."

John 12:14

having found...Jesus...a young donkey, sat on it (ULT)

Here John gives background information that Jesus secures a **donkey**. (See: [Background Information](#))

ULT

¹⁴ Now [Jesus](#), having found [a young donkey](#), sat on it, [just as](#) it is [written](#),

having found...Jesus...a young donkey, sat on it (ULT)

John implies that Jesus will ride the donkey into Jerusalem. Alternate translation: “he found a young donkey and sat on it, riding it into the city” (See: [Assumed Knowledge and Implicit Information](#))

just as it is written (ULT)

You can translate this in an active form. Alternate translation: “as the prophets wrote in the Scripture” (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [a young donkey](#)
- [just as](#)
- [written](#)

John 12:15

daughter of Zion (ULT)

Here, **daughter of Zion** here is a metonym that refers to the people of Jerusalem. Alternate translation: "you people of Jerusalem" (See: [Metonymy](#))

Translation Words - ULT

- Do...fear
- daughter of Zion
- of Zion
- King
- of a donkey

ULT

15 "Do not [fear](#), [daughter of Zion](#);
behold, your [King](#) is coming, sitting on
the colt [of a donkey](#)."

John 12:16

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 (ULT)

Here the words **these things** refer to the words that the prophet had written about Jesus.

when Jesus was glorified (ULT)

You can translate this in an active form. Alternate translation: “when God glorified Jesus” (See: [Active or Passive](#))

these things...him...they had done (ULT)

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).

Translation Words - ULT

- [disciples](#)
- [did...understand](#)
- [Jesus](#)
- [was glorified](#)
- [written](#)

ULT

16 His [disciples](#) did not [understand](#) these things at first; but when [Jesus was glorified](#), then they remembered that these things had been [written](#) about him and that they had done these things to him.

John 12:17

Then (ULT)

The word **Then** 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](#))

Translation Words - ULT

- testified
- he called
- Lazarus
- tomb
- raised...up
- the dead

ULT

17 Then the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead.

John 12:18

For this reason...they heard that he had done...sign (ULT)

“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.

Translation Words - ULT

- [sign](#)

ULT

¹⁸ For this reason also the crowd went out to meet him, because they heard that he had done this [sign](#).

John 12:19

You see that you are accomplishing nothing (ULT)

The Pharisees imply here that it might be impossible to stop Jesus.
Alternate translation: "It seems like we can do nothing to stop him"
(See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁹ Therefore, the [Pharisees](#) said among themselves, "You see that [you are accomplishing](#) nothing! Behold, the [world](#) has gone after him!"

Behold, the world has gone after him (ULT)

The Pharisees use this exaggeration to express their shock that so many people have come out to meet Jesus.
Alternate translation: "it looks like everyone is becoming his disciple" (See: [Hyperbole](#))

the world (ULT)

Here, **the world** is a metonym that represents (in exaggeration) all of the people in the world. (See: [Metonymy](#))

the world (ULT)

You may need to make explicit that the hearers would have understood that the Pharisees were speaking only of the people in Judea. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Pharisees](#)
- [you are accomplishing](#)
- [world](#)

John 12:20

Now certain Greeks (ULT)

This phrase marks the introduction of the Greeks as new characters to the story. (See: [Introduction of New and Old Participants](#))

so that they might worship at the festival (ULT)

John implies that these “Greeks” were going to **worship** God during the Passover. Alternate translation: “to worship God at the Passover festival” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Greeks](#)
- [they might worship](#)
- [festival](#)

ULT

²⁰ Now certain [Greeks](#) were among those going up so that [they might worship](#) at the [festival](#).

John 12:21

Bethsaida (ULT)

This was a town in the province of Galilee.

Translation Words - ULT

- Philip
- in Galilee
- Sir
- Jesus

ULT

²¹ Therefore, these men went to Philip, who was from Bethsaida in Galilee, and asked him, saying, “Sir, we want to see Jesus.”

John 12:22

Speak to Jesus (ULT)

Philip and Andrew tell Jesus about the Greeks' request to see him. You can translate this by adding the implied words. Alternate translation: "tell Jesus what the Greeks had said" (See: [Ellipsis](#))

Translation Words - ULT

- [Philip](#)
- [Philip \(2\)](#)
- [to Andrew](#)
- [Andrew](#)
- [to Jesus](#)

ULT

²² [Philip](#) goes and speaks [to Andrew](#); [Andrew](#) and [Philip](#) go and speak [to Jesus](#).

John 12:23

General Information:

Jesus begins to respond to Philip and Andrew.

The hour has come so that the Son of Man might be glorified (ULT)

Jesus implies that it is now the right time for God to honor the **Son of Man** through his upcoming suffering, death and resurrection. Alternate translation: "God will soon honor me when I die and rise again" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ Now [Jesus](#) answers them, saying, "The [hour](#) has come so that the [Son of Man](#) might be glorified."

Translation Words - ULT

- [Jesus](#)
- [hour](#)
- [Son of Man](#)
- [might be glorified](#)

John 12:24

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 1:51](#).

unless a grain of wheat, having fallen into the earth, dies, it remains by itself; but if it would die, it bears much fruit (ULT)

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](#))

ULT

²⁴ Truly, truly, I say to you, unless a grain of wheat, having fallen into the earth, dies, it remains by itself; but if it would die, it bears much fruit.

Translation Words - ULT

- Truly
- truly (2)
- a grain
- of wheat
- earth
- dies
- it would die (2)
- it bears
- fruit

John 12:25

The one loving his life loses it (ULT)

Here, **loving his life** means considering one's own physical life to be more valuable than the lives of others. Alternate translation: "Whoever values his own life more than others will not receive eternal life" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁵ The one [loving](#) his [life](#) loses it, but the one hating his [life](#) in this [world](#) will keep it for [eternal life](#).

the one hating his life in this world will keep it for eternal life (ULT)

Here the one who **hating his life** refers to one who loves his own life less than he loves the lives of others. Alternate translation: "whoever considers the lives of others as more important than his own life will live with God forever" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [loving](#)
- [life](#)
- [life \(2\)](#)
- [life](#)
- [world](#)
- [eternal](#)

John 12:26

where I am, there will my servant also be (ULT)

Jesus implies that those who serve him will be with him in heaven.
Alternate translation: "when I am in heaven, my servant will also be there with me" (See: [Assumed Knowledge and Implicit Information](#))

the Father (ULT)

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

Translation Words - ULT

- [would serve](#)
- [servant](#)
- [serves \(2\)](#)
- [Father](#)
- [will honor](#)

ULT

²⁶ If anyone [would serve](#) me, let him follow me; and where I am, there will my [servant](#) also be. If anyone [serves](#) me, the [Father will honor](#) him.

John 12:27

what might I say? 'Father, save me from this hour (ULT)

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. Alternate translation: "I will not pray, 'Father, save me from this hour!'" (See: [Rhetorical Question](#))

ULT

²⁷ Now my [soul has been troubled](#), and what might I say? 'Father, [save](#) me from this [hour](#)'? But for this reason I came to this [hour](#).

Father (ULT)

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

this hour (ULT)

Here, **this hour** is a metonym that represents when Jesus would suffer and die on the cross. (See: [Metonymy](#))

Translation Words - ULT

- [soul](#)
- [has been troubled](#)
- [Father](#)
- [save](#)
- [hour](#)
- [hour](#)

John 12:28

glorify your name (ULT)

Here the word **name** is a metonym that refers to God. Alternate translation: “make your glory known” or “reveal your glory” (See: [Metonymy](#))

ULT

²⁸ Father, glorify your name.” Then a voice came from heaven, “I have both glorified it, and I will glorify it again.”

came...a voice...from heaven (ULT)

This represents God speaking. Alternate translation: “God spoke from the heavens” (See: [Metonymy](#))

came...a voice...from heaven (ULT)

Sometimes people avoid referring directly to God because they respect him. (See: [Euphemism](#))

Translation Words - ULT

- [Father](#)
- [glorify](#)
- [I have...glorified it](#)
- [I will glorify it](#)
- [name](#)
- [a voice](#)
- [heaven](#)

John 12:29

(There are no notes for this verse.)

Translation Words - ULT

- [An angel](#)

ULT

²⁹ Then the crowd that stood by, also having heard it, were saying that thunder had occurred. Others were saying, “[An angel](#) has spoken to him.”

John 12:30

General Information:

Jesus explains why the voice spoke from heaven.

Translation Words - ULT

- Jesus
- voice

ULT

³⁰ Jesus answered and said, "This voice did not come for me, but for you."

John 12:31

Now is the judgment of this world (ULT)

Here, **this world** is a metonym that refers to all the people in the world. Alternate translation: "Now is the time for God to judge all of the people" (See: [Metonymy](#))

ULT

³¹ Now is [the judgment](#) of this [world](#):
Now will the [ruler](#) of this [world](#) be
[thrown](#) out.

Now will the ruler of this world be thrown out (ULT)

Here, **ruler** refers to Satan. You can translate this in an active form. Alternate translation: "Now is the time when I will destroy the power of Satan who rules this world" (See: [Active or Passive](#))

Translation Words - ULT

- [the judgment](#)
- [of...world](#)
- [of...world \(2\)](#)
- [ruler](#)
- [will...be thrown](#)

John 12:32

General Information:

In verse 33 John tells us background information about what Jesus said about being “lifted up” (See: [Background Information](#))

ULT

³² And I, if I am lifted up from the earth, will draw everyone to myself.”

And I, if I am lifted up from the earth (ULT)

Here Jesus refers to his crucifixion. You can translate this in an active form. Alternate translation: “When people raise me high on a cross” (See: [Active or Passive](#))

will draw everyone to myself (ULT)

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

Translation Words - ULT

- [earth](#)

John 12:33

this...he was saying...to indicate what kind of death he was about to die (ULT)

John interprets Jesus' words to mean that people will crucify him.
Alternate translation: "he said this to let the people know how he would die" (See: [Background Information](#))

Translation Words - ULT

- [of death](#)
- [to die](#)

ULT

³³ Now he was saying this to indicate what kind [of death](#) he was about [to die](#).

John 12:34

it is necessary for the Son of Man to be lifted up (ULT)

The phrase **lifted up** means crucified. You may translate this in a way that includes the implied words "on a cross." Alternate translation: "The Son of Man must be lifted up on a cross" (See: [Ellipsis](#))

the...the...of Man...Who is this...Son (ULT)

This could mean: (1) they are asking, "What is the identity of this Son of Man?" (2) they are asking, "What kind of Son of Man are you talking about?"

Translation Words - ULT

- [law](#)
- [Christ](#)
- [Son of Man](#)
- [Son...of Man](#)

ULT

³⁴ Then the crowd answered him, "We have heard from the [law](#) that the [Christ](#) remains into eternity. And how do you say that it is necessary for the [Son of Man](#) to be lifted up? Who is this [Son of Man](#)?"

John 12:35

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, and **walking in darkness** is a metaphor that means to live without God's truth. Alternate translation: "Jesus said to them '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](#))

ULT

³⁵ Jesus then said to them, "The **light** will be with you yet a short **time**. **Walk while** you have the **light**, so that **darkness** might not **overtake** you. And the one **walking** in the **darkness** does not **know** where he goes.

Translation Words - ULT

- [Jesus](#)
- [light](#)
- [light \(2\)](#)
- [does...know](#)
- [time](#)
- [Walk](#)
- [walking](#)
- [while](#)
- [darkness](#)
- [darkness](#)
- [might...overtake](#)

John 12:36

While you have the light, believe in the light so that you may be sons of light (ULT)

Here, **light** is a metaphor for the teachings of Jesus which reveal the truth of God, and **sons of light** is a metaphor for those who accept the message of Jesus and live according to God's truth. Alternate translation: "While I am with you, believe what I teach so that God's truth will be in you" (See: [Metaphor](#))

Translation Words - ULT

- [light](#)
- [light \(2\)](#)
- [of light](#)
- [believe](#)
- [sons](#)
- [Jesus](#)

ULT

³⁶ While you have the [light](#), [believe](#) in the [light](#) so that you may be [sons of light](#)." [Jesus](#) said these things, and having departed, was hidden from them.

John 12:37

General Information:

This is a break in the main story line as the John begins to explain about the fulfillment of prophesies that had been spoken by the prophet Isaiah.

Translation Words - ULT

- signs
- they were...believing
- in him

ULT

³⁷ Although he had done so many signs before them, they were not believing in him

John 12:38

so that the word of Isaiah the prophet might be fulfilled (ULT)

You can translate this in an active form. Alternate translation: “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 (ULT)

This appears in the form of two rhetorical questions to express the prophet’s dismay that the people do not believe his message. You can state these as a single rhetorical question. Alternate translation: “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 (ULT)

This is a metonym that refers to the Lord’s ability to rescue with power. (See: [Metonymy](#))

Translation Words - ULT

- [of Isaiah](#)
- [prophet](#)
- [might be fulfilled](#)
- [Lord](#)
- [of the Lord](#)
- [has believed](#)
- [report](#)
- [has...been revealed](#)

ULT

³⁸ so that the word of [Isaiah](#) the [prophet might be fulfilled](#), in which he said: “[Lord, who has believed our report](#), and to whom has the arm of the [Lord been revealed?](#)”

John 12:39

(There are no notes for this verse.)

Translation Words - ULT

- to believe
- Isaiah

ULT

³⁹ For this reason they were not able to believe, for Isaiah had again said,

John 12:40

he has hardened their hearts...might understand with their hearts (ULT)

Here, **hearts** is a metonym for a person's mind. (See: [Metonymy](#))

he has hardened their hearts...might understand with their hearts (ULT)

The phrase **hardened their hearts** is a metaphor for making someone become stubborn. Also, to **understand with their hearts** means to "truly understand." Alternate translation: "he has made them stubborn ... truly understand" (See: [Metaphor](#))

and would turn (ULT)

Here, **turn** is a metaphor for "repent." Alternate translation: "and they would repent" (See: [Metaphor](#))

Translation Words - ULT

- [he has hardened](#)
- [hearts](#)
- [with...hearts](#)
- [might understand](#)
- [would turn](#)
- [I would heal](#)

ULT

⁴⁰ "He has blinded their eyes, and [he has hardened](#) their [hearts](#); otherwise they might see with their eyes and [might understand](#) with their [hearts](#), and [would turn](#), and [I would heal](#) them."

John 12:41

(There are no notes for this verse.)

Translation Words - ULT

- [Isaiah](#)
- [glory](#)

ULT

⁴¹ [Isaiah](#) said these things because he saw his [glory](#) and spoke about him.

John 12:42

so that they would not be banned from the synagogue (ULT)

You can translate this in an active form. Alternate translation: “so people would not stop them from going to the synagogue” (See: [Active or Passive](#))

Translation Words - ULT

- [rulers](#)
- [believed](#)
- [in him](#)
- [of...Pharisees](#)
- [they were...confessing it](#)

ULT

⁴² But nevertheless, even many of the [rulers believed in him](#); but because of the [Pharisees, they were](#) not [confessing it](#) so that they would not be banned from the synagogue.

John 12:43

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”

ULT

⁴³ For [they loved](#) the [glory](#) of men more than the [glory of God](#).

Translation Words - ULT

- [they loved](#)
- [glory](#)
- [glory \(2\)](#)
- [of God](#)

John 12:44

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 (ULT)

Here John implies that a crowd of people had gathered to hear Jesus speak. Alternate translation: "Jesus shouted out to the crowd that had gathered" (See: [Assumed Knowledge and Implicit Information](#))

ULT

44 Now Jesus cried out and said, "The one believing in me, believes not only in me but also in the one having sent me,

Translation Words - ULT

- Jesus
- cried out
- believing
- believes
- in me
- in me
- having sent

John 12:45

the one seeing me sees the one having sent me (ULT)

Here the phrase **the one having sent** refers to God. Alternate translation: "the one who sees me sees God, who sent me"

Translation Words - ULT

- [having sent](#)

ULT

⁴⁵ and the one seeing me sees the one [having sent](#) me.

John 12:46

Connecting Statement:

Jesus continues speaking to the crowd.

I...as a light...have come (ULT)

Here the **light** is a metaphor for Jesus' example. Alternate translation: "I have come to show the truth" (See: [Metaphor](#))

might not remain in the darkness (ULT)

Here, **darkness** is a metaphor for living in ignorance of God's truth. Alternate translation: "may not continue to be spiritually blind" (See: [Metaphor](#))

the world (ULT)

Here, **the world** is a metonym that represents all of the people in the world. (See: [Metonymy](#))

Translation Words - ULT

- [as a light](#)
- [world](#)
- [who believe](#)
- [in me](#)
- [darkness](#)

ULT

⁴⁶ I have come [as a light](#) to the [world](#), so that all [who believe in me](#) might not remain in the [darkness](#).

John 12:47

And if anyone hears my words but does not keep them, I do not judge him; for I have not come so that I might judge the world, but so that I might save the world (ULT)

Here, **judge the world** implies condemnation. Jesus did not come to condemn people. Alternate translation: “And 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](#))

ULT

⁴⁷ And if anyone hears my words but does not [keep them](#), I do not [judge](#) him; for I have not come so that [I might judge](#) the [world](#), but so that [I might save](#) the [world](#).

Translation Words - ULT

- [does...keep them](#)
- [do...judge](#)
- [I might judge](#) (2)
- [world](#)
- [world](#) (2)
- [I might save](#)

John 12:48

on the last day (ULT)

“at the time when God judges people’s sins”

Translation Words - ULT

- rejecting
- receiving
- judging
- will judge
- word
- last day
- day

ULT

⁴⁸ The one rejecting me and not receiving my words has one judging him. The word which I have spoken, this will judge him on the last day.

John 12:49

Father (ULT)

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

Translation Words - ULT

- [Father](#)
- [who has sent](#)
- [the command](#)

ULT

49 For I did not speak from myself, but the **Father** himself **who has sent** me has given me **the command**, what I should say and what I should speak.

John 12:50

I know that his command is eternal life (ULT)

"I know that the words that he commanded me to speak are the words that give life forever"

Translation Words - ULT

- I know
- command
- eternal
- life
- just as
- Father

ULT

⁵⁰ And I know that his command is eternal life. Therefore, what I say, just as the Father has spoken to me, thus I speak."

John 13

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

The washing of feet

People in the ancient Near East thought that feet were very dirty. Only servants would wash people's feet. The disciples did not want Jesus to wash their feet because they considered him their master and themselves his servants, but he wanted to show them that they needed to serve each other. (See: [Symbolic Action](#))

I AM

John records Jesus as saying these words four times in this book, once in this chapter. They stand alone as a complete sentence, and they literally translate the Hebrew word for "I AM," by which Yahweh identified himself to Moses. For these reasons, many people believe that when Jesus said these words he was claiming to be Yahweh. (See: [Yahweh](#)).

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter (John 13:31). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man, son of man](#) and [First, Second or Third Person](#))

John 13:1

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 (ULT)

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

Having loved (ULT)

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.

Translation Words - ULT

- [Festival](#)
- [of...Passover](#)
- [Jesus](#)
- [knew](#)
- [hour](#)
- [world](#)
- [world](#)
- [Father](#)
- [Having loved](#)
- [he loved](#)

ULT

¹ Now before the [Festival](#) of the [Passover](#), [Jesus knew](#) that his [hour](#) had come so that he might depart from this [world](#) to the [Father](#). [Having loved](#) his own who were in the [world](#), [he loved](#) them to the end.

John 13:2

the devil had already put into the heart of Judas Iscariot, son of Simon, so that he might betray him (ULT)

The phrase **put into the heart** is an idiom that means to cause someone to think about something. Alternate translation: “the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus” (See: [Idiom](#))

Translation Words - ULT

- [devil](#)
- [heart](#)
- [of Judas Iscariot, son of Simon](#)
- [he might betray](#)

ULT

² And while supper was happening, the [devil](#) had already put into the [heart of Judas Iscariot, son of Simon](#), so that [he might betray](#) him.

John 13:3

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 (ULT)

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

had given everything to him...into his hands (ULT)

Here, **his hands** is a metonym for power and authority. Alternate translation: “had given him complete power and authority over everything” (See: [Metonymy](#))

and...he had come from God...was going back to God (ULT)

Jesus had always been with the Father, and would return there after his work on earth was finished.

Translation Words - ULT

- [He knew](#)
- [Father](#)
- [hands](#)
- [God](#)
- [God](#)

ULT

³ He knew that the Father had given everything to him, into his hands, and that he had come from God and was going back to God.

John 13:4

He gets up from supper and takes off his outer clothing (ULT)

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. Jesus took off his **outer clothing** so he would look like a servant.

ULT

⁴ He gets up from supper and takes off his outer clothing, and having taken a towel, he wrapped it around himself.

Translation Words - ULT

- He gets up
- outer clothing
- he wrapped it around

John 13:5

began to wash the feet of the disciples (ULT)

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. Jesus did the work of the servant by washing the disciples' feet.

Translation Words - ULT

- water
- of...disciples
- tied around himself

ULT

⁵ Then he pours water into a basin and began to wash the feet of the disciples and to dry them with the towel that was tied around himself.

John 13:6

Lord, do you wash my feet (ULT)

Peter's question shows that he is not willing for Jesus to wash his feet. Alternate translation: "Lord, it is not right for you to wash the feet of me, a sinner!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Simon Peter](#)
- [Lord](#)

ULT

⁶ Then coming to [Simon Peter](#), he says to him, "[Lord](#), do you wash my feet?"

John 13:7

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- do...understand
- you will understand

ULT

⁷ Jesus answered and said to him,
"What I do you do not understand now,
but you will understand after this."

John 13:8

If I do not wash you, you have no share with me (ULT)

Jesus states two negatives to convince Peter to allow him to wash his feet. Alternate translation: "I must wash your feet so that you can have fellowship with me" (See: [Double Negatives](#))

ULT

⁸ [Peter](#) says to him, "You may certainly not wash my feet into eternity." [Jesus](#) answered him, "If I do not wash you, you have no share with me."

If I do not wash you, you have no share with me (ULT)

Jesus implies that Peter must let him wash his feet if he wants to continue being a disciple. Alternate translation: "If I wash you, you will always belong with me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Peter](#)
- [Jesus](#)

John 13:9

(There are no notes for this verse.)

Translation Words - ULT

- Simon Peter
- Lord
- hands
- head

ULT

⁹ Simon Peter says to him, "Lord, not only my feet, but also my hands and my head."

John 13:10

General Information:

Jesus uses the word **you** to refer to all of his disciples.

Connecting Statement:

Jesus continues to speak to Simon Peter.

ULT

¹⁰ Jesus says to him, "The one who has been washed has no need, except to wash his feet, but he is completely clean, and you are clean, but not all."

The one who has been washed has no need, except to wash his feet (ULT)

Here, **been washed** is a metaphor that means that God has cleansed a person spiritually. Alternate translation: "If anyone has already received God's forgiveness, he now only needs to receive cleansing from his daily sins" (See: [Metaphor](#))

Translation Words - ULT

- Jesus
- to wash
- clean
- clean

John 13:11

Not all are clean (ULT)

Jesus implies that the one who will betray him, Judas, has not trusted in him. Therefore God has not forgiven him of his sins. Alternate translation: "Not all of you have received God's forgiveness" (See: [Assumed Knowledge and Implicit Information](#))

ULT

11 (For [he knew who is betraying](#) him; for this reason he said, "Not all are [clean.](#)")

Translation Words - ULT

- [he knew](#)
- [who is betraying](#)
- [clean](#)

John 13:12

Do you understand what I have done for you (ULT)

This remark appears in the form of a question so Jesus can emphasize the importance of what he is teaching his disciples. Alternate translation: "You need to understand what I have done for you!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [garments](#)
- [Do you understand](#)

ULT

¹² So when he had washed their feet and taken his [garments](#) and sat down again, he said to them, "[Do you understand](#) what I have done for you?"

John 13:13

You call me 'teacher' and 'Lord' (ULT)

Here Jesus implies that his disciples have great respect for him.
Alternate translation: "You show me great respect when you call me 'teacher' and 'Lord.'" (See: [Assumed Knowledge and Implicit Information](#))

ULT

13 You [call](#) me 'teacher' and 'Lord,' and you are speaking correctly, because I am.

Translation Words - ULT

- [call](#)
- [teacher](#)
- [Lord](#)

John 13:14

(There are no notes for this verse.)

Translation Words - ULT

- Lord
- Teacher

ULT

¹⁴ If I then, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15

you also would do just as I did to you (ULT)

Jesus implies that his disciples should be willing to follow his example and serve one another. Alternate translation: "you should also humbly serve each other" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [just as](#)

ULT

¹⁵ For I have given you an example so that you also would do [just as](#) I did to you.

John 13:16

Connecting Statement:

Jesus continues to speak to his disciples.

Truly, truly

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

greater than (ULT)

one who is more important or more powerful, or one who should have an easier life or a more pleasant life

Translation Words - ULT

- Truly
- truly (2)
- a slave
- master
- a messenger
- who has sent

ULT

¹⁶ Truly, truly, I say to you, a slave is not greater than his master, nor is a messenger greater than the one who has sent him.

John 13:17

you are blessed (ULT)

Here, **are blessed** means good, beneficial things will happen to them. You can translate this in an active form. Alternate translation: "God will bless you" (See: [Active or Passive](#))

ULT

17 If [you know](#) these things, you are [blessed](#) if you do them.

Translation Words - ULT

- [you know](#)
- [blessed](#)

John 13:18

so that the scripture might be fulfilled (ULT)

You can translate this in an active form. Alternate translation: “this is in order to fulfill the scripture” (See: [Active or Passive](#))

The one eating bread with me lifted up his heel against me (ULT)

Here the phrase **eating bread with me** 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. Alternate translation: “The one who has pretended to be my friend has turned out to be an enemy” (See: [Idiom](#))

Translation Words - ULT

- [know](#)
- [I have chosen](#)
- [scripture](#)
- [might be fulfilled](#)
- [bread](#)

ULT

18 I am not speaking about all of you; I [know](#) whom [I have chosen](#)—but so that the [scripture might be fulfilled](#): ‘The one eating [bread](#) with me lifted up his heel against me.’

John 13:19

From this moment I tell you, before it happens (ULT)

“I am telling you now what is going to happen before it happens”

I am (ULT)

This could mean: (1) Jesus is identifying himself as Yahweh, who identified himself to Moses as “I AM.” (2) Jesus is saying, “I am the one I claim to be.”

Translation Words - ULT

- you may believe

ULT

¹⁹ From this moment I tell you, before it happens, so that when it happens, you may believe that I am.

John 13:20

Truly, truly

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

Translation Words - ULT

- Truly
- truly (2)
- receiving
- receives
- receiving (2)
- receives (2)
- I might send
- who sent

ULT

²⁰ Truly, truly, I say to you, the one receiving whomever I might send receives me, and the one receiving me receives the one who sent me.”

John 13:21

was troubled (ULT)

was concerned, upset

Truly, truly

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

Translation Words - ULT

- [Jesus](#)
- [was troubled](#)
- [in spirit](#)
- [he testified](#)
- [Truly](#)
- [truly \(2\)](#)
- [will betray](#)

ULT

²¹ Having said this, [Jesus was troubled in spirit](#), and [he testified](#) and said, "[Truly, truly](#), I say to you that one of you [will betray me](#)."

John 13:22

The disciples began looking at each other, wondering about whom he was speaking (ULT)

The disciples looked at each other and wondered: "Who will betray Jesus?"

Translation Words - ULT

- [disciples](#)

ULT

²² The [disciples](#) began looking at each other, wondering about whom he was speaking.

John 13:23

one of his disciples...whom Jesus loved (ULT)

This refers to John.

reclining to eat (ULT)

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](#))

the chest of Jesus (ULT)

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 (ULT)

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.

Translation Words - ULT

- [disciples](#)
- [of Jesus](#)
- [Jesus](#)
- [loved](#)

ULT

²³ Now one of his [disciples](#), whom [Jesus loved](#), was reclining to eat against the chest [of Jesus](#).

John 13:24

(There are no notes for this verse.)

Translation Words - ULT

- [Simon Peter](#)

ULT

²⁴ Therefore, [Simon Peter](#) motioned to this one to ask, "Who is it about whom he is speaking?"

John 13:25

(There are no notes for this verse.)

Translation Words - ULT

- of Jesus
- Lord

ULT

²⁵ So having thus leaned back against the chest of Jesus, that one said to him, "Lord, who is it?"

John 13:26

Iscariot (ULT)

This may indicate that Judas was from the village of Kerieth. (See: [Background Information](#))

Translation Words - ULT

- Jesus
- to Judas, son of Simon Iscariot

ULT

²⁶ Jesus answered, "It is that one to whom I, having dipped the piece of bread, will hand it over and give it to him." Then having dipped the bread, he gave it to Judas, son of Simon Iscariot.

John 13:27

And after the bread (ULT)

The words “Judas took” are understood from the context. Alternate translation: “Then after Judas took the bread” (See: [Ellipsis](#))

Satan then entered into him (ULT)

This is an idiom that means **Satan** took complete control of Judas. Alternate translation: “Satan then took control of him” or “Satan then started to command Judas” (See: [Idiom](#))

Satan...Therefore...Jesus...says to him (ULT)

Here Jesus is speaking to Judas.

What you are doing, do quickly (ULT)

“Do quickly what you are planning to do!”

Translation Words - ULT

- [Satan](#)
- [Jesus](#)

ULT

27 And after the bread, [Satan](#) then entered into him. Therefore, [Jesus](#) says to him, “What you are doing, do quickly.”

John 13:28

(There are no notes for this verse.)

Translation Words - ULT

- [knew](#)

ULT

²⁸ But none of those reclining to eat [knew](#) why he said this to him.

John 13:29

so that he might give something to the poor (ULT)

You can translate this as a direct quote: "Go and give some money to the poor."

Translation Words - ULT

- Judas
- Jesus
- festival

ULT

²⁹ For some were thinking that, since **Judas** had the moneybag, **Jesus** is saying to him, "Buy what we need to have for the **festival**," or so that he might give something to the poor.

John 13:30

he went out immediately. Now it was night (ULT)

John seems to draw attention here to the fact that Judas will do his evil or “dark” deed in the darkness of the **night**. Alternate translation: “he went out immediately into the dark night” (See: [Background Information](#))

Translation Words - ULT

- [having received](#)

ULT

³⁰ Therefore, [having received](#) the bread, he went out immediately. Now it was night.

John 13:31

Now the Son of Man has been glorified, and God has been glorified in him (ULT)

You can translate this in an active form. Alternate translation: “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](#))

Translation Words - ULT

- [Jesus](#)
- [Son of Man](#)
- [has been glorified](#)
- [has been glorified \(2\)](#)
- [God](#)

ULT

³¹ Therefore, when he had gone out, [Jesus](#) says, “Now the [Son of Man](#) has [been glorified](#), and [God](#) has [been glorified](#) in him.”

John 13:32

God will glorify him in himself, and he will glorify him immediately (ULT)

The word **him** refers to the Son of Man. The word **himself** is a reflexive pronoun that refers to God. Alternate translation: "God himself will immediately give honor to the Son of Man" (See: [Reflexive Pronouns](#))

ULT

³² And God will glorify him in himself, and he will glorify him immediately.

Translation Words - ULT

- God
- will glorify
- he will glorify (2)

John 13:33

Little children (ULT)

Jesus uses the term **Little children** to communicate that he loves the disciples as though they were his children.

just as I said to the Jews (ULT)

Here, **Jews** is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "just as I said to the Jewish leaders" (See: [Synecdoche](#))

ULT

³³ **Little children**, I am with you for still a short time. **You will seek** me, and **just as** I said to the **Jews**, 'Where I go, you are not able to come.' Now I also say this to you.

Translation Words - ULT

- [Little children](#)
- [You will seek](#)
- [just as](#)
- [to...Jews](#)

John 13:34

Connecting Statement:

Jesus continues speaking to his disciples.

you would love (ULT)

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.

ULT

³⁴ I give to you a new **commandment**, so that **you would love** one another; **just as I have loved** you, so also you **would love** one another.

Translation Words - ULT

- a...commandment
- you would love
- I have loved
- would love (2)
- just as

John 13:35

everyone (ULT)

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

Translation Words - ULT

- [will know](#)
- [disciples](#)
- [love](#)

ULT

³⁵ By this everyone [will know](#) that you are my [disciples](#), if you have [love](#) one for another.”

John 13:36

(There are no notes for this verse.)

Translation Words - ULT

- [Simon Peter](#)
- [Lord](#)
- [Jesus](#)

ULT

³⁶ [Simon Peter](#) says to him, “[Lord](#), where are you going?” [Jesus](#) answered him, “Where I go, you are not able to follow me now, but you will follow later.”

John 13:37

my life...I will lay down (ULT)

“I will give up my life” or “I will die”

Translation Words - ULT

- Peter
- Lord
- life

ULT

³⁷ Peter says to him, “Lord, why am I not able to follow you now? I will lay down my life for you.”

John 13:38

Will you lay down your life for me (ULT)

This remark appears in the form of a question to add emphasis to Jesus' statement. Alternate translation: "You say that you will die for me, but the truth is that you will not!" (See: [Rhetorical Question](#))

the rooster may certainly not crow before which you will deny me three times (ULT)

"you will say that you do not know me three times before the rooster crows"

Translation Words - ULT

- [Jesus](#)
- [life](#)
- [Truly](#)
- [truly](#) (2)

ULT

³⁸ [Jesus](#) answered, "Will you lay down your [life](#) for me? [Truly, truly](#), I say to you, the rooster may certainly not crow before which you will deny me three times."

John 14

John 14 General Notes

Special concepts in this chapter

“My Father’s house”

Jesus used these words to speak of heaven, where God lives, not of the temple. (See: [heaven](#), [sky](#), [heavens](#), [heavenly](#))

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter (John 14:16) who is always with God’s people to help them and to speak to God for them, He is also the Spirit of truth (John 14:17) who tells God’s people what is true about God so they know him better and serve him well. (See: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Spirit](#))

John 14:1

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.

ULT

¹ “Do not let your heart be troubled.
You believe in God; believe also in me.

Do not let your heart be troubled (ULT)

Here, **heart** is a metonym for a person’s inner being. Alternate translation: “Stop being so anxious and worried” (See: [Metonymy](#))

Translation Words - ULT

- heart
- Do...let...be troubled
- You believe
- believe (2)
- God
- in me

John 14:2**In the house of my Father are many rooms (ULT)**

“There are many places to live in my Father’s house”

In the house of my Father (ULT)

This refers to heaven, where God lives.

of...Father (ULT)

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

many rooms (ULT)

Here, **rooms** can refer to single rooms, or to larger dwellings.

I am going to prepare a place for you (ULT)

Jesus is **going to 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](#))

Translation Words - ULT

- [house](#)
- [of...Father](#)

ULT

² In the [house](#) of my [Father](#) are many rooms. But if not, I would have told you, for I am going to prepare a place for you.

John 14:3

(There are no notes for this verse.)

Translation Words - ULT

- receive

ULT

³ And if I go and prepare a place for you, I will come again and receive you to myself, so that where I am you also may be.

John 14:4

the way (ULT)

This could be: (1) a metaphor that refers to “the way to God.” (2) a metaphor that refers to “the one who takes people to God.” (See: [Metaphor](#))

Translation Words - ULT

- [you know](#)

ULT

⁴ And [you know](#) the way where I am going.”

John 14:5

How are we able to know the way (ULT)

“how can we know how to get there?”

Translation Words - ULT

- Thomas
- Lord
- we do...know
- to know

ULT

⁵ Thomas says to him, “Lord, we do not know where you are going. How are we able to know the way?”

John 14:6

the truth (ULT)

This could be: (1) a metaphor that means “the true person.” (2) a metaphor that means “the one who speaks true words about God.” (See: [Metaphor](#))

the life (ULT)

This is a metaphor that means Jesus can give life to people. Alternate translation: “the one who can make people alive” (See: [Metaphor](#))

no one comes to the Father except through me (ULT)

People can come to God and live with him only by trusting Jesus. Alternate translation: “No one can come to the Father and live with him unless he comes through me” (See: [Assumed Knowledge and Implicit Information](#))

Father (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [truth](#)
- [life](#)
- [Father](#)

ULT

⁶ [Jesus](#) says to him, “I am the way and the [truth](#) and the [life](#); no one comes to the [Father](#) except through me.”

John 14:7

(There are no notes for this verse.)

Translation Words - ULT

- you had known
- you will know
- you know
- Father

ULT

⁷ If you had known me, you will know my Father also. And from now on you know him and have seen him.”

John 14:8

Lord, show us the Father (ULT)

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

Translation Words - ULT

- [Philip](#)
- [Lord](#)
- [Father](#)

ULT

⁸ [Philip](#) says to him, “[Lord](#), show us the [Father](#), and that will be enough for us.”

John 14:9

So long a time I am with you, and you do not know me, Philip (ULT)

This remark appears in the form of a question to add emphasis to Jesus' words. Alternate translation: "Philip, I have been with you disciples already for a very long time. You should know me by now!" (See: [Rhetorical Question](#))

ULT

⁹ Jesus says to him, "So long a time I am with you, and you do not know me, Philip? The one who has seen me has seen the Father. How do you say, 'Show us the Father'?"

The one who has seen me has seen the Father (ULT)

To see Jesus, who is God the Son, is to see God **the Father**. **Father** is an important title for God. (See: [Translating Son and Father](#))

How do you say, 'Show us the Father (ULT)

This remark appears in the form of a question to emphasize Jesus' words to Philip. Alternate translation: "So you really should not be saying, 'Show us the Father!'" (See: [Rhetorical Question](#))

Translation Words - ULT

- Jesus
- a time
- you do...know
- Philip
- Father
- Father (2)

John 14:10

Connecting Statement:

Jesus asks Philip a question and then he continues to speak to all of his disciples.

Do you not believe that I am in the Father, and the Father is in me (ULT)

This remark appears in the form of a question to emphasize Jesus' words to Philip. Alternate translation: "You really should believe that I am in the Father and the Father is in me." (See: [Rhetorical Question](#))

Father (ULT)

Father 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"

I am...The words that...say to you (ULT)

Here, **you** is plural. Jesus is now speaking to all of his disciples.

Translation Words - ULT

- [Do you...believe](#)
- [Father](#)
- [Father](#)
- [Father \(2\)](#)
- [work](#)

ULT

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 myself, but the Father remaining in me is doing his work.

John 14:11

I am in the Father, and the Father is in me (ULT)

This is an idiom that means God the Father and Jesus have a unique relationship. Alternate translation: "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](#))

Translation Words - ULT

- [Believe](#)
- [believe](#)
- [Father](#)
- [Father](#)
- [works](#)

ULT

¹¹ [Believe](#) me that I am in the [Father](#), and the [Father](#) is in me. But if not, [believe](#) because of the [works](#) themselves.

John 14:12

Truly, truly

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

the one believing in me (ULT)

This means to believe that Jesus is the Son of God.

Father (ULT)

Father is an important title that describes the relationship between God and Jesus. (See: [Translating Son and Father](#))

Translation Words - ULT

- [Truly](#)
- [truly \(2\)](#)
- [believing](#)
- [in me](#)
- [works](#)
- [Father](#)

ULT

¹² Truly, truly, I say to you, the one [believing in me](#), the [works](#) that I do, he also will do, and he will do greater than these, because I am going to the [Father](#).

John 14:13

whatever you might ask in my name (ULT)

Here, **name** is a metonym that represents the authority of Jesus.
Alternate translation: "Whatever you ask, using my authority" (See: [Metonymy](#))

ULT

¹³ And whatever you might ask in my **name**, this I will do so that the **Father** may be glorified in the **Son**.

so that the Father may be glorified in the Son (ULT)

You can translate this in an active form. Alternate translation: "so I can show everyone how great my Father is" (See: [Active or Passive](#))

Father...Son (ULT)

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

Translation Words - ULT

- [name](#)
- [Father](#)
- [may be glorified](#)
- [Son](#)

John 14:14

If you ask me anything in my name, I will do it (ULT)

Here, **name** is a metonym that represents the authority of Jesus.

Alternate translation: "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](#))

ULT

¹⁴ If you ask me anything in my [name](#), I will do it.

Translation Words - ULT

- [name](#)

John 14:15

(There are no notes for this verse.)

Translation Words - ULT

- you love
- you will keep
- commandments

ULT

¹⁵ If you love me, you will keep my commandments,

John 14:16

Comforter (ULT)

This refers to the Holy Spirit.

Translation Words - ULT

- will ask
- Father
- Comforter

ULT

¹⁶ and I will ask the Father, and he will give you another Comforter so that he may be with you into eternity—

John 14:17

Spirit of Truth (ULT)

This refers to the Holy Spirit who teaches people what is true about God.

whom the world is not able to receive (ULT)

Here the **world** is a metonym that refers to the people who oppose God. Alternate translation: “whom the unbelieving people in this world will never welcome” or “whom those who oppose God will not accept” (See: [Metonymy](#))

Translation Words - ULT

- Spirit of Truth
- of Truth
- world
- to receive
- know him
- know

ULT

17 the Spirit of Truth whom the world is not able to receive, because it does not see him nor know him. You know him, for he remains with you and will be in you.

John 14:18

I will not leave you as orphans (ULT)

Here Jesus implies that he **will not leave** his disciples with no one to care for them. Alternate translation: "I will not leave you with no one to care for you" (See: [Assumed Knowledge and Implicit Information](#))

ULT

18 I will not leave you as orphans; I will come back to you.

John 14:19

the world (ULT)

Here the **world** is a metonym that represents the people who do not belong to God. Alternate translation: "the unbelievers" (See: [Metonymy](#))

Translation Words - ULT

- world
- live
- will...live

ULT

19 Yet a short time and the world no longer sees me, but you see me. Because I live, you will also live.

John 14:20

On...you will know that I am...my Father (ULT)

God the **Father** and Jesus live as one person. Alternate translation: "you will know that my Father and I are just like one person"

my...Father (ULT)

Father 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"

Translation Words - ULT

- [day](#)
- [will know](#)
- [Father](#)

ULT

²⁰ On that [day](#) you [will know](#) that I am in my [Father](#), and you are in me, and I am in you.

John 14:21

loving (ULT)

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.

the one...loving me will be loved by my Father (ULT)

You can translate this in an active form. Alternate translation: "my Father will love everyone who loves me" (See: [Active or Passive](#))

my...Father (ULT)

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

Translation Words - ULT

- [commandments](#)
- [keeping](#)
- [loving](#)
- [loving \(2\)](#)
- [will be loved](#)
- [will love](#)
- [Father](#)

ULT

²¹ The one having my [commandments](#) and [keeping](#) them, this is the one [loving](#) me, and the one [loving](#) me [will be loved](#) by my [Father](#), and I [will love](#) him and I will show myself to him."

John 14:22

Judas (not Iscariot) (ULT)

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 are about to show yourself to us (ULT)

Here the word **show** refers to revealing how wonderful Jesus is. Alternate translation: “why will you reveal yourself only to us” or “why will you only let us see how wonderful you are”

not to the world (ULT)

Here, **world** is a metonym that represents the people who oppose God. Alternate translation: “not to those who do not belong to God” (See: [Metonymy](#))

Translation Words - ULT

- [Judas](#)
- [Iscariot](#)
- [Lord](#)
- [to...world](#)

ULT

²² [Judas](#) (not [Iscariot](#)) says to him, “[Lord](#), why is it that you are about to show yourself to us and not to the [world](#)?”

John 14:23

Connecting Statement:

Jesus responds to Judas (not Iscariot).

If anyone loves me, he will keep my word (ULT)

“The one who loves me will do what I have told him to do”

loves (ULT)

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 (ULT)

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

we will come to him, and we will make residence with him (ULT)

The Father and the Son will share life with those who obey what Jesus commands. Alternate translation: “we will come to live with him, and will have a personal relationship with him” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [loves](#)
- [will love](#)
- [he will keep](#)
- [word](#)
- [Father](#)

ULT

²³ [Jesus](#) answered and said to him, “If anyone [loves](#) me, [he will keep](#) my [word](#). And my [Father will love](#) him, and we will come to him, and we will make residence with him.”

John 14:24

The one...me...word that you hear is not mine, but of the Father who sent (ULT)

“the things I have told you are not things that I have decided to say on my own”

The one...word (ULT)

“the message”

that you hear (ULT)

Here when Jesus says **you** he is speaking to all of his disciples.

Translation Words - ULT

- loving
- does...keep
- words
- word
- of...Father
- who sent

ULT

²⁴ The one not loving me does not keep my words. And the word that you hear is not mine, but of the Father who sent me.

John 14:25

(There are no notes for this verse.)

ULT

²⁵ I have said these things to you while I am remaining with you.

John 14:26

Father (ULT)

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

Translation Words - ULT

- [Comforter](#)
- [Comforter—the Holy Spirit](#)
- [Holy](#)
- [Father](#)
- [will send](#)
- [name](#)
- [will teach](#)

ULT

²⁶ Now 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.

John 14:27

world (ULT)

Here, the **world** is a metonym that represents those people who do not love God. (See: [Metonymy](#))

Do not let your heart be troubled, nor let it be afraid (ULT)

Here, **heart** is a metonym for a person's inner being. Alternate translation: "So stop being anxious, and do not be afraid" (See: [Metonymy](#))

Translation Words - ULT

- [peace](#)
- [peace \(2\)](#)
- [as](#)
- [world](#)
- [heart](#)
- [Do...let...be troubled](#)
- [let it be afraid](#)

ULT

27 I leave you [peace](#); I give you my [peace](#). I do not give to you [as](#) the [world](#) gives. Do not let your [heart be troubled](#), nor [let it be afraid](#).

John 14:28

you loved (ULT)

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 (ULT)

Here Jesus implies that he will return to his **Father**. Alternate translation: "I am going back to the Father" (See: [Assumed Knowledge and Implicit Information](#))

the Father is greater than I am (ULT)

Here Jesus implies that the Father has greater authority than the Son while the Son is on the earth. Alternate translation: "the Father has greater authority than I have here" (See: [Assumed Knowledge and Implicit Information](#))

Father (ULT)

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

Translation Words - ULT

- you loved
- you would be glad
- Father
- Father

ULT

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.

John 14:29

(There are no notes for this verse.)

Translation Words - ULT

- you will believe

ULT

²⁹ And now I have told you before it happens so that, when it may happen, you will believe.

John 14:30

ruler of this world (ULT)

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

is coming...the ruler of this world (ULT)

Here Jesus implies that Satan **is coming** to attack him. Alternate translation: “Satan is coming to attack me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- ruler of
- world

ULT

³⁰ I will not speak with you much longer, for the ruler of this world is coming. And he has nothing in me,

John 14:31

so that the world might know (ULT)

Here the **world** is a metonym for the people who do not belong to God. Alternate translation: "in order that the ones who do not belong to God may know" (See: [Metonymy](#))

the Father (ULT)

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

Translation Words - ULT

- world
- might know
- I love
- Father
- Father
- just as
- commanded
- Get up

ULT

³¹ but so that the world might know that I love the Father, and just as the Father commanded me, thus I do. Get up. Let us go from here."

John 15

John 15 General Notes

Structure and formatting

Special concepts in this chapter

Vine

Jesus used the vine as a metaphor for himself. This is because the vine of the grape plant is what takes water and minerals from the ground to the leaves and grapes. Without the vine, the grapes and leaves die. He wanted his followers to know that unless they loved and obeyed him, they would be unable to do anything that pleased God. (See: [Metaphor](#))

John 15:1

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.

ULT

¹ "I am the [true vine](#), and my [Father](#) is the gardener.

I am the true vine (ULT)

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. Alternate translation: "I am like a vine that produces good fruit" (See: [Metaphor](#))

my Father is the gardener (ULT)

Here, the **gardener** is a metaphor. A "gardener" is a person who takes care of the vine to ensure it is as fruitful as possible. Alternate translation: "my Father is like a gardener" (See: [Metaphor](#))

my Father (ULT)

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

Translation Words - ULT

- [true](#)
- [vine](#)
- [Father](#)

John 15:2**Every branch in me not bearing fruit, he takes...away (ULT)**

Here, **Every branch** represents people, and **bearing fruit** represents living in a way that pleases God. (See: [Metaphor](#))

he takes it away (ULT)

“he cuts it off and takes it away”

Every...bearing fruit...one that...he prunes it (ULT)

“he trims every branch that bears fruit”

Translation Words - ULT

- [fruit](#)
- [fruit](#) (2)
- [fruit](#) (3)
- [it might bear](#)

ULT

² Every branch in me not bearing [fruit](#), he takes it away; and every one that bears [fruit](#), he prunes it so that [it might bear](#) more [fruit](#).

John 15:3

You are already clean through the word that I have spoken to you (ULT)

The implied metaphor here is the **clean** branches that have already been “pruned.” Alternate translation: “It is as if you have already been pruned and are clean branches because you have obeyed what I have taught you” (See: [Metaphor](#))

ULT

³ You are already [clean](#) through the [word](#) that I have spoken to you.

You...to you (ULT)

The words **You** and **you* in this verse are plural and refer to the disciples of Jesus. (See: [Forms of You](#))

Translation Words - ULT

- [clean](#)
- [word](#)

John 15:4

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”

in...unless...you remain...me (ULT)

By remaining in Christ, those who belong to him depend on him for everything. Alternate translation: “unless you stay joined to me and depend upon me for everything”

ULT

⁴ Remain in me, and I in you. **Just as** a branch is not able **to bear fruit** from itself unless it remains in the **vine**, so neither can you, unless you remain in me.

Translation Words - ULT

- **Just as**
- **to bear**
- **fruit**
- **vine**

John 15:5

I am the vine; you are the branches (ULT)

Here, the **vine** is a metaphor that represents Jesus, and the **branches** is a metaphor that represent those who trust in Jesus and belong to him. Alternate translation: "I am like a vine, and you are like branches that are attached to the vine" (See: [Metaphor](#))

ULT

⁵ I am the **vine**; you are the branches. The one remaining in me and I in him, he **bears** much **fruit**, for without me you can do nothing.

The one remaining in me and I in him (ULT)

Here Jesus implies that his followers are joined to him as he is joined to God. Alternate translation: "The person who stays joined to me, as I stay joined to my Father" (See: [Assumed Knowledge and Implicit Information](#))

he bears much fruit (ULT)

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. Alternate translation: "that person will bear much fruit" (See: [Metaphor](#))

Translation Words - ULT

- [vine](#)
- [bears](#)
- [fruit](#)

John 15:6

he is thrown outside like a branch and is dried up (ULT)

Here the implied metaphor is the unfruitful branch that represents those who do not stay joined to Jesus. (See: [Metaphor](#))

he is thrown outside like a branch and is dried up (ULT)

You can translate this in an active form. Alternate translation: “the vinedresser throws him away like a branch and he dries up” (See: [Active or Passive](#))

they are burned up (ULT)

You can translate this in an active form. Alternate translation: “the fire burns them” (See: [Active or Passive](#))

Translation Words - ULT

- [like](#)
- [fire](#)

ULT

⁶ If anyone does not remain in me, he is thrown outside [like](#) a branch and is dried up, and they gather them and throw them into the [fire](#), and they are burned up.

John 15:7

ask whatever you desire (ULT)

Jesus implies that believers must ask God to answer their prayers.
Alternate translation: "ask God whatever you wish" (See: [Assumed Knowledge and Implicit Information](#))

it will be done for you (ULT)

You can translate this in an active form. Alternate translation: "he will do it for you" (See: [Active or Passive](#))

Translation Words - ULT

- [words](#)

ULT

⁷ If you remain in me, and my [words](#) remain in you, ask whatever you desire, and it will be done for you.

John 15:8

My Father has been glorified in this (ULT)

You can translate this in an active form. Alternate translation: "It causes people to honor my Father" (See: [Active or Passive](#))

My Father (ULT)

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

that you would bear much fruit (ULT)

Here, **fruit** is a metaphor for living to please God. Alternate translation: "that you live in a way that pleases him" (See: [Metaphor](#))

you would be my disciples (ULT)

"show you are my disciples" or "demonstrate you are my disciples"

Translation Words - ULT

- [Father](#)
- [has been glorified](#)
- [you would bear](#)
- [fruit](#)
- [disciples](#)

ULT

⁸ My [Father has been glorified](#) in this, that [you would bear](#) much [fruit](#) and you would be my [disciples](#).

John 15:9

Just as the Father has loved me, I have also loved you (ULT)

Jesus shares the love that God the Father has for him with those who trust in him. **Father** is an important title for God. (See: [Translating Son and Father](#))

Remain in my love

“Continue to accept my love”

Translation Words - ULT

- [Just as](#)
- [Father](#)
- [has loved](#)
- [have...loved](#)
- [love](#)

ULT

⁹Just as the [Father has loved](#) me, I have also [loved](#) you. Remain in my [love](#).

John 15:10

If you keep my commandments, you will remain in my love, just as I have kept the commandments of the Father and remain in his love (ULT)

When Jesus' followers obey him, they show their love for him.

Alternate translation: "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](#))

ULT

¹⁰ If [you keep](#) my [commandments](#), you will remain in my [love](#), just as I [have kept](#) the [commandments](#) of the [Father](#) and remain in his [love](#).

of the Father (ULT)

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

Translation Words - ULT

- [you keep](#)
- [have kept](#)
- [commandments](#)
- [commandments](#)
- [love](#)
- [love \(2\)](#)
- [just as](#)
- [of...Father](#)

John 15:11

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”

ULT

¹¹ I have spoken these things to you so that my joy might be in you and your joy might be complete.

and your joy might be complete (ULT)

You can translate this in an active form. Alternate translation: “so that you will be completely joyful” or “so that your joy may have nothing missing” (See: [Active or Passive](#))

Translation Words - ULT

- joy
- joy (2)

John 15:12

(There are no notes for this verse.)

Translation Words - ULT

- commandment
- you would love
- I have loved
- just as

ULT

¹² This is my **commandment**, that you **would love** one another **just as I have loved** you.

John 15:13

life (ULT)

This refers to physical life.

Translation Words - ULT

- love
- life

ULT

¹³ No one has greater love than this— that he would lay down his life for his friends.

John 15:14

(There are no notes for this verse.)

Translation Words - ULT

- [command](#)

ULT

¹⁴ You are my friends if you do the things that I [command](#) you.

John 15:15

all the things I heard from my Father, I have made known to you (ULT)

“I have told you everything my Father told me”

my Father (ULT)

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

Translation Words - ULT

- do I call
- I have called
- servants
- servant
- does...know
- I have made known
- master
- Father

ULT

¹⁵ No longer do I call you servants, for the servant does not know what his master is doing. But I have called you friends, for all the things I heard from my Father, I have made known to you.

John 15:16

You did not choose me (ULT)

Jesus implies that his followers did not decide on their own to become his disciples. Alternate translation: “You did not decide to become my disciples” (See: [Assumed Knowledge and Implicit Information](#))

would go and would bear fruit (ULT)

Here, **fruit** is a metaphor that represents a life that is pleasing to God. Alternate translation: “live lives that please God” (See: [Metaphor](#))

and...your fruit would remain (ULT)

“that the results of what you do should last forever”

whatever you would ask of the Father in my name, he would give it to you (ULT)

Here, **name** is a metonym that represents the authority of Jesus. Alternate translation: “because you ask with my authority, whatever you ask of the Father, he will give it to you” (See: [Metonymy](#))

of the Father (ULT)

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

Translation Words - ULT

- [did...choose](#)
- [chose](#)
- [appointed](#)
- [would bear](#)
- [fruit](#)
- [fruit](#)
- [of...Father](#)
- [name](#)

ULT

16 You did not [choose](#) me, but I [chose](#) you and [appointed](#) you so that you would go and [would bear fruit](#), and your [fruit](#) would remain, so that whatever you would ask of the [Father](#) in my [name](#), he would give it to you.

John 15:17

(There are no notes for this verse.)

Translation Words - ULT

- I command
- you would love

ULT

¹⁷ These things I command you so that you would love one another.

John 15:18

the world (ULT)

Here, the **world** refers to the people who do not belong to God and are opposed to him. (See: [Metonymy](#))

Translation Words - ULT

- world
- know

ULT

18 If the world hates you, know that it has hated me before you.

John 15:19

the world (ULT)

Here, the **world** refers to the people who do not belong to God and are opposed to him. (See: [Metonymy](#))

would love (ULT)

This refers to human, brotherly **love** or love for a friend or family member.

Translation Words - ULT

- world
- world
- world (2)
- world (3)
- world (2)
- would love
- chose

ULT

19 If you were from the world, the world would love its own. But because you are not from the world, but I chose you from the world, on account of this the world hates you.

John 15:20

Remember the word that I said to you (ULT)

Here, **word** is a metonym for the message of Jesus. Alternate translation: "Remember the message that I spoke to you" (See: [Metonymy](#))

Translation Words - ULT

- word
- word
- A slave
- master
- they persecuted
- they will...persecute
- they kept
- they will...keep

ULT

²⁰ Remember the [word](#) that I said to you, 'A [slave](#) 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.

John 15:21

because of my name (ULT)

Here, **because of my name** is a metonym that represents Jesus. People will make his followers suffer because they belong to him. Alternate translation: "because you belong to me" (See: [Metonymy](#))

Translation Words - ULT

- [name](#)
- [they do...know](#)
- [who has sent](#)

ULT

²¹ But they will do all these things to you because of my [name](#), because [they do not know](#) the one [who has sent](#) me.

John 15:22

If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin (ULT)

Jesus implies here that he has shared God's message with those who do not trust him. Alternate translation: "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](#))

ULT

²² If I had not come and spoken to them, they would not have [sin](#), but now they have no excuse for their [sin](#).

Translation Words - ULT

- [sin](#)
- [sin](#)

John 15:23

The one hating me also hates my Father (ULT)

To hate God the Son is to hate God the Father.

Father (ULT)

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

Translation Words - ULT

- [Father](#)

ULT

²³ The one hating me also hates my [Father](#).

John 15:24

If I had not done the works that no one else did among them, they would have no sin...but (ULT)

You can translate this double negative in a positive form. Alternate translation: "Because I have done among them the works that no one else did, they have had sin, and" (See: [Double Negatives](#))

ULT

²⁴ If I had not done the [works](#) that no one else did among them, they would have no [sin](#), but now they have both seen and hated both me and my [Father](#).

they would have no sin (ULT)

"they would not have any sin." See how you translated this in [John 15:22](#).

they have seen and hated both me and my Father

To hate God the Son is to hate God the Father.

Translation Words - ULT

- [works](#)
- [sin](#)
- [Father](#)

John 15:25

this is in order that the word that is written in their law might be fulfilled (ULT)

Here, **word** is a metonym for the entire message of God. Alternate translation: "in order that the prophecy in their law might be fulfilled" (See: [Metonymy](#))

ULT

²⁵ But this is in order that the [word](#) that [is written](#) in their [law might be fulfilled](#), 'They hated me without a cause.'

this is in order that the word that is written in their law might be fulfilled (ULT)

You can translate this in an active form. Alternate translation: "this happened in order to fulfill the prophecy in their law" (See: [Active or Passive](#))

law (ULT)

Here, **law** refers generally to the entire Old Testament, which contained all of God's instructions for his people.

Translation Words - ULT

- [word](#)
- [is written](#)
- [law](#)
- [might be fulfilled](#)

John 15:26

will send to you from the Father—the Spirit of Truth...he will testify about me (ULT)

God the Father sent God the Spirit to show the world that Jesus is God the Son.

Father (ULT)

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

the Spirit of Truth (ULT)

This is a title for the Holy Spirit. Alternate translation: “the Spirit who tells the truth about God and me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Comforter
- will send
- Father
- Father
- Spirit of Truth
- of Truth
- will testify

ULT

²⁶ When the [Comforter](#) whom I [will send](#) to you from the [Father](#)—the [Spirit of Truth](#) who goes out from the [Father](#)—may come, he [will testify](#) about me.

John 15:27

you...also...are...testifying (ULT)

Here, **testifying** means they are telling others about Jesus. Alternate translation: "you also must tell everyone what you know about me" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁷ But you are also [testifying](#), because you are with me from the beginning.

the beginning (ULT)

Here the **beginning** is a metonym that means the first days of Jesus' ministry. Alternate translation: "the very first days when I began teaching the people and doing miracles" (See: [Metonymy](#))

Translation Words - ULT

- [are...testifying](#)

John 16

John 16 General Notes

Special concepts in this chapter

The Holy Spirit

Jesus told his disciples that he would send the Holy Spirit to them. The Holy Spirit is the Comforter (John 14:16) who is always with God's people to help them and to speak to God for them, He is also the Spirit of truth (John 14:17) who tells God's people what is true about God so they know him better and serve him well. (See: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Spirit](#))

"The hour is coming"

Jesus used these words to begin prophecies about times that could be shorter or longer than sixty minutes. "The hour" in which people would persecute his followers (John 16:2) was days, weeks, and years long, but "the hour" in which his disciples would scatter and leave him alone (John 16:32) was less than sixty minutes long. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Important figures of speech in this chapter

Simile

Jesus said that just as a woman is in pain as she gives birth to a baby and his followers would be sad when he died. But the woman is glad after the baby is born, and his followers would be happy when he became alive again. (See: [Simile](#))

John 16:1

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 might not fall away (ULT)

Here the phrase **fall away** implies to stop putting one's trust in Jesus. Alternate translation: "you will not stop trusting in me because of the difficulties you must face" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹ "I have spoken these things to you so that you might not fall away."

John 16:2

you...an hour is coming for everyone who kills...to think he offers a service to God (ULT)

“it will someday happen that a person will kill you and think he is doing something good for God.”

Translation Words - ULT

- an hour
- a service
- to God

ULT

² They will cause you to be put out of the synagogues. But **an hour** is coming for everyone who kills you to think he offers **a service to God**.

John 16:3

Father (ULT)

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

Translation Words - ULT

- [they have...known](#)
- [Father](#)

ULT

³ And they will do these things, because [they have](#) not [known](#) the [Father](#) nor me.

John 16:4

when their hour may come (ULT)

Here, **hour** is a metonym that refers to the time when people will persecute Jesus' followers. Alternate translation: "when they cause you to suffer" (See: [Metonymy](#))

in the beginning (ULT)

Here, **the beginning** is a metonym that refers to the first days of Jesus' ministry. Alternate translation: "when you first started following me" (See: [Metonymy](#))

Translation Words - ULT

- [hour](#)

ULT

⁴ But I have spoken these things to you so that when their [hour](#) may come, you may remember that I told you about them. But I did not tell you these things in the beginning, because I was with you.

John 16:5

(There are no notes for this verse.)

Translation Words - ULT

- [who sent](#)

ULT

⁵ But now I go to the one [who sent](#) me, and none of you asks me, 'Where are you going?'

John 16:6

sadness has filled your heart (ULT)

Here, **heart** is a metonym for a person's inner being. Alternate translation: "you are now very sad" (See: [Metonymy](#))

Translation Words - ULT

- [heart](#)

ULT

⁶ But because I have said these things to you, sadness has filled your [heart](#).

John 16:7

if...I do not go away, the Comforter will not come to you (ULT)

You can translate this in a positive form. Alternate translation: “the Comforter will come to you only if I go away” (See: [Double Negatives](#))

Comforter (ULT)

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](#).

Translation Words - ULT

- [truth](#)
- [it is better](#)
- [Comforter](#)
- [I will send](#)

ULT

⁷ But I tell you the [truth, it is better](#) for you that I would 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.

John 16:8

the Comforter will reprove the world about sin (ULT)

When the Holy Spirit came, he began to show people that they are sinners.

ULT

⁸ And having come, the Comforter will reprove the [world](#) about [sin](#) and about [righteousness](#) and about [judgment](#)—

the Comforter (ULT)

This refers to the Holy Spirit. See how you translated this in [John 14:16](#).

world (ULT)

This is a metonym that refers to the people in the world.(See: [Metonymy](#))

Translation Words - ULT

- [world](#)
- [sin](#)
- [righteousness](#)
- [judgment](#)

John 16:9

**about sin, because they do not believe in me
(ULT)**

“they are guilty of sin because they do not trust in me”

Translation Words - ULT

- sin
- they do...believe
- in me

ULT

⁹ about sin, because they do not believe in me;

John 16:10

about righteousness...because I go to the Father, and you will no longer see me (ULT)

“when I return to God, and they see me no more, they will know that I did the right things”

Father (ULT)

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

Translation Words - ULT

- [righteousness](#)
- [Father](#)

ULT

¹⁰ and about [righteousness](#), because I go to the [Father](#), and you will no longer see me;

John 16:11

about...judgment, because the ruler of this world has been judged (ULT)

“God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world”

ULT

¹¹ and about [judgment](#), because the [ruler](#) of this [world has been judged](#).

the ruler of this world (ULT)

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

Translation Words - ULT

- [judgment](#)
- [has been judged](#)
- [ruler](#)
- [of...world](#)

John 16:12

many more things...to say to you (ULT)

“additional messages for you” or “more words for you”

Translation Words - ULT

- [to bear them](#)

ULT

¹² I have many more things to say to you, but you are not able [to bear them](#) now.

John 16:13

the Spirit of Truth (ULT)

This is a name for the Holy **Spirit** who will tell the people the truth about God.

he will guide you into the whole truth (ULT)

Here, **truth** refers to spiritual truth. Alternate translation: “he will teach you all the spiritual truth you need to know” (See: [Assumed Knowledge and Implicit Information](#))

he will say whatever he will hear (ULT)

Jesus implies that God the Father will speak to the Spirit. Alternate translation: “he will say whatever God tells him to say” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Spirit of Truth](#)
- [of Truth](#)
- [truth](#)
- [he will announce](#)

ULT

13 But when that one, the [Spirit of Truth](#), comes, he will guide you into the whole [truth](#), for he will not speak from himself, but he will say whatever he will hear, and [he will announce](#) to you things that are coming.

John 16:14

he will take from the things of mine and he will announce it to you (ULT)

Here, **things of mine** refers to Jesus' teaching and mighty works.
Alternate translation: "he will reveal to you that what I have said and done are indeed true" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [will glorify](#)
- [he will announce it](#)

ULT

¹⁴ That one [will glorify](#) me, because he will take from the things of mine and [he will announce it](#) to you.

John 16:15

Father (ULT)

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

he will take from the things of mine and he will announce it to you (ULT)

The Holy Spirit will tell people that the words and works of Jesus are true. Alternate translation: “the Holy Spirit will tell everyone that my words and works are true” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Father](#)
- [he will announce it](#)

ULT

¹⁵ Everything, as much as the [Father](#) has, is mine. Therefore, I said that he will take from the things of mine and [he will announce it](#) to you.

John 16:16

in a little while (ULT)

“soon” or “before much time passes”

And in a little while...again (ULT)

“again, before much time passes”

ULT

16 And in a little while you no longer see me, and again a little while and you will see me.”

John 16:17

General Information:

There is a break in Jesus' speaking as his disciples ask each other about what Jesus meant.

A little while and you do not see me (ULT)

The disciples did not understand that this refers to Jesus' death on the cross.

A little while and...me...again...you will see (ULT)

This could refer to: (1) Jesus' resurrection. (2) Jesus' coming at the end of time.

the Father (ULT)

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

Translation Words - ULT

- [disciples](#)
- [Father](#)

ULT

17 Then some of his [disciples](#) said to one another, "What is this that he says to us, 'A little while and you do not see me, and again a little while and you will see me,' and, 'Because I go to the [Father](#)'?"

John 16:18

(There are no notes for this verse.)

Translation Words - ULT

- We do...know

ULT

¹⁸ Therefore they were saying, "What is this 'A little while'? We do not know what he is saying."

John 16:19

Connecting Statement:

Jesus continues speaking to his disciples.

Are you seeking among yourselves concerning this because I said, 'A little while and you do not see me, and again a little while and you will see me (ULT)

Jesus uses this question so his disciples will focus on what he has just told them, so he can explain further. Alternate translation: "You are asking yourselves what I meant when I said, 'A little while and you do not see me, and again a little while and you will see me.'" (See: [Rhetorical Question](#))

ULT

¹⁹ Jesus knew that they wanted to question him, and he said to them, "Are you seeking among yourselves concerning this because I said, 'A little while and you do not see me, and again a little while and you will see me'?"

Translation Words - ULT

- Jesus
- knew

John 16:20

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 (ULT)

Here the **world** is a metonym for the people who oppose God. Alternate translation: “but the people who oppose God will be glad” (See: [Metonymy](#))

but your sorrow will become joy (ULT)

You can translate this in an active form. Alternate translation: “but your sadness will become joy” or “but afterwards instead of being sad you will be very happy” (See: [Active or Passive](#))

Translation Words - ULT

- Truly
- truly (2)
- lament
- world
- will be glad
- joy

ULT

²⁰ Truly, truly, I say to you that you will weep and lament, but the world will be glad. You will be grieved, but your sorrow will become joy.

John 16:21

(There are no notes for this verse.)

Translation Words - ULT

- hour
- child
- suffering
- joy
- world

ULT

²¹ When a woman gives birth, she has pain because her hour has come, but when she has given birth to the child, she no longer remembers her suffering, because of the joy that a man has been born into the world.

John 16:22

your heart will be glad (ULT)

Here, **heart** is a metonym for a person's inner being. Alternate translation: "you will be very happy" or "you will be very joyful" (See: [Metonymy](#))

Translation Words - ULT

- [heart](#)
- [will be glad](#)
- [joy](#)

ULT

²² And so you have sorrow now, but I will see you again, and your [heart will be glad](#), and no one takes away your [joy](#) from you.

John 16:23

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](#).

whatever you might ask of the Father in my name, he will give it to you (ULT)

Here the word **name** is a metonym that refers to the person and authority of Jesus. Alternate translation: “if you ask anything of the Father, he will give it to you because you belong to me” (See: [Metonymy](#))

of...Father (ULT)

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

in my name (ULT)

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. Alternate translation: “because you are my followers” or “on my authority” (See: [Metonymy](#))

Translation Words - ULT

- [day](#)
- [Truly](#)
- [truly](#) (2)
- [of...Father](#)
- [name](#)

ULT

²³ And in that [day](#) you will ask me nothing. [Truly, truly](#), I say to you, whatever you might ask of the [Father](#) in my [name](#), he will give it to you.

John 16:24

your joy may be fulfilled (ULT)

You can translate this in an active form. Alternate translation: "God will give you great joy" (See: [Active or Passive](#))

Translation Words - ULT

- [name](#)
- [you will receive](#)
- [joy](#)

ULT

²⁴ Until now you have asked nothing in my [name](#). Ask, and [you will receive](#) so that your [joy](#) may be fulfilled.

John 16:25

in figures of speech (ULT)

“in language that is not clear”

an hour is coming (ULT)

“it will soon happen”

to you...I will tell...plainly about the Father (ULT)

“I will tell you about the Father in a way that you will clearly understand.”

Father (ULT)

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

Translation Words - ULT

- [an hour](#)
- [I will tell](#)
- [Father](#)

ULT

²⁵ I have said these things to you in figures of speech; [an 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](#).

John 16:26

you will ask in my name (ULT)

Here, **name** is a metonym for the person and authority of Jesus.
Alternate translation: "you will ask because you belong to me" (See: [Metonymy](#))

Father (ULT)

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

Translation Words - ULT

- [day](#)
- [name](#)
- [Father](#)

ULT

²⁶ In that [day](#) you will ask in my [name](#), and I do not say to you that I will ask the [Father](#) on behalf of you,

John 16:27

himself...the Father...loves you, because you have loved me (ULT)

When a person **loves** Jesus, the Son, they also love the Father, because the Father and Son are one.

the Father (ULT)

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

Translation Words - ULT

- [Father](#)
- [loves](#)
- [have loved](#)
- [have believed](#)
- [God](#)

ULT

²⁷ for the [Father](#) himself [loves](#) you, because you [have loved](#) me and [have believed](#) that I came from [God](#).

John 16:28

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.

the Father...the Father (ULT)

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

world (ULT)

Here, **world** is a metonym that refers to the people who live in the world. (See: [Metonymy](#))

Translation Words - ULT

- [Father](#)
- [Father](#)
- [world](#)
- [world](#) (2)

ULT

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](#)."

John 16:29

(There are no notes for this verse.)

Translation Words - ULT

- [disciples](#)

ULT

²⁹ His [disciples](#) say, “See, now you are speaking plainly, and you are not speaking in figures of speech.”

John 16:30

(There are no notes for this verse.)

Translation Words - ULT

- we know
- you know
- we believe
- God

ULT

³⁰ Now we know that you know all things, and you do not have need that anyone would question you. In this we believe that you have come from God.”

John 16:31

Just now do you believe (ULT)

This remark appears in the form of a question to show that Jesus is puzzled that his disciples are only now ready to trust him. Alternate translation: "So, now you finally place your trust in me!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [do you believe](#)

ULT

³¹ [Jesus](#) answered them, "Just now [do you believe](#)?"

John 16:32

you might be scattered (ULT)

You can translate this in an active form. Alternate translation: “others will scatter you” (See: [Active or Passive](#))

the Father (ULT)

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

Translation Words - ULT

- [an hour](#)
- [Father](#)

ULT

³² Behold, [an hour](#) is coming—and has come—that you might be scattered, each one to his own, and you might leave me alone. Yet I am not alone, because the [Father](#) is with me.

John 16:33

so that you might have peace in me (ULT)

Here, **peace** refers to inner peace. Alternate translation: “so that you may have inner peace because of your relationship with me” (See: [Assumed Knowledge and Implicit Information](#))

I have conquered the world (ULT)

Here, **the world** refers to the troubles and persecution that believers will endure from those who oppose God. Alternate translation: “I have conquered the troubles of this world” (See: [Metonymy](#))

ULT

33 I have spoken these things to you so that you might have **peace** in me. In the **world** you have **troubles**, but **have courage**. I have conquered the **world**.”

Translation Words - ULT

- [peace](#)
- [world](#)
- [world](#)
- [troubles](#)
- [have courage](#)

John 17

John 17 General Notes

Structure and formatting

This chapter forms one long prayer.

Special concepts in this chapter

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. In this chapter Jesus asks God to show his followers his true glory (John 17:1).

Jesus is eternal

Jesus existed before God created the world (John 17:5). John wrote about this in John 1:1.

Other possible translation difficulties in this chapter

Prayer

Jesus is God's one and only Son (John 3:16), so he could pray differently from the way other people pray. He used many words that sounded like commands. Your translation should make Jesus sound like a son speaking with love and respect to his father and telling him what the father needs to do so that the father will be happy.

John 17:1

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.

having lifted up his eyes to the heaven (ULT)

To “lift up the eyes” is an idiom that means to look upward. Alternate translation: “he looked up to the sky” (See: [Idiom](#))

heaven (ULT)

This refers to the sky.

Father...Son (ULT)

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

the hour has come (ULT)

Here the word **hour** is a metonym that refers to the time for Jesus to suffer and die. Alternate translation: “it is time for me to suffer and die” (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [heaven](#)
- [Father](#)
- [hour](#)
- [glorify](#)
- [might glorify](#)
- [Son](#)
- [Son](#)

ULT

¹ [Jesus](#) said these things and, having lifted up his eyes to the [heaven](#), he said, “[Father](#), the [hour](#) has come, [glorify](#) your [Son](#) so that the [Son](#) might [glorify](#) you,

John 17:2

over all flesh (ULT)

This refers to all people.

Translation Words - ULT

- just as
- authority
- flesh
- eternal
- life

ULT

² just as you gave him authority over all flesh, so that everyone whom you have given him, he would give to them eternal life.

John 17:3

(There are no notes for this verse.)

Translation Words - ULT

- eternal
- life
- they would know
- true
- God
- you sent
- Jesus
- Christ

ULT

³ Now this is eternal life, that they would know you, the only true God, and the one whom you sent, Jesus Christ.

John 17:4

the work...that you have given me so that I might do it (ULT)

Here, **work** is a metonym that refers to Jesus' entire earthly ministry. (See: [Metonymy](#))

Translation Words - ULT

- [glorified](#)
- [earth](#)
- [having completed](#)
- [work](#)

ULT

⁴ I [glorified](#) you on the [earth](#), [having completed](#) the [work](#) that you have given me so that I might do it.

John 17:5

Father, glorify me along with yourself with the glory that I had with you before the world was made (ULT)

Jesus had glory with God the Father “before the world was made” because Jesus is God the Son. Alternate translation: “Father, give me and you honor by bringing me into your presence as we were before we made the world” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵ And now, [Father](#), [glorify](#) me along with yourself with the [glory](#) that I had with you before the [world](#) was made.

Father (ULT)

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

Translation Words - ULT

- [Father](#)
- [glorify](#)
- [with...glory](#)
- [world](#)

John 17:6

Connecting Statement:

Jesus begins to pray for his disciples.

I revealed your name (ULT)

Here, **name** is a metonym that refers to the person of God. Alternate translation: "I taught them who you really are and what you are like" (See: [Metonymy](#))

from the world (ULT)

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](#))

they have kept your word (ULT)

This is an idiom that means to obey. Alternate translation: "they have obeyed your teaching" (See: [Idiom](#))

Translation Words - ULT

- I revealed
- name
- world
- they have kept
- word

ULT

⁶ I revealed your name to the men whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.

John 17:7

(There are no notes for this verse.)

Translation Words - ULT

- they know

ULT

⁷ Now they know that everything that you have given me is from you,

John 17:8

(There are no notes for this verse.)

Translation Words - ULT

- received them
- truly
- knew
- they believed
- sent

ULT

⁸ for I have given them the words that you gave me, and they **received them** and **truly knew** that I came from you, and **they believed** that you **sent** me.

John 17:9

I do not ask on behalf of the world (ULT)

Here, **world** is a metonym that refers to the people who oppose God. Alternate translation: "I am not praying for those who do not belong to you" (See: [Metonymy](#))

Translation Words - ULT

- [world](#)

ULT

⁹ I ask on behalf of them. I do not ask on behalf of the [world](#) but on behalf of those whom you have given me, for they are yours.

John 17:10

(There are no notes for this verse.)

Translation Words - ULT

- I am glorified

ULT

¹⁰ And all things that are mine are yours, and what are yours are mine, and I am glorified in them.

John 17:11

in the world (ULT)

Here, **world** is a metonym that refers to being on earth and being among the people who oppose God. Alternate translation: “among the people who do not belong to you” (See: [Metonymy](#))

Holy Father, keep them...so that they would be one, just as we are (ULT)

Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.

Father (ULT)

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

keep them in your name that you have given me (ULT)

Here, **name** is a metonym for God’s power and authority. Alternate translation: “keep them safe by your power and authority, which you have given me” (See: [Metonymy](#))

Translation Words - ULT

- [world](#)
- [world \(2\)](#)
- [Holy](#)
- [Holy Father](#)
- [name](#)
- [just as](#)

ULT

11 And I am no longer in the [world](#), but they 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 would be one, [just as](#) we are.

John 17:12

I kept them in your name (ULT)

Here, **name** is a metonym that refers to the power and protection of God. Alternate translation: "I kept them with your protection" (See: [Metonymy](#))

them...not one of...perished, except for the son of destruction (ULT)

"the only one among them who was destroyed is the son of destruction"

the son of destruction (ULT)

This refers to Judas, who betrayed Jesus. Alternate translation: "the one whom you long ago decided you would destroy" (See: [Assumed Knowledge and Implicit Information](#))

so that the scripture would be fulfilled (ULT)

You can translate this in an active form. Alternate translation: "to fulfill the prophecy about him in the scriptures" (See: [Active or Passive](#))

Translation Words - ULT

- [kept](#)
- [name](#)
- [perished](#)
- [son](#)
- [scripture](#)
- [would be fulfilled](#)

ULT

12 While I was with them, I [kept](#) them in your [name](#), which you have given me. And I protected them, and not one of them [perished](#), except for the [son](#) of destruction, so that the [scripture would be fulfilled](#).

John 17:13

the world (ULT)

Here, **the world** is a metonym for the people who live in the world. (See: [Metonymy](#))

so that they would have my joy fulfilled in themselves (ULT)

You can translate this in an active form. Alternate translation: "so that you might give them great joy" (See: [Active or Passive](#))

Translation Words - ULT

- world
- joy
- fulfilled

ULT

13 But now I am coming to you, and I am saying these things in the world so that they would have my joy fulfilled in themselves.

John 17:14

I have given them your word (ULT)

“I have spoken your message to them”

the world has hated them because they are not from the world, just as I am not from the world (ULT)

Here, **the world** is a metonym that refers to the people who oppose God. Alternate translation: “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](#))

ULT

¹⁴ I have given them your [word](#), and the [world](#) has hated them because they are not from the [world](#), [just as](#) I am not from the [world](#).

Translation Words - ULT

- [word](#)
- [world](#)
- [world](#)
- [world](#) (2)
- [just as](#)

John 17:15

the world (ULT)

Here, **the world** is a metonym for the people who oppose God. (See: [Metonymy](#))

you would keep them from the evil one (ULT)

Here, **the evil one** refers to Satan. Alternate translation: “you would protect them from Satan, the evil one” (See: [Assumed Knowledge and Implicit Information](#))

ULT

15 I do not ask that you would take them away from the **world**, but that **you would keep** them from **the evil one**.

Translation Words - ULT

- world
- you would keep
- the evil one
- evil one

John 17:16

(There are no notes for this verse.)

Translation Words - ULT

- world
- world (2)
- just as

ULT

¹⁶ They are not from the world, just as I am not from the world.

John 17:17

Sanctify them by the truth (ULT)

You can state clearly the purpose for setting them apart. The phrase **by the truth** here represents by teaching the truth. Alternate translation: "Make them your own people by teaching them the truth" (See: [Assumed Knowledge and Implicit Information](#))

ULT

17 Sanctify them by the truth; your word is truth.

Your word is truth

"Your message is true" or "What you say is true"

Translation Words - ULT

- Sanctify
- truth
- truth
- word

John 17:18

into the world (ULT)

Here, **the world** is a metonym that means the people who live in the world. Alternate translation: “to the people of the world” (See: [Metonymy](#))

Translation Words - ULT

- [Just as](#)
- [you sent](#)
- [have sent](#)
- [world](#)
- [world \(2\)](#)

ULT

18 [Just as you sent](#) me into the [world](#), I also [have sent](#) them into the [world](#).

John 17:19

so that they themselves may also be sanctified in truth (ULT)

You can translate this in an active form. Alternate translation: “so that they may also set apart themselves truly to you” (See: [Active or Passive](#))

Translation Words - ULT

- [have sanctified](#)
- [sanctified](#)
- [truth](#)

ULT

¹⁹ And for their sakes I [have sanctified](#) myself, so that they themselves may also be [sanctified](#) in [truth](#).

John 17:20

those who will believe in me through their word (ULT)

“those who will believe in me because they teach about me”

Translation Words - ULT

- who will believe
- in me

ULT

²⁰ But I ask not only on behalf of these, but also on behalf of those **who will believe in me** through their word

John 17:21

they will all be one, just as you, Father, are in me, and I am in you. May they also be in us

Those who trust in Jesus become united with the Father and the Son when they believe.

Father (ULT)

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

the world (ULT)

Here, **the world** is a metonym that refers to the people who do not yet know God. Alternate translation: “the people who do not know God” (See: [Metonymy](#))

Translation Words - ULT

- [just as](#)
- [Father](#)
- [world](#)
- [would believe](#)
- [have sent](#)

ULT

²¹ so that they would all be one, [just as](#) you, [Father](#), are in me, and I in you, so that they also would be in us, so that the [world would believe](#) that you [have sent](#) me.

John 17:22

The glory that you gave me, I also have given to them (ULT)

“I have honored my followers just as you have honored me”

so that they would be one, just as we are one (ULT)

You can translate this in an active form. Alternate translation: “so that you can unite them just as you have united us” (See: [Active or Passive](#))

ULT

²² The [glory](#) that you gave me, I also have given to them, so that they would be one, [just as](#) we are one:

Translation Words - ULT

- [glory](#)
- [just as](#)

John 17:23

so that they may be made complete as one (ULT)

“that they may be completely united”

so that the world may know (ULT)

Here, **the world** is a metonym that refers to the people who do not know God. Alternate translation: “that all the people will know” (See: [Metonymy](#))

you loved (ULT)

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.

Translation Words - ULT

- [made complete](#)
- [world](#)
- [may know](#)
- [sent](#)
- [you loved](#)
- [you loved \(2\)](#)
- [just as](#)

ULT

²³ I in them, and you in me so that they may be [made complete](#) as one, so that the [world may know](#) that you [sent](#) me and [you loved](#) them [just as you loved](#) me.

John 17:24

Father (ULT)

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

where I am (ULT)

Here, **where I am** refers to heaven. Alternate translation: “with me in heaven” (See: [Assumed Knowledge and Implicit Information](#))

to see my glory

“to see my greatness”

before the foundation of the world (ULT)

Here Jesus refers to the time before creation. Alternate translation: “before we created the world” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Father](#)
- [glory](#)
- [you loved](#)
- [the foundation of the world](#)
- [the foundation](#)
- [of the world](#)

ULT

²⁴ [Father](#), those you have given me, I desire that they also may be with me where I am, in order to see my [glory](#), which you gave me because [you loved](#) me before [the foundation of the world](#).

John 17:25

Connecting Statement:

Jesus finishes his prayer.

Righteous Father (ULT)

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

the world did not know you (ULT)

Here, **the world** is a metonym for the people who do not belong to God. Alternate translation: “those who do not belong to you do not know what you are like” (See: [Metonymy](#))

Translation Words - ULT

- [Righteous](#)
- [Father](#)
- [world](#)
- [did...know](#)
- [know](#)
- [know](#)
- [sent](#)

ULT

²⁵ [Righteous Father](#), even the [world](#) did not [know](#) you, but I [know](#) you; and these [know](#) that you [sent](#) me.

John 17:26

I made your name known to them (ULT)

The word **name** refers to God. Alternate translation: "I have revealed to them what you are like" (See: [Metonymy](#))

love...you have loved (ULT)

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.

Translation Words - ULT

- [I made...known](#)
- [I will make it known](#)
- [name](#)
- [love](#)
- [you have loved](#)

ULT

²⁶ And I [made](#) your [name known](#) to them, and I [will make it known](#) so that the [love](#) with which [you have loved](#) me may be in them, and I in them."

John 18

John 18 General Notes

Structure and formatting

Verse 14 says, “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.” The author says this to help the reader understand why it was to Caiaphas that they took Jesus. You might want to put these words in parentheses. (See: [Background Information](#))

Special concepts in this chapter

“It is not lawful for us to put any man to death”

The Roman government did not allow the Jews to kill criminals, so the Jews needed to ask Pilate, the governor, to kill him (John 18:31).

Jesus’ kingdom

No one knows for sure what Jesus meant when he told Pilate that his kingdom was not “of this world” (John 18:36). Some people think that Jesus means that his kingdom is only spiritual and that he has no visible kingdom on this earth. Other people think that Jesus meant that he would not build and rule his kingdom by force, the way other kings build theirs. It is possible to translate the words “is not of this world” as “is not from this place” or “comes from another place.”

King of the Jews

When Pilate asked if Jesus were the King of the Jews (John 18:33), he was asking if Jesus were claiming to be like King Herod, whom the Romans were permitting to rule Judea. When he asked the crowd if he should release the King of the Jews (John 18:39), he is mocking the Jews, because the Romans and Jews hated each other. He was also mocking Jesus, because he did not think that Jesus was a king at all. (See: [Irony](#))

John 18:1

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](#))

Having spoken these words, Jesus (ULT)

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

of...Kidron (ULT)

This is a valley in Jerusalem separating the Temple Mount from the Mount of Olives. (See: [How to Translate Names](#))

where there was a garden (ULT)

This **garden** was a grove of olive trees. Alternate translation: “where there was a grove of olive trees” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- disciples
- disciples
- brook of the Kidron

ULT

¹ Having spoken these words, Jesus went out with his disciples across the brook of the Kidron, where there was a garden into which he and his disciples entered.

John 18:2

(There are no notes for this verse.)

Translation Words - ULT

- Judas
- betraying
- knew
- Jesus
- gathered
- disciples

ULT

² Now Judas, the one betraying him, also knew the place, for Jesus often gathered there with his disciples.

John 18:3

(There are no notes for this verse.)

Translation Words - ULT

- Judas
- chief priests
- Pharisees

ULT

³ So Judas, leading the cohort of soldiers and officers from the chief priests and from the Pharisees, comes there with lanterns and torches and weapons.

John 18:4

General Information:

Jesus begins to speak with the soldiers, officers, and Pharisees.

Then Jesus, knowing all the things happening to him (ULT)

“Then Jesus, who knew everything that was about to happen to him”

Translation Words - ULT

- Jesus
- knowing
- do you seek

ULT

⁴ Then Jesus, knowing all the things happening to him, having gone out, asked them, “Whom do you seek?”

John 18:5

Jesus the Nazarene (ULT)

“Jesus, the man from Nazareth”

I am (ULT)

The word **he** is implied in the text. Alternate translation: “I am he”
(See: [Assumed Knowledge and Implicit Information](#))

the one betraying him (ULT)

“the one who was going to hand him over”

Translation Words - ULT

- [Jesus the Nazarene](#)
- [Nazarene](#)
- [Judas](#)
- [betraying](#)

ULT

⁵ They answered him, “[Jesus the Nazarene](#).” He says to them, “I am.”
Now [Judas](#), the one [betraying](#) him, was also standing with them.

John 18:6

I am (ULT)

Here the word **he** is not present in the original text, but it is implied.
Alternate translation: "I am he" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶ So when he said to them, "I am," they went backward and fell to the ground.

fell to the ground (ULT)

The men fell to the ground because of Jesus' power. Alternate translation: "fell down because of Jesus' power" (See: [Assumed Knowledge and Implicit Information](#))

John 18:7

Jesus the Nazarene (ULT)

“Jesus, the man from Nazareth”

Translation Words - ULT

- do you seek
- Jesus
- Nazarene

ULT

⁷ Then again he asked them, “Whom **do you seek?**” And they said, “**Jesus** the **Nazarene.**”

John 18:8

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 (ULT)

Here the word **he** is not present in the original text, but it is implied. Alternate translation: "I am he" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [you are seeking](#)

ULT

⁸ [Jesus](#) answered, "I told you that I am. So if [you are seeking](#) me, allow these to go away."

John 18:9

This was so that would be fulfilled the word that he said (ULT)

Here, **the word** refers to the words Jesus had prayed. (See: [Assumed Knowledge and Implicit Information](#))

This was so that would be fulfilled the word that he said (ULT)

You can translate this in an active form. Alternate translation: "This happened in order to fulfill the words that he had said when he was praying to his Father" (See: [Active or Passive](#))

Translation Words - ULT

- [would be fulfilled](#)
- [word](#)

ULT

⁹ This was so that [would be fulfilled](#) the [word](#) that he said: "Of those whom you have given me, I lost none from among them."

John 18:10

Malchus (ULT)

Malchus is a male servant of the high priest. (See: [How to Translate Names](#))

Translation Words - ULT

- Then Simon Peter
- a sword
- servant
- of...servant
- of...high priest
- the name

ULT

10 Then Simon Peter, having 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.

John 18:11

sheath (ULT)

the cover for a sharp knife or sword, so the knife will not cut the owner

The cup which the Father has given me, should I certainly not drink it (ULT)

This remark appears in the form of a question to add emphasis to Jesus' statement. Alternate translation: "I must surely drink the cup that the Father has given to me!" (See: [Rhetorical Question](#))

The cup (ULT)

Here, **cup** is a metaphor that refers to the suffering that Jesus must endure. (See: [Metaphor](#))

Father (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [to Peter](#)
- [sword](#)
- [Father](#)

ULT

11 Then [Jesus](#) said [to Peter](#), "Put the [sword](#) into its sheath. The cup which the [Father](#) has given me, should I certainly not drink it?"

John 18:12

General Information:

Verse 14 tells us background information about Caiaphas. (See: [Background Information](#))

of the Jews (ULT)

Here, **the Jews** is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: “the Jewish leaders” (See: [Synecdoche](#))

seized Jesus and tied him up (ULT)

The soldiers tied Jesus’ hands to prevent him from escaping. Alternate translation: “captured Jesus and tied him up to prevent him from escaping” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [commander](#)
- [of...Jews](#)
- [seized](#)
- [Jesus](#)
- [tied...up](#)

ULT

12 Then the cohort of soldiers and the [commander](#) and the officers of the [Jews](#) [seized Jesus](#) and [tied him up](#).

John 18:13

(There are no notes for this verse.)

Translation Words - ULT

- [Annas](#)
- [of Caiaphas](#)
- [high priest](#)

ULT

¹³ And they led him first to [Annas](#), for he was the father-in-law of [Caiaphas](#), who was [high priest](#) that year.

John 18:14

(There are no notes for this verse.)

Translation Words - ULT

- Caiaphas
- who had given the advice
- to...Jews
- it would be better for
- to die
- people

ULT

¹⁴ Now Caiaphas was the one who had given the advice to the Jews that it would be better for one man to die on behalf of the people.

John 18:15

Now that disciple was known to the high priest, and he entered with Jesus (ULT)

You can translate this in an active form. Alternate translation: “Now the high priest knew that disciple so he was able to enter with Jesus” (See: [Active or Passive](#))

Translation Words - ULT

- [Simon Peter](#)
- [disciple](#)
- [disciple](#)
- [Jesus](#)
- [Jesus \(2\)](#)
- [to...high priest](#)
- [of...high priest](#)
- [courtyard](#)

ULT

¹⁵ Now [Simon Peter](#) and another [disciple](#) followed [Jesus](#). Now that [disciple](#) was known to the [high priest](#), and he entered with [Jesus](#) into the [courtyard](#) of the [high priest](#).

John 18:16

so the other disciple, who was known to the high priest (ULT)

You can translate this in an active form. Alternate translation: “So the other disciple, whom the high priest knew” (See: [Active or Passive](#))

Translation Words - ULT

- Peter
- Peter
- disciple
- known
- to...high priest
- to...female doorkeeper

ULT

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.

John 18:17

Are you not also from the disciples of this man (ULT)

This appears in the form of a question to enable the servant to express her remark somewhat cautiously. Alternate translation: "You are also one of the arrested man's disciples! Are you not?" (See: [Rhetorical Question](#))

ULT

¹⁷ Then the [female servant](#), the [doorkeeper](#), says [to Peter](#), "Are you not also from the [disciples](#) of this man?" He says, "I am not."

Translation Words - ULT

- [female servant](#)
- [doorkeeper](#)
- [to Peter](#)
- [disciples](#)

John 18:18

Now the servants and the officers were standing there, having made a charcoal fire, for it was cold, and they were warming themselves (ULT)

These were the high priest's servants and the temple guards.
Alternate translation: "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 (ULT)

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](#))

Translation Words - ULT

- [servants](#)
- [a charcoal fire](#)
- [Peter](#)

ULT

¹⁸ Now the [servants](#) and the officers were standing there, having made [a charcoal fire](#), for it was cold, and they were warming themselves. But [Peter](#) was also with them, standing there and warming himself.

John 18:19

General Information:

Here the story line shifts back to Jesus.

The...high priest (ULT)

This was Caiphas ([John 18:13](#)).

about his disciples and about his teaching (ULT)

Here, **his teaching** refers to what Jesus had been teaching the people. Alternate translation: “about his disciples and what he had been teaching the people” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [high priest](#)
- [Jesus](#)
- [disciples](#)
- [teaching](#)

ULT

¹⁹ The [high priest](#) then asked [Jesus](#) about his [disciples](#) and about his [teaching](#).

John 18:20

I have spoken openly to the world (ULT)

Here, **the world** is a metonym for those people who had heard Jesus teach. (See: [Metonymy](#))

I have spoken openly to the world (ULT)

Here the exaggeration **the world** emphasizes that Jesus has spoken openly. (See: [Hyperbole](#))

where all the Jews come together (ULT)

Here, **all the Jews** is an exaggeration that emphasizes that Jesus spoke where anyone who wanted to hear him could hear him. (See: [Hyperbole](#))

Translation Words - ULT

- [Jesus](#)
- [to...world](#)
- [was...teaching](#)
- [the synagogue](#)
- [temple](#)
- [Jews](#)
- [come together](#)

ULT

20 [Jesus](#) answered him, "I have spoken openly to the [world](#). I was always [teaching](#) in [the synagogue](#) and in the [temple](#) where all the [Jews](#) come together, and I said nothing in secret.

John 18:21

Why do you ask me (ULT)

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: "You should not be asking me these questions!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [know](#)

ULT

²¹ Why do you ask me? Ask those who heard what I said to them. Behold, these people [know](#) what I said."

John 18:22

Do you answer the high priest in this manner (ULT)

This remark appears in the form of a question to add emphasis.
Alternate translation: "That is not how you should answer the high priest!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [high priest](#)

ULT

²² Now when he had said this, one of the officers standing there gave [Jesus](#) a slap, saying, "Do you answer the [high priest](#) in this manner?"

John 18:23

testify about the wrong (ULT)

“tell me what I said that was wrong”

if...rightly, why do you strike me (ULT)

This remark appears in the form of a question to add emphasis to what Jesus is saying. Alternate translation: “if I said only what was right, you should not be hitting me!” (See: [Rhetorical Question](#))

ULT

²³ Jesus answered him, “If I spoke wrongly, [testify](#) about the wrong, but if rightly, why do you strike me?”

Translation Words - ULT

- [Jesus](#)
- [testify](#)

John 18:24

(There are no notes for this verse.)

Translation Words - ULT

- Annas
- sent
- Caiaphas
- high priest

ULT

²⁴ Then Annas sent him, tied up, to Caiaphas the high priest.

John 18:25

General Information:

Here the story line shifts back to Peter.

Now (ULT)

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 from among his disciples (ULT)

This remark appears in the form of a question to add emphasis. Alternate translation: "You are also one of his disciples!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Simon Peter](#)
- [disciples](#)

ULT

²⁵ Now [Simon Peter](#) was standing and warming himself. Then they said to him, "Are you not also from among his [disciples](#)?" He denied it and said, "I am not."

John 18:26

Did I not see you in the garden with him (ULT)

This remark appears in the form of a question to add emphasis.
Alternate translation: "I saw you in the olive tree grove with the man they arrested! Did I not?" (See: [Rhetorical Question](#))

with him (ULT)

Here the word **him** refers to Jesus. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [servants](#)
- [of...high priest](#)
- [a relative](#)
- [Peter](#)

ULT

²⁶ One from among the [servants](#) of the [high priest](#), who was [a relative](#) of the one whose ear [Peter](#) had cut off, says, "Did I not see you in the garden with him?"

John 18:27

Peter then denied it again (ULT)

Here it is implied that **Peter denied** knowing and being with Jesus. Alternate translation: "Peter then denied again that he knew Jesus or that he had been with him" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁷ Peter then denied it again, and immediately a rooster crowed.

immediately a rooster crowed (ULT)

Here it is assumed the reader will remember that Jesus had said Peter would deny him before the **rooster crowed**. Alternate translation: "immediately the rooster crowed, just as Jesus had said would happen" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Peter

John 18:28

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 (ULT)

Here it is implied that they are leading Jesus from Caiaphas' house. Alternate translation: "Then they led Jesus from Caiaphas' house" (See: [Assumed Knowledge and Implicit Information](#))

they did not enter into the governor's palace so that they would not be defiled (ULT)

You can translate the double negative in a positive form. Alternate translation: "they themselves remained the governor's palace to they would remain ceremonially clean" (See: [Double Negatives](#))

they did not enter into the governor's palace so that they would not be defiled (ULT)

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. Alternate translation: "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](#))

Translation Words - ULT

- [Jesus](#)
- [Caiaphas](#)
- [governor's palace](#)
- [governor's palace \(2\)](#)
- [they would...be defiled](#)
- [Passover](#)

ULT

²⁸ Then they led [Jesus](#) from [Caiaphas](#) to the [governor's palace](#). Now it was early in the morning, and they did not enter into the [governor's palace](#) so that [they would not be defiled](#), but might eat the [Passover](#).

John 18:29

(There are no notes for this verse.)

Translation Words - ULT

- Pilate
- accusation

ULT

²⁹ So Pilate went out to them and says, "What accusation do you bring against this man?"

John 18:30

If this one were not an evildoer, we would not have handed him over to you (ULT)

You can translate this double negative in a positive form. Alternate translation: "This man is an evil doer, so we had to bring him to you for punishment" (See: [Double Negatives](#))

we would...have handed...him...over (ULT)

This phrase here means to hand over to an enemy.

Translation Words - ULT

- [an evildoer](#)

ULT

³⁰ They answered and said to him, "If this one were not [an evildoer](#), we would not have handed him over to you."

John 18:31

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 (ULT)

Here, **Jews** is a synecdoche for the Jewish leaders who opposed Jesus and arrested him. Alternate translation: "The Jewish leaders said to him" (See: [Synecdoche](#))

It is not lawful for us to put anyone to death (ULT)

According to Roman law, the Jews could not put a man **to death**. Alternate translation: "According to Roman law, we cannot put a person to death" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Pilate
- judge
- law
- Jews
- It is...lawful

ULT

³¹ Therefore, Pilate 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 anyone to death."

John 18:32

This was so that the word of Jesus would be fulfilled (ULT)

You can translate this in an active form. Alternate translation: "This happened in order to fulfill what Jesus had said earlier," (See: [Active or Passive](#))

ULT

³² This was so that the [word of Jesus would be fulfilled](#) which he spoke to indicate by what kind [of death](#) he was about [to die](#).

to indicate by what kind of death he was about to die (ULT)

"regarding how he would die"

Translation Words - ULT

- [word of Jesus](#)
- [of Jesus](#)
- [would be fulfilled](#)
- [of death](#)
- [to die](#)

John 18:33

(There are no notes for this verse.)

Translation Words - ULT

- Pilate
- governor's palace
- summoned
- Jesus
- King
- King of the Jews
- of...Jews

ULT

³³ Then Pilate entered into the governor's palace again and summoned Jesus and said to him, "Are you the King of the Jews?"

John 18:34

(There are no notes for this verse.)

Translation Words - ULT

- [Jesus](#)

ULT

³⁴ [Jesus](#) answered, "Do you speak this from yourself, or did others speak to you about me?"

John 18:35

I am not a Jew, am I (ULT)

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. Alternate translation: “Well I am certainly not a Jew, and I have no interest in these matters!” (See: [Rhetorical Question](#))

Your own people

“Your fellow Jews”

Translation Words - ULT

- [Pilate](#)
- [a Jew](#)
- [nation](#)
- [chief priests](#)

ULT

³⁵ [Pilate](#) answered, “I am not [a Jew](#), am I? Your own [nation](#) and the [chief priests](#) handed you over to me. What did you do?”

John 18:36

My kingdom is not from this world (ULT)

Here, **world** is a metonym for the people who oppose Jesus. This could mean: (1) his kingdom is not part of this world. (2) he does not need this world's permission to rule as their king. (3) it is not from this world that Jesus has authority to be king. (See: [Metonymy](#))

would fight...so that I would not be handed over to the Jews (ULT)

You can translate this in an active form. Alternate translation: "would prevent the Jewish leaders from arresting me" (See: [Active or Passive](#))

to the Jews (ULT)

Here, **the Jews** is a synecdoche that refers to the Jewish leaders who opposed Jesus. (See: [Synecdoche](#))

Translation Words - ULT

- [Jesus](#)
- [kingdom](#)
- [kingdom \(2\)](#)
- [kingdom \(3\)](#)
- [world](#)
- [world \(2\)](#)
- [servants](#)
- [to...Jews](#)

ULT

³⁶ [Jesus](#) answered, "My [kingdom](#) is not from this [world](#). If my [kingdom](#) were from this [world](#), my [servants](#) would fight so that I would not be handed over to the [Jews](#). But now my [kingdom](#) is not from here."

John 18:37

I have come into the world (ULT)

Here, **the world** is a synecdoche that refers to the people who live in the world. (See: [Synecdoche](#))

I would bear witness to the truth (ULT)

Here, **the truth** refers to the truth about God. Alternate translation: "I would tell people the truth about God" (See: [Assumed Knowledge and Implicit Information](#))

who is from the truth (ULT)

This is an idiom that refers to anyone who loves the truth about God. (See: [Idiom](#))

to my voice (ULT)

Here, **voice** is a synecdoche that refers to words Jesus says. Alternate translation: "to the things I say" or "to me" (See: [Synecdoche](#))

Translation Words - ULT

- [Pilate](#)
- [a king](#)
- [a king](#)
- [Jesus](#)
- [world](#)
- [I would bear witness](#)
- [to...truth](#)
- [truth](#)
- [to...voice](#)

ULT

³⁷ [Pilate](#) then said to him, "So then, are you [a king](#)?" [Jesus](#) answered, "You say that I am [a king](#). For this I have been born, and for this I have come into the [world](#), so that [I would bear witness](#) to the [truth](#). Everyone who is from the [truth](#) listens to my [voice](#)."

John 18:38

What is truth (ULT)

This remark appears in the form of a question to reflect Pilate's belief that no one really knows what truth is. Alternate translation: "No one can know what is true!" (See: [Rhetorical Question](#))

the Jews (ULT)

Here, **the Jews** is a synecdoche that refers to the Jewish leaders who opposed Jesus. (See: [Synecdoche](#))

Translation Words - ULT

- [Pilate](#)
- [truth](#)
- [Jews](#)
- [guilt](#)

ULT

38 [Pilate](#) says to him, "What is [truth](#)?"
And having said this, he went out again to the [Jews](#) and says to them, "I find no [guilt](#) in him."

John 18:39

(There are no notes for this verse.)

Translation Words - ULT

- [Passover](#)
- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

ULT

³⁹ But there is the custom to you that I would release one person to you at the [Passover](#). So do you desire that I would release the [King of the Jews](#) to you?"

John 18:40

Not this one, but Barabbas (ULT)

This is an ellipsis. You can add the implied words. Alternate translation: "No! Do not release this man! Release Barabbas instead" (See: [Ellipsis](#))

Now Barabbas was a robber (ULT)

Here John provides background information about **Barabbas**. (See: [Background Information](#))

Translation Words - ULT

- [they cried out](#)
- [Barabbas](#)
- [Barabbas](#)
- [a robber](#)

ULT

⁴⁰ Then [they cried out](#) again, saying, "Not this one, but [Barabbas](#)." Now [Barabbas](#) was a robber.

John 19

John 19 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 19:24, which are words from the Old Testament.

Special concepts in this chapter

“Purple garment”

Purple is a color like red or blue. The people were mocking Jesus, so they put him in a purple garment. This was because kings wore purple garments. They spoke and acted like they were giving honor to a king, but everyone knew that they were doing it because they hated Jesus. (See: [Irony](#))

“You are not Caesar’s friend”

Pilate knew that Jesus was not a criminal, so he did not want to have his soldiers kill him. But the Jews told him that Jesus was claiming to be a king, and anyone who did that was breaking Caesar’s laws (John 19:12).

The tomb

The tomb in which Jesus was buried (John 19:41) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Important figures of speech in this chapter

Sarcasm

The soldiers were insulting Jesus when they said, “Hail, King of the Jews.” Pilate was insulting the Jews when he asked, “Should I crucify your king?” He was probably also insulting both Jesus and the Jews when he wrote, “Jesus of Nazareth, King of the Jews.” (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.

John 19:1

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.

ULT

¹ Therefore, [Pilate](#) then took [Jesus](#) and whipped him.

Therefore, Pilate then took Jesus and whipped (ULT)

Pilate himself did not whip Jesus. Here, **Pilate** is a synecdoche for the soldiers that Pilate ordered to whip Jesus. Alternate translation: "Then Pilate ordered his soldiers to whip Jesus" (See: [Synecdoche](#))

Translation Words - ULT

- [Pilate](#)
- [Jesus](#)

John 19:2

(There are no notes for this verse.)

Translation Words - ULT

- soldiers
- a crown
- thorns
- on...head
- purple
- a...garment

ULT

² And the soldiers twisted together a crown from thorns. They put it on his head and put a purple garment on him.

John 19:3

Hail, King of the Jews (ULT)

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](#))

Translation Words - ULT

- [King](#)
- [King...of the Jews](#)
- [of...Jews](#)

ULT

³ And they came to him and said, "Hail, [King of the Jews!](#)" and they began giving him slaps to the face.

John 19:4

I find no guilt in him (ULT)

Pilate states this twice to say he does not believe Jesus is not guilty of any crime. He does not want to punish him. Alternate translation: "I see no reason to punish him" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Pilate
- you might know
- guilt

ULT

⁴ Pilate went out again and says to them, "See, I am bringing him out to you so that you might know that I find no guilt in him."

John 19:5

the crown of thorns and the purple garment (ULT)

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](#).

Translation Words - ULT

- [Jesus](#)
- [crown](#)
- [of thorns](#)
- [purple](#)
- [garment](#)

ULT

⁵ So [Jesus](#) came out, wearing the [crown of thorns](#) and the [purple garment](#). And he says to them, "Behold the man!"

John 19:6

(There are no notes for this verse.)

Translation Words - ULT

- chief priests
- they cried out
- Crucify him
- crucify him (2)
- crucify him
- Pilate
- guilt

ULT

⁶ Therefore, when the chief priests and the officers saw him, they cried out, saying, “Crucify him, crucify him!” Pilate says to them, “Take him yourselves and crucify him, for I find no guilt in him.”

John 19:7

The Jews answered him (ULT)

Here, **the Jews** is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: "The Jewish leaders answered Pilate"
(See: [Synecdoche](#))

he ought to die, because he made himself to be the Son of God (ULT)

Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

the Son of God (ULT)

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

Translation Words - ULT

- [Jews](#)
- [a law](#)
- [to...law](#) (2)
- [to die](#)
- [the Son of God](#)

ULT

⁷ The [Jews](#) answered him, "We have a [law](#), and according to the [law](#) he ought to die, because he made himself to be the [Son of God](#)."

John 19:8

(There are no notes for this verse.)

Translation Words - ULT

- Pilate
- he became...afraid

ULT

⁸ Therefore, when Pilate heard this word, he became even more afraid,

John 19:9

(There are no notes for this verse.)

Translation Words - ULT

- governor's palace
- to Jesus
- Jesus

ULT

⁹ and he entered into the governor's palace again and says to Jesus, "Where are you from?" But Jesus gave him no answer.

John 19:10

Are you not speaking to me (ULT)

This remark appears in the form of a question. Here Pilate expresses his surprise that Jesus does not take the opportunity to defend himself. Alternate translation: "I cannot believe you are refusing to speak to me!" or "Answer me!" (See: [Rhetorical Question](#))

ULT

10 Then Pilate says to him, "Are you not speaking to me? Do you not know that I have authority to release you, and I have authority to crucify you?"

Do you not know that I have authority to release you, and I have authority to crucify you (ULT)

This remark appears in the form of a question to add emphasis. Alternate translation: "You should know that I am able to release you or to order my soldiers to crucify you!" (See: [Rhetorical Question](#))

Translation Words - ULT

- Pilate
- Do you...know
- authority
- authority (2)
- to crucify

John 19:11**You do not have any authority over me, except for what has been given to you from above (ULT)**

You can translate this double negative in a positive form. Alternate translation: "You are able to act against me only because you have been given that authority" (See: [Double Negatives](#))

ULT

¹¹ Jesus answered him, "You do not have any [authority](#) over me, except for what has been given to you from above. Therefore, the one who handed me over to you has a greater [sin](#)."

You do not have any authority over me, except for what has been given to you from above (ULT)

You can translate this in an active form. Alternate translation: "You are able to act against me only because God has made you able" (See: [Active or Passive](#))

from above (ULT)

This is a respectful way of referring to God.

who handed me over (ULT)

This phrase here means to hand over to an enemy.

Translation Words - ULT

- [Jesus](#)
- [authority](#)
- [a...sin](#)

John 19:12

At this (ULT)

Here, **at this** refers to Jesus' answer. Alternate translation: "When Pilate heard Jesus' answer" (See: [Assumed Knowledge and Implicit Information](#))

Pilate was seeking to release him (ULT)

The form of "was seeking" in the original indicates that Pilate tried "hard" or "repeatedly" to release Jesus. Alternate translation: "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 (ULT)

Here, **the Jews** is a synecdoche that refers to the Jewish leaders that opposed Jesus. Alternate translation: "but the Jewish leaders cried out" (See: [Synecdoche](#))

you are not a friend of Caesar (ULT)

"you are opposing Caesar" or "you are opposing the emperor"

who makes...himself a king (ULT)

"who claims that he is a king"

Translation Words - ULT

- [Pilate](#)
- [was seeking](#)
- [Jews](#)
- [cried out](#)
- [of Caesar](#)
- [Caesar](#)
- [a king](#)

ULT

¹² At this, [Pilate was seeking](#) to release him, but the [Jews cried out](#), saying, "If you release this one, you are not a friend of [Caesar](#). Everyone who makes himself [a king](#) speaks against [Caesar](#)."

John 19:13

Therefore, Pilate, having heard these words, brought Jesus out (ULT)

Here, **Pilate** is a synecdoche for his soldiers, who brought Jesus out. Alternate translation: "he ordered the soldiers to bring Jesus out" (See: [Synecdoche](#))

sat down (ULT)

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 (ULT)

The **judgment seat** was a 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 (ULT)

The Pavement was a special stone platform in Jerusalem where only the important people were allowed to go. You can translate this in an active form. Alternate translation: "in a place the people called 'The Pavement'" (See: [Active or Passive](#))

in Hebrew (ULT)

Hebrew was the language that the people of Israel spoke.

Translation Words - ULT

- [Pilate](#)
- [Jesus](#)
- [called](#)

ULT

¹³ Therefore, [Pilate](#), having heard these words, brought [Jesus](#) out and sat down in the judgment seat in a place [called](#) "The Pavement," but in Hebrew, "Gabbatha."

John 19:14

Connecting Statement:

Some time has passed and it is now the sixth hour, as Pilate orders his soldiers to crucify Jesus.

Now (ULT)

Now 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](#))

it was...about the sixth hour (ULT)

"It was about noon"

he says to the Jews (ULT)

Here, **the Jews** is a synecdoche that refers to the Jewish leaders who opposed Jesus. Alternate translation: "Pilate said to the Jewish leaders" (See: [Synecdoche](#))

Translation Words - ULT

- [of...Passover](#)
- [the...hour](#)
- [to...Jews](#)
- [king](#)
- [your...king](#)

ULT

14 Now it was the day of preparation of the [Passover](#). It was about the sixth [hour](#). And he says to the [Jews](#), "Behold your [king](#)!"

John 19:15

Should I crucify your King (ULT)

Here, **I** is a synecdoche that refers to Pilate's soldiers who will actually perform the crucifixion. Alternate translation: "Do you really want me to tell my soldiers to nail your king to a cross?" (See: [Synecdoche](#))

Translation Words - ULT

- [cried out](#)
- [Crucify](#)
- [Should I crucify](#)
- [Pilate](#)
- [King](#)
- [king \(2\)](#)
- [chief priests](#)
- [Caesar](#)

ULT

15 But they [cried out](#), "Take him away! Take him away! [Crucify](#) him!" [Pilate](#) says to them, "[Should I crucify](#) your [King](#)?" The [chief priests](#) answered, "We have no [king](#) except [Caesar](#)."

John 19:16

then...he...handed him over to them so that he might be crucified (ULT)

Here, **Pilate** gives the order for his soldiers to crucify Jesus. (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁶ Therefore, he then handed him over to them so that [he might be crucified](#), and they took [Jesus](#) and led him away.

then...he...handed him over to them so that he might be crucified (ULT)

You can translate this in an active form. Alternate translation: "Pilate then ordered his soldiers to crucify Jesus" (See: [Active or Passive](#))

Translation Words - ULT

- [he might be crucified](#)
- [Jesus](#)

John 19:17

to the place called “The Place of a Skull (ULT)

You can translate this in an active form. Alternate translation: “to the place that the people called ‘The Place of a Skull,’” (See: [Active or Passive](#))

which in Hebrew is called “Golgotha (ULT)

Hebrew is the language of the people of Israel. You can translate this in an active form. Alternate translation: “which in Hebrew they call ‘Golgotha.’”

ULT

17 And he went out, [carrying](#) the [cross](#) for himself, to the place [called](#) “The Place of a Skull,” which in Hebrew [is called](#) “Golgotha.”

Translation Words - ULT

- [carrying](#)
- [cross](#)
- [called](#)
- [is called](#)
- [of a Skull](#)
- [Golgotha](#)

John 19:18

with him two others (ULT)

This is an ellipsis. You can translate this, adding the implied words. Alternate translation: "they also nailed two other criminals to their crosses" (See: [Ellipsis](#))

Translation Words - ULT

- [They crucified](#)
- [Jesus](#)

ULT

18 [They crucified](#) him there, and with him two others, on this side and on that side, and [Jesus](#) in the middle.

John 19:19

wrote...Pilate also...a title and put it on the cross (ULT)

Here, **Pilate** is a synecdoche for the person who wrote on the sign. Here, **on the cross** refers to Jesus' cross. Alternate translation: "Pilate also commanded someone to write on a sign and to attach it to Jesus' cross" (See: [Synecdoche](#))

ULT

¹⁹ Now [Pilate](#) also wrote a title and put it on the [cross](#). Now on it was written: [JESUS THE NAZARENE, THE KING OF THE JEWS](#).

There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS

You can translate this in an active form. Alternate translation: "that person wrote on it the words: Jesus of Nazareth, King of the Jews" (See: [Active or Passive](#))

Translation Words - ULT

- [Pilate](#)
- [cross](#)
- [JESUS](#)
- [NAZARENE](#)
- [KING](#)
- [KING OF THE JEWS](#)
- [OF...JEWS](#)

John 19:20

the place...where Jesus was crucified (ULT)

You can translate this in an active form. Alternate translation: "the place where the soldiers crucified Jesus" (See: [Active or Passive](#))

And it was written in Hebrew, in Latin, and in Greek (ULT)

You can translate this in an active form. Alternate translation: "The one who prepared the sign wrote the words in three languages: Hebrew, Latin, and Greek" (See: [Active or Passive](#))

in Latin (ULT)

Latin was the language of the Roman government.

Translation Words - ULT

- [of...Jews](#)
- [Jesus](#)
- [was crucified](#)
- [and in Greek](#)

ULT

²⁰ Therefore, many of the [Jews](#) read this title, because the place where [Jesus was crucified](#) was near the city. And it was written in Hebrew, in Latin, [and in Greek](#).

John 19:21

Then the chief priests of the Jews said to Pilate (ULT)

The chief priests had to go back to Pilate's headquarters to protest to him about the words on the sign. Alternate translation: "Then the chief priests went back to Pilate and said" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²¹ Then the [chief priests](#) of the [Jews](#) said [to Pilate](#), "Do not write, 'The [King of the Jews](#),' but rather, 'That one said, "I am [King of the Jews](#).'""

Translation Words - ULT

- [chief priests](#)
- [of...Jews](#)
- [of...Jews \(2\)](#)
- [of...Jews \(3\)](#)
- [to Pilate](#)
- [King](#)
- [King \(2\)](#)
- [King of the Jews](#)
- [I am King of the Jews](#)

John 19:22

What I have written I have written (ULT)

Pilate implies that he will not change the words on the sign.
Alternate translation: "I have written what I wanted to write, and I will not change it" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Pilate](#)

ULT

²² [Pilate](#) answered, "What I have written I have written."

John 19:23

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](#))

and the tunic (ULT)

“and they also took his tunic.” The soldiers kept the tunic separate and did not divide it. Alternate translation: “they kept his tunic separate” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ Then, when the [soldiers crucified Jesus](#), they took his [clothes](#) and divided them into four shares—a share for each [soldier](#)—and the [tunic](#). Now the [tunic](#) was seamless, woven in one piece from the top.

Translation Words - ULT

- [soldiers](#)
- [soldier](#)
- [crucified](#)
- [Jesus](#)
- [clothes](#)
- [tunic](#)
- [tunic](#)

John 19:24

we should cast lots for it, whose it will be (ULT)

The soldiers will gamble and the winner will receive the shirt.

Alternate translation: "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. Alternate translation: "This fulfilled the scripture that said" or "This happened to make the scripture come true which said"

Translation Words - ULT

- [we should cast lots](#)
- [lots](#)
- [scripture](#)
- [would be fulfilled](#)
- [garments](#)
- [clothing](#)
- [soldiers](#)

ULT

²⁴ So they said to each other, "We should not tear it, but instead [we should cast lots](#) for it, whose it will be."

This happened so that the [scripture would be fulfilled](#) which says, "They divided my [garments](#) among themselves and cast [lots](#) for my [clothing](#)." Therefore, the [soldiers](#) did this.

John 19:25

(There are no notes for this verse.)

Translation Words - ULT

- cross
- of Jesus
- sister
- Mary Magdalene

ULT

²⁵ Now standing beside the cross of Jesus were his mother and the sister of his mother, Mary the wife of Clopas, and Mary Magdalene.

John 19:26

the disciple...whom he loved (ULT)

This refers to John, the writer of this Gospel.

Woman, behold, your son (ULT)

Here the word **son** is a metaphor. Jesus wants his disciple, John, to be like a son to his mother. Alternate translation: "Woman, here is the man who will act like a son to you" (See: [Metaphor](#))

ULT

²⁶ Then [Jesus](#), having seen his mother and the [disciple](#) whom [he loved](#) standing nearby, says to his mother, "Woman, behold, your [son](#)!"

Translation Words - ULT

- [Jesus](#)
- [disciple](#)
- [he loved](#)
- [son](#)

John 19:27

Behold, your mother (ULT)

Here the word **mother** is a metaphor. Jesus wants his mother to be like a mother to his disciple, John. Alternate translation: "Think of this woman as if she were your own mother" (See: [Metaphor](#))

from that hour (ULT)

"from that very moment"

Translation Words - ULT

- [to...disciple](#)
- [disciple](#)
- [hour](#)

ULT

²⁷ Then he says to the [disciple](#), "Behold, your mother!" And from that [hour](#) the [disciple](#) took her into his own home.

John 19:28

knowing...that all things had already been completed (ULT)

You can translate this in an active form. Alternate translation: "he knew that he had done everything that God had sent him to do" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [knowing](#)
- [had...been completed](#)
- [might be completed](#)
- [scripture](#)

ULT

²⁸ After this, [Jesus](#), [knowing](#) that all things had already [been completed](#), so that the [scripture might be completed](#), says, "I thirst."

John 19:29

A container full of sour wine was placed there (ULT)

You can translate this in an active form. Alternate translation: "Someone had placed there a full container of sour wine" (See: [Active or Passive](#))

they lifted it up (ULT)

The Roman guards did this.

a sponge (ULT)

a small object that can soak up and hold much liquid

a hyssop staff (ULT)

"a branch of a plant called hyssop"

ULT

²⁹ A container full of sour wine was placed there, so having put a sponge full of the sour wine on a hyssop staff, they lifted it up to his mouth.

John 19:30

having bowed his head, he gave up his spirit (ULT)

John implies here that Jesus gave **his spirit** back to God. Alternate translation: “he bowed his head and gave God his spirit” or “he bowed his head and died” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [having bowed](#)
- [head](#)
- [spirit](#)

ULT

³⁰ Therefore, when [Jesus](#) took the sour wine, he said, “It is finished.” And [having bowed](#) his [head](#), he gave up his [spirit](#).

John 19:31

the...Jews (ULT)

Here, **the Jews** is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: “the Jewish leaders” (See: [Synecdoche](#))

the day of preparation (ULT)

This is the time before the Passover when people prepared food for the Passover.

that their legs would be broken and they would be taken away (ULT)

You can translate this in an active form. Alternate translation: “to have someone break the legs of the executed men and take their bodies down from the crosses” (See: [Active or Passive](#))

Translation Words - ULT

- [Jews](#)
- [bodies](#)
- [cross](#)
- [Sabbath](#)
- [Sabbath](#)
- [day](#)
- [Pilate](#)

ULT

³¹ Then the [Jews](#), because it was the day of preparation, so that the [bodies](#) would not remain on the [cross](#) during the [Sabbath](#) (for that [Sabbath](#) was an especially important [day](#)), asked [Pilate](#) that their legs would be broken and they would be taken away.

John 19:32

of the other one who had been crucified with him (ULT)

You can translate this in an active form. Alternate translation: “of the other man whom they had crucified near Jesus” (See: [Active or Passive](#))

ULT

³² Then the [soldiers](#) came and broke the legs of the first man and of the other one [who had been crucified with](#) him.

Translation Words - ULT

- [soldiers](#)
- [who had been crucified with](#)

John 19:33

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- had...died

ULT

³³ But having come to Jesus, as they saw that he had already died, they did not break his legs.

John 19:34

(There are no notes for this verse.)

Translation Words - ULT

- of...soldiers
- pierced
- with a spear
- blood
- water

ULT

³⁴ However, one of the soldiers pierced his side with a spear, and immediately blood and water came out.

John 19:35

the one who saw this (ULT)

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 (ULT)

To “testify” means to tell about something that one has seen. Alternate translation: “has told the truth about what he has seen” (See: [Assumed Knowledge and Implicit Information](#))

so that you would also believe (ULT)

Here, **believe** means to put one’s trust in Jesus. Alternate translation: “so that you will also put your trust in Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [has testified](#)
- [testimony](#)
- [true](#)
- [the truth](#)
- [knows](#)
- [would...believe](#)

ULT

³⁵ And the one who saw this [has testified](#), and his [testimony](#) is [true](#). And that one [knows](#) that he speaks [the truth](#), so that you would also [believe](#).

John 19:36

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](#))

ULT

³⁶ For these things happened in order that the [scripture would be fulfilled](#), "Not one of his bones will be broken."

in order that the scripture would be fulfilled (ULT)

You can translate this in an active form. Alternate translation: "to fulfill the words that someone wrote in the scripture" (See: [Active or Passive](#))

Not one of his bones will be broken (ULT)

This is a quotation from Psalm 34. You can translate this in an active form. Alternate translation: "No one will break any of his bones" (See: [Active or Passive](#))

Translation Words - ULT

- [scripture](#)
- [would be fulfilled](#)

John 19:37

They will look at him whom they pierced (ULT)

This is a quotation from Zechariah 12.

Translation Words - ULT

- [scripture](#)
- [they pierced](#)

ULT

³⁷ And again, another [scripture](#) says, "They will look at him whom [they pierced](#)."

John 19:38

Joseph who was from Arimathea (ULT)

Arimathea was a small town in Judea. Alternate translation: “Joseph from the town of Arimathea” (See: [How to Translate Names](#))

for fear of the Jews (ULT)

Here, **the Jews** is a synecdoche for the Jewish leaders who opposed Jesus. Alternate translation: “for fear of the Jewish leaders” (See: [Synecdoche](#))

that he might take away the body of Jesus (ULT)

John implies that Joseph of Arimathea wants to bury the body of Jesus. Alternate translation: “for permission to take the body of Jesus down from the cross to bury it” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [a disciple](#)
- [of Jesus](#)
- [of Jesus \(2\)](#)
- [fear](#)
- [of...Jews](#)
- [Pilate](#)
- [Pilate](#)
- [body](#)
- [body \(2\)](#)

ULT

38 Now after these things, Joseph who was from Arimathea, being [a disciple of Jesus](#) (but secretly for [fear](#) of the [Jews](#)), asked [Pilate](#) that he might take away the [body of Jesus](#). And [Pilate](#) gave him permission. So he came and took away his [body](#).

John 19:39

Nicodemus (ULT)

Nicodemus was one of the Pharisees who believed in Jesus. See how you translated this name in [John 3:1](#).

also...of myrrh...aloes (ULT)

These are spices that people use to prepare a body for burial.

about 100 litras in weight (ULT)

You may convert this to a modern measure. A “litra” is about one third of a kilogram. Alternate translation: “about 33 kilograms in weight” or “weighing about thirty-three kilograms” (See: [Biblical Weight](#))

Translation Words - ULT

- [of myrrh](#)

ULT

³⁹ Now Nicodemus also came—who at first had come to him at night—bringing a mixture of [myrrh](#) and aloes, about 100 litras in weight.

John 19:40

(There are no notes for this verse.)

Translation Words - ULT

- body
- of Jesus
- wrapped
- just as
- of...Jews
- to prepare for burial

ULT

⁴⁰ So they took the **body of Jesus** and **wrapped** it in linen cloths with the spices, **just as** was the custom of the **Jews to prepare for burial**.

John 19:41

Now in the place where he was crucified there was a garden, and in the garden, a new tomb in which no one had yet been buried (ULT)

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](#))

ULT

⁴¹ Now in the place where [he was crucified](#) there was a garden, and in the garden, a new [tomb](#) in which no one had yet been buried.

Now in the place where he was crucified there was a garden (ULT)

You can translate this in an active form. Alternate translation: "Now in the place where they crucified Jesus there was a garden" (See: [Active or Passive](#))

in which no one had yet been buried (ULT)

You can translate this in an active form. Alternate translation: "in which people had not yet buried anyone" (See: [Active or Passive](#))

Translation Words - ULT

- [he was crucified](#)
- [a...tomb](#)

John 19:42

because of the day of preparation of the Jews (ULT)

According to Jewish law, no one could work after sundown on Friday. It was the beginning of the Sabbath and Passover. Alternate translation: "since the Passover was about to begin that evening" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [of...Jews](#)
- [tomb](#)
- [Jesus](#)

ULT

⁴² Therefore, because of the day of preparation of the [Jews](#) and because the [tomb](#) was close by, they laid [Jesus](#) there.

John 20

John 20 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried (John 20:1) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

“Receive the Holy Spirit”

If your language uses the same word for “breath” and “spirit,” be sure that the reader understands that Jesus was performing a symbolic action by breathing, and that what the disciples received was the Holy Spirit, not Jesus’ breath. (See: [Symbolic Action](#) and [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#))

Other possible translation difficulties in this chapter

Rabboni

John used Greek letters to describe the sound of the word, and then he explained that it means “Teacher.” You should do the same, using the letters of your language.

Jesus’ resurrection body

No one is sure what Jesus’ body looked like after he became alive again. His disciples knew it was Jesus because they could see his face and touch the places where the soldiers had put the nails through his hands and feet, But he could also walk through solid walls and doors. It is best not to try to say more than what the ULT says.

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 ULT without trying to make the passages all say exactly the same thing. (See: Matthew 28:1-2 and Mark 16:5 and Luke 24:4 and John 20:12)

John 20:1

General Information:

This is the third day after Jesus was buried.

the...on...first day of the week (ULT)

“on Sunday”

sees the stone having been rolled away (ULT)

You can translate this in an active form. Alternate translation: “she saw that someone had rolled away the stone”
(See: [Active or Passive](#))

Translation Words - ULT

- [dark](#)
- [Mary Magdalene](#)
- [tomb](#)
- [tomb](#)

ULT

¹ Now early on the first day of the week, being still [dark](#), [Mary Magdalene](#) comes to the [tomb](#) and sees the stone having been rolled away from the [tomb](#).

John 20:2

disciple whom Jesus loved (ULT)

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 from the tomb (ULT)

Mary Magdalene thinks that someone has stolen the Lord’s body. Alternate translation: “Someone has taken the Lord’s body out of the tomb” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- she runs
- Simon Peter
- disciple
- Jesus
- loved
- Lord
- tomb
- we do...know

ULT

² So she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and she says to them, “They took away the Lord from the tomb, and we do not know where they have laid him.”

John 20:3

Peter...other disciple (ULT)

John apparently shows his humility by referring to himself here as **the other disciple**, rather than including his name.

Translation Words - ULT

- Peter
- disciple
- tomb

ULT

³ Then Peter and the other disciple went out, and they went to the tomb.

John 20:4

(There are no notes for this verse.)

Translation Words - ULT

- disciple
- ran ahead
- of Peter
- tomb

ULT

⁴ Now the two were running together, and the other **disciple** quickly **ran ahead of Peter** and arrived at the **tomb** first.

John 20:5

linen cloths (ULT)

These were the burial cloths that people had used to wrap the body of Jesus.

ULT

⁵ And having stooped down, he saw the linen cloths lying there, but he did not enter.

John 20:6

linen cloths (ULT)

These were the burial cloths that people had used to wrap the body of Jesus. See how you translated this in [John 20:5](#).

Translation Words - ULT

- [Simon Peter](#)
- [tomb](#)

ULT

6 [Simon Peter](#) then also arrived following him and entered into the [tomb](#). And he sees the linen cloths lying there

John 20:7

the cloth that had been on his head (ULT)

Here, **his head** refers to "Jesus' head." You can translate this in an active form. Alternate translation: "the cloth that someone had used to cover Jesus' face" (See: [Active or Passive](#))

but having been folded up in one place by itself (ULT)

You can state this in active form. Alternate translation: "but someone had folded it and put it aside, separate from the linen cloths" (See: [Active or Passive](#))

Translation Words - ULT

- [head](#)

ULT

⁷ and the cloth that had been on his [head](#), not lying with the linen cloths, but having been folded up in one place by itself.

John 20:8

the other disciple (ULT)

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 (ULT)

When John **saw** that the tomb was empty, he **believed** that Jesus had risen from the dead. Alternate translation: “he saw these things and began to believe that Jesus had risen from the dead” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ So then the other [disciple](#), the one who first arrived at the [tomb](#), also went in, and he saw and [believed](#).

Translation Words - ULT

- [disciple](#)
- [tomb](#)
- [believed](#)

John 20:9**not yet...they did...understand the scripture (ULT)**

Here the word **they** refers to the disciples who did not **understand the scripture** that said Jesus would rise again. Alternate translation: “the disciples still did not understand the scripture” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁹ For **they did** not yet **understand** the **scripture** that it was necessary for him **to rise from the dead**.

to rise (ULT)

become alive again

from the dead (ULT)

From among all those who have died. This expression describes all dead people together in the underworld.

Translation Words - ULT

- [they did...understand](#)
- [scripture](#)
- [to rise](#)
- [the dead](#)

John 20:10

went away...again to their (ULT)

The disciples continued to stay in Jerusalem. Alternate translation: "went back to where they were staying in Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁰ So the [disciples](#) went away again to their own homes.

Translation Words - ULT

- [disciples](#)

John 20:11

(There are no notes for this verse.)

Translation Words - ULT

- Mary
- tomb
- tomb

ULT

¹¹ But Mary was standing outside at the tomb, weeping. Then as she was weeping, she stooped down and looked into the tomb.

John 20:12

she sees two angels in white (ULT)

The angels were wearing **white** clothing. Alternate translation: "she saw two angels dressed in white clothing" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [angels](#)
- [head](#)
- [body](#)
- [of Jesus](#)

ULT

12 And she sees two [angels](#) in white having sat, one at the [head](#) and one at the foot of where the [body of Jesus](#) had lain.

John 20:13

those say to her (ULT)

“they asked her”

Because they took away my Lord (ULT)

“Because they took away the body of my Lord”

I do not know where they put him (ULT)

“I do not know where they have put his body”

Translation Words - ULT

- Lord
- I do...know

ULT

¹³ And those say to her, “Woman, why are you weeping?” She says to them, “Because they took away my Lord, and I do not know where they put him.”

John 20:14

(There are no notes for this verse.)

Translation Words - ULT

- she turned
- Jesus
- Jesus
- she did...know

ULT

¹⁴ Having said this, she turned around and saw Jesus standing there, and she did not know that it was Jesus.

John 20:15**Jesus says to her (ULT)**

“Jesus asked her”

Sir, if you carried him away (ULT)

Here the word **him** refers to Jesus. Alternate translation: “if you have taken away the body of Jesus” (See: [Assumed Knowledge and Implicit Information](#))

him...tell me where you put (ULT)

“tell me where you have put his body”

and I will take him away (ULT)

Mary Magdalene wants to get Jesus’ body and bury it again. Alternate translation: “I will get the body and bury it again” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [are you seeking](#)
- [Sir](#)
- [carried...away](#)

ULT

¹⁵ [Jesus](#) says to her, “Woman, why are you weeping? Whom [are you seeking?](#)” She, thinking that he is the gardener, says to him, “[Sir](#), if you [carried him away](#), tell me where you put him, and I will take him away.”

John 20:16

Rabboni (ULT)

The word **Rabboni** means rabbi or teacher in Aramaic, the language that Jesus and his disciples spoke.

Translation Words - ULT

- Jesus
- Mary
- Having turned
- Rabboni
- Teacher

ULT

16 Jesus says to her, "Mary." Having turned, she says to him in Hebrew, "Rabboni" (which means "Teacher").

John 20:17

brothers (ULT)

Jesus used the word **brothers** to refer to his disciples.

I go up to my Father and your Father, and my God and your God (ULT)

Jesus rose from the dead and then predicted he would go up into heaven, back to his Father, who is God. Alternate translation: "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 (ULT)

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

Translation Words - ULT

- [Jesus](#)
- [Father](#)
- [Father](#) (2)
- [Father](#) (3)
- [brothers](#)
- [God](#)
- [God](#)

ULT

¹⁷ [Jesus](#) says to her, "Do not hold on to me, for I have not yet gone up to the [Father](#); but go to my [brothers](#) and say to them, 'I go up to my [Father](#) and your [Father](#), and my [God](#) and your [God](#).'"

John 20:18

Mary Magdalene comes, telling the disciples (ULT)

Mary Magdalene went to where the disciples were staying and told them what she had seen and heard. Alternate translation: “Mary Magdalene went to where the disciples were and told them” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Mary Magdalene](#)
- [telling](#)
- [disciples](#)
- [Lord](#)

ULT

¹⁸ [Mary Magdalene](#) comes, [telling](#) the [disciples](#), “I have seen the [Lord](#),” and that he said these things to her.

John 20:19

General Information:

It is now evening and Jesus appears to the disciples.

on that day...first day of the week (ULT)

This refers to Sunday.

the doors of where the disciples were having been closed (ULT)

You can translate this in an active form. Alternate translation: "the disciples had locked the doors where they were" (See: [Active or Passive](#))

for fear of the Jews (ULT)

Here, **the Jews** is a synecdoche for the Jewish leaders who might arrest the disciples. Alternate translation: "because they were afraid that the Jewish leaders might arrest them" (See: [Assumed Knowledge and Implicit Information](#))

Peace to you (ULT)

This is a common greeting that means "May God give you peace."

Translation Words - ULT

- [on...day](#)
- [disciples](#)
- [fear](#)
- [of...Jews](#)
- [Jesus](#)
- [Peace](#)

ULT

¹⁹ Therefore, being evening on that [day](#), the first day of the week, and the doors of where the [disciples](#) were having been closed for [fear](#) of the [Jews](#), [Jesus](#) came and stood in the midst of them and says to them, "[Peace](#) to you."

John 20:20

he showed them his hands and his side (ULT)

Jesus showed the disciples his wounds. Alternate translation: “he showed them the wounds in his hands and his side” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [hands](#)
- [disciples](#)
- [rejoiced](#)
- [Lord](#)

ULT

20 And having said this, he showed them his [hands](#) and his side. Therefore, the [disciples rejoiced](#), having seen the [Lord](#).

John 20:21

Peace to you (ULT)

This is a common greeting that means “May God give you peace.”

Father (ULT)

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

Translation Words - ULT

- [Peace](#)
- [Just as](#)
- [Father](#)
- [has sent](#)
- [send](#)

ULT

²¹ Then he said to them again, “[Peace](#) to you. [Just as](#) the [Father has sent](#) me, so I [send](#) you.”

John 20:22

(There are no notes for this verse.)

Translation Words - ULT

- Receive
- the Holy Spirit

ULT

²² And having said this, he breathed on them and says to them, "Receive the Holy Spirit.

John 20:23

they have been forgiven to them (ULT)

You can translate this in an active form. Alternate translation: "God will forgive them" (See: [Active or Passive](#))

Whoever's...you may keep back (ULT)

"if you do not forgive another's sins"

they have been kept back (ULT)

You can translate this in an active form. Alternate translation: "God will not forgive them" (See: [Active or Passive](#))

Translation Words - ULT

- [sins](#)
- [you may forgive](#)
- [they have been forgiven](#)

ULT

²³ Whoever's [sins you may forgive](#), [they have been forgiven](#) to them; whoever's sins you may keep back, they have been kept back."

John 20:24

Didymus (ULT)

Didymus is a male name that means “twin.” See how this name is translated in [John 11:15](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [Thomas](#)
- [Twelve](#)
- [who was called](#)
- [Jesus](#)

ULT

²⁴ Now [Thomas](#), one of the [Twelve](#), [who was called](#) Didymus, was not with them when [Jesus](#) came.

John 20:25**said...the other disciples...to him (ULT)**

The word **him** refers to Thomas.

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 certainly not believe (ULT)

You can translate this double negative in a positive form. Alternate translation: "I will believe only if 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" (See: [Double Negatives](#))

in his hands...his...into...hand...side (ULT)

The word **his** refers to Jesus.

Translation Words - ULT

- [disciples](#)
- [Lord](#)
- [hands](#)
- [hand](#)
- [I will...believe](#)

ULT

²⁵ Then the other [disciples](#) said to him, "We have seen the [Lord](#)." But 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](#) certainly not [believe](#)."

John 20:26

his disciples (ULT)

The word **his** refers to Jesus.

the doors having been closed (ULT)

You can translate this in an active form. Alternate translation: “when they had locked the doors” (See: [Active or Passive](#))

Peace to you (ULT)

This is a common greeting that means “May God give you peace.”

Translation Words - ULT

- [days](#)
- [disciples](#)
- [Thomas](#)
- [Jesus](#)
- [Peace](#)

ULT

²⁶ And after eight [days](#) his [disciples](#) were inside again, and [Thomas](#) was with them. [Jesus](#) comes, the doors having been closed, and stood in their midst, and said, “[Peace](#) to you.”

John 20:27

do not be unbelieving, but believing (ULT)

Jesus uses the double negative “Do not be unbelieving” to emphasize the words that follow, “but believe.” If your language does not allow double negatives or the reader would not understand that Jesus is emphasizing the words that follow, you can leave these words untranslated. Alternate translation: “this is what is most important for you to do: you must believe” (See: [Double Negatives](#))

ULT

²⁷ Then he says to Thomas, “Place your finger here and see my hands. And reach out your hand and put it into my side. And do not be unbelieving, but believing.”

believing (ULT)

Here, “believe” means to trust in Jesus. Alternate translation: “put your trust in me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- to Thomas
- hands
- hand
- unbelieving
- believing

John 20:28

(There are no notes for this verse.)

Translation Words - ULT

- Thomas
- Lord
- God

ULT

²⁸ Thomas answered and said to him,
"My Lord and my God."

John 20:29

you have believed (ULT)

Thomas believes that Jesus is alive because he has seen him.
Alternate translation: "you have believed that I am alive" (See: [Assumed Knowledge and Implicit Information](#))

blessed are those (ULT)

This means "God gives great happiness to those."

not having seen (ULT)

This means those who have not seen Jesus. Alternate translation: "who have not seen me alive" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- you have believed
- having believed
- blessed are

ULT

²⁹ Jesus says to him, "Because you have seen me, [you have believed](#); [blessed are](#) those not having seen, and [having believed](#)."

John 20:30

General Information:

As the story is nearing the end, the author comments about the many things Jesus did. (See: [End of Story](#))

which have not been written in this book (ULT)

You can translate this in an active form. Alternate translation: "signs that the author did not write about in this book" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [signs](#)
- [of...disciples](#)
- [have...been written](#)

ULT

³⁰ Then [Jesus](#) also did many other [signs](#) in the presence of his [disciples](#), which have not [been written](#) in this book,

John 20:31

but these have been written (ULT)

You can translate this in an active form. Alternate translation: “but the author wrote about these signs” (See: [Active or Passive](#))

Son of God (ULT)

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

life...in his name (ULT)

Here, **life** is a metonym that means Jesus gives life. Alternate translation: “you may have life because of Jesus” (See: [Metonymy](#))

life (ULT)

This here refers to spiritual life.

Translation Words - ULT

- [have been written](#)
- [you would believe](#)
- [believing](#)
- [Jesus](#)
- [Christ](#)
- [Son of God](#)
- [life](#)
- [name](#)

ULT

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.

John 21

John 21 General Notes

Important figures of speech in this chapter

The metaphor of sheep

Before Jesus died, he spoke of himself taking care of his people as if he were a good shepherd taking care of sheep (John 10:11). After he became alive again, he told Peter that Peter would be the one who took care of Jesus' sheep. (See: [Metaphor](#))

John 21:1

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 (ULT)

“Some time later”

Translation Words - ULT

- [Jesus](#)
- [showed](#)
- [he showed himself](#) (2)
- [to...disciples](#)
- [Sea of Tiberias](#)

ULT

¹ After these things [Jesus showed](#) himself again to the [disciples](#) at the [Sea of Tiberias](#). Now in this manner [he showed himself](#):

John 21:2

and Thomas who was called Didymus (ULT)

You can translate this in an active form. Alternate translation: “with Thomas whom we called Didymus” (See: [Active or Passive](#))

Didymus (ULT)

Didymus is a male name that means “twin.” See how this name is translated in [John 11:15](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [Simon Peter](#)
- [Thomas who was called Didymus](#)
- [who was called](#)
- [Cana](#)
- [in Galilee](#)
- [sons of Zebedee](#)
- [disciples](#)

ULT

² they were together—[Simon Peter](#), and [Thomas who was called](#) Didymus, and Nathaniel who was from [Cana in Galilee](#), and the [sons of Zebedee](#), and two others from his [disciples](#).

John 21:3

(There are no notes for this verse.)

Translation Words - ULT

- [Simon Peter](#)

ULT

³ [Simon Peter](#) says to them, "I am going fishing." They say to him, "We also are coming with you." They went out and got into a boat, but they caught nothing during that night.

John 21:4

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- Jesus (2)
- disciples
- did...know

ULT

⁴ Now, when it was already morning, Jesus stood on the beach, but the disciples did not know that it is Jesus.

John 21:5

Children (ULT)

This is a term of endearment that means “My dear friends.”

Translation Words - ULT

- [Jesus](#)
- [Children](#)

ULT

⁵ So [Jesus](#) says to them, “[Children](#), do you not have any fish to eat?” They answered him, “No.”

John 21:6

you will find some (ULT)

Here, **some** refers to fish. Alternate translation: “you will catch some fish in your net” (See: [Assumed Knowledge and Implicit Information](#))

to draw it in (ULT)

“to pull the net in”

Translation Words - ULT

- [did...have the strength](#)

ULT

⁶ But he said to them, “Throw the net to the right side of the boat, and you will find some.” So they threw their net and did not [have the strength](#) to draw it in because of the large number of fish.

John 21:7

loved (ULT)

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.

put on his outer garment (ULT)

“he secured his outer garment around him” or “he put on his tunic”

for he was undressed (ULT)

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. Alternate translation: “for he had taken off some of his clothes” (See: [Background Information](#))

threw himself into the sea (ULT)

Peter jumped into the water and swam to shore. Alternate translation: “jumped into the sea and swam to shore” (See: [Assumed Knowledge and Implicit Information](#))

threw himself (ULT)

This is a idiom that means Peter jumped into the water very quickly. (See: [Idiom](#))

Translation Words - ULT

- [disciple](#)
- [Jesus](#)
- [loved](#)
- [to Peter](#)
- [Simon](#)
- [Peter](#)
- [Lord](#)
- [Lord \(2\)](#)
- [put on](#)
- [sea](#)

ULT

⁷ Then that [disciple](#) whom [Jesus loved](#) says [to Peter](#), “It is the [Lord](#).” Therefore [Simon Peter](#), having heard that it was the [Lord](#), [put on](#) his outer garment (for he was undressed), and threw himself into the [sea](#).

John 21:8

for they were not far from the land, but about 200 cubits away (ULT)

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

200 cubits (ULT)

“90 meters.” A **cubit** was a little less than half a meter. (See: [Biblical Distance](#))

Translation Words - ULT

- [disciples](#)

ULT

⁸ But the other [disciples](#) came in the boat (for they were not far from the land, but about 200 cubits away), dragging the net of the fish.

John 21:9

(There are no notes for this verse.)

Translation Words - ULT

- a charcoal fire
- bread

ULT

⁹ Therefore, when they got out upon the land, they see a charcoal fire kindled, and fish laid on it, and bread.

John 21:10

(There are no notes for this verse.)

Translation Words - ULT

- [Jesus](#)

ULT

¹⁰ [Jesus](#) says to them, "Bring some of the fish that you just caught."

John 21:11

Simon Peter then went up (ULT)

Here, **went up** means Simon Peter had to go back to the boat.
Alternate translation: "So Simon Peter went back to the boat" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Simon Peter](#)

ULT

11 [Simon Peter](#) then went up and pulled the net to the shore, full of large fish; 153. But being so many, the net was not torn.

John 21:12

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- of...disciples
- They knew
- Lord

ULT

¹² Jesus says to them, "Come, eat breakfast." But none of the disciples dared to ask him, "Who are you?" They knew that it is the Lord.

John 21:13

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- bread
- in the same way

ULT

¹³ Jesus comes and takes the bread and gives it to them, and the fish in the same way.

John 21:14

the third time that (ULT)

You can translate this ordinal term “third” as “time number 3.” (See: [Ordinal Numbers](#))

Translation Words - ULT

- Jesus
- showed himself
- to...disciples
- having been raised
- the dead

ULT

14 This was already the third time that Jesus showed himself to the disciples, having been raised from the dead.

John 21:15

General Information:

Jesus begins to have a conversation with Simon Peter.

do you love me (ULT)

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 (ULT)

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 (ULT)

Here, **lambs** is a metaphor for those persons who love Jesus and follow him. Alternate translation: "Feed the people I care for" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [to Simon...Peter](#)
- [Simon, son of John](#)
- [do you love](#)
- [I love](#)
- [Lord](#)
- [know](#)
- [lambs](#)

ULT

¹⁵ Then when they ate breakfast, [Jesus](#) says to [Simon Peter](#), "Simon, son of [John](#), do you love me more than these?" He says to him, "Yes [Lord](#), you [know](#) that [I love](#) you." He says to him, "Feed my [lambs](#)."

John 21:16

do you love me (ULT)

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.

Take care of my sheep (ULT)

Here, **sheep** is a metaphor for those who love and follow Jesus.
Alternate translation: "Care for the people I care for" (See: [Metaphor](#))

ULT

16 He says to him again a second time, "Simon, son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Take care of my sheep."

Translation Words - ULT

- [Simon, son of John](#)
- [do you love](#)
- [I love](#)
- [Lord](#)
- [know](#)
- [Take care](#)
- [of...sheep](#)

John 21:17

He says to him the third time (ULT)

The pronoun **He** refers to Jesus. Here, **the third time** means “time number 3.” Alternate translation: “Jesus said to him a third time” (See: [Ordinal Numbers](#))

do you love me (ULT)

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 (ULT)

Here, **sheep** is a metaphor that represents those who belong to Jesus and follow him. Alternate translation: “Care for the people I care for” (See: [Metaphor](#))

Translation Words - ULT

- [Simon, son of John](#)
- [Peter](#)
- [do you love](#)
- [Do you love \(2\)](#)
- [I love](#)
- [Lord](#)
- [know](#)
- [know](#)
- [Jesus](#)
- [sheep](#)

ULT

17 He says to him the third time, “[Simon, son of John, do you love me?](#)” [Peter](#) was grieved because he said to him the third time, “[Do you love me?](#)” And he says to him, “[Lord, you know](#) all things; you [know](#) that [I love you.](#)” [Jesus](#) says to him, “Feed my [sheep.](#)”

John 21:18

Truly, truly

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

Translation Words - ULT

- Truly
- truly (2)
- you used to clothe
- will clothe
- walk
- hands

ULT

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 another will clothe you and carry you where you do not want.”

John 21:19

Now (ULT)

John uses this word to show he is giving background information before he continues the story. (See: [Background Information](#))

indicating with what manner of death he will glorify God (ULT)

Here John implies that Peter would die on a cross. Alternate translation: “to indicate that Peter would die on a cross to honor God” (See: [Assumed Knowledge and Implicit Information](#))

Follow me (ULT)

Here the word **Follow** means “to be a disciple.” Alternate translation: “Keep on being my disciple” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- of death
- he will glorify
- God

ULT

19 Now he said this, indicating with what manner of death he will glorify God. And having said this, he says to him, “Follow me.”

John 21:20

Peter...the disciple whom...Jesus...loved (ULT)

John refers to himself in this way throughout the book, rather than mentioning his name.

loved (ULT)

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 (ULT)

This is a reference to the Last Supper ([John 13](#)).

Translation Words - ULT

- [Having turned around](#)
- [Peter](#)
- [disciple](#)
- [Jesus](#)
- [loved](#)
- [Lord](#)
- [betraying](#)

ULT

²⁰ [Having turned around](#), [Peter](#) sees the [disciple](#) whom [Jesus loved](#) following them, the one who also leaned back against his chest at the dinner and said, "[Lord](#), who is the one [betraying](#) you?"

John 21:21

him...having seen...Peter (ULT)

Here, **him** refers to “the disciple whom Jesus loved.”

But Lord, what about this one (ULT)

Peter wants to know what will happen to John. Alternate translation: “Lord, what will happen to this man?” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²¹ Therefore, having seen him, Peter says to Jesus, “But Lord, what about this one?”

Translation Words - ULT

- Peter
- to Jesus
- Lord

John 21:22

Jesus says to him (ULT)

"Jesus said to Peter"

If I want him to remain (ULT)

Here, **him** refers to John, the "disciple whom Jesus loved" in [John 21:20](#).

I come (ULT)

This refers to Jesus' second coming, his return to earth from heaven.

what to you (ULT)

This remark appears in the form of a question to express a mild rebuke. Alternate translation: "that is not your concern." or "you should not be concerned about that." (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)

ULT

²² [Jesus](#) says to him, "If I want him to remain until I come, what to you? You follow me."

John 21:23

among the brothers (ULT)

Here, **the brothers** refers to all the followers of Jesus.

Translation Words - ULT

- brothers
- disciple
- does...die
- he does...die (2)
- Jesus

ULT

²³ So this word spread among the brothers, that that disciple does not die. But Jesus did not say to him that he does not die, but, "If I want him to remain until I come, what to you?"

John 21:24

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 (ULT)

“the disciple John”

who testifies about these things (ULT)

Here, **testifies** means that he personally sees something. Alternate translation: “who has seen all these things” (See: [Assumed Knowledge and Implicit Information](#))

we know (ULT)

Here, **we** refers to those who trust in Jesus. Alternate translation: “we who trust in Jesus know” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [disciple](#)
- [who testifies](#)
- [testimony](#)
- [we know](#)
- [true](#)

ULT

²⁴ This is the [disciple who testifies](#) about these things and who wrote these things, and [we know](#) that his [testimony](#) is [true](#).

John 21:25

if each one were written down (ULT)

You can translate this in an active form. Alternate translation: “if someone wrote down all of them” (See: [Active or Passive](#))

not even...itself...the world...to have enough room for the...books (ULT)

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books. (See: [Hyperbole](#))

the books being written (ULT)

You can translate this in an active form. Alternate translation: “the books that people could write about what he did” (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [world](#)

ULT

²⁵ Now there are also many other things that [Jesus](#) did, which, if each one were written down, I imagine not even the [world](#) itself to have enough room for the books being written.



unfoldingWord® Translation Academy

Version 24

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, 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.

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]
[[rc://en/ta/man/translate/figs-sentences]]

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 between those 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, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin."

But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by 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. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

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 ULT)

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 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

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. Alternative translations are indented below the Scripture example.

... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

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 ULT)

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 3:9a ULT)

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 4:5b ULT)

He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

(Go back to: [John 1:14](#); [1:16](#); [1:17](#); [3:21](#); [3:25](#); [3:36](#))

Active or Passive

Some languages use 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 bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use 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.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

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 bolded 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 use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use 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

Then 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 ULT)

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.

When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

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 17:2a ULT)

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 your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that 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 37:21b ULT)

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 17:2a ULT)

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 ULT)

He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

Abstract Nouns

[[rc://en/ta/man/translate/figs-order]]

(Go back to: [John 1:3](#); [1:6](#); [1:17](#); [1:24](#); [1:41](#); [1:42](#); [2:2](#); [2:17](#); [2:22](#); [3:6](#); [3:14](#); [3:17](#); [3:18](#); [3:20](#); [3:21](#); [3:23](#); [3:24](#); [3:25](#); [3:27](#); [3:28](#); [3:29](#); [5:7](#); [5:34](#); [6:45](#); [8:17](#); [9:32](#); [11:16](#); [11:17](#); [11:44](#); [12:3](#); [12:14](#); [12:16](#); [12:31](#); [12:32](#); [12:38](#); [12:42](#); [13:17](#); [13:18](#); [13:31](#); [14:13](#); [14:21](#); [15:6](#); [15:7](#); [15:8](#); [15:11](#); [15:25](#); [16:20](#); [16:24](#); [16:32](#); [17:12](#); [17:13](#); [17:19](#); [17:22](#); [18:9](#); [18:15](#); [18:16](#); [18:32](#); [18:36](#); [19:11](#); [19:13](#); [19:16](#); [19:17](#); [19:19](#); [19:20](#); [19:28](#); [19:29](#); [19:31](#); [19:32](#); [19:36](#); [19:41](#); [20:1](#); [20:7](#); [20:19](#); [20:23](#); [20:26](#); [20:30](#); [20:31](#); [21:2](#); [21:25](#))

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

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?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things 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. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

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 from the biblical languages and is 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, it is helpful if you 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 8:19-20 ULT)

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

I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.
(Matthew 11:21-22 ULT)

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 the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

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 ULT)

The 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 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

>

At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon**, than for you.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The 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 bread.

(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 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live 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 ULT)

The 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.**
or:

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.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

(Go back to: John 1:1; 1:4; 1:6; 1:11; 1:14; 1:19; 1:21; 1:22; 1:24; 1:25; 1:26; 1:27; 1:28; 1:29; 1:31; 1:33; 1:36; 1:38; 1:39; 1:40; 1:41; 1:42; 1:48; 1:51; 2:10; 2:14; 2:16; 2:17; 2:22; 2:25; 3:1; 3:6; 3:8; 3:10; 3:12; 3:13; 3:14; 3:16; 3:17; 3:23; 3:25; 3:26; 3:31; 3:32; 3:34; 3:36; 4:6; 4:18; 4:25; 6:1; 6:21; 7:8; 7:22; 7:24; 7:26; 7:28; 7:39; 7:40; 7:46; 8:13; 8:16; 8:17; 8:18; 8:36; 8:41; 8:44; 8:59; 9:2; 9:6; 9:7; 9:29; 9:30; 10:8; 10:23; 10:40; 11:4; 11:19; 11:21; 11:23; 11:28; 11:32; 11:39; 11:47; 11:48; 11:50; 11:54; 12:7; 12:8; 12:11; 12:14; 12:19; 12:20; 12:23; 12:25; 12:26; 12:44; 12:47; 13:8; 13:11; 13:13; 13:15; 13:23; 14:6; 14:18; 14:23; 14:28; 14:30; 15:5; 15:7; 15:10; 15:16; 15:22; 15:26; 15:27; 16:1; 16:13; 16:14; 16:15; 16:33; 17:5; 17:12; 17:15; 17:17; 17:24; 18:1; 18:5; 18:6; 18:8; 18:9; 18:12; 18:18; 18:19; 18:26; 18:27; 18:28; 18:31;

18:37; 19:4; 19:12; 19:16; 19:21; 19:22; 19:23; 19:24; 19:30; 19:35; 19:38; 19:42; 20:2; 20:8; 20:9; 20:10; 20:12; 20:15;
20:17; 20:18; 20:19; 20:20; 20:27; 20:29; 21:6; 21:7; 21:11; 21:19; 21:21; 21:24)

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.

This page answers the question: *What is background information, and how can I show that some information is background information?*

In order to understand this topic, it would be good to read:

[Order of Events](#)

[[rc://en/ta/man/translate/writing-intro]]

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have 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,” “He once killed three wild pigs in one day,” and “that they had brought with them.”

Often background information uses “be” verbs like “was” and “were,” rather than action verbs. Examples of these are “their village was going to have a feast the next day,” and “Peter **was** the best hunter in the village.”

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.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your 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 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

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.

And Jesus himself, when he began to teach, **was about 30 years of age**. He **was the son** (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULT)

And Jesus himself was beginning about 30 years old. He was the son (as it was assumed) of Joseph, of Heli,

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus’ age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

Then **it happened on a Sabbath** that he was **going through the grain fields**, and his **disciples were picking and eating the heads of grain**, rubbing them in their hands. But some of the Pharisees said ... (Luke 6:1-2a ULT)

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 phrase, “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 kinds 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 ULT English translations.

And Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of Joseph, of Heli. (Luke 3:23 ULT)

English uses the word “and” to show that there is some kind of change in the story. The verb “was” shows that it is background information.

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, **having been rebuked by him concerning Herodias, the wife of his brother**, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded 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 86 years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

“**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael.”

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, **having been rebuked by him concerning Herodias, the wife of his brother**, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John’s rebuke and Herod’s actions.

“Now Herod the tetrarch married his brother’s wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison.”

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/grammar-connect-words-phrases\]\]](#)
[Introduction of a New Event](#)

(Go back to: [John 1:24](#); [1:28](#); [1:44](#); [2:1](#); [2:9](#); [4:1](#); [4:43](#); [5:1](#); [5:9](#); [5:16](#); [6:1](#); [6:4](#); [6:6](#); [6:10](#); [6:17](#); [6:23](#); [6:59](#); [6:64](#); [6:71](#); [7:1](#); [7:5](#); [7:22](#); [7:39](#); [7:50](#); [8:19](#); [9:7](#); [9:14](#); [9:18](#); [9:22](#); [10:22](#); [11:2](#); [11:5](#); [11:12](#); [11:17](#); [11:30](#); [11:38](#); [11:45](#); [11:51](#); [11:57](#); [12:6](#); [12:9](#); [12:14](#); [12:16](#); [12:17](#); [12:32](#); [12:33](#); [13:1](#); [13:3](#); [13:26](#); [13:30](#); [Notes](#); [18:1](#); [18:8](#); [18:12](#); [18:18](#); [18:25](#); [18:28](#); [18:31](#); [18:40](#); [19:14](#); [19:23](#); [19:35](#); [19:36](#); [19:41](#); [21:1](#); [21:7](#); [21:8](#); [21:19](#))

Biblical Distance

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.

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-decimal\]\]](#)
[\[\[rc://en/ta/man/translate/translate-fraction\]\]](#)

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

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 measure you use, it would be good, if possible, to tell about the other kind of measure 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 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.”

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 60 stadia from Jerusalem. This can be translated as “about ten kilometers” from Jerusalem.

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 ULT. 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 ULT. (See Copy or Borrow Words.)
- (2) Use the metric measurements given in the UST. The translators of the UST 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 ULT 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 ULT 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 ULT)

- (1) Use the measurements given in the ULT. 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 ULT. (See Copy or Borrow Words.)

“They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**.”

- (2) Use the metric measurements given in the UST. The translators of the UST 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**.”

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

“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**.”

- (4) Use the measurements from the ULT 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)**.”

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

“They are to make an ark of acacia wood. Its length must be **one meter**; ¹ 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:

“They are to make an ark of acacia wood. Its length must be **one meter**; ¹ 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

(Go back to: [John 6:19](#); [11:18](#); [21:8](#))

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

This page answers the question: *What is an extended metaphor?*

In order to understand this topic, it would be good to read:

[Metaphor](#)
[Simile](#)

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones,** and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress. He waited for it to produce grapes, but it produced wild grapes.** 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes?** 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briars and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel,** and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help.** (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

1 Yahweh is my shepherd; I will lack nothing.
2 He **makes me** to lie down in green pastures;
he **leads me** beside tranquil water.
3 He **brings back** my life;
he **guides me** along right paths for his name's sake.
4 Even though I walk through a valley of darkest shadow,

I will not fear harm since you are with me;
your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

- (1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two.
- (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
- (3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

Yahweh is **my shepherd**; I will lack nothing.
He makes **me** to lie down in green pastures;
he leads me beside tranquil water. (ULT)

Can be translated as:

“Yahweh is **like** a shepherd to me, so I will lack nothing.
Like a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully.”

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

My well beloved had a **vineyard** on a very fertile hill.
He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**.
He built **a tower** in the middle of it, and also built a **winepress**.
He waited for it to produce grapes, but it only produced **wild grapes**. (Isaiah 5:1b-2 ULT)

May be translated as:

My well beloved had a **grapevine garden** on a very fertile hill.
 He **dug up the ground** and removed the stones, and planted it with **the best grapevines**.
 He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**.
 He waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)

“Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing.”

For the vineyard of Yahweh of hosts **is** the house of Israel,
 and the men of Judah his pleasant planting;
 he waited for justice, but instead, there was killing;
 for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

For the vineyard of Yahweh of hosts **represents** the house of Israel,
 and the men of Judah **are like** his pleasant planting;
 he waited for justice, but instead, there was killing;
 for righteousness, but, instead, a cry for help.

or as:

So as a farmer stops caring for a grapevine garden that produces bad fruit,
Yahweh will stop protecting Israel and Judah,
because they do not do what is right.
 He waited for justice, but instead, there was killing;
 for righteousness, but, instead, a cry for help.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/bita-part1\]\]](#)

(Go back to: [John 4:14](#))

Biblical Money

Description

This page answers the question: *How can I translate the values of money in the Bible?*

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay 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 biblical term and give the equivalent amount in the text or a footnote.

(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

█ The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

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 **500 denali**, and the other, **50**."

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 **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

█ "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

█ "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

█ [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

█ "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)

█ [1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-transliterate\]\]](#)
[Translate Unknowns](#)

(Go back to: [John 6:7](#); [12:5](#))

Biblical Volume

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.

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-decimal\]\]](#)

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	letheke	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- 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 ULT. 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 ULT. (See Copy or Borrow Words.)
- (2) Use the metric measurements given in the UST. The translators of the UST 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 ULT 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 ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

- (1) Use the measurements from the ULT. 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 ULT. (See Copy or Borrow Words.)

“For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**.”

- (2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

“For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**.”

“For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**.”

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

“For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**.”

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

“For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**.”

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

“For a ten-yoke vineyard will yield only 22 liters¹, and 220 liters² of seed will yield only 22 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 ULT and UST, add the word “measure.”

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

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.

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

- (1) Translate literally by using the number without a unit.

When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

- (2) Use a generic word like “measure” or “quantity” or “amount.”

When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

- (4) Use a unit of measure that you are already using in your translation.

When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-fraction]]

[[rc://en/ta/man/translate/figs-explicitinfo]]

(Go back to: [John 2:6](#))

Biblical Weight

Description

This page answers the question: *How can I translate the values of weight in the Bible?*

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

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 measure you use, it would be good, if possible, to tell about the other kind of measure 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 gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”

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.”

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 ULT. 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 ULT. (See Copy or Borrow Words.)

(2) Use the metric measurements given in the UST. The translators of the UST 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 ULT 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 ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

█ The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

- (1) Use the measurements from the ULT. 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 ULT. (See Copy or Borrow Words.)

█ "The bronze from the wave offering weighed **70 talentes and 2,400 sekeles**."

- (2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

█ "The bronze from the wave offering weighed **2,400 kilograms**."

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

█ "The bronze from the wave offering weighed **5,300 pounds**."

- (4) Use the measurements from the ULT 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 wave offering weighed **70 talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)**."

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

█ "The bronze from the offering weighed **70 talents and 2,400 shekels**. ¹"

The footnote would look like:

█ ^[1] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-fraction\]\]](#)

(Go back to: [John 12:3](#); [19:39](#))

Connect — Contrary to Fact Conditions

Conditional Relationships

This page answers the question: *How can I translate contrary-to-fact conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if ... then.” Often, however, the word “then” is not stated.

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for [Rhetorical Questions](#) or [Implied Information](#).

Examples From OBS and the Bible

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

Elijah came near to all the people and said, “How long will you keep changing your mind? If Yahweh is God, follow him. But **if Baal is God**, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, “If Yahweh is God,” is a Factual Condition because Elijah is certain that it is true. The second one, “if Baal is God,” is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

Manoah’s wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

>

“**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

“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.” (Matthew 11:21 ULT)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses “would have.” These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

(5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

If you believe that Baal is God, then worship him!

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

If Baal is not God, then you should not worship him!

But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

“**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him.”

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

“**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

“**I wish we had died** by Yahweh’s hand in the land of Egypt...”

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

“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.” (Matthew 11:21 ULT)

“Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been done there, those people would have repented** long ago in sackcloth and ashes.”

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

Is Baal the one who is truly God? Should you worship him?

“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.” (Matthew 11:21 ULT)

“Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them!**”

(Go back to: [John 4:10](#))

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a contrast relationship?*

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

[David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)

[David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

(Go back to: [John 1:10](#); [1:11](#); [1:17](#))

Connect — Factual Conditions

Conditional Relationships

This page answers the question: *How can I translate factual conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if ... then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is “if Yahweh is God.” If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

“A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with “if,” it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as “since” or “you know that ...” or “it is true that ...” can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

“**It is true that** Yahweh is God, so worship him!”

“A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

“A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

(Go back to: [John 3:12](#))

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a goal (purpose) relationship?*

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

She became angry and falsely accused Joseph **so that he was arrested and sent to prison.** (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian.** (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes.** Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

Even be sure to pull some out from the bundles for her and leave it **for her to glean,** and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened,** which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

“... if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with “and.” Then the word “so” marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

- (1) If the construction of the Goal statement is unclear, change it to one that is more clear.
- (2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

- (1) If the construction of the goal statement is unclear, change it to one that is more clear.

“Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!” (Ruth 2:16 ULT)

“Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!”

The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The shepherds said to each other, “Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us.”

- (2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

“... if you want **to enter into life**, keep the commandments.” (Matthew 19:17bULT)

“... keep the commandments if you want **to enter into life**.” or: “... keep the commandments **so that you can enter into life**.”

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance.**' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance.**' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance.**' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance.**

(Go back to: [John 1:31](#); [3:15](#))

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate the reason-result relationship?*

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — “I did Y because I wanted X to happen.” But usually it is looking backward — “X happened, and so I did Y.” Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are “because,” “so,” “therefore,” and “for.” Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus!
(Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. “Because” connects the two ideas and indicates that what follows it is a reason.

Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.
(Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by “so that.” Notice that the term “so that” often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

“Blessed are the poor, **for** yours is the kingdom of God.” (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

- (1) If the order of the clauses is confusing for the reader, then change the order.
- (2) If the relationship between the clauses is not clear, then use a more clear connecting word.
- (3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

- (1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.
- (2) Blessed are the poor, **because** yours is the kingdom of God.
- (3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

- (1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.
- (2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.
- (3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

Since he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

- (1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.
- (2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.
- (3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

(Go back to: [John 1:16](#); [1:50](#); [2:15](#); [2:22](#); [2:23](#); [3:16](#); [3:17](#); [3:20](#); [3:34](#); [4:6](#); [4:8](#))

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How do I translate clauses with a sequential time relationship?*

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

When Joseph came to his brothers, they kidnapped him and sold him to some slave traders.
(OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter.
(Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word “**before**.” However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector “**and**” connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general

connector “and” is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

- (1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
- (2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

- (1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

- (2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see [Sequence of Events](#).

(Go back to: [John 1:29](#); [1:35](#); [1:43](#); [3:22](#); [4:5](#); [4:6](#))

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.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]
[[rc://en/ta/man/translate/figs-sentences]]

Description

Negative words are words that have in them the meaning “not.” Examples in English 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 bolded parts of these words: “**un**happy,” “**im**possible,” and “**useless**.” Some other kinds of words also have a negative meaning, such as “lack” or “reject,” or even “fight” or “evil.”

A double negative occurs when a clause has two words that each have a negative meaning.

We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

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 Spanish sentence, “No vi a nadie,” literally says “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 what a double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

... in order **not** to be **un**fruitful. (Titus 3:14b ULT)

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 ULT)

By using a double negative, John emphasized that the Son of God created absolutely everything. The double negative makes a stronger statement than the simple positive.

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” or “absolutely.”

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 4:15a ULT)

“For we have a high priest who can feel sympathy for our weaknesses.”

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

“... 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” or “absolutely.”

Be sure of this—the wicked person will **not** go **unpunished**. (Proverbs 11:21a ULT)

“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 ULT)

“All things were made through him. He made **absolutely** everything that has been made.”

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

(Go back to: [John 1:3](#); [4:48](#); [5:24](#); [9:33](#); [10:10](#); [13:8](#); [15:24](#); [16:7](#); [18:28](#); [18:30](#); [19:11](#); [20:25](#); [20:27](#))

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

- (1) Translate only one of the words or phrases.
- (2) If the doublet is used to intensify the meaning, translate one of the words or phrases 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 2:9b ULT)

“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.”

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

“He has one people **very spread out**.”

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

• English can emphasize this with “any” and “at all.”

“... like a lamb **without any blemish at all**.”

(Go back to: [John 1:31](#); [3:29](#); [3:31](#); [7:10](#); [10:1](#); [11:33](#))

Ellipsis

Description

An ellipsis¹ occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous.**
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor 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. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will sinners stand** in the assembly of the righteous.

[1] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

This page answers the question: *What is ellipsis ?* ([^1])

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)
[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

He makes Lebanon skip like a calf **and Sirion like a young ox.** (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.

Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that 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. The complete sentence would be:

“Lord, **I want you to heal me so** that I might receive my sight.”

To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

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.

So the wicked will not stand in the judgment, nor **sinner in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinner will not stand in the assembly** of the righteous.

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

Then when the 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 ULT)

He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

(Go back to: [John 1:13](#); [1:22](#); [1:38](#); [1:45](#); [1:50](#); [3:34](#); [4:2](#); [4:7](#); [4:12](#); [6:67](#); [7:52](#); [8:35](#); [11:52](#); [11:56](#); [12:22](#); [12:34](#); [13:27](#); [18:40](#); [19:18](#))

End of 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.

This page answers the question: *What kinds of information are given at the end of a story?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/writing-intro]]
[Background Information](#)

The following are 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 you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- 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

- 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 were brought safely to the land.** (Acts 27:44 ULT)

- To give a comment about what happened in the story

Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of

silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

- To tell the reader what happens to a specific character after the main part of the story ends

And Mary said, "My soul magnifies the Lord, and my spirit rejoiced in God my savior." **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

- To tell on-going action that continues after the main part of the story ends

All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

- To tell what happens after the story as a result of the events that happened in the story itself

"Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

(Go back to: [John 2:21](#); [20:30](#); [21:24](#))

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.

... they found Saul and his sons **fallen** on Mount Gilboa.
(1 Chronicles 10:8b ULT)

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.

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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 **cover his feet**. (1 Samuel 24:3b ULT)

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.

But Mary said to the angel, “How will this be, since I have not **known a man?**” (Luke 1:34 ULT)

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 **cover his feet**. (1 Samuel 24:3b ULT) — 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**”

But Mary said to the angel, “How will this be, since I have not **known a man?**” (Luke 1:34 ULT)

But Mary said to the angel, “How will this be, since I have not **slept with a man?**”

(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 10:8b ULT)

“They found Saul and his sons **dead** on Mount Gilboa.”

(Go back to: [John 10:11](#); [10:15](#); [10:17](#); [11:34](#); [12:28](#))

Exclusive and Inclusive 'We'

Description

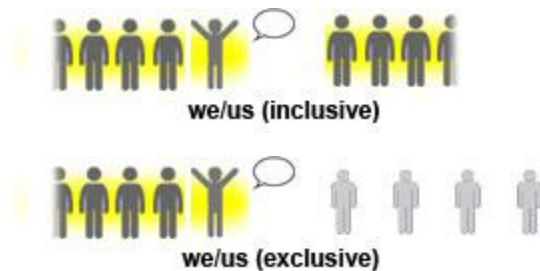
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also 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.

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

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." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

We have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

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 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

[When Masculine Words Include Women](#)

(Go back to: [John 1:14](#); [1:16](#); [1:22](#); [3:2](#); [3:11](#); [9:4](#); [9:28](#))

First, Second or 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 refers to himself or to the person he is speaking to with terms 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.

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?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-explicitinfo]]

[[rc://en/ta/man/translate/figs-pronouns]]

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is 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 ULT)

David referred to himself in the third person as “your servant” and used “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 **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” 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, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

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 ULT)

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 **his**?” (Job 40:6, 9 ULT)

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 **mine**?”

So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

[Forms of You](#)

(Go back to: [John 1 General Notes](#); [1:51](#); [Notes](#); [3:17](#); [3:19](#); [3:20](#); [3:21](#); [3:29](#); [3:31](#); [4:10](#); [Notes](#); [Notes](#); [6:58](#); [Notes](#); [8:36](#); [Notes](#); [Notes](#))

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 languages have other forms that refer to three or four people.

You may also want to watch the video at https://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 https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

(Go back to: [John 1:51](#); [3:10](#); [3:11](#); [3:12](#); [3:28](#); [14:2](#); [15:3](#))

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

[Forms of 'You' — Singular](#)

[[rc://en/ta/man/translate/figs-youdual]]

Forms of 'You' — Singular

Description

Some languages have a singular form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

This page answers the question: *How do I know if the word 'you' is singular?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

[Forms of You](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

But he said, “All these things I have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things, as much as **you** have, sell all and distribute to the poor, and **you** will have treasure in heaven—and come, follow me.” (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said “I.” This shows us that when Jesus said “you” he was referring only to the ruler. So languages that have singular and plural forms of “you” need the singular form here.

The angel said to him, “Dress **yourself** and put on **your** sandals.” So he did that. He said to him, “Put on **your** outer garment and follow me.” (Acts 12:8 ULT)

The context makes it clear that the angel was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of “you” would need the singular form here for “yourself” and “your.” Also, if verbs have different forms for singular and plural subjects, then the verbs “dress” and “put on” need the form that indicates a singular subject.

To Titus, a true son in our common faith. For this purpose I left **you** in Crete, that **you** might set in order things not yet complete and ordain elders in every city as I directed **you**. But **you**, say what fits with sound teaching. (Titus 1:4a, 5; 2:1 ULT)

Paul wrote this letter to one person, Titus. Most of the time the word “you” in this letter refers only to Titus.

Strategies for finding out how many people “you” refers to

- (1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
- (2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
- (3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
- (4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-youduol\]\]](#)

(Go back to: [John 2:17](#))

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

Can **a man** walk on hot coals without scorching his feet?
So is **the man who goes in to his neighbor's wife;**
the one who touches her will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

- (1) Use the word "the" in the noun phrase.
- (2) Use the word "a" in the noun phrase.
- (3) Use the word "any," as in "any person" or "anyone."
- (4) Use the plural form, as in "people."

This page answers the question: *What are generic noun phrases and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]

(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

“Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **whoever** refuses to sell grain.”

Next we recommend you learn about:

[When Masculine Words Include Women](#)

(Go back to: [John 2:22](#); [3:27](#); [3:33](#); [3:36](#))

How to Translate Names

Description

The Bible contains the 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.

This page answers the question: *How can I translate names that are new to my culture?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

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.

For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

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 first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

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

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

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 **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

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 execution. (Acts 8:1a ULT)

But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

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.

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites**.

At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)

At that hour, certain Pharisees approached, saying 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.

And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

She called his name **Moses (which sounds like 'drawn out')**, and she said, "For out of the water I drew him."

(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 **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

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 7:58b ULT)

... a young man named **Paul** ¹

The footnote would look like:

^[1] Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

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 ULT)

a young man named **Saul**

The footnote would look like:

^[1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

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;

Then after the story has explained the name change, you could translate this way.

It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

It came about in Iconium that **Paul**¹ and Barnabas entered together into the synagogue

The footnote would look like:

[1] This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-transliterate]]

(Go back to: [Introduction to the Gospel of John](#); [John 1:17](#); [1:21](#); [1:23](#); [1:25](#); [1:28](#); [1:40](#); [1:41](#); [1:42](#); [1:43](#); [1:45](#); [2:1](#); [2:11](#); [2:12](#); [3:23](#); [4:3](#); [4:4](#); [4:5](#); [5:2](#); [11:16](#); [14:22](#); [18:1](#); [18:10](#); [19:38](#); [20:24](#); [21:2](#))

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

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 that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with 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 **stone upon stone in you**. (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Moses was educated in **all the wisdom of the Egyptians**. (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

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. There may be some exceptions to these statements, but they are generally true.

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 did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or 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."

Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.

If readers realize that a statement is not literally 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 Hyperbole

If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed ... (Mark 9:43a ULT)

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 with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

A lazy hand causes a person to be poor, but the hand of the diligent person gains riches. (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

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 6:19b ULT)

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 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole 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 hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
- (4) For a hyperbole or 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: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 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 13:18a ULT)

In general, the one who ignores instruction will have poverty and shame

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 ULT)

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 hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

Almost all the country of Judea and **almost all** the people of Jerusalem went out to him.

or:

Many of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or 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 1:5a ULT)

The country of Judea and the people of Jerusalem went out to him.

(Go back to: [John 2:10](#); [3:26](#); [3:32](#); [4:29](#); [4:39](#); [7:46](#); [11:49](#); [12:19](#); [13:35](#); [18:20](#); [21:25](#))

Idiom

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 teasing me by telling me something that is not true.”)
- 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.”)

This page answers the question: *What are idioms and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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 **set his face** to go to Jerusalem. (Luke 9:51b ULT)

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 would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture 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 ULT)

This means, “We and you belong to the same race, the same family.”

█ The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

█ the one who **lifts up my head** (Psalm 3:3b ULT)

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 ULT)

█ Look, we all **belong to the same nation**.

█ Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

█ He started to travel to Jerusalem, **determined to reach it**.

█ I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)

█ 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.

█ Put these words **into your ears**. (Luke 9:44a ULT)

█ **Be all ears** when I say these words to you.

█ My **eyes grow dim** from grief. (Psalm 6:7a ULT)

█ I am crying my **eyes out**

(Go back to: [John 1:18](#); [1:43](#); [3:35](#); [6:39](#); [6:44](#); [6:54](#); [7:44](#); [8:12](#); [8:31](#); [8:51](#); [8:52](#); [9:24](#); [10:24](#); [10:38](#); [11:11](#); [11:37](#); [11:41](#); [12:1](#); [13:2](#); [13:18](#); [13:27](#); [14:11](#); [17:1](#); [17:6](#); [18:37](#); [21:7](#))

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentencetypes]]

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, “**Do not go down** to Egypt; **live** in the land that I tell you to live in.” (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command “Be clean” means to “be healed” so that others around would know that it was safe to touch the man again.)

“I am willing. **Be clean.**” Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like “light must be.”

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

Do not abandon wisdom and she will watch over you;
love her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

Teach a child the way he should go,
and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translation Strategies

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
- (3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Examples of Translation Strategies Applied

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

Be clean. (Matthew 8:3b ULT)

“You are now clean.”
“I now cleanse you.”

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

God said, “**There is now light**” and there was light.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

God blessed them and said to them, “**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.”

- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

God said, ‘Let there be light,’ **so** there was light.
God said, “Light must be;” **as a result**, there was light.

- (3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

If you teach a child the way he should go,
then when he is old he will not turn away from that instruction.”

(Go back to: [John 2:19; 4:7](#))

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

- (1) Study how your language arranges the parts of a sentence, and use that order in your translation.
- (2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

- (1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

- (2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food.”

Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-order\]\]](#)
[\[\[rc://en/ta/man/translate/figs-distinguish\]\]](#)

(Go back to: [John 1:12; 4:1](#))

Introduction of a New Event

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.

This page answers the question: *How do we introduce a new event in a story?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

[Order of Events](#)

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. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded 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 “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

And it happened that in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

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 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

Now in those days John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded 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 John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

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.

6 Noah was 600 years old when the flood came upon the earth. 7 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 ULT)

Verse 6 is a statement 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 ULT or UST. 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, indicate 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 man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

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.

One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him ... (Mark 2:14a ULT)

As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and said to him ...

As he passed by, **there was a man sitting** at the tax collector's tent. 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 collector’s tent. 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,” or “someone.”

Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — 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 600 years old, the flood came upon the earth.

Again he began to teach beside the sea. (Mark 4:1a ULT) — 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 sea.

Another time Jesus began to teach people again beside the sea.

Jesus went to the sea 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 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)

Now this is what happened when Noah was 600 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 600 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 will actually happen later in the story.

Noah was 600 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 ULT)

Now this is what happened when Noah was 600 years old. Noah, his sons, his wife, and his sons’ wives went into the ark together because **God had said that the waters of the flood would come.**

Next we recommend you learn about:

[Background Information](#)

[Introduction of New and Old Participants](#)

(Go back to: [John 2:1](#); [2:12](#); [2:23](#); [3:1](#); [4:1](#); [8:12](#); [9:1](#); [12:1](#); [12:12](#); [18:1](#))

Introduction of New and Old Participants

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 man from the Pharisees whose name was Nicodemus** ... **This man** came to Jesus at night ... Jesus replied and said to **him** ... (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]
[[rc://en/ta/man/translate/writing-intro]]

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,” as 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.

Now there was a man from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant 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.

Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

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.

Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

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 barren and she had never given birth. (Judges 13:2 ULT)

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 by the noun phrase “the wife.”

The angel of Yahweh appeared to the wife and he said to her ... (Judges 13:3a ULT)

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 by his name, which the author has not used since verse 2.

Then Manoah prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix 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.

Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth ... (Acts 4:36-37 ULT) — 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.

And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — 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) — Since Joseph is the main person in the story, some languages might prefer the pronoun.

Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

Next we recommend you learn about:

[Pronouns — When to Use Them](#)

(Go back to: [John 3:1](#); [5:5](#); [11:1](#); [11:49](#); [12:20](#))

Irony

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.

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance."
(Luke 5:31-32 ULT)

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 that you may keep your tradition! (Mark 7:9b ULT)

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 ULT)

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 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold 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 are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

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) 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 that you may keep your tradition! (Mark 7:9a ULT)

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 **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

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 that you may keep your tradition! (Mark 7:9a ULT)

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 ULT)

'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 ULT)

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!**

Next we recommend you learn about:

[Litotes](#)

(Go back to: [John 7:28](#); [9:27](#); [10:32](#); [Notes](#); [Notes](#); [19:3](#))

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.

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

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.)

But 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 ULT)

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, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

“For you yourselves know, brothers, our visit to you **did much good**.”

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

“Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter.”

or:

“Now when it became day, the soldiers were **very concerned** because of what had happened to Peter.”

(Go back to: [John 1:47](#); [3:34](#); [6:37](#); [6:39](#))

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[Simile](#)

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison (Idea)** between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

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. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive 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. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page

in a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

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” (the Image) often represents the concepts of “more” or “better” (the Idea). 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 temperature is going **down**,” and “I am feeling very **low**.”

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 body parts, or as if they were objects that could be seen or held, 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 these as metaphorical expressions or figures of speech, 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.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

But for you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2a ULT)

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:

And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator's special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

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 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is "I" (meaning Jesus himself) and the **Image** is "bread." Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is "life." In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

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 (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

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 wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

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 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

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 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming.**

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 did not take bread.”
(Matthew 16:6-7 ULT)

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 would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible.** 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 would not know the intended similarity (the **Idea**) between the topic and the image, then state it 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 in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)

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 an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart**." (Mark 10:5 ULT)

It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(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."

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 ULT)

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.

(4) 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 against a goad**. (Acts 26:14b ULT)

Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(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.

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 ULT)

"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."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

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 against a goad**. (Acts 26:14 ULT)

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**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

I will make you to become **fishers of men**. (Mark 1:17b ULT)

I will make you to become **people who gather men**.
Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

(Go back to: [John 1 General Notes](#); [1:4](#); [1:5](#); [1:7](#); [1:8](#); [1:9](#); [1:12](#); [1:13](#); [1:14](#); [1:23](#); [1:27](#); [1:29](#); [1:33](#); [1:36](#); [1:47](#); [2:17](#); [2:19](#); [3:2](#); [3:3](#); [3:5](#); [3:7](#); [3:8](#); [3:19](#); [3:20](#); [3:21](#); [3:29](#); [3:30](#); [3:31](#); [3:36](#); [4:10](#); [4:19](#); [4:34](#); [4:35](#); [4:36](#); [4:37](#); [5:35](#); [5:38](#); [Notes](#); [6:27](#); [6:32](#); [6:35](#); [6:41](#); [6:48](#); [6:50](#); [6:53](#); [6:54](#); [6:55](#); [6:57](#); [6:58](#); [6:66](#); [Notes](#); [7:12](#); [7:37](#); [7:38](#); [8:12](#); [8:34](#); [8:36](#); [8:44](#); [Notes](#); [9:4](#); [9:5](#); [9:22](#); [9:39](#); [9:41](#); [10:6](#); [10:7](#); [10:8](#); [10:9](#); [10:10](#); [10:11](#); [10:12](#); [10:13](#); [10:14](#); [10:16](#); [10:26](#); [10:27](#); [10:35](#); [11:9](#); [11:10](#); [11:54](#); [Notes](#); [12:24](#); [12:35](#); [12:36](#); [12:40](#); [12:46](#); [13:10](#); [14:4](#); [14:6](#); [Notes](#); [15:1](#); [15:2](#); [15:3](#); [15:5](#); [15:6](#); [15:8](#); [15:16](#); [18:11](#); [19:26](#); [19:27](#); [Notes](#); [21:15](#); [21:16](#); [21:17](#))

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) 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 that it is associated with.

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

And 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 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with 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 to him **the throne** of his father David. (Luke 1:32b ULT)

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 a king who would follow King David.

Then immediately his **mouth** was opened (Luke 1:64a ULT)

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 3:7b ULT)

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.

And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

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.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

- (2) Use the name of the thing the metonym represents.

The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

“The Lord God will give him **the kingly authority** of his father, David.”
or:
“The Lord God will **make him king** like his ancestor, King David.”

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

“Who warned you to flee from God’s coming **punishment**?”

To learn about some common metonymies, see [Biblical Imagery — Common Metonymies](#).

(Go back to: [John 1:10](#); [1:12](#); [1:13](#); [1:23](#); [1:29](#); [1:31](#); [2:4](#); [2:23](#); [3:6](#); [3:16](#); [3:17](#); [3:18](#); [3:27](#); [3:31](#); [4:41](#); [4:42](#); [4:50](#); [5:24](#); [5:43](#); [5:45](#); [6:33](#); [6:51](#); [6:63](#); [7:4](#); [7:6](#); [7:7](#); [7:30](#); [7:36](#); [7:38](#); [8:12](#); [8:20](#); [8:26](#); [8:35](#); [8:37](#); [8:43](#); [8:47](#); [8:51](#); [8:55](#); [8:56](#); [9:5](#); [9:39](#); [10:25](#); [10:28](#); [10:29](#); [10:39](#); [12:13](#); [12:15](#); [12:19](#); [12:27](#); [12:28](#); [12:31](#); [12:38](#); [12:40](#); [12:46](#); [13:3](#); [14:1](#); [14:13](#); [14:14](#); [14:17](#); [14:19](#); [14:22](#); [14:27](#); [14:31](#); [15:16](#); [15:18](#); [15:19](#); [15:20](#); [15:21](#); [15:25](#); [15:27](#); [16:4](#); [16:6](#); [16:8](#); [16:20](#); [16:22](#); [16:23](#); [16:26](#); [16:28](#); [16:33](#); [17:1](#); [17:4](#); [17:6](#); [17:9](#); [17:11](#); [17:12](#); [17:13](#); [17:14](#); [17:15](#); [17:18](#); [17:21](#); [17:23](#); [17:25](#); [17:26](#); [18:20](#); [18:36](#); [20:31](#))

Order of Events

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.

This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/writing-intro]]

[[rc://en/ta/man/translate/figs-verbs]]

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

He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

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 carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

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 5:2b ULT)

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" of 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 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

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 5:2b ULT)

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.

Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

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 carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

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 5:2b ULT)

Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

[Background Information](#)

[\[\[rc://en/ta/man/translate/grammar-connect-words-phrases\]\]](#)

[Introduction of a New Event](#)

[\[\[rc://en/ta/man/translate/translate-versebridge\]\]](#)

(Go back to: [John 11:56](#))

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-numbers\]\]](#)

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 ULT)

The people cast 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 ULT)

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 ULT)

There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.

There were **24** 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 ULT)

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 ULT)

They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-fraction]]

(Go back to: [John 21:14; 21:17](#))

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

A parable is a short story that is told to teach something(s) that is true. Though the events in a parable could happen, they did not actually happen. They are told only to teach the lesson(s) that the listener is meant to learn. 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 use figures of speech such as [simile](#) and [metaphor](#).

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

Then he also told them a parable. "A blind man is not able to guide a blind man, is he? Would not both fall into a pit?" (Luke 6:39 ULT)

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 ULT)

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 ULT)

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 objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

(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 objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

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 also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put 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. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

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 the seeds. But when it has grown, it is greater than the garden plants. It 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 also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)

Jesus told them a parable about why they should witness openly. Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)

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. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

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 the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(Go back to: [John 10:1](#))

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- 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.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that 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.

In the poetry of the original languages, synonymous parallelism 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 raises it 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, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

Your word is a lamp to my feet
and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Yahweh sees everything a person does
and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

Praise Yahweh, all you nations;
exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

For Yahweh has a lawsuit with his people,
and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

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 combine the ideas of both clauses into one and 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 combine the ideas of both clauses into one and 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 dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

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 ULT)

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 ULT)

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 combine the ideas of both clauses into one and 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 ULT)
 Yahweh truly sees everything a person does.

You make him to rule over the works of your hands; you have put all things under his feet
 (Psalm 8:6 ULT)

You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
 All you have done is lie to me.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
 Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

[Personification](#)

(Go back to: [John 3:17](#))

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 8:1a ULT)

Or sin:

Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

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 6:24b ULT)

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 ULT)

The author speaks of wisdom and understanding as if they were 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 the human (or animal) characteristic clear.
- (2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
- (3) Find a way to translate it without the personification.

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

Sin crouches at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were 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) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

Sin is crouching at the door, **just as a wild animal does as it waits to attack a person..**

(3) Find a way to translate it without the personification.

Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just 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) because the translation strategies for them are the same.

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-apostrophe]]
[[rc://en/ta/man/translate/bit-part1]]

(Go back to: [John 5:36](#); [7:42](#); [7:51](#); [8:32](#); [10:25](#))

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word “**of**,” by using **an apostrophe and the letter “s”**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my grandfather’s house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
 - My clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
 - my mother — the woman who gave birth to me, or the woman who cared for me
 - my teacher — the person who teaches me
- Association — A particular thing is associated with a particular person, place, or thing.
 - David’s sickness — the sickness that David is experiencing
 - the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord
- Contents — Something has something in it.
 - a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes
- Part and whole: One thing is part of another.
 - my head — the head that is part of my body
 - the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession**. This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language.

This page answers the question: *What is possession and how can I translate phrases that show it?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]
 [[rc://en/ta/man/translate/figs-sentences]]

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

█ The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

█ Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

█ Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

█ On their heads were something like **crowns of gold**. (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

█ For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

█ But Uriah slept at **the door of the king's palace**. (2 Samuel 11:9a ULT)

Part of a group — In the example below, “us” refers to the whole group and “each one” refers to the individual members.

█ Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after “of” tells who would do the action named by the first noun. In the example below, **John baptized people**.

█ The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

█ Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after “of” tells who or what something would happen to. In the example below, **people love money**.

For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after “of” tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

- (1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
- (2) Read the verse in the UST. Sometimes it shows the relationship clearly.
- (3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

- (1) Use an adjective to show that one noun describes the other.
- (2) Use a verb to show how the two are related.
- (3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

- (1) Use an adjective to show that one noun describes the other.

On their heads were something like **crowns of gold**. (Revelation 9:7b)

“On their heads were **gold crowns**”

- (2) Use a verb to show how the two are related.

Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.

Wealth is worthless on **the day of wrath**. (Proverbs 11:4a ULT)

Wealth is worthless on **the day when God shows his wrath**.
or:

Wealth is worthless on the **day when God punishes people because of his wrath**.

- (3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God**. (Deuteronomy 11:2a ULT)

Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)

You will only observe and see **how Yahweh punishes the wicked**.

You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)

You will receive the **Holy Spirit, whom God will give to you**.

(Go back to: [John 1:4](#); [4:10](#))

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

This page answers the question: *How do I decide whether or not to use a pronoun?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-pronouns]]
[[rc://en/ta/man/translate/figs-sentences]]

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** ... (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom “he” in the second sentence refers to.

Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

- (1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
- (2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

- (1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)

Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

- (2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, “See, your disciples do what is unlawful to do on the Sabbath.” But **he** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **he** left from there and went into their synagogue.

(Go back to: [John 1:2](#); [1:3](#); [1:4](#); [1:5](#); [1:7](#); [1:8](#); [1:10](#); [1:11](#); [1:12](#); [1:13](#); [1:14](#); [1:15](#); [1:16](#); [1:18](#); [1:21](#); [1:22](#); [1:23](#); [1:25](#); [1:28](#); [1:31](#); [1:32](#); [1:34](#); [1:37](#); [1:38](#); [1:41](#); [1:42](#); [1:46](#); [1:50](#); [2:7](#); [2:8](#); [2:12](#); [2:15](#); [2:18](#); [2:21](#); [2:23](#); [3:2](#); [3:9](#); [3:10](#); [3:16](#); [3:17](#); [3:18](#); [3:26](#); [3:28](#); [3:30](#); [3:32](#); [3:33](#); [3:34](#); [4:3](#); [4:9](#); [4:19](#))

Quotations and Quote Margins

Description

This page answers the question: *What are quote margins and where should I put them?*

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said**. “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

Then Zechariah said to the angel, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

“I will hide my face from them,” **he said**, “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

- (1) Decide where to put the quote margin.
- (2) Decide whether to use one or two words meaning “said.”

Examples of Translation Strategies Applied

- (1) Decide where to put the quote margin.

He said, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)

“Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

“Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

“Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

- (2) Decide whether to use one or two words meaning “said.”

But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

But his mother **replied**, “No. Rather, he will be called John.”

But his mother **said**, “No. Rather, he will be called John.”

But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

Next we recommend you learn about:
 [[rc://en/ta/man/translate/figs-quotations]]

(Go back to: [John 1:15](#); [1:26](#); [1:32](#); [1:42](#))

father's house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "**He is my brother.**"'" (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: '**Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.**' " " " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

- (1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
- (2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
- (3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

- (1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.''"'" (2 Kings 1:6 ULT)

- (2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.''"'" (2 Kings 1:6 ULT)

They told him **that** a man came to meet them who said to them, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.''"'"

- (3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"" (2 Kings 1:6 ULT)

They said to him,

A man came to meet us who said to us, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'""

Next we recommend you learn about:

[Quotes within Quotes](#)

(Go back to: [John 1:23](#))

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are “layers” of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-quotations]]

Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word “I,” the listener needs to know whether “I” refers to the speaker of the inner quote or the outer quote.

Some languages make this clear by using different kinds of quotes when there are quotes within quotes.

They may use direct quotes for some and indirect quotes for others.

Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

But Paul said, “I, however, was indeed born a citizen.” (Acts 22:28b ULT)

Quotations with two layers

Jesus answered and said to them, “Be careful that no one leads you astray. For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.” (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

Jesus answered, “You say that I am a king.” (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

Abraham said, “... I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, **“He is my brother.”**’” (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'**"'" (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

- (1) Translate all of the quotes as direct quotes.
- (2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

- (1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar.**" (Acts 25:14b, 20-21 ULT)

Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'**"

- (2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Speak to them and say, 'During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.'" (Exodus 16:11-12 ULT)

And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God."

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"" (2 Kings 1:6 ULT)

They told him **that** a man had come to meet **them** who said to **them**, "Go back to the king who sent you, and tell him **that** Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

Next we recommend you learn about:

[Quote Markings](#)

(Go back to: [John 1:15](#); [1:23](#); [3:28](#); [4:10](#); [4:17](#))

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.

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

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**, my testimony would not be true. (John 5:31 ULT)

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**. (John 11:55 ULT)

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 ULT)

So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

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 ULT)

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 folded up in a place **by itself**. (John 20:6b-7 ULT)

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 modify 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 from 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 from 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 ULT)

“**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.

But 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 folded up in a place **by itself**. (John 20:6b-7 ULT)

“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 folded up and lying **in its own place.**”

(Go back to: [John 4:2](#); [4:44](#); [5:37](#); [6:6](#); [7:4](#); [10:18](#); [13:32](#))

Rhetorical Question

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.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

[[rc://en/ta/man/translate/figs-sentencetypes]]

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. Or, 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.

But those who stood by said, **“Are you insulting the high priest of God?”** (Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing 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 different or more limited 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 21:7b ULT)

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 ULT)

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 3:11a ULT)

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 how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

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 who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

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 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

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, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. 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 ULT)

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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Or what man is there among you, of whom his son will ask for a loaf of bread, but he 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 13:18-19a ULT)

This is what the kingdom of God is like. It is like a mustard seed ...

Are you insulting the high priest of God? (Acts 23:4b ULT) (Acts 23:4 ULT)

You should not insult God's high priest!

Why did I not die when I came out from the womb? (Job 3:11a ULT)

I wish I had died when I came out from the womb!

And how has this happened to me that the mother of my Lord should come to me? (Luke 1:43 ULT)

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 21:7b ULT)

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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

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 ULT)

What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number

(Go back to: [John 1:46](#); [1:50](#); [2:4](#); [2:20](#); [3:4](#); [3:9](#); [3:10](#); [3:12](#); [4:9](#); [4:12](#); [4:33](#); [5:44](#); [5:47](#); [6:9](#); [6:42](#); [6:52](#); [6:60](#); [6:62](#); [6:68](#); [6:70](#); [7:15](#); [7:19](#); [7:20](#); [7:23](#); [7:25](#); [7:26](#); [7:31](#); [7:41](#); [7:42](#); [7:47](#); [7:48](#); [7:51](#); [7:52](#); [8:33](#); [8:43](#); [8:46](#); [8:48](#); [8:53](#); [8:57](#); [9:8](#); [9:16](#); [9:27](#); [9:34](#); [10:20](#); [10:21](#); [10:34](#); [10:36](#); [11:8](#); [11:9](#); [11:37](#); [11:40](#); [11:56](#); [12:5](#); [12:27](#); [12:38](#); [13:6](#); [13:12](#); [13:38](#); [14:9](#); [14:10](#); [16:19](#); [16:31](#); [18:11](#); [18:17](#); [18:21](#); [18:22](#); [18:23](#); [18:25](#); [18:26](#); [18:35](#); [18:38](#); [19:10](#); [21:22](#))

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having 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 the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

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 4:12a ULT)

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 both of the items being compared.

Examples From the Bible

Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in 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. If you use this strategy, you may want to put the original item in a footnote.
- (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 10:16a ULT) — 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 4:12a ULT)

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. If you use this strategy, you may want to put the original item in a footnote.

See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — 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 were not willing! (Matthew 23:37b ULT)

How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!

If you have faith **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 10:16a ULT)

See, I send you out among **people who 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 were not willing! (Matthew 23:37b ULT)

How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

[Metaphor](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [John 1:32](#); [3:14](#); [Notes](#))

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentencetypes]]

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king’s house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

Behold, a leper came to him and bowed before him, saying, “Lord, if you are willing, **you can make me clean.**” (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man’s sins.

When Jesus saw their faith, he said to the paralyzed man, “**Son, your sins are forgiven.**” (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.

(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

Lord, **please heal me**, because I know you are able to heal me if you are willing to. (Matthew 8:2 ULT)

The function of “I know you can” is to make a request. In addition to the statement, a request can be added.

Lord, **I know you can heal me**. If you are willing, please do so.

Lord, if you are willing, please heal me. **I know you can do so**.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.

Son, your sins are forgiven. (Mark 2:5 ULT)

Son, I forgive your sins.

Son, God has forgiven your sins.

(Go back to: [John 2:3](#))

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

- (1) Tell what the person did and why he did it.
- (2) Do not tell what the person did, but tell what he meant.

(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus fell down at Jesus' feet in order to show that he greatly respected him.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus showed Jesus great respect.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

Look, I stand at the door and clear my throat.

(Go back to: [John 13 General Notes](#); [Notes](#))

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

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.

■ So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

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 not recognize the synecdoche and thus misunderstand the words as a literal statement.
- 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

■ Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“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. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

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** magnifies the Lord.” (Luke 1:46b ULT)

■ **“I** magnify the Lord.”

So **the Pharisees** said to him ... (Mark 2:24a ULT)

■ **A representative of the Pharisees** said to him ...

Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

I looked on all the deeds that I had accomplished

Next we recommend you learn about:

Metonymy

[[rc://en/ta/man/translate/bit-part2]]

(Go back to: [John 1:14](#); [1:19](#); [5:16](#); [Notes](#); [6:11](#); [7:1](#); [7:11](#); [7:13](#); [7:35](#); [8:22](#); [8:48](#); [8:52](#); [8:57](#); [9:18](#); [9:22](#); [10:24](#); [10:31](#); [10:33](#); [11:8](#); [11:48](#); [11:50](#); [11:51](#); [11:54](#); [13:33](#); [18:12](#); [18:31](#); [18:36](#); [18:37](#); [18:38](#); [19:1](#); [19:7](#); [19:12](#); [19:13](#); [19:14](#); [19:15](#); [19:19](#); [19:31](#); [19:38](#))

Textual Variants

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, or some mistook one 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 include some of these sentences that were added. In the ULT, 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 ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. 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.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-source-text\]\]](#)

[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

¹⁰ See that you do not despise one 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 ULT, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]

[2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

- (1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.
- (2) Translate the verses as another version has them, 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 ULT, which has a footnote about verse 16.

¹⁴ He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” ¹⁶ [1]

[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

¹⁴ He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” ¹⁶ [1]

[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

¹⁴ He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. ¹⁶ If any man has ears to hear, let him hear.” [1]

[1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-chapverse\]\]](#)

[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)

[\[\[rc://en/ta/man/translate/translate-terms\]\]](#)

[\[\[rc://en/ta/man/translate/translate-original\]\]](#)

(Go back to: [Introduction to the Gospel of John](#); [John 1:34](#); [7:53](#))

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “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?”

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes 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.

They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

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 and do not 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

So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

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, who come to you in sheep’s clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

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.

They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

... to him who made **great lights** ... (Psalm 136:7a ULT)

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 1:18b ULT)

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, who come to you in sheep's clothing, but inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)

Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very 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 nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except 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 1:18b ULT) 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 ULT) — 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 nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT) — 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 nothing here except 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 9:11a ULT)

I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

“We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT)

We have nothing here except 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 136:7a ULT)

to him who made **the sun and the moon**

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-transliterate\]\]](#)

[How to Translate Names](#)

(Go back to: [John 3:33](#); [12:3](#))

Translating Son and Father

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 ULT)

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 11:25a, 27b ULT) (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, and of the Son, and of the Holy Spirit.** (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

I love the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)

No one knows who the Son is except the Father, and who the Father is except the Son. (Luke 10:22b ULT)

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 will glorify you ... I glorified you on the earth ... Now Father, glorify me ... with the glory that **I had with you before the world was made.**” (John 17:1, 4a, 5 ULT)

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. Through him, he also made the universe. He is the brightness of God’s glory and **the very exact representation of his being.** He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)

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 ULT)

This page answers the question: *Why are these concepts important in referring to God?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/guidelines-faithful\]\]](#)

[\[\[rc://en/ta/man/translate/guidelines-sonofgod\]\]](#)

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 of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language 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 [unfoldingWord® Translation Words](#) for help translating "Father" and "Son.")

(Go back to: John 1:14; 1:18; 1:34; 1:49; 2:16; 3:16; 3:17; 3:18; 3:35; 3:36; 4:21; 4:23; 5:17; 5:19; 5:20; 5:21; 5:22; 5:23; 5:25; 5:26; 5:27; 5:36; 5:43; 6:27; 6:32; 6:37; 6:44; 6:46; 6:57; 6:65; 8:16; 8:18; 8:19; 8:27; 8:28; 8:36; 8:41; 8:54; 10:15; 10:17; 10:18; 10:25; 10:29; 10:30; 10:32; 10:36; 10:37; 11:4; 11:27; 11:41; 12:26; 12:27; 12:49; 13:1; 13:3; 14:2; 14:6; 14:8; 14:9; 14:10; 14:12; 14:13; 14:20; 14:21; 14:23; 14:26; 14:28; 14:31; 15:1; 15:8; 15:9; 15:10; 15:15; 15:16; 15:23; 15:26; 16:3; 16:10; 16:15; 16:17; 16:23; 16:25; 16:26; 16:27; 16:28; 16:32; 17:1; 17:5; 17:11; 17:21; 17:24; 17:25; 18:11; 19:7; 20:17; 20:21; 20:31)

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[Generic Noun Phrases](#)

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 son makes **his** father rejoice
but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

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

Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

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 ULT)

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 words below are specifically about men.

Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

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 2:16b ULT)

“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 uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.

“For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

- (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 ULT)

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.”

(Go back to: [John 1:4](#); [1:9](#); [2:10](#); [2:24](#); [2:25](#); [3:19](#))



unfoldingWord® Translation Words

Version 27

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 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- **4:6** 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."
- **5:4** Then God changed **Abram's** name to **Abraham**, which means "father of many."
- **5:5** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- **5:6** 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."
- **6:1** 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.
- **6:4** 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.
- **21:2** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

(Go back to: [John 8:33](#); [8:37](#); [8:39](#); [8:40](#); [8:52](#); [8:53](#); [8:56](#); [8:57](#); [8:58](#))

accuse, accused, accuser, accusation

Definition:

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

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

Bible References:

- Acts 19:40
- Hosea 4:4
- Jeremiah 2:9-11
- Luke 6:6-8
- Romans 8:33

Word Data:

- Strong’s: H3198, H6818, G14580, G21470, G25960, G27240

(Go back to: [John 5:45](#); [18:29](#))

adultery, adulterous, adulterer, adulteress

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.

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](#))

(See also: commit, covenant, [sexual immorality](#), sleep with, faithful)

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- **13:6** “Do not commit **adultery**.”
- **28:2** Do not commit **adultery**.
- **34:7** “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, G34280, G34290, G34300, G34310, G34320

(Go back to: [John 8 General Notes](#))

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, [Holy Spirit](#), wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

(Go back to: [John 11:53](#); [12:10](#); [18:14](#))

age, aged

Definition:

The term “age” refers to the number of years a person has lived. It also used to refer generally to a time period.

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

Translation Suggestions:

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

Bible References:

- 1 Chronicles 29:28
- 1 Corinthians 2:7
- Hebrews 6:5
- Job 5:26

Word Data:

- Strong’s: G01650, G10740

(Go back to: [John 8:35](#))

amazed, amazement, astonished, marvel, marveled, marvelous, wonder, dumbfounded

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 8:9-11
- Acts 9:20-22
- Galatians 1:6
- Mark 2:10-12
- Matthew 7:28
- Matthew 15:29-31
- Matthew 19:25

Word Data:

- Strong's: H0926, H2865, H3820, H4159, H6313, H6381, H6382, H6383, H6395, H8074, H8429, H8539, H8540, H8541, G06390, G15680, G15690, G16050, G16110, G18390, G22840, G22850, G22960, G22970, G22980, G40230, G45920, G50590

(**Go back to:** [John 3:7](#); [4:27](#); [4:48](#); [5:20](#); [5:28](#); [7:15](#); [7:21](#); [9:30](#))

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 ULT) 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 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong’s: H0543, G02810

(Go back to: [John 1:51](#); [3:3](#); [3:5](#); [3:11](#); [5:19](#); [5:24](#); [5:25](#); [6:26](#); [6:32](#); [6:47](#); [6:53](#); [8:34](#); [8:51](#); [8:58](#); [10:1](#); [10:7](#); [12:24](#); [13:16](#); [13:20](#); [13:21](#); [13:38](#); [14:12](#); [16:20](#); [16:23](#); [21:18](#))

ancestor, father, fathered, forefather, grandfather

Definition:

The term “father” refers to a person’s male parent.

- The terms “father” and “forefather” are often used to refer to a male ancestor(s) 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,” depending on the context.
- 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 7:2
- Acts 7:32
- Acts 7:45
- Acts 22:3
- Genesis 31:30
- Genesis 31:42
- Genesis 31:53
- Hebrews 7:4-6
- John 4:12
- Joshua 24:3-4
- Malachi 3:7
- Mark 10:7-9
- Matthew 1:7
- Matthew 3:9
- Matthew 10:21
- Matthew 18:14
- Romans 4:12

Word Data:

- Strong's: H0001, H0002, H0025, H0369, H0539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G05400, G10800, G37370, G39620, G39640, G39660, G39670, G39700, G39710, G39950, G42450, G42690, G46130

(Go back to: [John 4:12](#); [4:20](#); [4:53](#); [6:31](#); [6:42](#); [6:49](#); [6:58](#); [7:22](#); [8:19](#); [8:38](#); [8:39](#); [8:41](#); [8:44](#); [8:53](#); [8:56](#))

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 1:12-14
- John 1:40
- Mark 1:17
- Mark 1:29-31
- Mark 3:17-19
- Matthew 4:19
- Matthew 10:2-4

Word Data:

- Strong's: G04060

(Go back to: [John 1:40](#); [1:44](#); [6:8](#); [12:22](#))

angel, archangel

Definition:

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

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God 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 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- **2:12** God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- **22:3** The **angel** responded to Zechariah, "I was sent by God to bring you this good news."
- **23:6** 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."
- **23:7** Suddenly, the skies were filled with **angels** praising God.
- **25:8** 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: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

(Go back to: [John 1:51](#); [12:29](#); [20:12](#))

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.
- When Jesus was being arrested, Annas's son-in-law Caiaphas was the official high priest. Annas is also mentioned as a high priest, however, because he was a former high priest who still had power and authority over the people.
- 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 4:5-7
- John 18:22-24
- Luke 3:2

Word Data:

- Strong's: G04520

(Go back to: [John 18:13](#); [18:24](#))

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. In biblical times, there were several reasons for anointing someone with oil.

- 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.
- In biblical times, a woman might anoint herself with perfume to make herself more sexually attractive.

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 2:20
- 1 John 2:27
- 1 Samuel 16:2-3
- Acts 4:27-28
- Amos 6:5-6
- Exodus 29:5-7
- James 5:13-15

Word Data:

- Strong’s: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

(Go back to: [John 11:2](#); [12:3](#))

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” 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 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

(Go back to: [John 15:16](#))

asleep, fall asleep, sleep, sleeper, sleepless

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 4:14
- Acts 7:60
- Daniel 12:2
- Psalms 44:23
- Romans 13:11

Word Data:

- Strong’s: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G08790, G18520, G18530, G25180, G28370, G52580

(Go back to: [John 11:11](#); [11:12](#); [11:13](#))

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: [hyperbole](#))
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: [council](#))

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 4:20-21
- Nehemiah 8:1-3

Word Data:

- Strong’s: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

(Go back to: [John 11:47](#); [11:52](#); [18:2](#); [18:20](#))

astray, go astray, went astray, lead astray, stray

Definition:

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

- The word “astray” gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have “strayed.” God compares sinful people to sheep who have left him and “gone astray.”

Translation Suggestions:

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

(See also: [disobey](#), [shepherd](#))

Bible References:

- 1 John 3:7
- 2 Timothy 3:13
- Exodus 23:4-5
- Ezekiel 48:10-12
- Matthew 18:13
- Matthew 24:5
- Psalms 58:3
- Psalms 119:110

Word Data:

- Strong’s: H5080, H7683, H7686, H8582, G41050, G53510

(Go back to: [John 7:12](#))

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- 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: dominion, [king](#), [ruler](#), power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22
- Matthew 8:9
- Matthew 28:19
- Titus 3:1

Word Data:

- Strong’s: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

(Go back to: [John 1:12](#); [5:27](#); [10:18](#); [17:2](#); [19:10](#); [19:11](#))

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.

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.” 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.”
- 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 2:38
- Acts 8:36
- Acts 9:18
- Acts 10:48
- Luke 3:16
- Matthew 3:14
- Matthew 28:18-19

Examples from the Bible stories:

- **24:3** 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.
- **24:6** The next day, Jesus came to be **baptized** by John.
- **24:7** 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**?”
- **46:5** 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: G09070

(Go back to: [John 1:25](#); [1:26](#); [1:28](#); [1:31](#); [1:33](#); [3:22](#); [3:23](#); [3:26](#); [4:1](#); [4:2](#); [10:40](#))

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 18:40
- Luke 23:19
- Mark 15:7
- Matthew 27:15-16

Word Data:

- Strong's: G09120

(Go back to: [John 18:40](#))

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: [How to Translate Unknowns](#))

(See also: [grain](#), [thresh](#), [wheat](#))

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 7:14
- Numbers 5:15
- Revelation 6:6

Word Data:

- Strong’s: H8184, G29150, G29160

(Go back to: [John 6:9](#); [6:13](#))

basket, 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 11:33
- Acts 9:25
- Amos 8:1
- John 6:13-15
- Judges 6:19-20
- Matthew 14:20

Word Data:

- Strong’s: H0374, H1731, H1736, H2935, H3619, H5536, H7991, G28940, G34260, G45530, G47110

(Go back to: [John 6:13](#))

bear, bearer, carry

Facts:

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

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

(Translation suggestions: [Translate Names](#))

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

Bible References:

- Lamentations 3:27

Word Data:

- Strong’s: H2232, H3201, H3205, H5375, H5445, H5449, H6030, H6509, H6779, G01420, G04300, G09410, G10800, G16270, G25920, G31400, G41600, G47220, G48280, G50410, G50880, G53420, G54090, G55760

(Go back to: [John 12:24](#); [15:2](#); [15:4](#); [15:5](#); [15:8](#); [15:16](#); [16:12](#); [19:17](#); [20:15](#))

beg, beggar, needy

Definition:

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

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

(See also: plead)

Bible References:

- Luke 16:20
- Mark 6:56
- Matthew 14:36
- Psalm 45:12-13

Examples from the Bible stories:

- **10:4** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **29:8** “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- **32:7** 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.
- **44:1** 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: H0034, H7592, G01540, G18710, G43190, G44340

(Go back to: [John 9:8](#))

believe, believer, belief, unbeliever, 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.

3. believer

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.

4. unbelief

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
- Genesis 45:26
- Job 9:16-18
- Habakkuk 1:5-7
- Mark 6:4-6
- Mark 1:14-15
- Luke 9:41
- John 1:12
- Acts 6:5
- Acts 9:42
- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15
- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** 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?”
- **43:1** 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.
- **43:3** 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**.
- **46:6** 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.
- **46:1** 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**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** 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: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

(Go back to: John 1 General Notes; 1:7; 1:12; 1:50; 2:11; 2:22; 2:23; 3:12; 3:15; 3:16; 3:18; 3:36; Notes; 4:21; 4:39; 4:41; 4:42; 4:48; 4:50; 4:53; 5:24; 5:38; 5:44; 5:46; 5:47; 6:29; 6:30; 6:35; 6:36; 6:40; 6:47; 6:64; 6:69; Notes; 7:5; 7:31; 7:38; 7:39; 7:48; 8:24; 8:30; 8:31; 8:45; 8:46; 9:18; 9:35; 9:36; 9:38; 10:25; 10:26; 10:37; 10:38; 10:42; 11:15; 11:25; 11:26; 11:27; 11:40; 11:42; 11:45; 11:48; 12:11; 12:36; 12:37; 12:38; 12:39; 12:42; 12:44; 12:46; 13:19; 14:1; 14:10; 14:11; 14:12; 14:29; 16:9; 16:27; 16:30; 16:31; 17:8; 17:20; 17:21; 19:35; 20:8; 20:25; 20:27; 20:29; 20:31)

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 1:26-28
- Luke 24:50-51
- Mark 11:1
- Matthew 21:15-17

Word Data:

- Strong's: G09630

(Go back to: [John 1:28](#); [11:1](#); [11:18](#); [12:1](#))

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
- John 7:42
- Matthew 2:6
- Matthew 2:16
- Ruth 1:2
- Ruth 1:21

Examples from the Bible stories:

- **17:2** David was a shepherd from the town of **Bethlehem**.
- **21:9** 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**.
- **23:4** 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**.
- **23:6** "The Messiah, the Master, has been born in **Bethlehem!**"

Word Data:

- Strong's: H0376, H0672, H1035, G09650

(Go back to: [John 7:42](#))

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

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

(See also: [Judas Iscariot](#), Jewish leaders, apostle)

Bible References:

- Acts 7:52
- John 6:64
- John 13:22
- Matthew 10:4
- Matthew 26:22

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.
- **38:2** 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.
- **38:3** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **38:6** Then Jesus said to the disciples, “One of you will **betray** me.” * * **38:6** 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?”
- **39:8** 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, G38600, G42730

(Go back to: [John 6:64](#); [6:71](#); [12:4](#); [13:2](#); [13:11](#); [13:21](#); [18:2](#); [18:5](#); [21:20](#))

bind, bond, bound

Definition:

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

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

Translation Suggestions:

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

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

- Leviticus 8:7

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

(Go back to: [John 11:44](#); [18:12](#); [19:40](#))

blasphemy, blaspheme, blasphemous

Definition:

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

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

Translation Suggestions:

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

(See also: dishonor, slander)

Bible References:

- 1 Timothy 1:12-14
- Acts 6:11
- Acts 26:9-11
- James 2:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 74:10

Word Data:

- Strong’s: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

(Go back to: [John 10 General Notes](#); [10:33](#); [10:36](#))

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 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3
- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- **1:7** God saw that it was good and he **blessed** them.
- **1:15** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **1:16** 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.
- **4:4** “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.”

- **4:7** Melchizedek **blessed** Abram and said, "May God Most High who owns heaven and earth **bless** Abram."
- **7:3** Isaac wanted to give his **blessing** to Esau.
- **8:5** Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong's: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

(Go back to: [John 12:13](#); [13:17](#); [20:29](#))

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. In the Bible, the term “blood” is often used figuratively to mean “life” and/or several other concepts.

- 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.
- 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: bloodshed; [flesh](#); [life](#))

Bible References:

- 1 John 1:7
- 1 Samuel 14:32
- Acts 2:20
- Acts 5:28
- Colossians 1:20
- Galatians 1:16
- Genesis 4:11
- Psalms 16:4
- Psalms 105:28-30

Examples from the Bible stories:

- **8:3** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **10:3** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **11:5** 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**.
- **13:9** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **38:5** 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, G01290, G01300, G01310

(Go back to: [John 1:13](#); [Notes](#); [6:53](#); [6:54](#); [6:55](#); [6:56](#); [19:34](#))

body

Definition:

The term “body” refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or to a group consisting of individual members.

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

Translation Suggestions:

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

(See also: [head](#), [hand](#); [face](#); loins; righthand; tongue)

Bible References:

- 1 Chronicles 10:12
- 1 Corinthians 5:5
- Ephesians 4:4
- Judges 14:8
- Numbers 6:6-8
- Psalm 31:9
- Romans 12:5

Word Data:

- Strong’s: H0990, H1320, H1460, H1465, H1472, H1480, H1655, H3409, H4191, H5038, H5085, H5315, H6106, H6297, H7607, G44300, G49540, G49830, G55590

(Go back to: [John 2:21](#); [19:31](#); [19:38](#); [19:40](#); [20:12](#))

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 3:9
- 1 Peter 1:3
- 1 Peter 1:23
- John 3:4
- John 3:7
- Titus 3:5

Word Data:

- Strong’s: G03130, G05090, G10800, G38240

(Go back to: [John 1:13](#); [Notes](#); [3:3](#); [3:5](#); [3:6](#); [3:7](#); [3:8](#))

bow, bow down, kneel, bend, bend the knee

Definition:

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

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

Translation Suggestions:

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

(See also: [humble](#), [worship](#))

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5
- Matthew 2:11
- Revelation 3:9

Word Data:

- Strong’s: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

(Go back to: [John 11:32](#); [19:30](#))

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. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the 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](#)) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers 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 term “bread from heaven” refers 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.”

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

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong’s: H2557, H3899, H4635, H4682, G01060, G07400, G42860

(Go back to: [John 6:5](#); [6:7](#); [6:9](#); [6:11](#); [6:13](#); [6:23](#); [6:26](#); [6:31](#); [6:32](#); [6:33](#); [6:34](#); [6:35](#); [6:41](#); [6:48](#); [6:50](#); [6:51](#); [6:58](#); [13:18](#); [21:9](#); [21:13](#))

bride, bridal

Definition:

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

- The term “bride” is used as a metaphor for believers in Jesus, the Church.
- Jesus is metaphorically called the “bridegroom” for the Church. (See: [Metaphor](#))

(See also: [bridegroom](#), church)

Bible References:

- Exodus 22:16
- Isaiah 62:5
- Joel 2:16

Word Data:

- Strong's: H3618, G35650

(Go back to: [John 3:29](#))

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the **man** who will marry the bride (the **woman**).

- 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 2:15-16
- John 3:30
- Luke 5:35
- Mark 2:19
- Mark 2:20
- Matthew 9:15

Word Data:

- Strong’s: H2860, G35660

(Go back to: [John 2:9](#); [3:29](#))

brother

Definition:

The term “brother” refers to a male sibling who shares at least one biological parent.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives or associates, such as members of the same tribe, clan, occupation, or people group. When used in this way, the term can refer to both men and women.
- In the New Testament, the apostles often use the term “brothers” to refer to fellow Christians, including both men and women.
- 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 7:26
- Genesis 29:10
- Leviticus 19:17
- Nehemiah 3:1
- Philippians 4:21
- Revelation 1:9

Word Data:

- Strong’s: H0251, H0252, H0264, H1730, H2992, H2993, H2994, H7453, G00800, G00810, G23850, G24550, G25000, G46130, G53600, G55690

(Go back to: [John 1:40](#); [1:41](#); [2:12](#); [6:8](#); [7:3](#); [7:5](#); [7:10](#); [11:2](#); [11:19](#); [11:21](#); [11:23](#); [11:32](#); [20:17](#); [21:23](#))

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- 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” always 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 9:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:7
- Psalm 79:1-3

Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

(Go back to: [John 12:7](#); [19:40](#))

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
- Luke 2:1
- Luke 20:23-24
- Luke 23:2
- Mark 12:13-15
- Matthew 22:17
- Philippians 4:22

Word Data:

- Strong’s: G25410

(Go back to: [John 19:12](#); [19:15](#))

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 4:5-7
- John 18:12
- Luke 3:2
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G25330

(Go back to: [John 11:49](#); [18:13](#); [18:14](#); [18:24](#); [18:28](#))

call, call out

Definition:

The terms “call” and “call out” usually mean to speak loudly, but the term “call” can also mean to name or summon a person. There are also some other meanings.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God has specifically chosen that person.

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 you and have chosen you.”

(See also: [pray](#), [cry](#))

Bible References:

- 1 Kings 18:24
- 1 Thessalonians 4:7
- 2 Timothy 1:9
- Ephesians 4:1
- Galatians 1:15
- Matthew 2:15
- Philippians 3:14

Word Data:

- Strong's: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

(Go back to: [John 1:42](#); [1:48](#); [2:9](#); [4:5](#); [4:16](#); [4:25](#); [5:2](#); [9:11](#); [9:18](#); [9:24](#); [10:3](#); [11:16](#); [11:28](#); [11:54](#); [12:17](#); [13:13](#); [15:15](#); [18:33](#); [19:13](#); [19:17](#); [20:24](#); [21:2](#))

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 2:1-2
- John 4:46-47

Word Data:

- Strong's: G25800

(Go back to: [John 2:1](#); [2:11](#); [4:46](#); [21:2](#))

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 2:12
- Luke 4:31
- Luke 7:1
- Mark 1:21
- Mark 2:2
- Matthew 4:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G25840

(Go back to: [John 2:12](#); [4:46](#); [6:17](#); [6:24](#); [6:59](#))

cast out, driving out, throw out

Definition:

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

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: [demon](#), [demon-possessed](#), [lots](#))

Bible References:

- Acts 7:17-19
- Mark 3:13-16
- Mark 9:29
- Matthew 7:21-23
- Matthew 9:32-34
- Matthew 12:24
- Matthew 17:19-21

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G15440

(Go back to: [John 2:15](#); [6:37](#); [9:34](#); [9:35](#); [12:31](#))

children, child, offspring

Definition:

The term “child” (plural “children”) refers to the offspring of a man and woman. The term is often used more generally to refer to anyone who is young in age and is not yet a fully grown adult. The term “offspring” is a general reference to the biological descendants of people or animals.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- Often in the Bible, “offspring” has the same meaning as “children” or “descendants.”
- The term “seed” is sometimes used figuratively to refer to offspring.
- 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 the Church. For example, sometimes the New Testament refers to people who believe in Jesus as “children of God.”

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, seed, promise, [son](#), [spirit](#), [believe](#), beloved)

Bible References:

- 1 John 2:28
- 3 John 1:4
- Galatians 4:19
- Genesis 45:11
- Joshua 8:34-35
- Nehemiah 5:5
- Acts 17:29
- Exodus 13:11-13
- Genesis 24:7
- Isaiah 41:8-9
- Job 5:25
- Luke 3:7
- Matthew 12:34

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, H5209, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H6363, H6529, H6631, H7908, H7909, H7921, G07300, G08150, G10250, G10640, G10810, G10850, G14710, G34390, G35150, G35160, G38080, G38120, G38130, G38160, G50400, G50410, G50420, G50430, G50440, G52060, G52070, G53880

(Go back to: [John 1:12](#); [4:49](#); [8:33](#); [8:37](#); [8:39](#); [11:52](#); [13:33](#); [16:21](#); [21:5](#))

chosen, 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 1:1
- Colossians 3:12
- Ephesians 1:3-4
- Isaiah 65:22-23
- Luke 18:7
- Matthew 24:19-22
- Romans 8:33

Word Data:

- Strong’s: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

(Go back to: [John 6:70](#); [13:18](#); [15:16](#); [15:19](#))

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 5:1-3
- Acts 2:35
- Acts 5:40-42
- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- **17:7** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **17:8** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- **21:1** From the very beginning, God planned to send the **Messiah**.
- **21:4** God promised King David that the **Messiah** would be one of David’s own descendants.
- **21:5** The **Messiah** would start the New Covenant.
- **21:6** God’s prophets also said that the **Messiah** would be a prophet, a priest, and a king.

- **21:9** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **43:7** "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- **43:9** "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."
- **46:6** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

(Go back to: [John 1:17](#); [1:20](#); [1:25](#); [1:41](#); [3:28](#); [4:25](#); [4:29](#); [Notes](#); [7:26](#); [7:27](#); [7:31](#); [7:41](#); [7:42](#); [9:22](#); [10:24](#); [11:27](#); [12:34](#); [17:3](#); [20:31](#))

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 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 17:11
- Genesis 17:14
- Exodus 12:48

- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1
- Acts 11:3
- Romans 2:27
- Galatians 5:3
- Ephesians 2:11
- Philippians 3:3
- Colossians 2:11
- Colossians 2:13

Examples from the Bible stories:

- **5:3** “You must **circumcise** every male in your family.”
- **5:5** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong’s: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

(Go back to: [John 7:22](#); [7:23](#))

cistern, well

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 11:17
- 2 Samuel 17:17-18
- Genesis 16:14
- Luke 14:4-6
- Numbers 20:17

Word Data:

- Strong’s: H0875, H0883, H0953, H1360, H4599, H4726, H4841, G40770, G54210

(Go back to: [John 4:6](#); [4:11](#); [4:12](#))

clean, wash

Definition:

The term “clean” generally refers either to removing dirt or stains from someone/something or to not having any dirt or stain in the first place. The term “wash” refers specifically to action of removing dirt or stains from someone/something.

- “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, meaning to be “clean” from sin.

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 7:2
- Genesis 7:8
- Deuteronomy 12:15
- Psalms 51:7
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27

- Luke 5:13
- Acts 8:7
- Acts 10:27-29
- Colossians 3:5
- 1 Thessalonians 4:7
- James 4:8

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, G01670, G01690, G25110, G25120, G25130, G28390, G28400, G33940, G36890

(Go back to: [John 2:6](#); [3:25](#); [13:10](#); [13:11](#); [15:3](#))

clothe, clothed, clothes, clothing, unclothed, garments

Definition:

When used figuratively in the Bible, “clothed with” means to be endowed or equipped with something. To “clothe” oneself with something means to seek to have a certain character quality.

- In the same way that clothing is external to your body and is visible to all, when you are “clothed” with a certain character quality, others can readily see it. To “clothe yourself with kindness” means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be “clothed with power from on high” means to have power given to you.
- This term is also used to express negative experiences, such as “clothed with shame” or “clothed with terror.”

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, “clothe yourselves with.” Another way to translate this could be “put on” if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate “clothed with” could be “showing” or “manifesting” or “filled with” or “having the quality of.”
- The term “clothe yourself with” could also be translated as “cover yourself with” or “behave in a way that shows.”

Bible References:

- Luke 24:49

Word Data:

- Strong’s: H0899, H3680, H3736, H3830, H3847, H3848, H4055, H4374, H5497, H8008, H8071, H8516, G02940, G14630, G15620, G17370, G17420, G17460, G19020, G20660, G22240, G24390, G24400, G40160, G47490, G55090

(Go back to: [John 13:4](#); [13:12](#); [19:23](#); [19:24](#))

comfort, comforts, comforter, 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 5:8-11
- 2 Corinthians 1:4
- 2 Samuel 10:1-3
- Acts 20:11-12

Word Data:

- Strong’s: H2505, H5150, H5162, H5165, H5564, H8575, G03020, G38700, G38740, G38750, G38880, G38900, G39310

(Go back to: [John 11:19](#); [11:31](#); [14:16](#); [14:26](#); [15:26](#); [16:7](#))

command, commandment

Definition:

The term “command” means to order someone to do something. The term “commandment” refers to the thing that a person is commanded to do.

- The term “commandment” sometimes 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 1:6
- Matthew 1:24
- Matthew 22:38
- Matthew 28:20
- Numbers 1:17-19
- Romans 7:7-8

Word Data:

- Strong’s: H0559, H0560, H0565, H1296, 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, G12630, G12910, G12960, G12970, G12990, G16900, G17780, G17810, G17850, G20030, G20040, G20080, G20360, G27530, G30560, G37260, G38520, G38530, G43670, G44830, G44870, G55060

(Go back to: [John 10:18](#); [11:57](#); [12:49](#); [12:50](#); [13:34](#); [14:15](#); [14:21](#); [14:31](#); [15:10](#); [15:12](#); [15:14](#); [15:17](#))

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term to “command” an army could be translated as to “lead” or to “be in charge of.”

(See also: [command](#), [ruler](#), centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 2:14
- Mark 6:21-22
- Proverbs 6:7

Word Data:

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

(Go back to: [John 18:12](#))

condemn, 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 3:20
- Job 9:29
- John 5:24
- Luke 6:37
- Matthew 12:7
- Proverbs 17:15-16
- Psalms 34:22
- Romans 5:16

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

(Go back to: [John 3:17](#); [3:18](#))

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: [faith](#), [testimony](#))

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong’s: H3034, H8426, G18430, G36700, G36710

(Go back to: [John 1:20](#); [9:22](#); [12:42](#))

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, [wrath](#))

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

(Go back to: [John 2:17](#))

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means “wise advice.”

(See also: [assembly](#), [counsel](#), [Pharisee](#), [law](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- Acts 7:57-58
- Acts 24:20
- John 3:2
- Luke 22:68
- Mark 13:9
- Matthew 5:22
- Matthew 26:59

Word Data:

- Strong’s: H4186, H5475, G10100, G48240, G48920

(Go back to: [John 3:1](#); [11:47](#))

courage, courageous, encourage, encouragement, discourage, discouragement

Facts:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance.
- The expression “take courage” means “don’t be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

The terms “encourage” and “encouragement” refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is “exhort,” which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term “discourage” refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

Translation Suggestions

- Depending on the context, ways to translate “encourage” could include “urge” or “comfort” or “say kind things” or “help and support.”
- The phrase “give words of encouragement” means “say things that cause other people to feel loved, accepted, and empowered.”

(See also: confidence, exhort, [fear](#), [strength](#))

Bible References:

- Deuteronomy 1:37-38
- 2 Kings 18:19-21
- 1 Chronicles 17:25
- Matthew 9:20-22
- 1 Corinthians 14:1-4
- 2 Corinthians 7:13
- Acts 5:12-13
- Acts 16:40
- Hebrews 3:12-13
- Hebrews 13:5-6

Word Data:

- Strong's: H0533, H0553, H1368, H2388, H2388, H2428, H3820, H3824, H7307, G21140, G21150, G21740, G22920, G22930, G22940, G38700, G38740, G39540, G43890, G48370, G51110

(Go back to: [John 16:33](#))

court, courtyard

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile, judge, [king](#), tabernacle, [temple](#))

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 3:26
- Psalms 65:4

Word Data:

- Strong’s: H1004, H1508, H2691, H5835, H7339, H8651, G08330, G42590

(Go back to: [John 18:15](#))

cow, bull, calf, cattle, heifer, ox

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 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15
- Luke 14:5
- Hebrews 9:13

Word Data:

- Strong’s: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

(Go back to: [John 2:14](#); [2:15](#); [4:12](#))

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: [God](#), good news, [world](#))

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 4:17-19
- Colossians 1:15
- Galatians 6:15
- Genesis 1:1
- Genesis 14:19-20

Word Data:

- Strong’s: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

(Go back to: [John 17:24](#))

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 1:17
- Colossians 2:15
- Galatians 6:12
- John 19:18
- Luke 9:23
- Luke 23:26
- Matthew 10:38
- Philippians 2:8

Examples from the Bible stories:

- **40:1** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **40:2** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- **40:5** 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: G47160

(Go back to: [John 19:17](#); [19:19](#); [19:25](#); [19:31](#))

crown, 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 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong’s: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

(Go back to: [John 19:2](#); [19:5](#))

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 2:23
- Galatians 2:20-21
- Luke 23:20-22
- Luke 23:34
- 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.
- **40:1** After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- **40:4** Jesus was **crucified** between two robbers.
- **43:6** “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!”
- **43:9** “You **crucified** this man, Jesus.”
- **44:8** 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: G03880, G43620, G47170, G49570

(Go back to: [John 19:6](#); [19:10](#); [19:15](#); [19:16](#); [19:18](#); [19:20](#); [19:23](#); [19:32](#); [19:41](#))

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can also mean to shout or to call out with the intent of asking for help.
- It can also mean to pray.
- 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](#), [pray](#))

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

(Go back to: [John 1:15](#); [1:23](#); [7:28](#); [7:37](#); [12:44](#); [18:40](#); [19:6](#); [19:12](#); [19:15](#))

cure, cured, heal, healed, healing, 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 5:16
- Acts 8:6
- Luke 5:13
- Luke 6:19
- Luke 8:43
- Matthew 4:23-25
- Matthew 9:35
- 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.
- **26:6** 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.”
- **26:8** 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!”
- **44:3** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **44:8** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.”
- **49:2** 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: H0724, H1369, H1455, H2280, H2421, H2896, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H0622, G12950, G17430, G23220, G23230, G23860, G23900, G23920, G25110, G36470, G49820, G51980, G51990

(Go back to: [John 4:47](#); [5:10](#); [5:13](#); [7:23](#); [12:40](#))

curse, cursed, 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.”
- 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 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- **2:9** God said to the snake, “You are **cursed!**”
- **2:11** “Now the ground is **cursed**, and you will need to work hard to grow food.”
- **4:4** “I will bless those who bless you and **curse** those who **curse** you.”
- **39:7** 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: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

(Go back to: [John 7:49](#))

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 1:6
- 1 John 2:8
- 1 Thessalonians 5:5
- 2 Samuel 22:12
- Colossians 1:13
- Isaiah 5:30
- Jeremiah 13:16
- Joshua 24:7
- Matthew 8:12

Word Data:

- Strong’s: H0652, H0653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G22170, G46520, G46530, G46550, G46560

(Go back to: [John 1:5](#); [3:19](#); [6:17](#); [8:12](#); [12:35](#); [12:46](#); [20:1](#))

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 6:2
- John 12:15
- Matthew 21:5

Word Data:

- Strong’s: H1323, H6726

(Go back to: [John 12:15](#))

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 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- **17:2** 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.
- **17:3** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **17:4** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **17:5** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **17:6** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **17:9** **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, G11380

(Go back to: [John 7:42](#))

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: [time](#), judgment day, [last day](#))

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

(Go back to: [John 1:39](#); [2:1](#); [2:12](#); [2:19](#); [2:20](#); [4:40](#); [4:43](#); [5:9](#); [6:39](#); [6:40](#); [6:44](#); [6:54](#); [7:37](#); [8:56](#); [9:4](#); [9:14](#); [11:6](#); [11:9](#); [11:17](#); [11:24](#); [11:53](#); [12:1](#); [12:7](#); [12:48](#); [14:20](#); [16:23](#); [16:26](#); [19:31](#); [20:19](#); [20:26](#))

deceive, lie, deception, illusions

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- 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.
- To “lie” is to say something that is not true.
- 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 1:8
- 1 Timothy 2:14
- 2 Thessalonians 2:3-4
- Genesis 3:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:64
- Micah 6:11

Word Data:

- Strong’s: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

(Go back to: [John 1:47](#); [7:47](#))

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: preach, decree)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

(Go back to: [John 4:25](#); [5:15](#); [16:13](#); [16:14](#); [16:15](#))

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: profane, [clean](#))

Bible References:

- 2 Kings 23:8
- Exodus 20:24-26
- Genesis 34:27
- Genesis 49:4
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 7:14-16
- Matthew 15:10

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

(Go back to: [John 18:28](#))

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 2:19
- James 3:15
- Luke 4:36
- Mark 3:22
- Matthew 4:24

Examples from the Bible stories:

- **26:9** 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!"
- **32:8** The **demons** came out of the man and entered the pigs.
- **47:5** 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.
- **49:2** 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, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

(Go back to: [John 7:20](#); [8:48](#); [8:49](#); [8:52](#); [10:20](#); [10:21](#))

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 1:32
- Matthew 4:24
- Matthew 8:16
- Matthew 8:33

Examples from the Bible stories:

- **26:9** Many people who had **demons in them** were brought to Jesus.
- **32:2** When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- **32:6** 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!”
- **32:9** The people from the town came and saw the man who used to **have the demons**.
- **47:3** Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong’s: G11390

(Go back to: [John 8:48](#); [8:52](#); [10:20](#); [10:21](#))

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong's: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

(Go back to: [John 1:23](#); [3:14](#); [6:31](#); [6:49](#); [11:54](#))

die, dead, deadly, death

Definition:

The term “death” refers to being physically dead instead of alive.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- 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. Eternal death

- Eternal death is the separation of a person from God.
- This is the kind of death that happened to Adam when he sinned and disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- This same kind of death happens to every person, because we sin. But God gives us eternal life 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, eternal life and eternal death are often compared to physical life and physical death. It is important in a translation to use the same word or phrase for both physical death and eternal death.
- In some languages it may be more clear to say “eternal 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](#))

Bible References:

- 1 Corinthians 15:21
- 1 Thessalonians 4:17
- Acts 10:42
- Acts 14:19
- Colossians 2:15
- Colossians 2:20
- Genesis 2:15-17
- Genesis 34:27
- Matthew 16:28
- Romans 5:10

- Romans 5:12
- Romans 6:10

Examples from the Bible stories:

- **1:11** 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**.
- **2:11** "Then you will **die**, and your body will return to dirt."
- **7:10** Then Isaac **died**, and Jacob and Esau buried him.
- **37:5** 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**."
- **40:8** Through his **death**, Jesus opened a way for people to come to God.
- **43:7** "Although Jesus **died**, God raised him from the dead."
- **48:2** 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: H0006, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8045, H8546, H8552, G03360, G03370, G05200, G05990, G06150, G06220, G16340, G19350, G20790, G22530, G22860, G22870, G22880, G22890, G23480, G28370, G29660, G34980, G34990, G35000, G44300, G48800, G48810, G50530, G50540

(Go back to: [John 2:22](#); [4:47](#); [4:49](#); [5:21](#); [5:24](#); [5:25](#); [6:49](#); [6:50](#); [6:58](#); [8:21](#); [8:24](#); [8:51](#); [8:52](#); [8:53](#); [11:4](#); [11:13](#); [11:14](#); [11:16](#); [11:21](#); [11:25](#); [11:26](#); [11:32](#); [11:37](#); [11:39](#); [11:44](#); [11:50](#); [11:51](#); [12:1](#); [12:9](#); [12:17](#); [12:24](#); [12:33](#); [18:14](#); [18:32](#); [19:7](#); [19:33](#); [20:9](#); [21:14](#); [21:19](#); [21:23](#))

disciple

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the 12.”
- 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 6:1
- Acts 9:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 6:40
- Matthew 11:3
- Matthew 26:33-35
- Matthew 27:64

Examples from the Bible stories:

- **30:8** 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!
- **38:1** 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, G31000, G31010, G31020

(Go back to: John 1:35; 1:37; 2:2; 2:11; 2:12; 2:17; 2:22; 3:22; 3:25; 4:1; 4:2; 4:8; 4:27; 4:31; 4:33; 6:3; 6:8; 6:12; 6:16; 6:22; 6:24; 6:60; 6:61; 6:66; 7:3; 8:31; 9:2; 9:27; 9:28; 11:7; 11:8; 11:12; 11:16; 11:54; 12:4; 12:16; 13:5; 13:22; 13:23; 13:35; 15:8; 16:17; 16:29; 18:1; 18:2; 18:15; 18:16; 18:17; 18:19; 18:25; 19:26; 19:27; 19:38; 20:2; 20:3; 20:4; 20:8; 20:10; 20:18; 20:19; 20:20; 20:25; 20:26; 20:30; 21:1; 21:2; 21:4; 21:7; 21:8; 21:12; 21:14; 21:20; 21:23; 21:24)

disobey, disobeyed, disobedience, rebellious

Definition:

The term “disobey” means to not obey what someone in authority has commanded or instructed. A person who does this is being “disobedient.”

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term “disobedient” is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term “disobedience” means “the act of not obeying” or “behavior that is against what God wants.”
- A “disobedient people” could be translated by “people who keep on disobeying” or “people who do not do what God commands.”

(See also: [authority](#), [evil](#), [sin](#), [obey](#))

Bible References:

- 1 Kings 13:21
- Acts 26:19
- Colossians 3:7
- Luke 1:17
- Luke 6:49
- Psalms 89:30-32

Examples from the Bible stories:

- **2:11** God said to the man, “You listened to your wife and **disobeyed** me.”
- **13:7** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **16:2** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **35:12** “The older son said to his father, ‘All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.’”

Word Data:

- Strong’s: H4784, H5674, G05060, G05430, G05440, G05450, G38470, G38760

(Go back to: [John 3:36](#))

disperse, dispersion, scatter, distributed

Definition:

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: [believe](#), [persecute](#), captive, exile)

Bible References:

- 1 Peter 1:1
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 18:14

Word Data:

- Strong’s: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

(Go back to: [John 7:35](#))

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 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

(Go back to: [John 12:14](#); [12:15](#))

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 8:9
- Luke 2:22-24
- Mark 1:10
- Matthew 3:16
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G40580

(Go back to: [John 1:32](#); [2:14](#); [2:16](#))

drunk, drunkard

Facts:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: [wine](#))

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

(Go back to: [John 2:10](#))

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.
- This term can be used figuratively to refer to the people who live on the earth or what the earth contains, such as in “let the earth be glad” and “he will judge the earth.”

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: [world](#), [heaven](#))

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong’s: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

(Go back to: [John 3:12](#); [3:31](#); [12:24](#); [12:32](#); [17:4](#))

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 1:3-4
- James 5:16-18
- John 1:19-21
- John 1:24-25
- Mark 9:5

Examples from the Bible stories:

- **19:2 Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **19:2 Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **19:3** 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.
- **19:4** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **19:5** 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.
- **19:7** 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!"
- **36:3** 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: H0452, G22430

(Go back to: [John 1:21](#); [1:25](#))

Ephraim, Ephraimite

Facts:

Ephraim was the younger son of Joseph. His descendants, the Ephraimites, formed one of the tribes of Israel.

- The name Ephraim sounds like the Hebrew word meaning “to make fruitful.”
- The tribe of Ephraim was one of the ten tribes 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 (similar to how the name Judah is sometimes used to refer to the whole southern kingdom of Israel).

(Translation suggestions: [How to Translate Names](#))

(See also: [Joseph](#), Manasseh, kingdom of Israel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 6:66-69
- 2 Chronicles 13:4-5
- Ezekiel 37:16
- Genesis 41:52
- Genesis 48:1-2
- John 11:54

Word Data:

- Strong's: H0669, H0673, G21870

(Go back to: [John 11:54](#))

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 term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to 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 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18

- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **28:1** 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, G01260, G01650, G01660, G13360

(Go back to: [John 3:15](#); [3:16](#); [3:36](#); [4:14](#); [4:36](#); [5:24](#); [5:39](#); [6:27](#); [6:40](#); [6:47](#); [6:54](#); [6:68](#); [10:28](#); [12:25](#); [12:50](#); [17:2](#); [17:3](#))

evil, wicked, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** 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**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.

- **45:2** 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: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

(Go back to: [John 3:19](#); [3:20](#); [5:29](#); [7:7](#); [17:15](#); [18:30](#))

ewe, ram, sheep, sheepfold, 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 8:32
- Genesis 30:32
- John 2:14
- Luke 15:5
- Mark 6:34
- Matthew 9:36
- Matthew 10:6
- Matthew 12:12
- Matthew 25:33

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **17:2** 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**.
- **30:3** To Jesus, these people were like **sheep** without a shepherd.
- **38:8** 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: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

(Go back to: [John 2:14](#); [2:15](#); [5:2](#); [10:1](#); [10:2](#); [10:3](#); [10:4](#); [10:7](#); [10:8](#); [10:11](#); [10:12](#); [10:13](#); [10:15](#); [10:16](#); [10:26](#); [10:27](#); [21:16](#); [21:17](#))

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant” could be translated as “praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, [joy](#), praise, [rejoice](#))

Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

Word Data:

- Strong’s: H5539, H5947, H5970

(Go back to: [John 5:35](#); [8:56](#))

face, facial

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings in the Bible.

- In the Bible, the term “face” is often used figuratively to mean a person’s presence, the front of an object, or the surface of something.
- When referring to a person, the term “face” is often used figuratively to mean the action of seeing, which can represent that person’s knowledge, perception, notice, attention, or judgment.
- In a physical sense, to “face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine affecting many people living on earth.
- The figurative expression “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term to “face” could be translated as to “turn toward” or to “look at directly” or to “look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression “hide his face from” could be translated as “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression “say it to their face” could be translated as “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression “on the face of the land” could also be translated as “throughout the land” or “over the whole land” or “living throughout the land.”

Bible References:

- Deuteronomy 5:4
- Genesis 33:10

Word Data:

- Strong’s: H0600, H0639, H5869, H6440, H8389, G37990, G43830, G47500

(Go back to: [John 11:44](#))

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 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** 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.”
- **31:7** 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.”
- **38:9** 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: H0529, H0530, G16800, G36400, G41020, G60660

(Go back to: [John 4 General Notes](#))

fear, afraid, frighten

Definition:

The terms “fear” refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect;” or “deep respect;” “revere;” or “reverence;” or perhaps “be in awe of.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “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).”

(See also: awe, [Yahweh](#), [Lord](#), [marvel](#), power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong’s: H0367, H0926, 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, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

(Go back to: [John 6:19](#); [6:20](#); [7:13](#); [9:22](#); [12:15](#); [14:27](#); [19:8](#); [19:38](#); [20:19](#))

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong’s: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

(Go back to: [John 2:23](#); [4:45](#); [5:1](#); [6:4](#); [7:2](#); [7:8](#); [7:10](#); [7:11](#); [7:14](#); [7:37](#); [10:22](#); [11:56](#); [12:12](#); [12:20](#); [13:1](#); [13:29](#))

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

(Go back to: [John 1:48](#); [1:50](#))

fire, firebrands, firepans, fireplace, firepot

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- Fire could also refer to lightning in the context of a storm or it being from heaven.
- 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 1:10
- 2 Thessalonians 1:8
- Acts 7:29-30
- John 15:6
- Luke 3:16
- Matthew 3:12
- Nehemiah 1:3

Word Data:

- Strong's: H0215, H0217, H0398, H0784, H0800, H0801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G04390, G04400, G10670, G27410, G44420, G44430, G44470, G44480, G44510, G53940, G54570

(Go back to: [John 15:6](#); [18:18](#); [21:9](#))

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 “kinfolk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression “become one flesh” could be translated as “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (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 2:16
- 2 John 1:7
- Ephesians 6:12
- Galatians 1:16
- Genesis 2:24
- John 1:14
- Matthew 16:17
- Romans 8:8

Word Data:

- Strong’s: H0829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G29070, G45590, G45600, G45610

(Go back to: [John 1:13](#); [1:14](#); [3:6](#); [Notes](#); [6:51](#); [6:52](#); [6:53](#); [6:54](#); [6:55](#); [6:56](#); [6:63](#); [8:15](#); [17:2](#))

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, [cow](#), pig, [sheep](#))

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

(Go back to: [John 10:16](#))

forgive, 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 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- **7:10** 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.

- **21:5** 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.
- **29:1** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:8** I **forgave** your debt because you begged me.
- **38:5** 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

(Go back to: [John 20:23](#))

found, founder, foundation

Definition:

The verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: [cornerstone](#), [create](#))

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

(Go back to: [John 17:24](#))

fountain, source, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: flood)

Bible References:

- 2 Peter 2:17
- Genesis 7:11
- Genesis 8:2
- Genesis 24:13
- Genesis 24:42
- James 3:11

Word Data:

- Strong’s: H0953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G02420, G40770

(Go back to: [John 4:14](#))

free, freed, freedom, 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 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250, G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

(Go back to: [John 8:32](#); [8:33](#); [8:36](#))

fruit, 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 5:23
- Genesis 1:11
- Luke 8:15
- Matthew 3:8

- Matthew 7:17

Word Data:

- Strong's: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

(Go back to: [John 4:36](#); [12:24](#); [15:2](#); [15:4](#); [15:5](#); [15:8](#); [15:16](#))

fulfill, fulfilled, carried out

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 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** 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.”
- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:5** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:7** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **44:5** “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, G10960, G41380

(Go back to: [John 3:29](#); [7:8](#); [12:38](#); [13:18](#); [15:25](#); [17:12](#); [17:13](#); [18:9](#); [18:32](#); [19:24](#); [19:36](#))

Galilee, Galilean

Facts:

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

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

(See also: [Nazareth](#), [Samaria](#), [Sea of Galilee](#))

Bible References:

- Acts 9:32
- Acts 13:31
- John 2:1-2
- John 4:3
- Luke 13:3
- Mark 3:7
- Matthew 2:22-23
- Matthew 3:13-15

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.
- **26:1** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **39:6** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **41:6** 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, G10560, G10570

(Go back to: [John 1:43](#); [2:1](#); [2:11](#); [4:3](#); [4:43](#); [4:45](#); [4:46](#); [4:47](#); [4:54](#); [6:1](#); [7:1](#); [7:9](#); [7:41](#); [7:52](#); [12:21](#); [21:2](#))

gate, gate bars, gatekeeper, gateposts, gateway

Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- 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 “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

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 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

(Go back to: [John 10:1](#); [10:2](#); [10:3](#); [10:7](#); [10:9](#); [18:16](#); [18:17](#))

gift

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [Holy Spirit](#))

Bible References:

- 1 Corinthians 12:1
- 2 Samuel 11:8
- Acts 8:20
- Acts 10:4
- Acts 11:17
- Acts 24:17
- James 1:17
- John 4:9-10
- Matthew 5:23
- Matthew 8:4

Word Data:

- Strong’s: H0814, H4503, H4864, H4976, H4978, H4979, H4991, H5078, H5083, H5379, H7810, H8641, G03340, G13900, G13940, G14310, G14340, G14350, G33110, G54860

(Go back to: [John 4:10](#))

gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or “wrapped with” or “belted with.”

(See also: loins)

Bible References:

- 1 Peter 1:13
- Job 38:3

Word Data:

- Strong’s: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

(Go back to: [John 13:4](#); [13:5](#); [21:7](#); [21:18](#))

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” 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: [honor](#), majesty, exalt, [obey](#), praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2

- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** 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.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- **37:8** Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

(Go back to: [John 1:14](#); [2:11](#); [5:41](#); [5:44](#); [7:18](#); [7:39](#); [8:50](#); [8:54](#); [9:24](#); [11:4](#); [11:40](#); [12:16](#); [12:23](#); [12:28](#); [12:41](#); [12:43](#); [13:31](#); [13:32](#); [14:13](#); [15:8](#); [16:14](#); [17:1](#); [17:4](#); [17:5](#); [17:10](#); [17:22](#); [17:24](#); [21:19](#))

God

Definition:

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” or “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.”
NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word “god,” it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- 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 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12

- Psalms 47:9

Examples from the Bible stories:

- **1:1 God** created the universe and everything in it in six days.
- **1:15 God** made man and woman in his own image.
- **5:3** "I am **God** Almighty. I will make a covenant with you."
- **9:14 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.'"
- **10:2** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:7** "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:9** 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.
- **25:7** "Worship only the Lord your **God** and only serve him."
- **28:1** "There is only one who is good, and that is **God**."
- **49:9** 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: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

(Go back to: John 1:1; 1:2; 1:6; 1:12; 1:13; 1:18; 1:29; 1:36; 1:51; 3:2; 3:16; 3:17; 3:21; 3:33; 3:34; 3:36; 4:10; 4:24; 5:18; 5:42; 5:44; 6:27; 6:28; 6:29; 6:33; 6:45; 6:46; 6:69; 7:17; 8:40; 8:41; 8:42; 8:47; 8:54; 9:3; 9:16; 9:24; 9:29; 9:31; 9:33; 10:33; 11:4; 11:22; 11:40; 11:52; 12:43; 13:3; 13:31; 13:32; 14:1; 16:2; 16:27; 16:30; 17:3; 20:17; 20:28; 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 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16
- Matthew 23:9

Examples from the Bible stories:

- **24:9** 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.
- **29:9** 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."
- **37:9** Then Jesus looked up to heaven and said, "**Father**, thank you for hearing me."
- **40:7** 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."
- **43:8** "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: H0001, H0002, G39620

(Go back to: John 1:14; 1:18; 2:16; 3:35; 4:21; 4:23; 5:17; 5:18; 5:19; 5:20; 5:21; 5:22; 5:23; 5:26; 5:36; 5:37; 5:43; 5:45; 6:27; 6:32; 6:37; 6:40; 6:44; 6:45; 6:46; 6:57; 6:65; 8:16; 8:18; 8:19; 8:27; 8:28; 8:38; 8:41; 8:42; 8:49; 8:54; 10:15; 10:17; 10:18; 10:25; 10:29; 10:30; 10:32; 10:36; 10:37; 10:38; 11:41; 12:26; 12:27; 12:28; 12:49; 12:50; 13:1; 13:3; 14:2; 14:6; 14:7; 14:8; 14:9; 14:10; 14:11; 14:12; 14:13; 14:16; 14:20; 14:21; 14:23; 14:24; 14:26; 14:28; 14:31; 15:1; 15:8; 15:9; 15:10; 15:15; 15:16; 15:23; 15:24; 15:26; 16:3; 16:10; 16:15; 16:17; 16:23; 16:25; 16:26; 16:27; 16:28; 16:32; 17:1; 17:5; 17:11; 17:21; 17:24; 17:25; 18:11; 20:17; 20:21)

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: [God](#), Asherah, Baal, Molech, [demon](#), image, kingdom, [worship](#))

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** 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**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

(Go back to: [John 10:34](#); [10:35](#))

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
- Mark 15:22
- Matthew 27:33

Word Data:

- Strong's: G11150

(Go back to: [John 19:17](#))

good, right, pleasant, better, best

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

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 or “cause someone to prosper.”
- 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: [righteous](#), prosper, [evil](#))

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- **1:4** God saw that what he had created was **good**.
- **1:11** God planted the tree of the knowledge of **good** and evil.
- **1:12** Then God said, “It is not **good** for man to be alone.”
- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **8:12** “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.
- **28:1** “**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: H0117, H0145, H0155, H0202, H0239, H0410, 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, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

(Go back to: [John 1:46](#); [2:10](#); [5:29](#); [7:12](#); [10:11](#); [10:14](#); [10:32](#); [10:33](#))

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 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

(Go back to: [John 1:14](#); [1:16](#); [1:17](#))

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: [head](#), [wheat](#))

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

(Go back to: [John 12:24](#))

grave, gravediggers, tomb, 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 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- **32:4** The man lived among the **tombs** in the area.
- **37:6** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **37:7** The **tomb** was a cave with a stone rolled in front of its opening.
- **40:9** 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.
- **41:4** 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.
- **41:5** 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: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

(Go back to: [John 5:28](#); [11:17](#); [11:31](#); [11:38](#); [12:17](#); [19:41](#); [19:42](#); [20:1](#); [20:2](#); [20:3](#); [20:4](#); [20:6](#); [20:8](#); [20:11](#))

Greek, Grecian, Hellenist

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 adjective “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” or “Hellenists” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic. The term “Hellenists” comes from the pronunciation of the Greek word for a Greek-speaker.
- 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 6:1
- Acts 9:29
- Acts 11:20
- Acts 14:1-2
- Colossians 3:11
- Galatians 2:3-5
- John 7:35

Word Data:

- Strong’s: H3125, G16720, G16730, G16740, G16750, G16760

(Go back to: [John 7:35](#); [12:20](#); [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 6:7
- James 2:10-11
- John 19:4
- Jonah 1:14

Examples from the Bible stories:

- **39:2** 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!**”
- **40:4** 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: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

(Go back to: [John 18:38](#); [19:4](#); [19:6](#))

hand

Definition:

The word “hand” refers to the part of the body at the end of the arm. This term is often used figuratively to refer to a person’s power, control, or action, whether it be in reference to God or in reference to a human person.

Some of the various uses of the term “hand” include the following:

- The term “hand” can be used figuratively to refer to the position of being “beside” a person, an object, or a location.
- To “lay a hand on” means to “harm.” To “save from the hand of” means to prevent someone from being harmed by another person.
- 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, the phrase “by the hand of the Lord” means that God caused something to happen.
- 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.
- The term “laying on of hands” can refer to placing a hand on a person in order to dedicate that person to God’s service, to pray for healing, or to ask God to bless that person.
- When Paul says “written by my hand,” it means that he himself wrote that part of the letter rather than speaking it 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.
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: power, right hand, [honor](#), [bless](#))

Bible References:

- Acts 7:25
- Acts 8:17
- Acts 11:21
- Genesis 9:5
- Genesis 14:20
- John 3:35
- Mark 7:32
- Matthew 6:3

Word Data:

- Strong's: H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G07100, G11880, G14480, G14510, G21760, G29020, G40840, G44740, G54950, G54960, G54970

(Go back to: [John 3:35](#); [7:30](#); [7:44](#); [10:28](#); [10:29](#); [10:39](#); [11:44](#); [13:3](#); [13:9](#); [20:20](#); [20:25](#); [20:27](#); [21:18](#))

hard, harden, hardness

Definition:

The term “hard” generally refers to something that is difficult, persistent, or unyielding.

- The use of “hard” (in various forms) with “heart” refers to people being stubbornly unrepentant or disobedient (usually) to God.
- When used as a modifier, its meaning is similar to “great effort.”

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 11:23
- Deuteronomy 15:7
- Exodus 14:4
- Hebrews 4:7
- John 12:40
- Matthew 19:8

Word Data:

- Strong’s: H0553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4165, H4522, H5450, H5647, H5797, H5810, H5980, H5999, H6089, H6381, H6635, H7185, H7186, H7188, H7280, H8068, H8307, H8631, G09170, G14190, G14210, G14220, G14230, G22050, G25320, G25530, G28720, G28730, G34250, G34330, G40530, G41830, G44560, G44570, G46410, G46420, G46430, G46450, G49120

(Go back to: [John 12:40](#))

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- 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 biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept 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](#), good news)

Bible References:

- 1 Corinthians 9:9-11
- 2 Samuel 21:7-9
- Galatians 6:9-10
- Isaiah 17:11
- James 5:7-8
- Leviticus 19:9
- Matthew 9:38
- Ruth 1:22
- Galatians 6:9-10
- Matthew 6:25-26
- Matthew 13:30
- Matthew 13:36-39
- Matthew 25:24

Word Data:

- Strong’s: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

(Go back to: [John 4:35](#); [4:36](#); [4:37](#); [4:38](#))

head

Definition:

The word “head” refers to the uppermost body part of a human body, above the neck. This term is often used figuratively to mean many different things, including “top,” “first,” “beginning,” “source,” and other concepts.

Some examples of various uses of the term “head” include:

- The expression “no razor will ever touch his head” means that he should never cut or shave his hair.
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.
- The expression “heads of grain” refers to the top part of wheat or barley plants that contains the seeds. Similarly, the expression “head of a mountain” refers to the top part of the mountain.
- The term “head” can also refer to the beginning or source of something, or the first in a series of things (can be objects or people).
- Often the term “head” refers to the most important person in a group or to a person who is in authority over others. For example, the phrase “You have made me the head over nations” means “You have made me the ruler...” or “You have given me authority over....”

Translation Suggestions

- Depending on the context, the term “head” could be translated as “authority” or “ruler” or “the one who is responsible for.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, some other ways to translate this term might include “top” or “beginning” or “source” or “leader.”

(See also: [chief](#), [grain](#))

Bible References:

- 1 Chronicles 1:51-54
- 1 Kings 8:1-2
- 1 Samuel 9:22
- Colossians 2:10
- Colossians 2:19
- Numbers 1:4

Word Data:

- Strong’s: H0441, H1270, H1538, H3852, H4425, H4761, H4763, H5110, H5324, H6285, H6287, H6797, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G03460, G07550, G27750, G27760, G47190

(Go back to: [John 13:9](#); [19:2](#); [19:30](#); [20:7](#); [20:12](#))

heart

Definition:

The term “heart” refers to the internal bodily organ that pumps blood throughout the body in people and animals. However, 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 complete sincerity, commitment, or willingness, holding nothing back.
- 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 3:17
- 1 Thessalonians 2:4
- 2 Thessalonians 3:13-15
- Acts 8:22
- Acts 15:9
- Luke 8:15
- Mark 2:6
- Matthew 5:8
- Matthew 22:37

Word Data:

- Strong’s: H1079, H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H5640, H7130, H7307, H7356, H7907, G06740, G12820, G12710, G21330, G25880, G25890, G46410, G46980, G55900

(Go back to: [John 12:40](#); [13:2](#); [14:1](#); [14:27](#); [16:6](#); [16:22](#))

heaven, sky, 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.

Translation Suggestions:

- 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 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:7** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:9** 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.”
- **37:9** 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, G09320, G20320, G33210, G37700, G37710, G37720

(Go back to: [John 1:32](#); [1:51](#); [3:12](#); [3:13](#); [3:27](#); [3:31](#); [6:31](#); [6:32](#); [6:33](#); [6:38](#); [6:41](#); [6:42](#); [6:50](#); [6:51](#); [6:58](#); [12:28](#); [Notes](#); [17:1](#))

high priest, chief priests

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- 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.
- The chief priests 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:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: [Annas](#), [Caiaphas](#), [priest](#), [temple](#))

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:8** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:7** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:3** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:1** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **39:3** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:7** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.

- **45:2** 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.
- **46:1** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:6** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to 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, G07480, G07490

(Go back to: [John 7:32](#); [7:45](#); [11:47](#); [11:49](#); [11:51](#); [11:57](#); [12:10](#); [18:3](#); [18:10](#); [18:13](#); [18:15](#); [18:16](#); [18:19](#); [18:22](#); [18:24](#); [18:26](#); [18:35](#); [19:6](#); [19:15](#); [19:21](#))

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 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- **1:1** But **God’s Spirit** was there over the water.
- **24:8** 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.
- **26:1** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **26:3** 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.”
- **43:3** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **43:8** “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.**”
- **45:1** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

(Go back to: [John 1:32](#); [1:33](#); [3:5](#); [3:6](#); [3:8](#); [3:34](#); [4:24](#); [6:63](#); [7:39](#); [Notes](#); [14:17](#); [14:26](#); [15:26](#); [Notes](#); [16:13](#); [Notes](#); [20:22](#))

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 often used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: [Holy Spirit](#), consecrate, [sanctify](#), set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** "You are standing on **holy** ground."
- **13:1** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:5** "Always be sure to keep the Sabbath day **holy**."
- **22:5** "So the baby will be **holy**, the Son of God."
- **50:2** 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: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

(Go back to: [John 6:69](#); [14:26](#); [17:11](#))

honor

Definition:

The terms “honor” and to “honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God 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 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

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, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

(Go back to: [John 4:44](#); [5:23](#); [8:49](#); [12:26](#))

hope, hoped

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 ULT 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 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5
- Job 11:20

Word Data:

- Strong’s: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

(Go back to: [John 5:45](#))

hour

Definition:

In addition to being used to refer to when or how long something took place, the term “hour” is also used in several figurative ways:

- Sometimes “hour” refers to a regular, scheduled time to do something, such as the “hour of prayer.”
- When the text says that the “hour had come” for Jesus to suffer and be put to death, this 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 15:30
- Acts 10:30
- Mark 14:35

Word Data:

- Strong’s: G56100

(Go back to: [John 2:4](#); [4:21](#); [4:23](#); [5:25](#); [5:28](#); [5:35](#); [7:30](#); [8:20](#); [12:23](#); [12:27](#); [13:1](#); [16:2](#); [16:4](#); [16:21](#); [16:25](#); [16:32](#); [17:1](#); [19:27](#))

hour, moment, immediately, for a while

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 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong’s: H8160, G56100

(Go back to: [John 1:39](#); [4:6](#); [4:52](#); [4:53](#); [11:9](#); [19:14](#))

house, household

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps. The term is often used figuratively in the Bible to mean various concepts such as “household” or “descendants,” etc.

- Sometimes the term “house” means “household,” referring to all the people who live together in one house or multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Sometimes the term “house” means “family” or “descendants,” referring to all the people related to or descended from a particular person. 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 a central place where Yahweh was worshipped.
- 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.” The phrase “house of God” could be translated in a similar way.

(See also: descendant, house of God, tabernacle, [temple](#), house of David, kingdom of Israel)

Bible References:

- Acts 7:42
- Acts 7:49
- Genesis 39:4
- Genesis 41:40
- Luke 8:39
- Matthew 10:6
- Matthew 15:24

Word Data:

- Strong’s: H1004, H1005, G36090, G36130, G36140, G36240

(Go back to: [John 2:16](#); [2:17](#); [8:35](#); [11:20](#); [11:31](#); [12:3](#); [14:2](#))

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involves directing the servants and also taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

- Acts 7:10
- Galatians 6:10
- Genesis 7:1
- Genesis 34:19
- John 4:53
- Matthew 10:25
- Matthew 10:36
- Philippians 4:22

Word Data:

- Strong’s: H1004, H5657, G23220, G36090, G36140, G36150, G36160, G36230, G36240

(Go back to: [John 4:53](#))

in Christ, in Jesus, in the Lord, in him

Definition:

The phrase “in Christ” and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include “in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ.”
- Possible meanings for the term “in Christ” could include “because you belong to Christ” or “through the relationship you have with Christ” or “based on your faith in Christ.”
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word “in” belongs with the verb. For example, “share in Christ” means to “share in” the benefits that come from knowing Christ. To “glory in” Christ means to be glad and give praise to God for who Jesus is and what he has done. To “believe in” Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate “in Christ” and “in the Lord” (and related phrases) could include:
 - “who belong to Christ”
 - “because you believe in Christ”
 - “because Christ has saved us”
 - “in service to the Lord”
 - “relying on the Lord”
 - “because of what the Lord has done.”
- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: [Christ](#), [Lord](#), [Jesus](#), [believe](#), [faith](#))

Bible References:

- 1 John 2:5
- 2 Corinthians 2:17
- 2 Timothy 1:1
- Galatians 1:22
- Galatians 2:17
- Philemon 1:6
- Revelation 1:10
- Romans 9:1

Word Data:

- Strong’s: G15190, G29620, G55470

(Go back to: [John 2:11](#); [3:16](#); [3:18](#); [3:36](#); [4:39](#); [6:35](#); [6:40](#); [7:5](#); [7:31](#); [7:38](#); [7:39](#); [7:48](#); [8:30](#); [9:36](#); [10:42](#); [11:25](#); [11:26](#); [11:45](#); [11:48](#); [12:11](#); [12:37](#); [12:42](#); [12:44](#); [12:46](#); [14:1](#); [14:12](#); [16:9](#); [17:20](#))

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 28:26
- Isaiah 1:1
- Luke 3:4
- Mark 1:1
- Mark 7:6
- Matthew 3:3
- Matthew 4:14

Examples from the Bible stories:

- **21:9** 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.
- **26:2** 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.
- **45:8** 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, G22680

(Go back to: [John 1:23](#); [12:38](#); [12:39](#); [12:41](#))

Israel, Israelites

Facts:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or 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
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** 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.
- **15:9** 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 worshipping idols.
- **43:6** “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, G09350, G24740, G24750

(Go back to: [John 1:31](#); [1:47](#); [1:49](#); [3:10](#); [12:13](#))

it is written

Definition:

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [law](#), [prophet](#), [word of God](#))

Bible References:

- 1 John 5:13-15
- Acts 13:29
- Exodus 32:15-16
- John 21:25
- Luke 3:4
- Mark 9:12
- Matthew 4:6
- Revelation 1:3

Word Data:

- Strong’s: H3789, G11250

(Go back to: [John 2:17](#); [6:31](#); [6:45](#); [8:17](#); [10:34](#); [12:14](#); [12:16](#); [15:25](#); [20:30](#); [20:31](#))

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to “Israel.” His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob’s twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning “heel.” As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person’s body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob’s name to “Israel,” which probably means “He struggles with God.”
- Jacob married Laban’s two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph’s father in Matthew’s genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, [deceive](#), Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- **7:1** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **7:7** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **7:8** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **7:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **8:1** 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, G23840

(Go back to: [John 4:5](#); [4:6](#); [4:12](#))

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 4:26-27
- John 2:13
- Luke 4:9-11
- Luke 13:5
- Mark 3:7-8
- Mark 3:20-22
- Matthew 3:6
- Matthew 4:23-25
- Matthew 20:17

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.
- **18:2** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **20:7** 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.
- **38:1** 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.
- **38:2** 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.
- **42:8** "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, G24140, G24150, G24190

(Go back to: [John 1:19](#); [2:13](#); [2:23](#); [4:20](#); [4:21](#); [4:45](#); [5:1](#); [5:2](#); [7:25](#); [10:22](#); [11:18](#); [11:55](#); [12:12](#))

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 6:11
- 1 John 2:2
- 1 John 4:15
- 1 Timothy 1:2
- 2 Peter 1:2
- 2 Thessalonians 2:15
- 2 Timothy 1:10
- Acts 2:23
- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- **22:4** 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."

- **23:2** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."
- **24:7** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **24:9** 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**.
- **25:8** **Jesus** did not give in to Satan's temptations, so Satan left him.
- **26:8** 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.
- **31:3** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **38:2** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **40:8** 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: G24240, G55470

(Go back to: John 1:17; 1:29; 1:36; 1:37; 1:38; 1:42; 1:43; 1:45; 1:47; 1:48; 1:50; 2:1; 2:2; 2:3; 2:4; 2:7; 2:11; 2:13; 2:19; 2:22; 2:24; 3:3; 3:5; 3:10; 3:22; 4:1; 4:2; 4:6; 4:7; 4:10; 4:13; 4:17; 4:21; 4:26; 4:34; 4:44; 4:47; 4:48; 4:50; 4:53; 4:54; 5:1; 5:6; 5:8; 5:13; 5:14; 5:15; 5:16; 5:19; 6:1; 6:3; 6:5; 6:10; 6:11; 6:15; 6:17; 6:19; 6:22; 6:24; 6:26; 6:29; 6:32; 6:35; 6:42; 6:43; 6:53; 6:61; 6:64; 6:67; 6:70; 7:1; 7:6; 7:14; 7:16; 7:21; 7:28; 7:33; 7:37; 7:39; 8:12; 8:14; 8:19; 8:25; 8:28; 8:31; 8:34; 8:39; 8:42; 8:49; 8:54; 8:58; 8:59; 9:3; 9:11; 9:14; 9:35; 9:37; 9:39; 9:41; 10:6; 10:7; 10:23; 10:25; 10:32; 10:34; 11:4; 11:5; 11:9; 11:13; 11:14; 11:17; 11:20; 11:21; 11:23; 11:25; 11:30; 11:32; 11:33; 11:35; 11:38; 11:39; 11:40; 11:41; 11:44; 11:46; 11:51; 11:54; 11:56; 12:1; 12:3; 12:7; 12:9; 12:11; 12:12; 12:14; 12:16; 12:21; 12:22; 12:23; 12:30; 12:35; 12:36; 12:44; 13:1; 13:7; 13:8; 13:10; 13:21; 13:23; 13:25; 13:26; 13:27; 13:29; 13:31; 13:36; 13:38; 14:6; 14:9; 14:23; 16:19; 16:31; 17:1; 17:3; 18:1; 18:2; 18:4; 18:5; 18:7; 18:8; 18:11; 18:12; 18:15; 18:19; 18:20; 18:22; 18:23; 18:28; 18:32; 18:33; 18:34; 18:36; 18:37; 19:1; 19:5; 19:9; 19:11; 19:13; 19:16; 19:18; 19:19; 19:20; 19:23; 19:25; 19:26; 19:28; 19:30; 19:33; 19:38; 19:40; 19:42; 20:2; 20:12; 20:14; 20:15; 20:16; 20:17; 20:19; 20:24; 20:26; 20:29; 20:30; 20:31; 21:1; 21:4; 21:5; 21:7; 21:10; 21:12; 21:13; 21:14; 21:15; 21:17; 21:20; 21:21; 21:22; 21:23; 21:25)

Jew, Jewish

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.

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

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

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.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** 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, G24500, G24510, G24520, G24530, G24540

(Go back to: [John 1:19](#); [2:6](#); [2:13](#); [2:18](#); [2:20](#); [3:1](#); [3:25](#); [4:9](#); [4:22](#); [5:1](#); [5:10](#); [5:15](#); [5:16](#); [5:18](#); [6:4](#); [6:41](#); [6:52](#); [7:1](#); [7:2](#); [7:11](#); [7:13](#); [7:15](#); [7:35](#); [8:22](#); [8:31](#); [8:48](#); [8:52](#); [8:57](#); [9:18](#); [9:22](#); [10:19](#); [10:24](#); [10:31](#); [10:33](#); [11:8](#); [11:19](#); [11:31](#); [11:33](#); [11:36](#); [11:45](#); [11:54](#); [11:55](#); [12:9](#); [12:11](#); [13:33](#); [18:12](#); [18:14](#); [18:20](#); [18:31](#); [18:33](#); [18:35](#); [18:36](#); [18:38](#); [18:39](#); [19:3](#); [19:7](#); [19:12](#); [19:14](#); [19:19](#); [19:20](#); [19:21](#); [19:31](#); [19:38](#); [19:40](#); [19:42](#); [20:19](#))

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 3:22-24
- Luke 1:11-13
- Luke 1:62-63
- Luke 3:7
- Luke 3:15-16
- Luke 7:27-28
- Matthew 3:13
- Matthew 11:14

Examples from the Bible stories:

- **22:2** 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!”
- **22:7** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.
- **24:1 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.
- **24:2** Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!”
- **24:6** 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: G09100 G24910

(Go back to: [John 1:6](#); [1:15](#); [1:19](#); [1:26](#); [1:28](#); [1:32](#); [1:35](#); [1:40](#); [3:23](#); [3:24](#); [3:25](#); [3:26](#); [3:27](#); [4:1](#); [5:33](#); [5:36](#); [10:40](#); [10:41](#))

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 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- **15:2** The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- **15:3** 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, G24460

(Go back to: [John 1:28](#); [3:26](#); [10:40](#))

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 1:43-45
- Luke 1:26-29
- Luke 2:4-5
- Luke 2:15-16
- Matthew 1:18-19
- Matthew 1:24-25
- Matthew 2:19-21
- Matthew 13:54-56

Examples from the Bible stories:

- **22:4** She (Mary) was a virgin and was engaged to be married to a man named **Joseph**.
- **23:1 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.
- **23:2** 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."
- **23:3** So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth.
- **23:4 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.
- **26:4** 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: G25010

(Go back to: [John 1:45](#); [6:42](#))

Joseph (OT)

Facts:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: [How to Translate Names](#))

(See also: twelve tribes of Israel, [Ephraim](#), [Manasseh](#), [Jacob](#), [Rachel](#))

Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- John 4:4-5

Examples from the Bible stories:

- **8:2 Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- **8:4** The slave traders took **Joseph** to Egypt.
- **8:5** Even in prison, **Joseph** remained faithful to God, and God blessed him.
- **8:7** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- **8:9 Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- **9:2** The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's: H3084, H3130, G25000, G25010

(Go back to: [John 4:5](#))

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. 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.

rejoice

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 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13

- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **34:4** "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."
- **41:7** 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, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

(Go back to: [John 3:29](#); [4:36](#); [8:56](#); [11:15](#); [14:28](#); [15:11](#); [16:20](#); [16:21](#); [16:22](#); [16:24](#); [17:13](#); [20:20](#))

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 Kerieth," 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.
- One of the other apostles of Jesus was Judas son of James. He was not the same person as Judas Iscariot.
- One of Jesus' brothers was named Judas. He was later known as "Jude." He was not the same person as Judas Iscariot.

(Translation suggestions: [Translate Names](#))

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

Bible References:

- Luke 6:14-16
- Luke 22:47-48
- Mark 3:19
- Mark 14:10-11
- Matthew 26:23-25

Examples from the Bible stories:

- **38:2** 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.
- **38:3** 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.
- **39:8** 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: G24550, G24690

(Go back to: [John 6:71](#); [12:4](#); [13:2](#); [13:26](#); [13:29](#); [14:22](#); [18:2](#); [18:3](#); [18:5](#))

Judas son of James

Facts:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
- Another man named Judas was Jesus' brother. He was also known as "Jude."
- The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
- It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(Translation suggestions: [Translate Names](#))

(See also: [James \(son of Zebedee\)](#), [Judas Iscariot](#), [son](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- Luke 6:14-16

Word Data:

- Strong's: G24550

(Go back to: [John 14:22](#))

Judea, Judah

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 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong’s: G24530

(Go back to: [John 3:22](#); [4:3](#); [4:47](#); [4:54](#); [7:1](#); [7:3](#); [11:7](#))

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- 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 4:17
- 1 Kings 3:9
- Acts 10:42-43
- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

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.
- **21:8** 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.
- **39:4** 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: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

(Go back to: [John 3:19](#); [5:22](#); [5:24](#); [5:27](#); [5:29](#); [5:30](#); [7:24](#); [7:51](#); [8:15](#); [8:16](#); [8:26](#); [8:50](#); [9:39](#); [12:31](#); [12:47](#); [12:48](#); [16:8](#); [16:11](#); [18:31](#))

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

Word Data:

- Strong's: H5674, H6939, G27480, G54930

(Go back to: [John 18:1](#))

kin, kinfolk, kindred, kinsman

Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

Bible References:

- Romans 16:9-11
- Ruth 2:20
- Ruth 3:9

Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

(Go back to: [John 18:26](#))

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
- Luke 23:38
- Matthew 2:2
- Matthew 27:11
- Matthew 27:35-37

Examples from the Bible stories:

- **23:9** 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.
- **39:9** 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**!”
- **40:2** 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: G09350, G24530

(Go back to: [John 18:33](#); [18:39](#); [19:3](#); [19:14](#); [19:19](#); [19:21](#))

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might 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 6:15-16
- 2 Kings 5:18
- 2 Samuel 5:3
- Acts 7:9-10
- Acts 13:22
- John 1:49-51
- Luke 1:5
- Luke 22:24-25
- Matthew 5:35
- Matthew 14:9

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **16:1** 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.
- **17:5** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **21:6** 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, G09350, G09360

(Go back to: [John 1:49](#); [6:15](#); [12:13](#); [12:15](#); [18:33](#); [18:37](#); [18:39](#); [19:3](#); [19:12](#); [19:14](#); [19:15](#); [19:19](#); [19:21](#))

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 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3
- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- **24:2** He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- **28:6** 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**.”
- **29:2** Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- **34:1** 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.”

- **34:3** 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.”
- **34:4** “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.”
- **34:5** “The **kingdom of God** is also like a perfect pearl of great value.”
- **42:9** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:5** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:2** 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: G09320, G23160, G37720

(Go back to: [John 3:3](#); [3:5](#); [18:36](#))

know, knowledge, unknown, distinguish

Definition:

The term “know” and “knowledge” means generally to understand something or someone. It can also mean to be aware of a fact or to be familiar with a person. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- 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.”
- When used of a man and a woman to “know” is often an euphemism that refers to having sexual intercourse.

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.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- 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 2:12-13
- 1 Samuel 17:46
- 2 Corinthians 2:15
- 2 Peter 1:3-4
- Deuteronomy 4:39-40
- Genesis 19:5
- Luke 1:77

Word Data:

- Strong's: H1843, H1844, H1847, H1875, H3045, H3046, H4093, H4486, H5046, H5234, H5475, H5869, G00500, G00560, G10970, G11070, G11080, G14920, G19210, G19220, G19870, G24670, G25890, G42670, G48940

(Go back to: John 1:10; 1:26; 1:31; 1:33; 1:48; 2:9; 2:24; 2:25; 3:2; 3:8; 3:11; 4:1; 4:10; 4:22; 4:25; 4:32; 4:42; 4:53; 5:6; 5:13; 5:32; 5:42; 6:6; 6:15; 6:42; 6:61; 6:64; 6:69; 7:15; 7:17; 7:26; 7:27; 7:28; 7:29; 7:49; 7:51; 8:14; 8:19; 8:28; 8:32; 8:37; 8:52; 8:55; 9:12; 9:20; 9:21; 9:24; 9:25; 9:29; 9:30; 9:31; 10:4; 10:5; 10:14; 10:15; 10:27; 10:38; 11:22; 11:24; 11:42; 11:49; 11:57; 12:9; 12:35; 12:50; 13:1; 13:3; 13:11; 13:17; 13:18; 13:28; 13:35; 14:4; 14:5; 14:7; 14:9; 14:17; 14:20; 14:31; 15:15; 15:18; 15:21; 16:3; 16:18; 16:19; 16:30; 17:3; 17:7; 17:8; 17:23; 17:25; 17:26; 18:2; 18:4; 18:16; 18:21; 19:4; 19:10; 19:28; 19:35; 20:2; 20:13; 20:14; 21:4; 21:12; 21:15; 21:16; 21:17; 21:24)

labor, laborer, work, hard work

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 2:9
- 1 Thessalonians 3:5
- Galatians 4:10-11
- James 5:4
- John 4:38
- Luke 10:2
- Matthew 10:10

Word Data:

- Strong’s: H3018, H3021, H3022, H3205, H4522, H4639, H5447, H5450, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H6635, G00750, G20380, G20400, G20410, G28720, G28730, G48660, G49040

(Go back to: [John 3:21](#); [4:38](#); [5:17](#); [6:27](#); [6:28](#); [6:30](#); [9:4](#))

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 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36
- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- **5:7** 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**?”
- **11:2** 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.
- **24:6** 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.”
- **45:8** He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- **48:8** 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.

- **48:9** 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, G07210, G23160

(Go back to: [John 1:29](#); [1:36](#); [21:15](#))

lament, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to “lament” could be translated as to “deeply mourn” or to “wail in grief” or to “be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

- Amos 8:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 2:5
- Lamentations 2:8
- Micah 2:4
- Psalm 102:1-2
- Zechariah 11:2

Word Data:

- Strong’s: H0056, H0421, H0578, H0592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G23540, G23550, G28700, G28750

(Go back to: [John 16:20](#))

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- 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 11:36
- Exodus 25:3-7
- Luke 8:16-18
- Matthew 5:15
- Matthew 6:22
- Matthew 25:3

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G29850, G30880

(Go back to: [John 5:35](#))

last day, 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 3:3-4
- Daniel 10:14-15
- Hebrews 1:2
- Isaiah 2:2
- James 5:3
- Jeremiah 23:19-20
- John 11:24-26
- Micah 4:1

Word Data:

- Strong’s: H0319, H3117, G20780, G22500

(Go back to: [John 6:39](#); [6:40](#); [6:44](#); [6:54](#); [11:24](#); [12:48](#))

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites 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 term “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 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** 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.
- **13:9** 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**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God’s laws**.

- **21:5** 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.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** 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: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

(Go back to: [John 1:17](#); [1:45](#); [7:19](#); [7:23](#); [7:49](#); [7:51](#); [8:17](#); [Notes](#); [Notes](#); [10:34](#); [12:34](#); [15:25](#); [18:31](#); [19:7](#))

lawful, 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 7:21-23

- Matthew 12:2
- Matthew 12:4
- Matthew 12:10
- Mark 3:4
- Luke 6:2
- Acts 2:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 2:3
- Titus 2:14
- 1 John 3:4-6

Word Data:

- Strong's: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

(Go back to: [John 5:10](#); [18:31](#))

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 a different man named "Lazarus."

(Translation suggestions: [How to Translate Names](#))

(See also: [beg](#), Jewish leaders, [Martha](#), Mary, [raise](#))

Bible References:

- John 11:11
- John 12:1-3
- Luke 16:21

Examples from the Bible stories:

- **37:1** One day, Jesus received a message that **Lazarus** was very sick. **Lazarus** and his two sisters, Mary and Martha, were close friends of Jesus.
- **37:2** Jesus said, "Our friend **Lazarus** has fallen asleep, and I must wake him."
- **37:3** Jesus' disciples replied, "Master, if **Lazarus** is sleeping, then he will get better." Then Jesus told them plainly, "**Lazarus** is dead."
- **37:4** When Jesus arrived at **Lazarus'** hometown, **Lazarus** had already been dead for four days.
- **37:6** Jesus asked them, "Where have you put **Lazarus**?"
- **37:9** 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: G29760

(Go back to: [John 11:1](#); [11:2](#); [11:5](#); [11:11](#); [11:14](#); [11:43](#); [12:1](#); [12:2](#); [12:9](#); [12:10](#); [12:17](#))

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. 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. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, [priest](#), sacrifice, [temple](#), [Jacob](#), Leah, Matthew)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

(Go back to: [John 1:19](#))

life, live, living, alive

Definition:

The term “life” refers to being physically alive as opposed to being physically dead.

1. Physical life

- 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. Eternal life

- A person has eternal life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
- The opposite of eternal life is eternal 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 eternal life, the term “life” could be translated in the following ways: “eternal life” or “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 1:3
- Acts 10:42
- Genesis 2:7
- Genesis 7:22
- Hebrews 10:20
- Jeremiah 44:2
- John 1:4
- Judges 2:18
- Luke 12:23
- Matthew 7:14

Examples from the Bible stories:

- **1:10** So God took some dirt, formed it into a man, and breathed **life** into him.
- **3:1** After a long time, many people were *_living_* in the world.
- **8:13** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **17:9** However, toward the end of his [David's] **life** he sinned terribly before God.
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- **35:5** Jesus replied, "I am the Resurrection and the **Life**."
- **44:5** "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, G01980, G02220, G02270, G08060, G05900

(Go back to: [John 1:4](#); [3:15](#); [3:16](#); [3:36](#); [4:10](#); [4:11](#); [4:14](#); [4:36](#); [4:50](#); [4:51](#); [4:53](#); [5:21](#); [5:24](#); [5:25](#); [5:26](#); [5:29](#); [5:39](#); [5:40](#); [6:27](#); [6:33](#); [6:35](#); [6:40](#); [6:47](#); [6:48](#); [6:51](#); [6:53](#); [6:54](#); [6:57](#); [6:58](#); [6:63](#); [6:68](#); [7:38](#); [8:12](#); [10:10](#); [10:11](#); [10:15](#); [10:17](#); [10:28](#); [11:25](#); [11:26](#); [12:25](#); [12:50](#); [13:37](#); [13:38](#); [14:6](#); [14:19](#); [15:13](#); [17:2](#); [17:3](#); [20:31](#))

light, luminary, shine, brighten, enlighten

Definition:

The term “light” is used figuratively in various ways in the Bible. Light is often used as a metaphor for wisdom, life, righteousness, truth, or happiness.

- 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.
- 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](#), wisdom, [life](#), [righteous](#), [true](#), [joy](#))

Bible References:

- 1 John 1:7
- 1 John 2:8
- 2 Corinthians 4:6
- Acts 26:18
- Isaiah 2:5
- John 1:5
- Matthew 5:16
- Matthew 6:23
- Nehemiah 9:12-13
- Revelation 18:23-24

Word Data:

- Strong’s: H0216, H0217, H3313, H3974, H5051, H5094, H5105, H5216, H7837, G06810, G07960, G16450, G29850, G30880, G53380, G54570, G54580, G54600, G54620

(Go back to: [John 1:4](#); [1:5](#); [1:7](#); [1:8](#); [1:9](#); [3:19](#); [3:20](#); [3:21](#); [5:35](#); [8:12](#); [9:5](#); [11:9](#); [11:10](#); [12:35](#); [12:36](#); [12:46](#))

like, likeminded, likeness, likewise, alike, unlike, as if

Definition:

The terms “like” and “likeness” refer to something being the same as, or similar to, something else.

- The word “like” is also often used in a figurative expressions called a “simile” in which something is compared to something else, usually highlighting a shared characteristic. For example, “his clothes shined like the sun” and “the voice boomed like thunder.” (See: [Simile](#))
- To “be like” or “sound like” or “look like” something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression “the likeness of” could be translated as “what looked like” or “what appeared to be.”
- The expression “in the likeness of his death” could be translated as “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or to “be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as to “be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: [beast](#), [flesh](#), [image of God](#), [image](#), [perish](#))

Bible References:

- Ezekiel 1:5
- Mark 8:24
- Matthew 17:2
- Matthew 18:3
- Psalms 73:5
- Revelation 1:12-13

Word Data:

- Strong’s: H1823, H8403, H8544, G15030, G15040, G25090, G25310, G25960, G36640, G36650, G36660, G36670, G36680, G36690, G36970, G48330, G51080, G56130, G56150, G56160, G56180, G56190

(Go back to: [John 1:14](#); [1:23](#); [1:32](#); [3:14](#); [5:19](#); [5:21](#); [5:23](#); [5:26](#); [5:30](#); [6:11](#); [6:16](#); [6:31](#); [6:57](#); [6:58](#); [7:10](#); [7:38](#); [8:28](#); [8:55](#); [9:9](#); [10:15](#); [12:14](#); [12:35](#); [12:50](#); [13:15](#); [13:33](#); [13:34](#); [14:27](#); [14:31](#); [15:4](#); [15:6](#); [15:9](#); [15:10](#); [15:12](#); [17:2](#); [17:11](#); [17:14](#); [17:16](#); [17:18](#); [17:21](#); [17:22](#); [17:23](#); [19:40](#); [20:21](#); [21:13](#))

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- 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 ULT and UST, 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 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2

- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- **25:5** 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.'"
- **25:7** 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.'"
- **26:3** This is the year of the **Lord's** favor.
- **27:2** The law expert replied that God's law says, "Love the **Lord** your God with all your heart, soul, strength, and mind."
- **31:5** Then Peter said to Jesus, "**Master**, if it is you, command me to come to you on the water"
- **43:9** "But know for certain that God has caused Jesus to become both **Lord** and Messiah!"
- **47:3** 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: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

(Go back to: [John 1:23](#); [4:11](#); [4:15](#); [4:19](#); [4:49](#); [5:7](#); [6:23](#); [6:34](#); [6:68](#); [9:36](#); [9:38](#); [11:2](#); [11:3](#); [11:12](#); [11:21](#); [11:27](#); [11:32](#); [11:34](#); [11:39](#); [12:13](#); [12:21](#); [12:38](#); [13:6](#); [13:9](#); [13:13](#); [13:14](#); [13:16](#); [13:25](#); [13:36](#); [13:37](#); [14:5](#); [14:8](#); [14:22](#); [15:15](#); [15:20](#); [20:2](#); [20:13](#); [20:15](#); [20:18](#); [20:20](#); [20:25](#); [20:28](#); [21:7](#); [21:12](#); [21:15](#); [21:16](#); [21:17](#); [21:20](#); [21:21](#))

lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. “Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, 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.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: Elizabeth, [priest](#), Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong’s: H1486, H5307, G28190, G29750

(Go back to: [John 19:24](#))

love, beloved

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:

The kind of love that comes from God is focused on the good of others even when it doesn’t benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
- In the ULT, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

Another word in the New Testament refers to brotherly love, or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.

The word “love” can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULT 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 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2

- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- **27:2** 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."
- **33:8** "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."
- **36:5** 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."
- **47:1** She (Lydia) **loved** and worshiped God.
- **48:1** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:3** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:4** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:7** Jesus taught that God **loves** sinners very much.
- **49:9** 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: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

(Go back to: [John 3:16](#); [3:19](#); [3:35](#); [5:20](#); [5:42](#); [8:42](#); [10:17](#); [11:3](#); [11:5](#); [11:36](#); [12:25](#); [12:43](#); [13:1](#); [13:23](#); [13:34](#); [13:35](#); [14:15](#); [14:21](#); [14:23](#); [14:24](#); [14:28](#); [14:31](#); [15:9](#); [15:10](#); [15:12](#); [15:13](#); [15:17](#); [15:19](#); [16:27](#); [17:23](#); [17:24](#); [17:26](#); [19:26](#); [20:2](#); [21:7](#); [21:15](#); [21:16](#); [21:17](#); [21:20](#))

lust, lustful, passions, desires

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: [adultery](#), [false god](#))

Bible References:

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

(**Go back to:** [John 8:44](#))

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 8:3
- Exodus 16:27
- Hebrews 9:3-5
- John 6:30-31
- Joshua 5:12

Word Data:

- Strong's: H4478, G31310

(Go back to: [John 6:31](#); [6:49](#))

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 11:2
- John 12:1-3
- Luke 10:39

Word Data:

- Strong's: G31360

(Go back to: [John 11:1](#); [11:5](#); [11:19](#); [11:20](#); [11:21](#); [11:24](#); [11:30](#); [11:39](#); [12:2](#))

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: G31370

(Go back to: [John 11:1](#); [11:2](#); [11:19](#); [11:20](#); [11:28](#); [11:31](#); [11:32](#); [11:45](#); [12:3](#))

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

Word Data:

- Strong's: G30940, G31370

(Go back to: [John 19:25](#); [20:1](#); [20:11](#); [20:16](#); [20:18](#))

messenger

Facts:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 6:21
- 2 Kings 1:1-2
- Luke 7:27
- Matthew 11:10

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

(Go back to: [John 13:16](#))

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- 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 7:21
- Acts 7:30
- Exodus 2:10
- Exodus 9:1
- Matthew 17:4
- Romans 5:14

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** 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.
- **13:7** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

(Go back to: [John 1:17](#); [1:45](#); [3:14](#); [5:45](#); [5:46](#); [6:32](#); [7:19](#); [7:22](#); [9:28](#); [9:29](#))

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- John 11:1-2
- Mark 15:23
- Matthew 2:11-12

Word Data:

- Strong's: H3910, H4753, G34640, G46660, G46690

(Go back to: [John 19:39](#))

name

Definition:

The term “name” refers to the word by which a specific person or thing is called. In the Bible, however, the term “name” is used in several different ways to refer to several different concepts.

- 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 2:12
- 2 Timothy 2:19
- Acts 4:7
- Acts 4:12
- Acts 9:27
- Genesis 12:2
- Genesis 35:10
- Matthew 18:5

Word Data:

- Strong’s: H5344, H7121, H7761, H8034, H8036, G25640, G36860, G36870, G51220

(Go back to: [John 1:6](#); [1:12](#); [2:23](#); [3:1](#); [3:18](#); [5:43](#); [10:3](#); [10:25](#); [12:13](#); [12:28](#); [14:13](#); [14:14](#); [14:26](#); [15:16](#); [15:21](#); [16:23](#); [16:24](#); [16:26](#); [17:6](#); [17:11](#); [17:12](#); [17:26](#); [18:10](#); [20:31](#))

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: Assyria, Babylon, Canaan, Gentile, [Greek](#), [people group](#), Philistines, [Rome](#))

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6
- 2 Kings 17:11-12
- Acts 2:5
- Acts 13:19
- Acts 17:26
- Acts 26:4
- Daniel 3:4
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 7:5
- Mark 13:7-8
- Matthew 21:43
- Romans 4:16-17

Word Data:

- Strong’s: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

(Go back to: [John 11:48](#); [11:50](#); [11:51](#); [11:52](#); [18:35](#))

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 takes about three to five days to travel there 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 1:43-45
- Luke 1:26-29
- Mark 16:5-7
- Matthew 2:23
- Matthew 21:9-11
- Matthew 26:71-72

Examples from the Bible stories:

- **23:4** 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.
- **26:2** Jesus went to the town of **Nazareth** where he had lived during his childhood.
- **26:7** 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: G34780, G34790, G34800

(Go back to: [John 1:45](#); [1:46](#); [18:5](#); [18:7](#); [19:19](#))

neighbor, 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 7:26-28
- Ephesians 4:25-27
- Galatians 5:14
- James 2:8
- John 9:8-9
- Luke 1:58
- Matthew 5:43
- Matthew 19:19
- Matthew 22:39

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

(Go back to: [John 9:8](#))

obey, keep

Definition:

The term “obey” means to do what has been commanded by a person or law. The term “obedient” describes someone who obeys. Sometimes a command prohibits doing something, as in “do not steal.” In this case, to “obey” means not to steal. In the Bible, often the term “keep” means “to obey.”

- 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, 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 5:32
- Acts 6:7
- Genesis 28:6-7
- James 1:25
- James 2:10
- Luke 6:47
- Matthew 7:26
- Matthew 19:20-22
- Matthew 28:20

Examples from the Bible stories:

- **3:4** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **5:6** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **5:10** “Because you (Abraham) have *obeyed* me, all the families of the world will be blessed through your family”
- **5:10** But the Egyptians did not believe God or **obey** his commands.
- **13:7** If the people **obeyed** these laws, God promised that he would bless and protect them.

Word Data:

- Strong’s: H1697, H2388, H3349, H4928, H6213, H7181, H8085, H8086, H8104, G01910, G39800, G39820, G50830, G50840, G52180, G52190, G52550, G52920, G52930, G54420

(Go back to: [John 8:51](#); [8:52](#); [8:55](#); [9:16](#); [12:47](#); [14:15](#); [14:21](#); [14:23](#); [14:24](#); [15:10](#); [15:20](#); [17:6](#))

overtake

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 12:35

Word Data:

- Strong’s: H0579, H0935, H1692, H4672, H5066, H5381, G26380, G29830

(Go back to: [John 12:35](#))

palace, house

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 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong’s: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

(Go back to: [John 18:28](#); [18:33](#); [19:9](#))

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: [donkey](#), [Jerusalem](#), [peace](#))

Bible References:

- 1 Kings 6:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:9

Word Data:

- Strong’s: H3712, H8558, H8560, H8561, G54040

(Go back to: [John 12:13](#))

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: [Samaria](#))

Bible References:

- Luke 5:36
- Luke 6:39
- Luke 8:4
- Luke 8:9-10
- Mark 4:1
- Matthew 13:3
- Matthew 13:10
- Matthew 13:13

Word Data:

- Strong’s: H1819, H4912, G38500, G39420

(Go back to: [John 10:6](#))

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 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

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.
- **38:1** 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.
- **38:4** Jesus celebrated the **Passover** with his disciples.
- **48:9** 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, G39570

(Go back to: [John 2:13](#); [2:23](#); [6:4](#); [Notes](#); [11:55](#); [12:1](#); [Notes](#); [13:1](#); [18:28](#); [18:39](#); [19:14](#))

peace, peaceful, 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.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “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 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- **15:6** 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.
- **16:3** 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, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

(Go back to: [John 14:27](#); [16:33](#); [20:19](#); [20:21](#); [20:26](#))

people, people group

Definition:

The terms “people” and “people group” refer to some group of people that shares a common language and culture. The term “the people” often refers to a gathering of people in a certain place or at a specific event.

- 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, the term “people” can refer to a “people group” or “family” or “relatives” or “army.”
- In plural form, the term “peoples” often refers 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 8:51-53
- 1 Samuel 8:7
- Deuteronomy 28:9
- Genesis 49:16
- Ruth 1:16

Examples from the Bible stories:

- **14:2** 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.
- **21:2** 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.

- **42:8** "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.
- **50:3** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

Word Data:

- Strong's: H0249, H0523, H0524, H0776, H1121, H1471, H3816, H5712, H5971, H5972, H6153, G10740, G10850, G12180, G14840, G25600, G29920, G37930

(Go back to: [John 11:50](#); [18:14](#))

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: blemish)

Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

(Go back to: [John 4:34](#); [5:36](#); [17:4](#); [17:23](#); [19:28](#))

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: [death](#), [everlasting](#))

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

(Go back to: [John 3:16](#); [6:12](#); [6:27](#); [10:28](#); [11:50](#); [17:12](#))

persecute

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 7:52
- Acts 13:50
- Galatians 1:13-14
- John 5:16-18
- Mark 10:30
- Matthew 5:10
- Matthew 5:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 3:6

Examples from the Bible stories:

- **33:7** “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.”
- **45:6** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:2** Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- **46:4** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

(Go back to: [John 5:16](#); [15:20](#))

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 8:25
- Galatians 2:6-8
- Galatians 2:12
- Luke 22:58
- Mark 3:16
- Matthew 4:18-20
- Matthew 8:14
- Matthew 14:30
- Matthew 26:33-35

Examples from the Bible stories:

- **28:9 Peter** said to Jesus, "We have left everything and followed you. What will be our reward?"
- **29:1** One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- **31:5** Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!"
- **36:1** One day, Jesus took three of his disciples, **Peter**, James, and John with him.
- **38:9 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."
- **44:8 Peter** answered them, "This man stands before you healed by the power of Jesus the Messiah."

Word Data:

- Strong's: G27860, G40740, G46130

(Go back to: [John 1:40](#); [1:41](#); [1:42](#); [1:44](#); [6:8](#); [6:68](#); [13:6](#); [13:8](#); [13:9](#); [13:24](#); [13:36](#); [13:37](#); [18:10](#); [18:11](#); [18:15](#); [18:16](#); [18:17](#); [18:18](#); [18:25](#); [18:26](#); [18:27](#); [20:2](#); [20:3](#); [20:4](#); [20:6](#); [21:2](#); [21:3](#); [21:7](#); [21:11](#); [21:15](#); [21:16](#); [21:17](#); [21:20](#); [21:21](#))

Pharisee

Facts:

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

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

(See also: [council](#), Jewish leaders, [law](#), Sadducee)

Bible References:

- Acts 26:4
- John 3:1-2
- Luke 11:44
- Matthew 3:7
- Matthew 5:20
- Matthew 9:11
- Matthew 12:2
- Matthew 12:38
- Philippians 3:5

Word Data:

- Strong's: G53300

(Go back to: [John 1:24](#); [3:1](#); [4:1](#); [7:32](#); [7:45](#); [7:47](#); [7:48](#); [8:13](#); [9:13](#); [9:15](#); [9:16](#); [9:40](#); [11:46](#); [11:47](#); [11:57](#); [12:19](#); [12:42](#); [18:3](#))

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 1:14
- John 1:44
- John 6:6
- Luke 6:14
- Mark 3:17-19

Word Data:

- Strong's: G53760

(Go back to: [John 1:43](#); [1:44](#); [1:45](#); [1:46](#); [1:48](#); [6:5](#); [6:7](#); [12:21](#); [12:22](#); [14:8](#); [14:9](#))

pierce, pierced

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
- Job 20:23-25
- John 19:37
- Psalms 22:16

Word Data:

- Strong’s: H0935, H1856, H2342, H2490, H2491, H2944, H3738, H4272, H5181, H5344, H5365, H6398, G13300, G13380, G15740, G26600, G35720, G40440

(Go back to: [John 19:34](#); [19:37](#))

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 4:27-28
- Acts 13:28
- Luke 23:2
- Mark 15:2
- Matthew 27:13
- Matthew 27:58

Examples from the Bible stories:

- **39:9** 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.
- **40:2** **Pilate** commanded that a sign be put above Jesus' head that read, "King of the Jews."
- **41:2** **Pilate** said, "Take some soldiers and make the tomb as secure as you can."

Word Data:

- Strong's: G40910, G41940

(Go back to: [John 18:29](#); [18:31](#); [18:33](#); [18:35](#); [18:37](#); [18:38](#); [19:1](#); [19:4](#); [19:6](#); [19:8](#); [19:10](#); [19:12](#); [19:13](#); [19:15](#); [19:19](#); [19:21](#); [19:22](#); [19:31](#); [19:38](#))

plant, planted, implanted, replanted, transplanted, sow

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, and 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](#), [harvest](#))

Bible References:

- Galatians 6:8
- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

(Go back to: [John 4:36](#); [4:37](#))

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, 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 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- **6:5** 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.
- **19:8** Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- **21:7** 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: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

(Go back to: [John 14:16](#))

precious, valuable, expensive, fine

Facts:

The term “precious” describes people or things that are considered to be very valuable.

- The term “precious stones” or “precious jewels” refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
- Gold and silver are called “precious metals.”
- Yahweh says that his people are “precious” in his sight (Isaiah 43:4).
- Peter wrote that a gentle and quiet spirit is precious in God’s sight (1 Peter 3:4).
- This term could also be translated as “valuable” or “very dear” or “cherished” or “highly valued.”

(See also: gold, silver)

Bible References:

- 2 Peter 1:1
- Acts 20:22-24
- Daniel 11:38-39
- Lamentations 1:7
- Luke 7:2-5
- Psalms 36:8

Word Data:

- Strong’s: H0068, H1431, H2532, H2667, H2896, H3357, H3365, H3366, H3368, H4022, H4030, H4261, H4262, H5238, H8443, G09270, G17840, G24720, G41850, G41860, G50920, G50930

(Go back to: [John 12:3](#))

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, [high priest](#), mediator, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- **4:7** "Melchizedek, the **priest** of God Most High"

- **13:9** 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**.
- **19:7** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **21:7** 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, G07480, G07490, G24050, G24060, G24070, G24090, G24200

(Go back to: [John 1:19](#))

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: captive)

Bible References:

- Acts 25:4
- Ephesians 4:1
- Luke 12:58
- Luke 22:33-34
- Mark 6:17
- Matthew 5:26
- Matthew 14:3
- Matthew 25:34-36

Word Data:

- Strong’s: H0612, H0613, H0615, H0616, H0631, H0953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H4929, H5470, H6495, H7617, H7622, H7628, G11980, G11990, G12000, G12010, G12020, G12100, G22520, G36120, G47880, G48690, G50840, G54380, G54390

(Go back to: [John 3:24](#))

profit, 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 15:3
- Proverbs 10:16
- Jeremiah 2:8
- Ezekiel 18:12-13
- John 6:63
- Mark 8:36
- Matthew 16:26
- 2 Peter 2:1-3

Word Data:

- Strong’s: H1215, H3148, H3276, H3504, H4195, H4768, H5532, H7737, H7939, G01470, G02550, G05120, G08880, G08890, G08900, G12810, G25850, G27700, G27710, G34080, G42970, G42980, G48510, G55390, G56220, G56230, G56240

(Go back to: [John 6:63](#); [11:50](#); [12:19](#); [16:7](#); [18:14](#))

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, [false god](#), false prophet, [fulfill](#), [law](#), vision)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

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.
- **19:1** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God’s messages.

- **19:6** 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.
- **21:9** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:5** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:7** "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, G24950, G43940, G43950, G43960, G43970, G43980, G55780

(Go back to: [John 1:21](#); [1:23](#); [1:25](#); [1:45](#); [4:19](#); [4:44](#); [6:14](#); [6:45](#); [Notes](#); [7:40](#); [7:52](#); [8:52](#); [8:53](#); [9:17](#); [11:51](#); [12:38](#); [Notes](#))

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying 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.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [bow](#), [fear](#), sacrifice, praise, [honor](#))

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- **13:4** 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.”
- **14:2** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **17:6** 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.
- **25:7** 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.’”
- **26:2** On the Sabbath, he (Jesus) went to the place of **worship**.
- **47:1** 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, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

(Go back to: [John 4:20](#); [4:21](#); [4:22](#); [4:23](#); [4:24](#); [9:38](#); [12:20](#))

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 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

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, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

(Go back to: [John 11:55](#))

purple

Facts:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: [Translate Names](#))

(See also: ephod, Philippi, [royal](#), tabernacle, [temple](#))

Bible References:

- 2 Chronicles 2:13-14
- Daniel 5:7
- Daniel 5:29-31
- Proverbs 31:22-23

Word Data:

- Strong's: H0710, H0711, H0713, G42090, G42100, G42110

(Go back to: [John 19:2](#); [19:5](#))

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 1:49-51
- John 6:24-25
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong’s: G44610

(Go back to: [John 1:38](#); [1:49](#); [3:2](#); [3:26](#); [4:31](#); [6:25](#); [9:2](#); [11:8](#); [20:16](#))

raise, rise, lift, get up, stir up,

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The phrase “raise up” sometimes 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 6:41
- 2 Samuel 7:12
- Acts 10:40
- Colossians 3:1
- Deuteronomy 13:1-3
- Jeremiah 6:1
- Judges 2:18
- Luke 7:22
- Matthew 20:19

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.
- **41:5** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:7** "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."
- **44:5** "You killed the author of life, but God **raised** him from the dead."
- **44:8** 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!"
- **48:4** 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.
- **49:2** 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, H6965, H6966, H6974, H7613, G03050, G03860, G03930, G04500, G10960, G13260, G14530, G15250, G18170, G18250, G18920, G19990, G48910

(Go back to: [John 2:19](#); [2:20](#); [2:22](#); [5:8](#); [5:21](#); [6:39](#); [6:40](#); [6:44](#); [6:54](#); [7:52](#); [11:23](#); [11:24](#); [11:29](#); [11:31](#); [12:1](#); [12:9](#); [12:17](#); [13:4](#); [14:31](#); [20:9](#); [21:14](#))

receive, welcome, taken up, acceptance

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 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12
- Psalms 49:14-15

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.
- **45:5** As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- **49:6** 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: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

(Go back to: [John 1:11](#); [1:12](#); [1:16](#); [3:11](#); [3:27](#); [3:32](#); [3:33](#); [4:36](#); [4:45](#); [5:34](#); [5:41](#); [5:43](#); [5:44](#); [6:7](#); [6:21](#); [7:23](#); [7:39](#); [10:18](#); [12:48](#); [13:20](#); [13:30](#); [14:3](#); [14:17](#); [16:24](#); [17:8](#); [20:22](#))

reject, rejected, 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 4:12-14
- Hosea 4:6-7
- Isaiah 41:9
- John 12:48-50
- Mark 7:9

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

(Go back to: [John 12:48](#))

report, reported, tell, reputation

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 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

(Go back to: [John 4:51](#); [11:57](#); [12:38](#); [16:25](#); [20:18](#))

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: [life](#), [death](#), [raise](#))

Bible References:

- 1 Corinthians 15:13
- 1 Peter 3:21
- Hebrews 11:35
- John 5:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 3:11

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.
- **37:5** Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.”

Word Data:

- Strong’s: G03860, G14540, G18150

(Go back to: [John 5:29](#); [11:24](#); [11:25](#))

reveal, 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 3:5
- Galatians 1:12
- Lamentations 2:13-14
- Matthew 10:26
- Philippians 3:15
- Revelation 1:1

Word Data:

- Strong’s: H0241, H1540, H1541, G06010, G06020, G55370

(Go back to: [John 1:31](#); [2:11](#); [3:21](#); [7:4](#); [9:3](#); [12:38](#); [17:6](#); [21:1](#); [21:14](#))

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.”
- 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 19:16
- Job 1:8
- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God's promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** 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: H0205, 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, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

(Go back to: [John 1 General Notes](#); [Notes](#); [5:30](#); [7:18](#); [7:24](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [16:8](#); [16:10](#); [17:25](#))

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: [royal](#), [tunic](#))

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

(Go back to: [John 19:2](#); [19:5](#))

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 1:15-18
- Acts 22:25
- Acts 28:14
- John 11:48

Examples from the Bible stories:

- **23:4** 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.
- **32:6** 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.)
- **39:9** 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: G45140, G45160

(Go back to: [John 11:48](#))

royal, royalty, king's, queen's

Definition:

The term "royal" describes people and things associated with a king or queen.

- Examples of things that could be called "royal" include a king's (or queen's) position, clothing, palace, throne, and crown.
- A king or queen usually lived in a royal palace.
- A king wore special clothing, sometimes called "royal robes." Often a king's robes were purple, this color could only be produced by a rare and expensive type of dye.
- In the New Testament, believers in Jesus were called a "royal priesthood." Other ways to translate this could include "priests who serve God the King" or "called to be priests for God the King."
- The term "royal" could also be translated as "kingly" or "belonging to a king."

(See also: [king](#), [palace](#), [priest](#), [purple](#), [queen](#), [robe](#))

Bible References:

- 1 Kings 10:13
- 2 Chronicles 18:28-30
- Amos 7:13
- Genesis 49:19-21

Word Data:

- Strong's: H0643, H1921, H1935, H4410, H4428, H4430, H4437, H4438, H4467, H4468, H7985, G09330, G09340, G09370

(Go back to: [John 4:46](#); [4:49](#))

rule, reign, ruler, prefect, official, leader

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 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong’s: H0995, 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, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

(Go back to: [John 3:1](#); [7:26](#); [7:48](#); [12:31](#); [12:42](#); [14:30](#); [16:11](#))

run, runner, rushed, quickly went, scattered, flows

Definition:

Literally the term “run” means “move very quickly on foot,” usually at a greater speed than can be accomplished by walking.

This main meaning of “run” is also used in figurative expressions such as the following: * To “run in such a way as to win the prize” refers to persevering in doing God’s will with the same perseverance as running a race in order to win. * To “run in the path of your commands” means to gladly and quickly obey God’s commands. * To “run after other gods” means to persist in worshiping other gods. * “I run to you to hide me” means to quickly turn to God for refuge and safety when faced with difficult things. * Water and other liquids such as tears, blood, sweat, and rivers are said to “run.” This could also be translated as “flow.” The border of a country or region is said to “run along” a river or the border of a different country. This could be translated by saying that the country’s border “is next to” the river or other country or by saying that the country “borders” the river or other country. * Rivers and streams can “run dry,” which means that they no longer have water in them. This could be translated as “have dried up” or “have become dry.” * The days of a feast can “run their course,” which means they “have passed by” or “are finished” or “are over.”*

(See also: [false god](#), persevere, refuge, [turn](#))

Bible References:

- 1 Corinthians 6:18
- Galatians 2:2
- Galatians 5:7
- Philippians 2:16
- Proverbs 1:16

Word Data:

- Strong’s: H0213, H0386, H1065, H1272, H1556, H1980, H2100, H2416, H3001, H3212, H3332, H3381, H3920, H3988, H4422, H4754, H4794, H4944, H5074, H5127, H5140, H5472, H5756, H6437, H6440, H6544, H6805, H7272, H7291, H7310, H7323, H7325, H7519, H7751, H8264, H8308, H8444, G04130, G13770, G16010, G15300, G15320, G19980, G27010, G37290, G40630, G43700, G43900, G48900, G49360, G51430, G52400, G52950, G53430

(Go back to: [John 20:2](#); [20:4](#))

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 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:5** “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.”
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:3** 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, G43150, G45210

(Go back to: [John 5:9](#); [5:10](#); [5:16](#); [5:18](#); [7:22](#); [7:23](#); [Notes](#); [9:14](#); [9:16](#); [19:31](#))

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 8:1-3
- Acts 8:5
- John 4:4-5
- Luke 9:51-53
- Luke 10:33

Examples from the Bible stories:

- **20:4** 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**.
- **27:8** "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.)"
- **27:9** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him."
- **45:7** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Word Data:

- Strong's: H8111, H8115, H8118, G45400, G45410, G45420

(Go back to: [John 4 General Notes](#); [4:4](#); [4:5](#); [4:7](#); [4:9](#); [4:39](#); [4:40](#); [8:48](#))

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, [holy](#), set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong’s: H6942, G00370, G00380

(Go back to: [John 10:36](#); [17:17](#); [17:19](#))

sandal

Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus' sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

Bible References:

- Acts 7:33
- Deuteronomy 25:10
- John 1:27
- Joshua 5:15
- Mark 6:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

(Go back to: [John 1:27](#))

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 3:8
- 1 Thessalonians 2:17-20
- 1 Timothy 5:15
- Acts 13:10
- Job 1:8
- Mark 8:33
- Zechariah 3:1

Examples from the Bible stories:

- **21:1** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **25:6** 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."
- **25:8** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **33:6** 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."
- **38:7** After Judas took the bread, **Satan** entered into him.
- **48:4** 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.

- **50:9** "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, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

(Go back to: [John 6:70](#); [8:44](#); [13:2](#); [13:27](#); [17:15](#))

save, 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 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **9:8** Moses tried to **save** his fellow Israelite.
- **11:2** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:5** 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.
- **44:8** "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: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

(Go back to: [John 3:17](#); [4:22](#); [5:34](#); [10:9](#); [12:27](#); [12:47](#))

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 Old Testament, God appointed judges to protect the Israelites by leading them in battle against other people groups who came to attack them. These judges are sometimes called “saviors.” The Old Testament book of Judges records the time in history when these judges were governing Israel.
- 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 4:10
- 2 Peter 2:20
- Acts 5:29-32
- Isaiah 60:15-16
- Luke 1:47
- Psalms 106:19-21

Word Data:

- Strong’s: H3467, G49900

(Go back to: [John 4:42](#))

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 6:1-3
- Luke 5:1
- Mark 1:16-18
- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 8:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong’s: H3220, H3672, G10560, G10820, G22810, G30410, G50850

(Go back to: [John 6:1](#); [6:16](#); [6:17](#); [6:18](#); [6:19](#); [6:22](#); [6:25](#); [21:1](#); [21:7](#))

seal, sealed, unsealed

Definition:

To term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus’ grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a “seal” showing that our salvation is secure.

(See also: [Holy Spirit](#), [tomb](#))

Bible References:

- Exodus 2:3
- Isaiah 29:11
- John 6:27
- Matthew 27:66
- Revelation 5:2

Word Data:

- Strong’s: H2368, H2560, H2856, H2857, H2858, H5640, G26960, G49720, G49730

(Go back to: [John 3:33](#); [6:27](#))

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for 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 “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, [true](#))

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

(Go back to: [John 1:38](#); [4:23](#); [4:27](#); [5:18](#); [5:30](#); [5:44](#); [6:24](#); [6:26](#); [7:1](#); [7:4](#); [7:11](#); [7:18](#); [7:19](#); [7:20](#); [7:25](#); [7:30](#); [7:34](#); [7:36](#); [8:21](#); [8:37](#); [8:40](#); [8:50](#); [10:39](#); [11:8](#); [11:56](#); [13:33](#); [18:4](#); [18:7](#); [18:8](#); [19:12](#); [20:15](#))

seize, seizure, capture

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
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

(Go back to: [John 6:15](#); [7:30](#); [7:32](#); [7:44](#); [8:20](#); [10:12](#); [10:28](#); [10:29](#); [10:39](#); [11:57](#); [18:12](#))

send, sent, send 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 commissioned me.”

(See also: [appoint](#), redeem, [castout](#))

Bible References:

- Acts 7:33-34
- Acts 8:14-17
- John 20:21-23
- Matthew 9:37-38
- Matthew 10:5
- Matthew 10:40
- Matthew 21:1-3

Word Data:

- Strong’s: H0935, H1540, H1980, H2199, H2904, H3318, H3474, H3947, H4916, H4917, H5042, H5130, H5375, H5414, H5674, H6963, H7368, H7725, H7964, H7971, H7972, H7993, H8421, H8446, G07820, G03750, G06300, G06490, G06520, G06570, G10260, G10320, G15440, G15990, G18210, G33330, G33430, G39360, G39920, G43110, G43410, G43690, G48420, G48820

(Go back to: [John 1:6](#); [1:19](#); [1:22](#); [1:24](#); [1:33](#); [3:17](#); [3:28](#); [3:34](#); [4:34](#); [4:38](#); [5:23](#); [5:24](#); [5:30](#); [5:33](#); [5:36](#); [5:37](#); [5:38](#); [6:29](#); [6:38](#); [6:39](#); [6:44](#); [6:57](#); [7:16](#); [7:18](#); [7:28](#); [7:29](#); [7:32](#); [7:33](#); [8:16](#); [8:18](#); [8:26](#); [8:29](#); [8:42](#); [9:4](#); [9:7](#); [10:36](#); [11:3](#); [11:42](#); [12:44](#); [12:45](#); [12:49](#); [13:16](#); [13:20](#); [14:24](#); [14:26](#); [15:21](#); [15:26](#); [16:5](#); [16:7](#); [17:3](#); [17:8](#); [17:18](#); [17:21](#); [17:23](#); [17:25](#); [18:24](#); [20:21](#))

serpent, snake, viper

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](#), prey, [Satan](#), [sin](#), tempt)

Bible References:

- Genesis 3:3
- Genesis 3:4-6
- Genesis 3:12-13
- Mark 16:17-18
- Matthew 3:7
- Matthew 23:33

Word Data:

- Strong's: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

(Go back to: [John 3:14](#))

servant, serve, slave, young man, young women

Definition:

A “servant” or “slave” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master's control. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- 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 cruelly. Other masters treated their slaves well, like a valued member of the household. The term “slavery” means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.
- The words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” could be translated as “her servants” or “her slaves.”
- The term “enslave” means “to cause to be a slave” (usually by force).
- The New Testament speaks of human beings as “slaves of sin” until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- The term “enslave” could be translated as “cause to not be free” or “force to serve others” or “put under the control of others.”
- The phrase “enslaved to” or “in bondage to” could be translated as “forced to be a slave of” or “forced to serve” or “under the control of.”
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- 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.”
- 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.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: [bondage](#), [works](#), [obey](#), [house](#), [lord](#))

Bible References:

- Genesis 15:13
- Genesis 21:10-11
- Genesis 25:23
- Deuteronomy 24:7
- Jeremiah 30:8-9
- Matthew 4:10-11
- Matthew 6:24
- Matthew 10:24-25
- Matthew 13:27-28
- Mark 8:7-10
- Mark 9:33-35
- Luke 4:8
- Luke 12:37-38
- Luke 12:47-48
- Luke 22:26-27
- Acts 4:29-31
- Acts 6:2-4
- Acts 10:7-8
- Galatians 4:3
- Galatians 4:24-25
- Colossians 1:7-8
- Colossians 3:22-25
- 2 Timothy 2:3-5

Examples from the Bible stories:

- **6:1** 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.
- **8:4** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **9:13** "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**."
- **29:3** "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.'"
- **35:6** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **47:4** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- **50:4** Jesus also said, "A **servant** is not greater than his master."

Word Data:

Servant

- Strong's: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570
- (Serve) H0327, H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, 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

Enslave

- Strong's: H3533, G26150

(Go back to: [John 2:5](#); [2:9](#); [4:51](#); [8:33](#); [8:34](#); [8:35](#); [10:12](#); [10:13](#); [12:2](#); [12:26](#); [13:16](#); [15:15](#); [15:20](#); [16:2](#); [18:10](#); [18:17](#); [18:18](#); [18:26](#); [18:36](#))

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 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14
- Matthew 5:31-32
- Matthew 19:7-9

Word Data:

- Strong’s: H2181, H8457, G16080, G42020, G42030

(Go back to: [John 8:41](#))

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “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.”
- When used figuratively, the verb “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).”

(See also: [sheep](#), livestock, pastor)

Bible References:

- Genesis 13:7
- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- **9:11** Moses became a **shepherd** in the wilderness far away from Egypt.

- **17:2** 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.
- **23:6** That night, there were some **shepherds** in a nearby field guarding their flocks.
- **23:8** 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.
- **30:3** To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

(Go back to: [John 10:2](#); [10:11](#); [10:12](#); [10:14](#); [10:16](#); [21:16](#))

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
 - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
 - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
 - The book of Luke describes that 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 book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
 - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
 - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- 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.”
- 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 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

(Go back to: [Introduction to the Gospel of John](#); [John 2:11](#); [2:18](#); [2:23](#); [3:2](#); [4:48](#); [4:54](#); [6:2](#); [6:14](#); [6:26](#); [6:30](#); [7:31](#); [9:16](#); [10:41](#); [11:47](#); [12:18](#); [12:37](#); [20:30](#))

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that 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.”
- 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 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** 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.
- **20:1** 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**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- **38:5** 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**."
- **48:8** 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: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

(Go back to: [Introduction to the Gospel of John](#); [John 1:29](#); [5:14](#); [8:21](#); [8:24](#); [8:34](#); [8:46](#); [Notes](#); [9:2](#); [9:3](#); [9:16](#); [9:24](#); [9:25](#); [9:31](#); [9:34](#); [9:41](#); [15:22](#); [15:24](#); [16:8](#); [16:9](#); [19:11](#); [20:23](#))

sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or spouse.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: [brother in Christ](#), [spirit](#))

Bible References:

- 1 Chronicles 2:16-17
- Deuteronomy 27:22
- Philemon 1:2
- Romans 16:1

Word Data:

- Strong's: H0269, H1323, G00270, G00790

(Go back to: [John 11:1](#); [11:3](#); [11:5](#); [11:28](#); [11:39](#); [19:25](#))

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 9:35-37
- Jeremiah 2:16
- John 19:17
- Matthew 27:32-34

Word Data:

- Strong’s: H1538, H6936, H7218, G28980

(Go back to: [John 19:17](#))

soldier, warrior

Facts:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: [courage](#), [crucify](#), [Rome](#), [tomb](#))

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

(Go back to: [John 19:2](#); [19:23](#); [19:24](#); [19:32](#); [19:34](#))

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 7:47-50
- Luke 12:27
- Matthew 1:7-8
- Matthew 6:29
- Matthew 12:42

Examples from the Bible stories:

- **17:14** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **18:1** 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.
- **18:2** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **18:3** But **Solomon** loved women from other countries....When **Solomon** was old, he also worshiped their gods.
- **18:4** 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, G46720

(Go back to: [John 10:23](#))

son

Definition:

The male offspring of a man and a woman is called their “son” for his entire life. He is also called a son of that man and a son of that woman. An “adopted son” is a male who has been legally placed into the position of being a son.

- The phrase “son of” can be used to identify a person’s father, mother, or an ancestor from some previous generation. This phrase is used in genealogies and many other places.
- The “sons of Israel” are usually the Israelite nation (after Genesis).
- 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.
- The phrase “son of” can be used to associate the person with whatever person or concept comes next. The meaning is then greatly determined by context. It can be positive (eg. 2 Kings 2:16: “sons of ability”), negative (eg. 2 Samuel 7:10: “sons of wickedness”), denote membership in a group, express contempt by not naming the person (eg. “you sons of Zeruiah”), etc.

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.
- 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.

(See also: descendant, [ancestor](#), [Son of God](#), sons of God)

Bible References:

- 1 Chronicles 18:15
- 1 Kings 13:2
- 1 Thessalonians 5:5
- Galatians 4:7
- Hosea 11:1
- Isaiah 9:6
- Matthew 3:17
- Matthew 5:9
- Matthew 8:12
- Nehemiah 10:28

Examples from the Bible stories:

- **4:8** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **4:9** God said, “I will give you a **son** from your own body.”
- **5:5** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s **son**.
- **5:8** 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.”

- **9:7** When she saw the baby, she took him as her own **son**.
- **11:6** God killed every one of the Egyptians' firstborn **sons**.
- **18:1** After many years, David died, and his **son** Solomon began to rule.
- **26:4** "Is this the **son** of Joseph?" they said.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G38160, G50430, G52070

(Go back to: [John 1:42](#); [1:45](#); [4:5](#); [4:12](#); [4:46](#); [4:47](#); [4:50](#); [4:51](#); [4:53](#); [6:42](#); [8:35](#); [9:19](#); [9:20](#); [12:36](#); [17:12](#); [19:26](#))

Son of God, the Son

Facts:

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

- 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 4:10
- Acts 9:20
- Colossians 1:17
- Galatians 2:20
- Hebrews 4:14
- John 3:18
- Luke 10:22
- Matthew 11:27
- Revelation 2:18
- Romans 8:29

Examples from the Bible stories:

- **22:5** 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.**”
- **24:9** God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God.**”
- **31:8** The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God.**”
- **37:5** 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.”
- **46:6** Right away, Saul began preaching to the Jews in Damascus, saying, “Jesus is the **Son of God!**”

- **49:9** 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: H0426, H0430, H1121, H1247, G23160, G52070

(Go back to: [John 1:34](#); [1:49](#); [3:16](#); [3:17](#); [3:18](#); [3:35](#); [3:36](#); [5:19](#); [5:20](#); [5:21](#); [5:22](#); [5:23](#); [5:25](#); [5:26](#); [6:40](#); [8:36](#); [10:36](#); [11:4](#); [11:27](#); [14:13](#); [17:1](#); [19:7](#); [20:31](#))

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 7:56
- Daniel 7:14
- Ezekiel 43:6-8
- John 3:12-13
- Luke 6:5
- Mark 2:10
- Matthew 13:37
- Psalms 80:17-18
- Revelation 14:14

Word Data:

- Strong's: H0120, H0606, H1121, H1247, G04440, G52070

(Go back to: [John 1 General Notes](#); [1:51](#); [Notes](#); [3:13](#); [3:14](#); [Notes](#); [5:27](#); [Notes](#); [6:27](#); [6:53](#); [6:62](#); [Notes](#); [8:28](#); [Notes](#); [9:35](#); [12:23](#); [12:34](#); [Notes](#); [13:31](#))

soul, self, person

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, 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.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”
- 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 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong’s: H5082, H5315, H5397, G55900

(Go back to: [John 12:27](#))

spear, spearmen

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the "javelin" or "lance."
- Make sure that the translation of "spear" is different from the translation of "sword," which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: [prey](#), [Rome](#), [sword](#), [warrior](#))

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 4:12-14
- Psalm 35:3

Word Data:

- Strong's: H1265, H2595, H3591, H6767, H7013, H7420, G30570

(Go back to: [John 19:34](#))

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

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 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.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: [soul](#), [Holy Spirit](#), [demon](#), [breath](#))

Bible References:

- 1 Corinthians 5:5
- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- **13:3** 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.
- **40:7** 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**.
- **45:5** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **48:7** 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: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

(Go back to: [John 3:6](#); [4:23](#); [4:24](#); [6:63](#); [11:33](#); [13:21](#); [19:30](#))

stone, 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 7:57-58
- Acts 7:59-60
- Acts 14:5
- Acts 14:19-20
- John 8:4-6
- Luke 13:34
- Luke 20:6
- Matthew 23:37-39

Word Data:

- Strong's: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

(Go back to: [John 8:59](#); [10:31](#); [10:32](#); [10:33](#); [11:8](#))

strength, strengthen, strong

Facts:

The term “strength” refers to physical, emotional, or spiritual power. To “strengthen” someone or something means to make that person or object stronger.

- “Strength” can also refer to the power to withstand some kind of opposing force.
- A person has “strength of will” if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his “strength” because God helped him to be strong.
- If a physical structure like a wall or building is being “strengthened,” people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following examples show the meaning of these terms, and therefore how they can be translated, when they are included in longer expressions.
 - “puts strength on me like a belt” means “causes me to be completely strong, like a belt that completely surrounds my waist.”
 - “in quietness and trust will be your strength” means “acting calmly and trusting in God will make you spiritually strong.”
 - “will renew their strength” means “will become stronger again.”
 - “by my strength and by my wisdom I acted” means “I have done all this because I am so strong and wise.”
 - “strengthen the wall” means “reinforce the wall” or “rebuild the wall.”
 - “I will strengthen you” means “I will cause you to be strong”
 - “in Yahweh alone are salvation and strength” means “Yahweh is the only one who saves us and strengthens us.”
 - “the rock of your strength” means “the faithful one who makes you strong”
 - “with the saving strength of his right hand” means “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
 - “of little strength” means “not very strong” or “weak.”
 - “with all my strength” means “using my best efforts” or “strongly and completely.”

(See also: faithful, persevere, right hand, [save](#))

Bible References:

- 2 Kings 18:19-21
- 2 Peter 2:11
- Luke 10:27
- Psalm 21:1

Word Data:

- Strong’s: H0193, H0202, H0353, H0360, H0386, H0410, H0553, H0556, H1369, H1396, H2220, H2388, H2391, H2392, H2393, H2428, H3027, H3028, H3559, H3581, H3811, H3955, H4581, H5326, H5331, H5582, H5797, H5807, H5810, H5934, H5975, H6106, H6109, H6697, H6965, H7292, H7307, H8003, H8443, H8632, H8633,

G04610, G09500, G14110, G14120, G17430, G17650, G18400, G19910, G24790, G24800, G29010, G29040,
G36190, G37560, G45990, G47320, G47330, G47410

(Go back to: [John 21:6](#))

stumble, reeling

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 2:8
- Hosea 4:5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:8

Word Data:

- Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

(Go back to: [John 11:9](#); [11:10](#))

sword, 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 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 1:16

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

(Go back to: [John 18:10](#); [18:11](#))

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 6:9
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 6:59
- Luke 4:14
- Matthew 6:1-2
- Matthew 9:35-36
- Matthew 13:54

Word Data:

- Strong's: H4150, G06560, G07520, G48640

(Go back to: [John 6:59](#); [18:20](#))

teach, teaching, untaught

Definition:

To “teach” someone is to tell him something he doesn’t already know. It can also mean to “provide information” in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s “teaching” is or his “teachings” are what he has taught.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The 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 1:3
- Acts 2:40-42
- John 7:14
- Luke 4:31
- Matthew 4:23
- Psalms 32:8

Word Data:

- Strong’s: H0502, H2094, H2449, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, G13170, G13210, G13220, G20850, G26050, G27270, G31000, G23120, G25670, G38110, G49940

(Go back to: [John 6:59](#); [7:14](#); [7:16](#); [7:17](#); [7:28](#); [7:35](#); [8:20](#); [8:28](#); [9:34](#); [14:26](#); [18:19](#); [18:20](#))

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- 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 1:12-15
- Ephesians 4:11-13
- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- **28:1** One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- **37:2** 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.
- **49:3** Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

(Go back to: [John 1:38](#); [3:2](#); [3:10](#); [11:28](#); [13:13](#); [13:14](#); [20:16](#))

temple, house, house of God

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 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** 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.
- **20:7** 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**.
- **25:4** 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.’”
- **40:7** 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, G14930, G24110, G34850

(Go back to: [John 2:14](#); [2:15](#); [2:19](#); [2:20](#); [2:21](#); [5:14](#); [7:14](#); [7:28](#); [8:20](#); [8:59](#); [10:23](#); [11:56](#); [18:20](#))

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13
- James 1:12
- Lamentations 3:40-43
- Malachi 3:10
- Philippians 1:10
- Psalm 26:2

Word Data:

- Strong’s: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

(Go back to: [John 6:6](#))

testimony, testify, witness, eyewitness, evidence

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 31:28
- Micah 6:3
- Matthew 26:60

- Mark 1:44
- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- **39:2** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:4** 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?"
- **42:8** "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."
- **43:7** "We are **witnesses** to the fact that God raised Jesus to life again."

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

(Go back to: [John 1:7](#); [1:8](#); [1:15](#); [1:19](#); [1:32](#); [1:34](#); [2:25](#); [3:11](#); [3:26](#); [3:28](#); [3:32](#); [3:33](#); [4:39](#); [4:44](#); [5:31](#); [5:32](#); [5:33](#); [5:34](#); [5:36](#); [5:37](#); [5:39](#); [7:7](#); [8:13](#); [8:14](#); [8:17](#); [8:18](#); [10:25](#); [12:17](#); [13:21](#); [15:26](#); [15:27](#); [18:23](#); [18:37](#); [19:35](#); [21:24](#))

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 6:2
- Luke 9:1
- Luke 18:31
- Mark 10:32-34
- Matthew 10:7

Word Data:

- Strong’s: G14270, G17330

(Go back to: [John 6:67](#); [6:70](#); [6:71](#); [20:24](#))

thief, rob, robber, robbery, bandits

Facts:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: [bless](#), [crime](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [Samaria](#), [Satan](#))

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

(Go back to: [John 10:1](#); [10:8](#); [10:10](#); [12:6](#); [18:40](#))

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 1:12-14
- John 11:15-16
- Luke 6:14-16
- Mark 3:17-19
- Matthew 10:2-4

Word Data:

- Strong's: G23810

(Go back to: [John 11:16](#); [14:5](#); [20:24](#); [20:26](#); [20:27](#); [20:28](#); [21:2](#))

thorn, thorn bush, thistle

Facts:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: [crown](#), [fruit](#), [spirit](#))

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

(Go back to: [John 19:2](#); [19:5](#))

time, untimely, date

Facts:

In the Bible the term “time” was often used figuratively to refer to a specific season or period of time when certain events took place. It has a meaning similar to “age” or “epoch” or “season.”

- “Time” can mean “occasion” in a phrase like “third time.” The phrase “many times” can mean “on many occasions.”
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” (See: [doublet](#))

(See also: [age](#), [tribulation](#))

Bible References:

- Acts 1:7
- Daniel 12:1-2
- Mark 11:11
- Matthew 8:29
- Psalms 68:28-29
- Revelation 14:15

Word Data:

- Strong’s: H0116, H0227, H0310, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H3967, H4150, H4279, H4489, H4557, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6635, H6924, H7105, H7138, H7223, H7272, H7281, H7637, H7651, H7655, H7659, H7674, H7992, H8027, H8032, H8138, H8145, H8462, H8543, G07440, G05300, G10740, G12080, G14410, G15970, G16260, G19090, G20340, G21190, G21210, G22350, G22500, G25400, G34610, G35680, G37640, G38190, G39560, G39990, G41780, G41810, G41830, G42180, G42870, G43400, G44550, G51190, G51510, G53050, G55500, G55510, G56100

(Go back to: [John 5:6](#); [5:37](#); [7:6](#); [7:8](#); [7:33](#); [12:35](#); [14:9](#))

tribulation, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: [earth](#), [teach](#), [wrath](#))

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong’s: H6869, G23470, G44230

(Go back to: [John 16:21](#); [16:33](#))

trouble, disturb, stir up, distress, hardship, calamity

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 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong’s: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

(Go back to: [John 11:33](#); [12:27](#); [13:21](#); [14:1](#); [14:27](#))

true, truth

Definition:

The term “truth” refers to facts, events, and statements that correspond with reality. True facts describe the universe as it really exists. True events are events that actually happened. True statements are statements that are not false according to the real world.

- “True” things are real, genuine, actual, rightful, legitimate, and factual.
- “Truth” means understandings, beliefs, facts, or statements that are 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.
- In the Bible the concept of “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.
- The Bible is truth. It 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 5:6-8
- 1 John 1:5-7
- 1 John 2:8
- 3 John 1:8
- Acts 26:24-26
- Colossians 1:6
- Genesis 47:29-31
- James 1:18
- James 3:14
- James 5:19
- Jeremiah 4:2
- John 1:9
- John 1:16-18
- John 1:51
- John 3:31-33
- Joshua 7:19-21
- Lamentations 5:19-22
- Matthew 8:10
- Matthew 12:17
- Psalm 26:1-3

- Revelation 1:19-20
- Revelation 15:3-4

Examples from the Bible stories:

- **2:4** The snake responded to the woman, "That is not **true**! You will not die."
- **14:6** 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!"
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the *_true_* God.
- **31:8** 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: H0199, H0389, H0403, H0529, H0530, H0543, H0544, H0551, H0571, H0935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G02250, G02260, G02270, G02280, G02300, G11030, G33030, G34830, G36890, G41030, G41370

(Go back to: [John 1:9](#); [1:14](#); [1:17](#); [1:47](#); [3:21](#); [3:33](#); [4:18](#); [4:23](#); [4:24](#); [4:37](#); [4:42](#); [5:31](#); [5:32](#); [5:33](#); [6:14](#); [6:32](#); [6:55](#); [7:18](#); [7:26](#); [7:28](#); [7:40](#); [8:13](#); [8:14](#); [8:16](#); [8:17](#); [8:26](#); [8:31](#); [8:32](#); [8:40](#); [8:44](#); [8:45](#); [8:46](#); [10:41](#); [14:6](#); [14:17](#); [15:1](#); [15:26](#); [16:7](#); [16:13](#); [17:3](#); [17:8](#); [17:17](#); [17:19](#); [18:37](#); [18:38](#); [19:35](#); [21:24](#))

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: [believe](#), confidence, [faith](#), faithful, [true](#))

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

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.
- **14:15** Joshua was a good leader because he **trusted** and obeyed God.
- **17:2** David was a humble and righteous man who **trusted** and obeyed God.
- **34:6** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong’s: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

(Go back to: [John 2:24](#))

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

- Daniel 3:21-23
- Isaiah 22:21
- Leviticus 8:12-13
- Luke 3:11
- Mark 6:7-9
- Matthew 10:10

Word Data:

- Strong’s: H2243, H3801, H6361, G55090

(Go back to: [John 19:23](#))

turn, turn away, turn back, return

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.”
- To “turn aside” means to change direction, it often means to either stop doing right and start doing evil or the opposite.

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 11:2
- Acts 7:42
- Acts 11:21
- Jeremiah 36:1-3
- Luke 1:17
- Malachi 4:6
- Revelation 11:6

Word Data:

- Strong's: H0541, H2015, H2017, H2186, H2559, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G03440, G03870, G04020, G06540, G06650, G08680, G12940, G15780, G16120, G16240, G19940, G31790, G33130, G33290, G33440, G33460, G47620, G51570, G52900

(Go back to: [John 1:38](#); [12:40](#); [20:14](#); [20:16](#); [21:20](#))

understand, understanding, thinking

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 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

(Go back to: [John 3:10](#); [8:27](#); [8:43](#); [10:6](#); [10:38](#); [12:16](#); [12:40](#); [13:7](#); [13:12](#); [20:9](#))

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: grape, vineyard)

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

(Go back to: [John 15:1](#); [15:4](#); [15:5](#))

voice

Definition:

The term “voice” refers to audible sound that a person makes when speaking or communicating. In the Bible, the term can be used figuratively to refer to the concepts of sound, communication, and/or obedience.

Translation Suggestions

- The expression “to hear someone’s voice” can mean either “to hear someone speaking” or “to heed what someone says.”
- The Bible describes God as “speaking” and having a “voice,” even though God doesn’t have a physical body in the same way a human being does.
- The term “voice” sometimes implies the presence of a person, as in this 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](#))
- However, sometimes the word “voice” is used for objects that cannot literally speak, such as when David exclaims in the psalms that the heavens have a “voice” that reaches the whole earth. This means that the objects in the sky communicate something to human beings about God the Creator. (See: [metaphor](#))

(See also: [call](#), proclaim, splendor.)

Bible References:

- John 5:36-38
- Luke 1:42
- Luke 9:35
- Matthew 3:17
- Matthew 12:19

Word Data:

- Strong’s: H6963, H7032, H7445, H8193, G29060, G54560

(Go back to: [John 1:23](#); [3:8](#); [3:29](#); [5:25](#); [5:28](#); [5:37](#); [10:3](#); [10:4](#); [10:5](#); [10:16](#); [10:27](#); [11:43](#); [12:28](#); [12:30](#); [18:37](#))

walk, walked

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 1:7
- 1 Kings 2:4
- Colossians 2:7
- Galatians 5:25
- Genesis 17:1
- Isaiah 2:5
- Jeremiah 13:10
- Micah 4:2

Word Data:

- Strong’s: H1869, H1980, H1981, H3212, H4108, G17040, G40430, G41980, G47480

(Go back to: [John 1:36](#); [5:8](#); [5:9](#); [5:11](#); [5:12](#); [6:19](#); [6:66](#); [7:1](#); [8:12](#); [10:23](#); [11:9](#); [11:10](#); [11:54](#); [12:35](#); [21:18](#))

watch, guard, keep, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

(Go back to: [John 17:12](#); [17:15](#))

water, deep

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.
- The “deep” refers to a deep body of water, such as the watery depths at the beginning of creation or bodies of water that extend deep under the earth’s surface such as oceans, seas, etc.
- 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 8:36-38
- Exodus 14:21
- John 4:10
- John 4:14
- John 4:15
- Matthew 14:28-30

Word Data:

- Strong’s: H2222, H4325, H4529, H4857, H7301, H7783, H8248, H8415, G05040, G42150, G42220, G52020, G52040

(Go back to: [John 1:26](#); [1:31](#); [1:33](#); [2:7](#); [2:9](#); [3:5](#); [3:23](#); [4:7](#); [4:10](#); [4:11](#); [4:13](#); [4:14](#); [4:15](#); [4:46](#); [5:7](#); [7:38](#); [13:5](#); [19:34](#))

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: [barley](#), chaff, [grain](#), seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

Word Data:

- Strong’s: H1250, H2406, G46210

(Go back to: [John 12:24](#))

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 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

(Go back to: [John 4:34](#); [5:30](#); [6:38](#); [6:39](#); [6:40](#); [7:17](#); [9:31](#))

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also 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 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

smashed

Word Data:

- Strong’s: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

(Go back to: [John 2:3](#); [2:9](#); [2:10](#); [4:46](#))

wolf, 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 20:29
- Isaiah 11:7
- John 10:11-13
- Luke 10:3
- Matthew 7:15
- Zephaniah 3:3

Word Data:

- Strong's: H2061, H3611, G30740

(Go back to: [John 10:12](#))

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: [euphemism](#))
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

(Go back to: [John 3:4](#))

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, 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](#), [Yahweh](#))

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2

- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- **25:7** In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- **33:6** So Jesus explained, "The seed is the **word of God**."
- **42:3** Then Jesus explained to them what **God's word** says about the Messiah.
- **42:7** 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: H0561, H0565, H1697, H3068, G30560, G44870

(Go back to: [John 1 General Notes](#); [1:1](#); [1:14](#); [2:22](#); [3:34](#); [5:24](#); [5:38](#); [5:39](#); [7:15](#); [7:38](#); [7:42](#); [8:31](#); [8:47](#); [8:55](#); [10:35](#); [12:48](#); [13:18](#); [14:23](#); [14:24](#); [15:3](#); [15:7](#); [15:20](#); [15:25](#); [17:6](#); [17:12](#); [17:14](#); [17:17](#); [18:9](#); [18:32](#); [19:24](#); [19:28](#); [19:36](#); [19:37](#); [20:9](#))

work, works, deeds

Definition:

The term “work” refers generally either to the action of expending effort in order to accomplish something, or to the result of that action. The term “works” refers generally to actions as a whole (that is, things that have been done or that need to be done).

- In the Bible, these terms are commonly used both in reference to God and humans.
- When used in reference to God, the term “work” in the Bible often refers to God’s action of creating the universe or saving his people (either from enemies, from sin, or both).
- God’s works 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 works or deeds that a person does can be either good or evil.

Translation Suggestions:

- Other ways to translate “works” could be “deeds” or “actions” or “things that are done.”
- God’s “works” or “deeds” or the “work of his hands” could also be translated as “miracles” or “mighty acts” or “things that God does.”
- The expression “the work of God” could be translated as “the things that God is doing” or “the miracles God does” or “everything that God has accomplished.”
- The term “work” can just be the singular of “works” as in “every good work” or “every good deed.”
- When work is done for God or others, it can be translated as “service” or “ministry.”

(See also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

- 1 John 3:12
- Acts 2:8-11
- Daniel 4:37
- Exodus 34:10-11
- Galatians 2:15-16
- James 2:17
- Matthew 16:27-28
- Micah 2:7
- Romans 3:28
- Titus 3:4-5

Word Data:

- Strong’s: H4399, H4566, H4567, H4611, H4659, H5949, G20410

(Go back to: [John 3:19](#); [3:20](#); [3:21](#); [4:34](#); [5:20](#); [5:36](#); [6:28](#); [6:29](#); [7:3](#); [7:7](#); [7:21](#); [8:39](#); [8:41](#); [9:3](#); [9:4](#); [10:25](#); [10:32](#); [10:33](#); [10:37](#); [10:38](#); [14:10](#); [14:11](#); [14:12](#); [15:24](#); [17:4](#))

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 2:15
- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong’s: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

(Go back to: [John 1:9](#); [1:10](#); [1:29](#); [3:16](#); [3:17](#); [3:19](#); [4:42](#); [6:14](#); [6:33](#); [6:51](#); [7:4](#); [7:7](#); [8:12](#); [8:23](#); [8:26](#); [9:5](#); [9:39](#); [10:36](#); [11:9](#); [11:27](#); [12:19](#); [12:25](#); [12:31](#); [12:46](#); [12:47](#); [13:1](#); [14:17](#); [14:19](#); [14:22](#); [14:27](#); [14:30](#); [14:31](#); [15:18](#); [15:19](#); [16:8](#); [16:11](#); [16:20](#); [16:21](#); [16:28](#); [16:33](#); [17:5](#); [17:6](#); [17:9](#); [17:11](#); [17:13](#); [17:14](#); [17:15](#); [17:16](#); [17:18](#); [17:21](#); [17:23](#); [17:24](#); [17:25](#); [18:20](#); [18:36](#); [18:37](#); [21:25](#))

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 22:4
- 2 Thessalonians 1:11-12
- Acts 13:25
- Acts 25:25-27
- Acts 26:31
- Colossians 1:9-10
- Jeremiah 8:19
- Mark 1:7
- Matthew 3:10-12
- Philippians 1:25-27

Word Data:

- Strong’s: H0117, H0639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7386, H7939, G00960, G05140, G05150, G05160, G24250, G26610, G27350

(Go back to: [John 1:27](#))

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel 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."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: [judge](#), [sin](#))

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

(Go back to: [John 3:36](#))

Yahweh

Facts:

The term “Yahweh” is God’s personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, “to be.”

- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show respect for God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULT and UST texts always translate this term as, “Yahweh,” in agreement with the Hebrew text of the Old Testament.
- The term “Yahweh” never occurs in the original text of the New Testament; only the Greek term for “Lord” is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “living one” or “the one who is” or “he who is alive.”
- This term could also be written in a way that is similar to how “Yahweh” is spelled.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
- Introduce the quote with something like, “This is what Yahweh says.”

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [Lord](#))

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7
- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5

- Micah 6:5
- Numbers 8:11
- Psalm 124:3
- Ruth 1:21
- Zechariah 14:5

Examples from the Bible stories:

- **9:14** 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.'"
- **13:4** 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."
- **13:5** "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- **16:1** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- **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."

Word Data:

- Strong's: H3050, H3068, H3069

(Go back to: [John 8 General Notes](#); [Notes](#))

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 8:1
- Exodus 12:2

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

(Go back to: [John 2:20](#); [5:5](#); [8:57](#); [11:49](#); [11:51](#))

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 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

(Go back to: [John 2:17](#))

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 5:8-11
- Mark 1:19-20
- Matthew 4:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G21990

(Go back to: [John 21:2](#))

Zion, Mount Zion

Definition:

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

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

(See also: [Abraham](#), [David](#), [Jerusalem](#), [Bethlehem](#), Jebusites)

Bible References:

- 1 Chronicles 11:5
- Amos 1:2
- Jeremiah 51:35
- Psalm 76:1-3
- Romans 11:26

Word Data:

- Strong’s: H6726

(Go back to: [John 12:15](#))

Contributors

unfoldingWord® Translation Notes Contributors

Door43 World Missions Community

Aaron Fenlason

Abner Bauman

Adam Van Goor

Alan Bird

Alan Borkenhagen

Alfred Van Dellen

Alice Wright

Allen Bair

Allyson Presswood Nance

Amanda Adams

Andrew Belcher

Andrew Johnson

Andrew Rice

Angelo Palo

Anita Moreau

April Linton

Aurora Lee

Barbara Summers

Barbara White

Becky Hancock

Beryl Carpenter

Bethany Fenlason

Betty Forbes

Bianca Elliott

Bill Cleveland

Bill Pruett

Bob Britting

Bram van den Heuvel

Brian Metzger

Bruce Bridges

Bruce Collier

Bruce Smith

Caleb Worgess

Carlyle Kilmore

Carol Pace

Carol Heim

Caroline Crawford

Caroline Fleming

Caroline S Wong

Carol Lee

Carol Moyer

Carolyn Lafferty

Catherine C Newton

Charese Jackson

Charlotte Gibson

Charlotte Hobbs

Cheryl A Chojnacki
Cheryl Stieben
Cheryl Warren
Christian Berry
Christine Harrison
Clairmene Pascal
Connie Bryan
Connie Goss
Craig Balden
Craig Lins
Craig Scott
Cynthia J Puckett
Dale Hahs
Dale Masser
Daniel Lauk
Daniel Summers
Darlene M Hopkins
Darlene Silas
David Boerschlein
David F Withee
David Glover
David J Forbes
David Mullen
David N Hanley
David Sandlin
David Shortess
David Smith
David Whisler
Debbie Nispel
Debbie Piper
Deborah Bartow
Deborah Bush
Deborah Miniard
Dennis Jackson
Dianne Forrest
Donna Borkenhagen
Donna Mullis
Douglas Hayes
Drew Curley
Ed Davis
Edgar Navera
Edward Kosky
Edward Quigley
Elaine VanRegenmorter
Elizabeth Nataly Silvestre Herbas
Ellen Lee
Emeline Thermidor
Emily Lee
Esther Roman
Esther Trew
Esther Zirk
Ethel Lynn Baker
Evangeline Puen
Evelyn Wildgust
Fletcher Coleman

Freda Dibble
Gail Spell
Gary Greer
Gary Shogren
Gay Ellen Stulp
Gene Gossman
George Arlyn Briggs
Gerald L. Naughton
Glen Tallent
Grace Balwit
Grace Bird
Greg Stoffregen
Gretchen Stencil
Hallie Miller
Harry Harriss
Heather Hicks
Helen Morse
Hendrik deVries
Henry Bult
Henry Whitney
Hilary O'Sullivan
Ibrahim Audu
Ines Gipson
Irene J Dodson
Jackie Jones
Jacqueline Bartley
James Giddens
James Pedersen
James Pohlig
James Roe
Janet O'Herron
Janice Connor
Jaqueline Rotruck
Jeanette Friesen
Jeff Graf
Jeff Kennedy
Jeff Martin
Jennifer Cunneen
Jenny Thomas
Jerry Lund
Jessica Lauk
Jim Frederick
Jim Lee
Jimmy Warren
Jim Rotruck
Jim Swartzentruber
Jody Garcia
Joe Chater
Joel Bryan
Joey Howell
John Anderson
John Geddis
John D Rogers
John Hutchins
John Luton

John Pace
John P Tornifolio
Jolene Valeu
Jon Haahr
Joseph Fithian
Joseph Greene
Joseph Wharton
Joshua Berkowitz
Joshua Calhoun
Joshua Rister
Josh Wondra
Joy Anderson
Joyce Jacobs
Joyce Pedersen
JT Crowder
Judi Brodeen
Judith Cline
Judith C Yon
Julia N Bult
Patty Li
Julie Susanto
Kahar Barat
Kannah Sellers
Kara Anderson
Karen Davie
Karen Dreesen
Karen Fabean
Karen Riecks
Karen Smith
Karen Turner
Kathleen Glover
Kathryn Hendrix
Kathy Mentink
Katrina Geurink
Kay Myers
Kelly Strong
Ken Haugh
Kim Puterbaugh
Kristin Butts Page
Kristin Rinne
Kwesi Opoku-debrah
Langston Spell
Larry Sallee
Lawrence Lipe
Lee Sipe
Leonard Smith
Lester Harper
Lia Hadley
Linda Buckman
Linda Dale Barton
Linda Havemeier
Linda Homer
Linda Lee Sebastien
Linn Peterson
Liz Dakota

Lloyd Box
Luis Keelin
Madeline Kilmore
Maggie D Paul
Marc Nelson
Mardi Welo
Margo Hoffman
Marilyn Cook
Marjean Swann
Marjorie Francis
Mark Albertini
Mark Chapman
Mark Thomas
Marselene Norton
Mary Jane Davis
Mary Jean Stout
Mary Landon
Mary Scarborough
Megan Kidwell
Melissa Roe
Merton Dibble
Meseret Abraham-Zemedede
Michael Bush
Michael Connor
Michael Francis
Michael Geurink
Mike Tisdell
Mickey White
Miel Horrilleno
Monique Greer
Morgan Mellette
Morris Anderson
Nancy C. Naughton
Nancy Neu
Nancy VanCott
Neal Snook
Nicholas Scovil
Nick Dettman
Nils Friberg
Noah Crabtree
Pamela B Johnston
Pamela Nungesser
Pamela Roberts
Pam Gullifer
Pat Ankney
Pat Giddens
Patricia Brougher
Patricia Carson
Patricia Cleveland
Patricia Foster
Patricia Middlebrooks
Paul Mellema
Paula Carlson
Paula Oestreich
Paul Holloway

Paul Nungesser
Peggy Anderson
Peggyrose Swartzentruber
Peter Polloni
Phillip Harms
Phyllis Mortensen
Priscilla Enggren
Rachel Agheyisi
Rachel Ropp
Raif Turner
Ray Puen
Reina Y Mora
Rene Bahrenfuss
Renee Triplett
Rhonda Bartels
Richard Beatty
Richard Moreau
Richard Rutter
Richard Stevens
Rick Keaton
Robby Little
Robert W Johnson
Rochelle Hook
Rodney White
Rolaine Franz
Ronald D Hook
Rosario Baria
Roxann Carey
Roxanne Pittard
Ruben Michael Garay
Russell Isham
Russ Perry
Ruth Calo
Ruth E Withee
Ruth Montgomery
Ryan Blizek
Sam Todd
Samuel Njuguna
Sandy Anderson
Sandy Blanes
Sara Giesmann
Sara Van Cott (Barnes)
Sharon Johnson
Sharon Peterson
Sharon Shortess
Shelly Harms
Sherie Nelson
Sherman Sebastien
Sherry Mosher
Stacey Swanson
Steve Gibbs
Steve Mercier
Susan Langohr
Susan Quigley
Susan Snook

Suzanne Richards
Sylvia Thomas
Sze Suze Lau
Tabitha Price
Tammy L Enns
Tammy White
Teresa Everett-Leone
Teresa Linn
Terri Collins
Theresa Baker
Thomas Jopling
Thomas Nickell
Thomas Warren
Tim Coleman
Tim Ingram
Tim Linn
Tim Lovestrand
Tim Mentink
Tom Penry
Tom William Warren
Toni Shuma
Tracie Pogue
Tricia Coffman
Vicki Ivester
Victoria G DeKraker
Victor M Prieto
Vivian Kamph
Vivian Richardson
Ward Pyles
Warren Blaisdell
Wayne Homer
Wendy Coleman
Wendy Colon
Wilbur Zirk
Wil Gipson
William Carson
William Cline
William Dickerson
William Smitherman
William Wilder
Yvonne Tallent

unfoldingWord® Literal Text Contributors

Nicholas Alsop
Scott Bayer
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Dan Dennison
Jamie Duguid
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Jesse Griffin, BA Biblical Studies, MA Biblical Languages

Jesse Harris
C. Harry Harriss, M.Div.
Alrick G. Headley, M.Div., Th.M.
Bram van den Heuvel, M.A.
John Huffman
D. Allen Hutchison, MA in Old Testament, MA in New Testament
Jack Messarra
Gene Mullen
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
Timothy Neu, Ph.D. Biblical Studies
Kristy Nickell
Tom Nickell
Elizabeth Oakes, BA in Religious Studies, Linguistics
Perry Oakes, PhD in Old Testament, MA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ward Pyles, M.Div., Western Baptist Theological Seminary
Susan Quigley, MA in Linguistics
Dean Ropp
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary
Leonard Smith
Suzanna Smith
Tim Span
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
Maria Tijerina
David Trombold, M. Div.
Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary
James Vigen
Hendrik "Henry" de Vries
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
Henry Whitney, BA Linguistics
Benjamin Wright, MA Applied Linguistics, Dallas International University
Grant Ailie, BA Biblical Studies, M.Div.
Door43 World Missions Community

unfoldingWord® Translation Academy Contributors

Jesse Griffin, BA in Biblical Studies, MA in Biblical Languages
Perry Oakes, PhD in Old Testament, MA in Linguistics, MA in Theology, BA in Biblical Studies
Susan Quigley, MA in Linguistics
Henry Whitney, BA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ben Jore, BA Biblical Studies, M.Div.
Joel D. Ruark, PhD in Old Testament, MA in Theology
Todd L. Price, PhD in New Testament/Linguistics
Bev Staley
Carol Brinneman
Jody Garcia
Kara Anderson
Kim Puterbaugh
Lizz Carlton
Door43 World Missions Community

unfoldingWord® Translation Words Contributors

Andrew Belcher

David Book

Jesse Griffin, BA Biblical Studies, MA Biblical Languages

Henry Whitney, Bible translator, Papua New Guinea, 1982–2000

Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary

Lizz Carlton

Jan Zanutto

Matthew Latham

Perry Oakes, PhD in Old Testament, MA in Linguistics

Richard Joki

Door43 World Missions Community